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THE SOUTHWESTERN

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Editorial Notes.

The first Sabbath, Jan. 6, 1884, has been set apart as a day of special service, the centenary of American Methodism.

Says the *American Reformer*, of New York, on the book edited by Dr. Hartzell, "Christian Educators in Council": "The volume is a compendium of facts and arguments upon every phase of this important question. We know of no other book covering the same range or presenting so much valuable information upon these important topics."

On motion of Mr. Reed, of Maine, and by a vote of 143 to 88, the House of Representatives created a special committee on the Alcoholic Liquor Traffic. Messrs. Vance, of North Carolina, and Randall, of Pennsylvania, spoke in its support, and Mr. Mills, of Texas, against it. He objected to sumptuary laws, but as it was merely a question of granting a petition for the investigation of a subject of great public interest, the House "snowed him under."

Rev. W. P. Thirkield, Dean of the Gamman School of Theology, at Atlanta, Georgia: "Our school of Theology now has fourteen students and more are coming. This year will see a larger number enrolled in this school than has ever been in attendance upon any four Theological schools during their first year. The outlook is bright. The students are doing excellent work. The average of our examinations just completed for this term shows over 95 per cent." The schools are few that can make so good a showing. All the people need is a chance.

There was a bitter and acrimonious campaign, repeated and definite assaults upon the personal and political character of Gov. McEnery. He was renominated, and now good Democratic children are counseled, in fear of a bugaboo held up to them in the shape of a return of the Republican party to power, to vote the straight ticket as a patriotic duty. We are amused therefore to find so astute a political leader as Ex-Senator Kellogg giving expression to the opinion, that if the Democratic free traders in Congress reduce the sugar tariff, Louisiana will go Republican. It is absurd. Nothing short of an earthquake could dissolve the Bourbon power of cohesion. Independent voting is rank heresy on the eve of a presidential campaign. Read the lessons of Danville, Marshall and Yazoo.

Most people seem to be on the look out for bargains, simple justice gives them no satisfaction. They are selfish and this carries them beyond the golden rule. They try to cheapen the article they wish to buy. With an eagle's eye they look for faults so they can reduce the price. They are resolved to make a bargain, but have no scruples as to the means by which it is obtained. Such practices should be confined to the Jews, infidels, and heathen, they are a disgrace to the christian name. God hates a lie whether told in the sanctuary or shop. He makes no allowance for it, and will certainly punish it. In going to the shop or store to buy we need to take God along with us, and remember that He is holy and always hates a lie.

In the United States Circuit Court, Judge Pardee presiding, the injunction suit of the New Orleans National Bank against the Postmaster of New Orleans, for withholding mail connected with the Louisiana State Lottery Company, was called up last week. Hon. B. H. Brewster, United States Attorney General, his assistant, Prof. W. H. Maury, and District Attorney Leonard were on hand. The defense had a strong array of counsel. During the week the sovereign powers of the national government and the duties of its officers, free of restrictions from frivolous proceedings of State courts, were pretty strongly delineated by the Attorney General and his assistants. The defense, impregnated with the States rights doctrines of their ancestors, somewhat reversed by the defeat of the Confederacy, were astounded. They had made the Attorney General the guest of the New Orleans bar, and that he could differ so much from them, and be so unmindful of their hospitality, was absolutely shocking. Let the lawyers have their opinion of legal technicalities, the decent people are pleased to see the government fighting the lottery and its associates with earnestness.

The SOUTHWESTERN CHRISTIAN ADVOCATE says that the Austin Conference passed resolutions requesting "the General Conference to fix an episcopal residence in Texas; also to change the name of the Freedman's Aid Society to that of 'Southern Educational Society,' and to place the white work on an equal basis with educational work among the freedmen." The request for an episcopal residence in Texas evidently contemplates an enlargement of the episcopal bench by the next General Conference, as otherwise the resolution adopted could scarcely be expected to effect the end proposed. The enlargement of the work of the Church on every side calls for a corresponding increase in the strength of its chief executive. As regards the Freedmen's Aid Society the following facts seem to have been overlooked: the society is a chartered organization; as such it holds a large amount of property; and consequently any change of the society's name must be effected, if at all, through legislative enactment. The process would be somewhat tedious, perhaps difficult, under the existing law of Ohio. No doubt the General Conference will act wisely in the premises. There will be no difficulty in placing the educational work of the Church among the whites in the South on an equal basis with that among the freedmen, if the contributions for the former are equal to those for the latter object.—*Western.*

For the SOUTHWESTERN.

Hot Springs District.

Lewisville.—O. Wheeler, pastor is enjoying a fair degree of success. I held the fourth quarterly conference for this charge Nov. 24th, 25th. The pastor made a good report showing prosperity in the church. Bro. Wheeler is a good man and is gaining in popularity with the people.

The qarterly meeting was a great success. I baptized twenty-two infants on Sunday at 11 a. m., making fifty three on this work this year. Sunday evening was a soul's reviving feast. The sacrament of the Lord's supper was administered, and all felt that it was good to be there. Then came the good-bys, and I shall never forget the many expressions of good-will and the God-bless-yous I received that night as I took my leave of this good people, perhaps never to meet them again till we meet at judgement, and render our final accounts. Monday morning soon after daylight I reached Texarkana, and Tuesday I took the train for Paris, Texas, on the Trans-Continental road, where the Texas Annual Conference convened Nov. 28th. Here I had the pleasure of forming the acquaintance of Rev. L. P. Cushman, Editor of the SOUTHWESTERN, I always did like the SOUTHWESTERN, but now since I have heard its editor preach and talk, I love it better than ever. Long may you live, Bro. Cushman, to preach the Gospel of the blessed Jesus.

The conference closed Dec. 3rd; then the farewells, and a hundred preachers go forth to labor in the great State of Texas—to do, dare and suffer for the blessed Master. From Paris, Texas, I took the train for Ozan, Ark., thence on horse-back to Centre Point, arriving there, in company with Bro. Donnelly at 7 p. m., on Friday. Next morning, with Rev. H. H. McAllister and his good wife, went to Muddy Fork where we found a full attendance of the official members awaiting our arrival. The conference was a very pleasant one. The pastor reported great success this year, having had one hundred and ten accessions to the church. Bro. McAllister is one of our best young men in the conference and is beloved by all who know him. He was once a student in Rust University, Holly Springs, Miss., and the training he there received under Prof. Hooper, he uses to good advantage in his work. All the church interest sare in a healthy condition on Centre Point Circuit.

Washington, Rev. G. B. Donnelly, pastor, was nearly broken up by the great riot last August. But notwithstanding the hard times and the riot, Bro. Donnelly has succeeded. I was unable to hold his third quarterly conference on account of the riot, but all is calm now, and I held the fourth quarter Dec. 15th-16th. We had a real good time. It was a feast to the soul. This people love their pastor and appreciate his able sermons. The pastor reports up to date eighty-four accessions to the church this year.

L. W. ELKINS.

Little Rock, Dec. 24th, 1883.

At his residence in New York on the 26th. Gen. Grant slipped on the ice and severely injured his thigh. He has been confined to his room since, but is recovering fairly.

For the SOUTHWESTERN.

Clark University, Atlanta, Ga.

DEDICATION OF GAMMON HALL.

I cut the following from the *Constitution* newspaper. It is a brief sketch of this transaction. There were a number of visitors in attendance. Mr. Gammon, the liberal Christian gentleman whose name this hall bears, is now in London, England. He has written that he wishes this hall to accommodate all the students of other Methodist families who wish to come thereto, and indeed all other Christian ministers of any and every evangelical order who will enter its halls; he offering to pay the salaries of the professors. This is a long step in the direction of a union of moral forces. May God abundantly bless him for this step in the advance. Who will be next in causing the watchmen "to see eye to eye?" Be assured of one thing, we have entered on the long prayed for period, when obstruction and obstructionists are to be removed; if they will not get out of the way the Lord our God will move them out of the road and make way for the Kingdom of Christ:

The dedication of Gammon Hall of theology at Clark University occured yesterday morning at half past ten. This new hall is located on a commanding eminence about 200 yards east of the original college. The building is 212 feet long, 55 wide, and four stories high. The foundations are of granite, the superstruction of brick handsomely trimmed with light sand stone. The style of architecture is known as the domestic gothic. The cost of the building was about $30,000, and it is all paid for. This is the latest addition to a general system of education, which already embraces the college proper—the school of carpentry and other mechanical industries; school of domestic economy for girls; school of agriculture, and the department of printing. This, it is said, is the only college in the South that has organized these industrial schools as part of their educational system.

The department of theology is under the charge of Rev. W. Thirkield, a son-in-law of the late Bishop Haven.

At 11 o'clock Professor E. O. Thayer, president of the univerity, called the audience to order. After opening hymn, J. B. Williams, of the Savannah Conference, lead in prayer. A Scripture reading by Rev. D. W. Hoges, of Chattanooga, followed. After a beautiful anthem by the choir, President Thayer, in a few chosen remarks introduced Bishop H. W. Warren, as the chief orator of the occasion. Bishop Warren is unquestionably a great orator, and he held the most intense attention of the audience for thirty minutes.

Rev. R. S. Rust, D. D., secretary of the Freedman's Aid society, was next introduced and delivered an eloquent address upon the "qualificaitons of a Christian minister."

The ceremony of formally delivering the keys of the new building to the president was next in order.

J. W. Adams, of Chattanooga, the architect and contractor, delivered the keys in a short and appropriate address which was responded to by Professor Thayer.

Rev. W. P. Thirkield dean of the theological college was then introduced and delivered an interesting address.

He was followed by Rev. J. B. Williams and J. C. Kimball in short, earnest speeches. Mr. Kimball referred especially to the early work in the establishment of the university of two great men since departed, Bishop Haven and Dr. E. Q. Fuller.

Bishop Warren then offered the dedicatory prayer. The choir sang the dedication anthem and the congregation were dismissed.

The French attacked and barried the outposts of Sontay. Loss 70 killed and 180 wounded.

The Savannah Conference.

The Savannah Conference met in Newnan, Ga., Dec. 11. Bishop Foss, who had been kept from us last year by illness, presided and delighted everybody. Our sessions were held in the large brick church built during the pastorate of Bro. Geo. Standing. Nowhere in Georgia are the colored people in better circumstances or more respected by their white neighbors. The people of Newnan give the praise to the beneficent influence of our church. The Bishop was entertained at the mansion of Judge Bigby, Dr. Rust and lady, by Bro. Gardner, a presiding elder in the M. E. Church, South; and other hospitable doors were thrown open to the white visiting brethren. Our colored brethren can testify that the best of everything was provided for them; and doubtless the memory of the "big dinners" will help to digest humbler meals on the circuits.

The usual routine business was carried on with dispatch and harmony. Two brethren, whose characters were under investigation, were acquitted. The reports showed an increase of over eight hundred in membership, and of a hundred dollars or more for benevolent collections.

The SOUTHWESTERN ADVOCATE was endorsed as the official organ of the Conference. Steps were also taken towards the establishment of a local paper. The great benevolent societies of the church were ably represented at the anniversaries. Prof. Thirkield, with his usual enthusiasm, spoke of the advantages of the Gammon Theological Institute. Three of the presiding elders are, or have been, students of Clark University, and the day is not far distant when its graduates will fill most of the important posts. At the election of general conference delegates, Dr. C. O. Fisher received a majority vote on first ballot. S. C. Upshaw was chosen alternate. The lay delegates chose Prof. W. H. Crogman, and John King, of LaGrange, alternate. Bishop Foss' sermon on Sunday morning was an eloquent, practical exposition of "Bear ye one another's burdens." Never will preachers, and husbands, and parents forget how beautifully they were told the ways in which little burdens could be borne for one another in daily life. Lives patterned after the Bishop's model would be reflections of Jesus' own.

In the afternoon were held memorial services for the wife of Bro. Jones, presiding elder of the Savannah district. Rev. W. O. Lynch, of Kansas, preached at night. During the session Mrs. Dr. Rust represented the Women's Home Missionary Society and aroused great interest in it. The following persons were elected officers of a conference auxiliary: Corresponding Secretary, Hattie W. Robinson, Clark University; District Secretaries: Savannah District, Miss Lottie Myers, Brunswick; Macon District, Mrs. R. T. Kent, Griffin; Rome District, Mrs. R. Crolley, Atlanta, 39 Reed street; Atlanta District, Mrs. Fanny Reese, Newnan. A collection was taken amounting to over $21 to make Mrs. Rev. Dr. Gardner a life member.

On Monday morning the remaining items of business were disposed of. A resolution on the election of a colored bishop was ably discussed and tabled, and the appointments were read.

E. O. THARP.

For the SOUTHWESTERN.

Letter From Yazoo City.

MR. EDITOR:—Please allow me a short space in your paper, while I make a few remarks concerning the rich, rare and moral treat, which has been ours to enjoy this week, in the form of lectures, delivered by Hon. R. Gleed, late of Columbus, Miss. The lectures were intensely listened to by all who attended them. From what we have heard of the lectures, also from the endorsements which he has in his possession, from our Governor and other prominent men of the State, we believe him to be an honor to "manhood and worth," and an ornament to his race. We are constrained, by his impressive words and great reasoning power, to believe that he has devoted a large portion of his time in fathoming out the needs of the race, and is now willing to devote the remainder to instructing them in branches of industry, economy and "value of virtue," as being the only roads of success. He draws a dark, "but true" picture of our present condition, morally and financially.

We are aware of the fact that there is vast room for improvement and we are not slow in respecting, honoring and aiding, any system intended for our elevation. The hospitality which was extended to Mr. Gleed by the white citizens of this place is worthy of much commendation; and the expressed thought of one of them, we believe, he speaks the sentiment of no few of like mind; it is this, "I am willing to double every cent you (the colored man) put down to aid in elevating your race." Those words are highly appreciated, and friends, let us see to it, that we put forth greater effort to assist ourselves, for, by so doing we may possess many of the luxuries of this life, and have as many societies free for immortality as any other people. We bid ex-Senator Gleed God speed. That he may continue to do good is our prayer, so when he is called from "labor to reward," he may be able to look back on a well spent life. Respectfully.

KATIE BOWMAN.

Yazoo City, Miss., Dec. 9th, 1883.

David C. Cook, the well-known Sunday-school publisher, has given a $2,500 Cottrell steam printing press to the American Mission Publishing House, of India. This Cottrell machine will be the first and only machine except the ones used for English Government purposes, and will be of the same make as those in the Government Printing Office at Washington and Mr. Cook's establishment. The machine will soon be on its way and serving the missions of various denominations.—*Chicago Evening Journal.*

The following Louisiana Congressmen have been placed upon House committees by Speaker Carlisle: Appropriations, Ellis; Banking and Currency, Hunt; Rivers and Harbors, Blanchard; Territories, Kellogg; Levees and Improvements of the Mississippi River, King, Chairman; War Claims, Kellogg; American shipping and ship-owning, Hunt; Public Lands and Manufactories, Lewis.

South Carolina appropriates $10,000 for her exhibit at the New Orleans World's Exposition.

Two chiefs of the Creek Nation claim election and have gone to war upon a conflict of authority.

360540

OUR SOUTHERN WORK.

MISSISSIPPI.

E. D. Cameron, Pontotoc: "I am a subscrider to your paper and love its outspoken pages on caste and every other mean and ugly thing. Our pastor, J. J. Harris, of Mt. Nebo church, is highly esteemed, and is having great success. The quarterly conference at Hopewell, presided over by elder Shumpert, showed a marked change all over the charge. Pray for us."

E. L. Gilliam, Jackson: "At the last session of the quarterly conference held at this place the following resolutions were adopted:

Whereas, This is the last quarterly conference that our beloved pastor, Bro. D. A. Williams, will hold with us, this being the close of his fourth year on this district; and,

Whereas, We feel that under his direction the church has been benefited both temporally and morally; and,

Whereas, His actions toward us have been uniformly Christianlike, and his intercourse with us both pleasant and profitable; therefore, be it

Resolved, That we part with Bro. Williams with much regret, and shall ever pray for his future success; and be it further

Resolved, That in him our church has secured the services of a live, energetic, zealous Christian worker; one whose labors as a presiding elder could not be more acceptably performed, and whose services would be sadly missed.

Resolved, That in our pastor, Bro. J. W. Parks, we find a prototype of our elder, and it affords us much gratification to express our confidence in and appreciation of his efforts in the cause of Christ since he has been with us. Under his guidance our church has prospered in a manner unprecedented, and it is our earnest wish that the next annual conference will, in deference to the desire of the members and congregation, and in the interest of the advancement of our work at this place, assign him to this charge for the ensuing year.

Resolved, That a copy of these resolutions be spread upon the minutes of this quarterly conference, and also sent to the SOUTHWESTERN ADVOCATE with request for publication."

TEXAS.

C. A. Curry, Bedias: "My pastor set me to work here last August, and I have done so; have organized a Sunday-school, am teaching it, and procured two subscribers for the church paper. I shall try to go back to Houston Seminary."

B. F. Chase, Morales: The last quarterly conference held by Elder Richardson was a grand session. The Sunday-school address and the sermon were highly appreciated. Our pastor, Rev. Robert Dukes, preached the truth and walked [illegible] meekness. We have a day school with 55 scholars, taught by a young lady from Goliad."

J. T. Jacobs, Eagle Pass. "I am on my last round for this conference year. I have traveled over 2,400 miles by railway and land to reach my appointments. I have met with no little difficulties this year. Through all the Lord has brought me out more than conqueror. I have been compelled to take the ground for my bed and the sky for my covering at times while traveling on the Brackettsville circuit. I have succeeded in raising and building one church at Hondo with the aid of the $150 of Church Extension. Received into the church 23, dedicated 17 children, paid the presiding elder $31.25. If this $31.25 had been thousands we in this Western country would feel ourselves much indebted to Bro. Henson; we may get his [illegible] but not his superior. The people at Fredericksburg could not bear the thought of their leaving them unpaid, so have overpaid. Their pastor [illegible] the head with missionary [illegible] Elm Pass and Bandera [illegible] grandly, and the people [illegible] will settle all claims [illegible] hing prevents. I have no members at Eagle Pass, none at Dellrio nor at Mecimento, Mexico. Mecimento is about 125 miles northwest of Eagle Pass, families 25; Eagle Pass, families 4; Del Rio, families 4; Brackettsville, 15; all of these people are very hard to reach, they being mixed with so many other nations."

TENNESSEE.

J. A. C. Wade: "I was in the vicinity of Murfreesboro, Nov. 29, and was called to attend the funeral of the youngest child of Mr. Robert Butler, burned to death the day before while the father and mother was at work in the field. Near noon the mother came and found her child lifeless, out of doors, with its little sister aged about three years."

C. H. Bullington, McMinnville: "I think I will get along very well this year. My Sunday-school, prayer and class-meetings are good. Temperance people are few, and I would have a better time were it not so. We must train the children differently."

John Crawford, Chattanooga circuit: "Since conference I have been earnestly striving to advance every interest of the church on this circuit. I am glad to say I have had good success so far. Our first quarterly meeting at Harrison, Oct. 21st, was an occasion that will be long remembered. The presiding elder, Rev. E. Provine, preached in a manner that left the people both stimulated and encouraged. The collections amounted to $11. Four were added to the church. I have baptized 5 children and 1 adult, besides I have received persons into the church at each point on the work. The financial and spiritual condition is rapidly improving."

KENTUCKY.

Rev. A. A. Price, of Augusta charge, reports 45 conversions and 52 additions. A neat parsonage was built this year.

Discourse Building.

BY BISHOP WARREN.

The following is an abstract of a recent lecture delivered before the students of the Gammon School of Theology at Clark University. A series of such lectures is to be given by distinguished men during the year, each to be followed by an informal conversation, between the students and lecturer on the practical work of the ministry. W. P. T.

A discourse may be as grand as a cathedral or as humble as a hovel, or fill any intermediate point between. Though every building cannot be a cathedral, yet every man wants to build one or more cathedrals in his life time. Thoughts may be quarried, shaped, reland, polished and built together as well as stones. No man should attempt to discourse who does not feel that ideas are actual entities, living powers in themselves, master forces and stubborn facts that may be hurled with more force than stones. A man must feel, experience, be possessed of ideas before he can preach. Hence Satan can never preach Christ, or a hypocrite make a good minister.

The first thing to be done towards building, is material gathering. As David gathered for the temple all manner of material from all lands, so must the discourse maker's first work be *material gathering*. This is not the work of a day but of a life time. As David gathered for Solomon, so our fathers gathered for us. Now we professional students often mistake the quality and kind of material. Materials for popular discourse are to be gathered not from the realms of misty metaphysics, nor from the bloodless dissecting tables of keen criticism. That is good material for students, but for the people the material must be gathered from scenes full of feeling and of experiences breathing with life. It is not what you learn here that is to be heaped up and doled out cold to the public, but what touches you most nearly, and hence will touch others most deeply. They are the soul and not the clothes. The most popular poems and the most eloquent orations have familiar scenes and incidents as their most moving passages. How are such materials to be gathered? Look for them, not with eye alone but with the heart also. Whoever believes all things are of God, will expect to see God in all things. The man that learns to look for high things will always find them. Besides the skill of invention, there must be the economy of preservation. A word about the preparation of materials. I used to think that every sermon must be grand, and of great sweep. Grandeur is very chilly, as grand mountains are covered with snow. The greatest effects I have seen produced by the simplest things. When heart speaks to heart it warms with life. Nothing is puerile or weak when God's Spirit is in it. Finish your sermonic material with care and get God to breathe upon it, and nothing can be small. A lost dog in the street furnished the subject for a most eloquent passage in the sermon of a great Boston preacher. His thought ennobled the dog instead of the dog degrading the thought. Be simple and direct and do not attempt elaborated elegance in your discourses. All I need to say about plan in discourse is, study the scripture addresses; no two alike; all aimed at doing some definite thing, and not for merely exhibiting the plan. I wish to leave you three general directions that apply to every discourse. First, you must please. A lawyer may bulldoze his witnesses, defy the judge and throttle his opponents, but he tries to please the jury. The shortest way to the head is through the heart. Occasionally you see a man pugnacious by nature, and who has not received Christianly enough to make him considerate for polite society, assaulting with great vehemence the representatives of some creed differing from his own. That man only does harm. He never persuades his opponents even if they hear him, and he begets a most unchristian spirit in his friends. He ought to be taken before a justice of the peace and have the riot act read to him. By thus aiming to please men you are freed from that absorption in your subject which often makes it seem as if the preacher had nothing to do with his congregation; as if he were set not for the salvation of men but for the salvation of sermons. I received my lesson in this matter early. I had preached with great earnestness, and I am sorry to say, satisfaction, on "He that sinneth against me, wrongeth his own soul." I thought I made it very clear, and I asked my brother how he liked it. He hesitated. That hesitation was a revelation; said I eagerly: "Did it seem to you that I cared only to [illegible] points, and I was glad on the whole it was so?" He said: "I'm afraid you have hit it." And I went out of that house feeling that the greatest sinner in that company was myself. By keeping the idea before you that you are to affect men, you are saved from many a miscarriage. You came out of your weeks study alive, keen, eager, full of your subject, but you speak to an audience tired, sleepy and full of breakfast. Your danger is that you commence above them, start alone and they fail to follow and do not fail to sleep. Spend a few moments in running your locomotives energies at a quiet pace up and down the side-tracks of human experience and interest, getting every man, woman and child aboard; then slowly draw the throttle valve of your enormous power and move along the iron way, trembling yourself with energy, and drawing humanity after you. After you have suceeeded in pleasing, be sure that you instruct, you are not appointed as a showman, but as a teacher. You have the advantage of a week to get ready. Other teachers go over the same thing to their disgust. You have the breadth and variety of the universe. You are in God's university, fired with the enthusiasm of eternity, to teach what shall never perish. A ministry of mere emotion, destitute of thought, is like the play of children who scare one another with pretended ghosts or tickle into inexpressible laughter. Communities that listen to your discourse must grow wise and broad minded, or your account hereafter will be something fearful to meet. After pleasing and instructing, you must inspire to action. Pleasure and knowledge are vain unless conclusions are reached and actions performed. Men can be pleased every where. Theatres, novels, and a thousand alluring pleasures, ask men's patronage. Knowledge runs to and fro in the earth. If public discourse is to hold any place in the future it must inspire to action. The pulpit is doomed if it contents itself with flowers of rhetoric; doomed if it deals only in the subtleties of metaphysics; doomed if it seeks only to impart knowledge. It is vital and enduring only when it wins men's ears and hearts; stands on the heights of a knowledge above all human knowing, and looking down on the masses of men says with a voice that thrills men like a trumpet: "Come, come up higher!" To that end the preacher must consider what lies most nearly related to action. He will find that they are things that are near, belonging to the affairs of to-day. He must smite the sins of to-day. The most effective preaching is that commended by the merchant woman who could neither remember text subject nor word said, but went home and burned her false bushel measure. Men are moved to action by their appetites and their emotions. We may have sway over the emotions. Kindle the emotion of hate till it burns like the wrath of God against slavery, ruin and all specific forms of sin. Love must also be developed as a tremendous force. Never be content with any sermon that does not make some one, and if possible every one do something.

For the SOUTHWESTERN.

A Review.

BY REV. J. MITCHELL, D.D.

Allow me to give you a sketch, as best I may, of the three conferences at which I was present this year, Bishop Foss presiding—the Georgia, Alabama and Savannah. The first met on the 21st of November, in Alexandria; one central figure was wanting, Dr. E. Q. Fuller, who had, as the church knows, passed to his reward on high but a short time before. We felt his loss, and the conference by its action has shown how it appreciated him. We were agreeably surprised to find that Bishop Foss had fully recovered, and was himself again. The conference passed through the usual routine of business, and made the appointments as I see they have been published. The statistics show a slight increase in some things and a decrease in others. In 1876 we separated from our colored brethren and started as an unmixed white conference, with the supposed number of 2811 members, and return this year 3165. One cause of the slow increase is the constant outgo of our people to the West. We have 75 churches worth $40,600; parsonages 5; collections for missions $244, other benevolences $148.79. Let no one despise this small band, they are the standard bearers in the far South. My sorrow is that from some cause or other spiritual success has not crowned our labors more extensively. May it not be possible that the reason is—Our membership and ministry do not give enough to benevolent objects. I have long cherished the conviction that when we are unfaithful in the adminstration of the unrighteous mammon, God will not give us the true riches. By a greater liberality we can obtain the greater grace. Let us try it this one year and mark the results. It may be well in this connection to give the ranks of twenty-five of the Southern Conference deacon from the tables of the last year, and show their interest in Mission. I leave off the older conferences.

		Cents per member
1	Austin	50 2-10
2	Washington	16 9-10
3	Florida	13 9-10
4	Virginia	13 3-10
5	Missouri	12 8-10
6	Kentucky	12 4-10
7	West Virginia	11 7-10
8	South Carolina	10 9-10
9	Georgia	8-10
10	Central Tennessee	8-10
11	Little Rock	2-10
12	Tennessee	
13	West Texas	4-10
14	Louisiana	5-10
15	East Tennessee	5 4-10
16	Arkansas	6 3-10
17	Lexington	5 3-10
18	Texas	4 7-10
19	Savannah	3 6-10
20	Holsten	3 3-10
21	Blue Ridge	2 6-10
22	North Carolina	2 6-10
23	Alabama	1 4-10
24	Central Alabama	1 3-10
25	Mississippi	1

This is the estimate each member of these conference places on the the conversion of the nations to Christ. I trust my brethren of Georgia will spring from the ninth place to the first rank. Let me tell you how. Be more careful about the quality than the quantity.

ALABAMA CONFERENCE.

This conference was held in Edwardsville on the new railroad, the Georgia & Pacific, from Atlanta to Birmingham. Bishop Foss was in his happiest mood, and preached a sermon of great power on Sabbath. The Brethren of this conference were somewhat stirred up about the reflections of the speakers in the Missionary committee last November. Let me remind my brethren of the Alabama and other conferences on this point that "Faithful are the wounds of a friend, but the kisses of an enemy, are deceitful." Prov. 27: 60. And as a remedy to the evils complained of let us say to the Missionary Board, with God's help we will hasten to take care of ourselves, and you can send your money abroad as soon as you please. That's the fire that will tell on the kingdom of darkness. Let us fan that resolution up to the melting heat. Don't you think the critics would be somewhat crossed by such a resolve. Let us try it. I don't believe much in a horse running off with me, especially the war horse, "Bob," it is not agreeable for the time being; but if I can just keep him in the road I have the compensation, that I get over the ground all the faster. I cannot give you the exact returns of this conference. But they are growing. My first acquaintance with this conference was in the midst of the stirring times I trust now forever past. May God bless them and make them one hundred fold more than they now are.

THE SAVANNAH CONFERENCE.

This body as all our friends in the South know commands the colored members and churches of one [illegible] in Georgia—I have known some of these dear Brethren many years and I rejoice in their great success. They commenced in 1876 with a membership of 2811 and now report this year 15,000 probationers and members combined, being an increase of 1121. Like all other Southern conferences there is much room for improvement in benevolent collections, but it will be seen from the above list of conferences that they lead several white conferences. To the members of the Savannah Conference let me say, keep rank with the best, and be not so careful about the quantity of your members, as the quality thereof; carry no dead heads, make each member pay his way, and be careful to take the collections and then return them fully to conference and you can take the banner.

Atlanta, Ga.

A short time ago, at school in the North of England, during a lesson on the animal kingdom, the teacher put the following quesstion: "Can any boy name to me an animal of the order-edentata; that is, a front-tooth toothless animal?" A boy whose face beamed with pleasure at the prospect of a good mark, replied. "I can." "Well, what is the animal?" "My grandmother!" replied the boy, in great glee.

Important to Young Ladies.

For impure Blood, Scrofula, Pimples, disfiguring Eruption, take Liebig Co.'s Coca Beef Tonic.

For the SOUTHWESTERN.

Alabama Conference.

This Conference met at Edwardsville, Cleburne county, Alabama, Wednesday, Nov. 28th. Bishop Foss presided. Bro. J. B. Lovelass was appointed secretary and Bro. C. F. McGaha, assistant.

The Conference then proceeded to examine the character of effective elders: South Alabama District was called and G. J. Johnson represented the work of that district. The Birmingham District was then called and T. R. Parker represented the state of the work therein.

SECOND DAY.

Thursday being Thanksgiving day throughout the nation, the Conference resolved to observe it, and Bishop Foss conducted this part of the service. His address was touching and appropriate. He referred to his own life as giving abundant reason for gratitude. Amongst the most marked of life's mercies was his recovery from a sickness that carried him to the door of the spirit world. Whilst thus speaking of God's grace and goodness, the Conference was melted down by the touching and pathetic words of this man of God.

During the morning of this day, Professor Houston represented Andrews Institute. He stated that this inititution consists of two buildings of sufficient capacity to accommodate one hundred and fifty to two hundred students, and that they have 100 acres of land in small lots. He referred to certain pledges made by the Freedman's Aid Society, yet unfulfilled.

The East Alabama District was called and Rev. J. L. Freeman represented it. He stated that he had held three campmeetings and had a revival throughout the bounds of his work.

THIRD DAY.

The opening services were conducted by J. Mitchell, D. D., and the Bishop conducted the devotional part.

The Bishop announced the transfer of J. M. Rogers, of the Savannah Conference, and of B. J. Halpenny, of the Virginia Conference.

F. C. McGaha and C. P. Davis, (deacon), were admited to full connection.

The Bishop addressed the class on the subject of preaching the Word. The Word is the basis of all law, morals and duty. Some would save by works, but we must come back to the Word, and save by preaching the Word. Well does he remember the effect of the words of God. "To him that worketh not but believeth on him who justifieth the ungodly, his faith is reckoned to him for righteousness." Twenty years ago that has been hanging on the wall of my heart. In this conflict with [illegible] he defeats him three times by the use of the sword of the Spirit. He used no weapon that does not fit that poor hand as well as his. He drew his arms each time from Old Testament Scriptures. He drew them out of Deuteronomy, with the utterance "It is written". He defeated him. I can say that is well as he could. But whilst preaching the Word—present the Incarnate Word—the Son of God, as the germ of life within the outer foldings. He referred to an incident in his own life illustrative of the value of holy family associations, and the power of holy song in wafting the soul upward to God. Whilst stationed in New York, he had been reading the death scenes of Bishop McIlvaine, of the Protestant Episcopal church, and how his great spirit went to heaven on holy song, when his attention was attracted by his own little son, who, whilst playing in his study with blocks, was singing "Rock of Ages cleft for me," he thought, possibly sixty or seventy years from now, when he slumbers in the grave, and this child has grown old, and may be, expiring on some distant shore, his soul may be wafted to heaven on this sacred song. He recalled to memory the death-bed scene of Gilbert Haven. The Conference melted down under the effects of this discourse. He enforced an honrable and manly course in life. He enjoined

the regular and daily study of God's word, for personal edification and benefit—saying ministers are but men, and as such, need the daily bread of life. Likewise he enforced the duty of pastoral visits, using the Scottish maxim, "A house going preacher makes a church going people."

When the question on tobacco was asked the answer was made by both the brethren, "I have been a slave to tobacco from youth." Both agreed to be Christ's freemen, and pledged abstinance therefrom."

FOURTH DAY.

The Conference opened by Rev. J. B. Loveless conducting the religious devotion. The Conference then proceeded to business. Last Alabama District called. Bro. J. M. Bowman proceeded with a description of his work. Bro. J. B. Loveless reported the state of his work. J. D. Pierce reported his work as growing in all its spiritual and material interests.

The Conference proceeded to elect a delegate to the General Conference: Bro. W. P. Miller, delegate; Bro. J. B. Loveless, reserve.

In the afternoon Conference met according to adjournment, Rev. W. P. Miller in the chair.

The Committees made their reports.

The Conference organized Board of Education.

EVENING SESSION.

The Conference met at 7 o'clock p. m. Religious services conducted by Rev. T. C. Carter, of the *Methodist Advocate*.

The session was devoted to the recommendation of candidates for the traveling connection, the reading and correcting of statistics, and the finishing up of the Conference business.

On Sunday morning at 11 o'clock the bishop preached a grand sermon, after which he ordained the deacons.

At 3 o'clock Rev. James Mitchell, D. D., preached, the ordination of elders followed, and the bishop read the appointments.

A Biographical Sketch.

Rev. G. B. Donnelly, pastor of the M. E. Church at Washington, Ark., Little Rock Conference, was born in slavery in 1845, but had the good fortune to be educated by his white friends. He entered the traveling connection in the year 1870, and was ordained elder in 1874, and appointed presiding elder of the Pocahontas District in the Union American Methodist Church. In the year 1875 he was appointed deputy superintendent, and preached over the Southern Confederacy for six years, when, in Dec., 1881, he, with his entire membership of twenty preachers, three hundred and fifty members, with some church property, united with the Little Rock Conference, M. E. Church, they believing they could advance the Master's cause better in the Mother Church than in any other. In Feb., 1882, Bishop Peck appointed him to Marion, and in March Bishop Hurst appointed him to his present charge, Washington. This year has been full of hard labor and trials, owing to the great riot in August that came to our raising the entire charge. But notwithstanding these reverses this has been a blessed year's labor. He has organized two new societies on the work, and has fourteen conversions and forty-four accessions to the Church. During his ministerial life he has received into the church 2,100 persons and baptized 1,100 adults and 250 infants. May the next thirteen years of his life be as replete with successful labors in the Master's vineyard as the past has been. May the spirit of the Lord rest upon us all and give us abounding success.

L. W. ELKINS.

Boards of trustees, traveling preachers and committees should always give the number.

A Gentleman.

Show me a man who can quit the company of the young to listen to the kindly voice of age; who can hold cheerful conversation with one whom years have deprived of all charms; show me the man who is willing to help—as if the blush of Helen mantle on his cheek; show me the man who would no sooner look rudely at the poor girl in the village than at the well-dressed in the saloon; show me the man who treats unprotected maidenhood as he would the heiress surrounded by the powerful protections of rank, riches and family; show me him that abhors the libertine's gibe—who shuns him as the blasphemer and traducer of his mother's sex—who scorns as he would the coward the ridiculer of a woman's reputation; show me the man who never forgets for an instant the delicacy and respect that are due to a woman in any condition or class, and you show me a true gentleman.

The Warring Sects.

It is strange, but nevertheless true, that all sects seem to look upon the Methodists and Baptists as standing in need of more attention than the most benighted heathen. The attempts to convert them have been numerous and uncasing, and usually have been unsuccessful.

But light seems no be breaking, and success appears at last to be crowning the efforts of those who are endeavoring to bring the Methodists and Baptists to see the error of their ways. In the last issue of the *Christian Evangelist*, an organ of the Evangelical church, we find that the Evangelists of Fairburg, Mo., have recently made one convert from the Methodists and one from the Baptists. The representative at Burt Junction, in the same State, reports that he has succeeded in "Reclaiming one Baptist," while a correspondent in Madisonville, Ky., is in paroxysms of jubilation because of the fact that his "last convert was a Methodist minister." This would seem to indicate that the watchers upon the Baptist and Methodist wall are sleeping, that their lamps are untrimmed, and that "the lights along the shore" are not kept so brightly burning as is necessary.

We cannot but think that it is unkind and unfair at this time, when the Methodists are busily engaged in putting down the "arrogance of Rome," for the other sects to bring proselytizing influences to bear upon them, and more especially to try and win their ministers away from them. Such actions are treacherous, and to be condemned. The Evangelicans should remember that it is "Romanism" that demands their prayerful attention; that it is "Popish ignorance" that is to be overcome, and should call their dogs off of their Baptist and Methodist brethren and confine their attacks to the common enemy.—*Catholic Examiner*.

Ladies Preaching in Sweden.

Mrs. Nelson, of Norway, was for 25 years a successful actress, and was converted under the preaching of one of our ministers in that land. She retired from her profession and began to read Moody's sermons in public. Her great eloquentiary powers, vivified by her sincere convictions on the subjects presented, soon attracted crowds to hear her. The Lutheran ministers opened their churches and chapels for her use. She began to add a few word of her own, which gradually grew into whole discourses. The Lutheran pastors, finding that she had fully identified herself with Methodism, at length excluded her from their churches, and she resorted to public halls and to our overcrowded chapels. She is very modest, intensely in earnest, and conducts herself with such propriety as to gain the universal approval of the preachers of the Conference. Another lady, Miss. Nelly Woll, who has been a teacher in a Lutheran College, has turned her whole attention to the same work.

Short Answers to Great Questions.

REV. E. T. CURNICK, A. M.

Question. What is regeneration? *Answer.* It is the new birth of the soul in the image of Christ.

Q. What remains in the heart after conversion? *A.* Inbred sin; sometimes called original depravity; or, the man of sin.

Q. What is inbred sin? *A.* A natural corruption of the heart and a tendency to commit overt sin, inherited from Adam.

Q. How is original sin manifested? *A.* It is revealed to the consciousness of the child of God, and is a seed from which spring unholy tempers, false ambitions, pride lust, etc.

Q. What is entire sanctification? *A.* The cleansing of the heart from inbred corruption, and filling it with the pure love of God.

Q. Are Christians requested to enter upon this state in this life? *A.* Yes, by the promises and commands of the Bible.

Q. What is the first condition required in obtaining Christian purity. *A.* Hungering and thirsting after it.

Q. What is the second condition? *A.* Making an intelligent and detailed consecration to God. This includes body, soul, spirit, family, possessions, present and all future time, etc.

Q. What is the third requirement? *A.* To believe that the Holy Spirit now accomplishes the work of holiness by applying the blood of Jesus to cleanse the heart from all sin.

Q. How may one know that he is fully saved? *A.* By the direct witness of the Holy Spirit testifying to the act of cleansing.

Q. What is the sum of Christian perfection? A. Loving God with all the heart, soul, mind, and strength, and loving one's neighbor as himself.—*Western.*

In early times the Methodists gave some very staid people a good deal of trouble and in some places they do so yet. An old author, referring to these troubles, proposed a remedy which would most effectually prevent the spread of Methodism. "Let the clergy," he said, "live more holily, pray more fervently, preach more heavenly, and labor more diligently than the Methodist ministers; then will Christians flock to the churches to hear us, as they now flock to the meetings to hear them."

What amazes and shocks me is to see the wine-bottle where it is as flagrantly out of place as a bonfire would be on the floor of a powdermill. No intoxicant has any business to be on the table of a family which contains any boys, or on the table of an miscellaeous social party, or in the cupboard of any professional man, or anywhere else, in short, except possibly in the hands of a very discreet and careful physician. Every bottle that contains alcohol contains a serpent. The serpent in Eden was not a more perfect embodiment of deceit. A bottle of Bourbon or Burgundy will deceive the very elect. I am constantly called to labor for the reformation of persons who began with the most honest resolutions to drink moderately; but their glasses insensibly enlarged and deepened, until they became literally a pit of damnation.—*Good Times.*

A female miser, eighty-three years of age, was found dead in London a few days ago. She owned several houses, 100 acres of land, and $6000 in cash. She had written the Lord's Prayer on both posts of the garden gate, as a charm against thieves. So afraid was she of burglars, that when she had occacasion to go away from home for a day or two, she carried her scanty furniture with her, even the kitchen utensils. She died of cold and hunger.

Now is a good time to subscribe for your church paper. Begin the new year by paying for the SOUTHWESTERN.

Young Folk's Corner.

Heber's Christmas Hymn.

Brightest and best of the sons of the morning!
Dawn on our darkness and lend us Thine aid!
Star of the East, the horizon aporning,
Guide where our infant Redeemer is laid!

Cold on His cradle the dew-drops are shining,
Low lies His head with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker and Monarch and Savior of all!

Say, shall we yield Him, in costly donation,
Odors of Edom, and offering divine?
Gems of the mountain and pearls of the ocean,
Myrrh from the forest and gold from the mine?

Vainly we offer each ampler oblation;
Vainly with gifts would His favor secure:
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor.

Brightest and best of the sons of the morning!
Dawn on our darkness and lend us Thine aid!
Star of the east, the hroizon adorning,
Guide where our infant Redeemer is laid!

Never Swear.

It is mean. A boy of high moral standing would almost as soon steal a sheep as swear.

It is vulgar—altogether too low for a decent boy.

It is cowardly—implying a fear of not being believed or obeyed.

It is ungentlemanly. A gentleman, according to Webster, is a genteel man—well-bred, refined. Such a one will no more swear than go into the street to throw mud with a chimney sweep.

It is indecent—offensive to delicacy, and extremely unfit for human ears.

It is foolish. "Want of decency is want of sense."

It is abusive—to the mind which conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.

It is venomous—showing a boy's heart to be a nest of vipers; and every time he swears one of them sticks out from his head.

It is contemptible—forfeiting the respect of all the wise and good.

It is wicked—violating the divine law, and provoking the displeasure of Him who will not hold him guiltless who takes His name in vain.

Laughing at Religion.

Never let your children see you ridicule religion. We, a short time since, read of a mother who had been accustomed to laugh at religion in the presence of her family. At last she was brought to her dying bed. She called for her children. They came. With a trembling voice, choked with emotion, and full of remorse, she said, "My children, I have been leading you in the wrong road all your life; I now find the broad road ends in destruction; I did not believe it before. Oh! seek to serve God, and try to find the gate to heaven, though you may not meet your mother there."

What mother desires to prepare for such a dying message, or such a parting scene as must follow?

Heaven, hell, and eternity are tremendous facts that cannot be laughed out of coutenance: They will meet us when our laughing days are over.

If a man will study hard, and so grow in mental power and vigor from year to year, not giving up the work of a careful student until he gives up life itself; if his studies take a broad range, keeping him out of ruts and abreast of his age; and he realizes that every age has its own peculiar truths to teach and errors to combat; if he will keep his heart fresh, warm and tender, and in sympathy with the young; and if, in addition to this, he will take plenty of out-door exercise, then the older he grows the better he will grow in all that goes to make a desirable preacher and pastor. The churches will seek after him until the angels of God call him home.

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For Overworked Professional Men.

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What an absurd idea it is to send a sick man, with an ailing stomach, a torpid liver, and impoverished blood, to a bar-room to swallow some stimulating stuff, and call it medicine!

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It is a point worth noting in connection with *Brown's Iron Bitters*, that this valuable medicine is not sold in bar-rooms, and will not be. It is not a drink. It is a remedy. It is not made to tickle the palate of old topers. It is made to heal disease. It is not made to promote the good-fellowship of a lot of bibulous fellows standing around a bar and asking each other, "What will you take?" It is a true tonic; an iron medicine containing the only preparation of iron which can safely and beneficially be taken into the system.

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The *N. O. Picayune* served the sawsboys with an elegant Christmas dinner, at which two huge dishes represented the *Times-Democrat*. Such deeds are deserving of mention and approval.

The sugar planters of Louisiana are uneasy over the prospect of a reduction of the sugar tariff, as foreshad owed by expressions of Hon. Wm. R. Morrison, chairman of the Ways and Means Committee, and others of the Democratic party, who do not see why millions of workingmen should go without cheap sugar to protect a few thousand planters mainly in Louisiana. Our sugar planters are inclined to hold to the views of Henry Clay and Horace Greeley—on the tariff question, and some of them propose to invite colored laborers to join with them in an appeal to Congress to keep out the slave labor product of Cuba, and the Coolie imports from the Sandwich Islands. It is a sweet subject for consideration, but why should not such co-operation extended to other interests affecting the public welfare? Why is the Republican party, always true to protection doctrines, counted out and shot down in Louisiana. The State is the loser by not having two great parties contending in the field to do the greatest amount of public good. To suppress one party is to foster corruption in the one that rules," which is compelled to silence its conscience for the sake of self-protection.

As We See It.

At the recent meeting of the General Missionary Committee of the Methodist Episcopal Church in New York, when the needs of some of the Southern conferences were under discussion, there seems to have been a free expression of opinion on the part of certain members of the committee as to the condition of affairs in the South, and the needs of the work, that has produced a profound sensation all through the South. As to the condition of things in the South there seems to have been but one opinion on the part of the different members of the committee. As to the duty of the Church, there was a difference of opinion. Bishop Foster, able, honest and conscientious, under the pressure of fearful responsibility, gave a free expression of his convictions, and should be treated with perfect respect. We think, however, that in some matters he was mistaken. The other members, while they mostly agreed with the Bishop as to the condition of affairs as he had described them, did not follow his judgment as to the duty of the church under the circumstances. With reference to the illiteracy of the South there is no question. It is humiliating, but is nevertheless true, that a little more than thirty-two per cent. of all the voters South of the Ohio are so utterly ignorant that they cannot tell the Book of Mormon from the Constitution of the United States. And this is not the worst of it. There are tens of thousands who are not reported among these illiterate who can only manage to scrawl their names, but cannot read so as to understand the simplest words in the primer. The people do not read because they cannot. The circulation of the daily and weekly newspapers in the little State of Maine, where the winters are so long, and the soil so barren, is larger than in the States of North Carolina, South Carolina, Florida, Georgia, Alabama, Mississippi, Louisiana and Texas combined. While in the single State of Pennsylvania the circulation is larger than in the sixteen Southern States. We do not exactly like this alphabetical test of manhood; it is far from being always reliable, but where there is such a vast amount of illiteracy there will be indolence, poverty, and superstition, whether in Africa, India, or America. We are brought face to face with this illiteracy, the responsibility is upon us, we cannot avoid it if we would. We must educate. Toward this work there is a growing cordiality on the part of the South. It is also true that in doing it we have had a large measure of success. There have been large gains of intelligence in all parts of the South, especially among the colored people. Startling as it may appear, in this battle with the powers of ignorance the Negro has made more advancement than the poor whites, not because he has greater facilities, but solely because he has been more eager to learn.

With reference to our "white work in the South," (an expression born about 1876, and redolent of a spirit which we deplore) the results since the division on the color line have not been commensurate with the investments made. Nearly every year expectations have not been realized. That diversion was unMethodistic, it was a departure from the general purpose and spirit of our work up to that time. It was a concession to prejudice. Conscience is always wiser than reason. And yet, no doubt, we may make concessions so long as we do not betray essential principle, but dynamite, death and hell are under the men who make compromises with false doctrine or sinful prejudice and practice. Nothing has done more to assimilate the Methodist Episcopal Church to the character of the churches already here than this project of the color line. And while we are often told that the increase of the white membership of our church in the South since the war was greater than the entire membership of New England, one or two facts are a little significant. A paper that often made this statement died in the midst of this great membership for the want of subscribers. There must have been, to use a mild term, feebleness somewhere. Then, the wonderful era of prosperity that was promised in 1876, has not come. In all truth and honesty it must be conceded that the great progress promised has not been realized. For this reason, *everywhere and forever God can only bless the right.* Out of this has grawn that unholy spirit of "sectionalism" and "proscription," to which Dr. Young refers in the *Central* of Dec. 19th. What are the remedies for this state of things? We may not be able to propose any thing that will be adopted. In the first place prosecute the work. Let nothing more be said about abandoning any part of it. Return to the general purpose and spirit of the Church when she entered upon this work. Make no more concessions to accommodate ourselves to the wicked prejudices of the people. Give a vigorous administration. Let there be a free transfer of educated and consecrated men, who will go through the length and breadth of this land "seeking the lost sheep of the house of Israel." Let the doors of the church stand wide open to all who "manifest a desire to flee from the wrath to come." A word more. We think that this constant berating the M. E. Church, South, is quite out of place. It hurts us more than it does them. It is too much like the strange missile the Australian is said to throw. It is true they have abolished the system of probation in their church. We look upon it as a serious mistake; they do not. It may be true that they have no special record on the question of temperance. But in the great temperance movement that is now sweeping all over the South there are no more earnest and active agents than some of the ministers and members of the M. E. Church, South. The person who thinks that this church is in a sickly, decaying or dying condition is wonderfully mistaken. There is not in all the South a more active, aggressive religious force than the M. E. Church South. There is, however, an awful chasm between that Church and the Methodist Episcopal Church. Most of the older members of that Church and many of the younger, whether in the ministry or laity, believe as truly in the Divine origin of the system of American slavery as in 1856. They also believe in the right of secession and rebellion as firmly as in 1861. With some noble exceptions their patriotism is an ardent love for the South, coupled with a fearful prejudice against the North. He who can seriously talk about organic union between these two Methodisms must have about ninety per cent. of the crank in his mental make up. To us this is the conclusion of the whole matter: The Methodist Episcopal Church is here, and we advise that she concentrate all of her forces and devote all of her energies to the work of spreading scriptural holiness over these lands and rescuing sinners from the grasp of the devil; for churches, like individuals, prosper best who pay the closest attention to their own business.

The New Year.

The beginning of a new year, is a fit time to renew our consecration to and covenant with God. The man is very thoughtless or stolid who, as he passed from the old to the new year, does not resolve to be a better man. The trouble is "we resolve and then re-resolve, then die the same," because we have no definite aim, no detailed plan. We run through month after month, and sometimes year after year, and accomplish nothing, because we have no specific plan. Some six hundred of our readers are ministers of the Lord Jesus; most of these have or will soon change their homes. Would it not be well for each of these to pause and ask himself, what well matured plan shall direct me in my work through the year? What book or books shall I read? For the minister who does not keep up the habit of careful reading and close study will soon pass into obscurity. It is a violation of his ordination vows not to do it. He has promised, the Lord being his helper to be diligent in prayer and in reading the Holy Scriptures and in such studies as help to the knowledge of the same. No manifold care, or lack of time can a man offer as his excuse. When the time comes that he cannot keep his vows let him surrender his parchments and retire from the office and work of the ministry. Every Methodist preacher should be familiar with the history and theology of his church. Whether he read Bangs, Stephens, Watson, Pope or Raymond, is not for us to say. We only insist that he carefully read and inwardly digest all that he does read. It should be a part of his plan to take Jesus along with him in his every day life. He can satisfy all the longings of his nature, meet all its needs, supply all its wants, and completely fill his soul with satisfaction. It should be a part of the minister's plan, by the help of the Lord to have a revival this year. He himself will perhaps need more spiritual power. Then he is there as a leader but he is a hinderance, he does not know the way, so he cannot lead the flock, he has heard of Jesus but does not possess him. As a theory he preaches the witness of the spirit with our spirits and tells how the precious blood of Jesus cleanses from all sin, but he has no fresh personal experience. He, full as much as any member of his flock, needs a revival in his own heart. No man can succeed unless he has a plan of personal and pastoral work, from house to house; with a steady gait and loving heart he must keep moving through all the months of the year. No spasmodic or accidental effort will do. The shepherd must know his flock, and the flock must know him. The babes must have milk, adults meat, and the sickly nursing and medicine. In no field of labor is a definite aim and detailed plan more necessary than in the Christian ministry.

The Colorline Legislation of 1876.

If there be anything upon which our conviction is settled, it is in reference to the mistake of the church in her adoption of the colorline legislation of 1876. The intention doubtless was good, but the means, concieved in the sin of race prejudice, were not, and are not now justified, neither are they palliated by the ends thus far attained. According to our Discipline, "it is the design of the Gospel to bring together in one *all* who are in Christ." The caste legislation here referred to is manifestly contradictory to this Biblical and Christian principle; and until the General Conference modifies the one or repeals the other, the church stands self-convicted of actual duplicity. This legislation has already done more to alienate the two races in the Methodist Episcopal Church than can possibly be imagined. Laying aside all considerations of Southern policies and expendiencies, and taking the Word of God as the tribunal before which this question must be settled, we ask for the repeal of this obnoxious legislation. In this we believe we are doing God's service. Temparary advantages if any such have been secured, obtained through any departure from principle, are sources of the greatest trouble and weakness in the end. The church is not an institution of a day, waxing and waning with the rise and fall of political parties and local prejudices. Like immortal truth, "the eternal years of God are hers." She can afford to labor and wait. She can, with inspiring confidence, cry out to her faithful standard bearers and followers:

"Perish policy and cunning
Perish all that fear the light;
Trust in God, and do the right"

To say that this caste legislation is unscriptural and contrary to the progressive spirit of the age, is to advance a proposition which every one admits. It is simply an offensive expediency adopted to satisfy an unholy race prejudice, conceived, nurtured, and left as a legacy to the church and this Nation by the cruel institution of slavery. This child of the devil, the Methodist Episcopal Church should not have adopted in 1876. Its influence is damaging, and we ask for its repudiation and expulsion. To shield such a hideous monster, the church cannot afford to keep in her discipline for another four years. Such contradictory and meaningless provisions as the following: "The Arkansas Conference shall include the State of Arkansas," and "the Little Rock Conference shall include the State of Arkansas." Again, "the Blue Ridge Conference shall include the State of North Carolina," and "the North Carolina Conference shall include the State of North Carolina not included in the Blue Ridge Conference." These are only specimens from several such that might be cited. They are the inadequate figleaves covering the deformity of the ghost of slavery, as it seeks to hide itself in the church. Let the next General Conference uncover it, in the immediate sunlight of the Cross and the oneness of all believers in Christ Jesus; and let the church renew her labors in the South in the spirit with which she re-entered this field in 1865. This we consider of greater, and more vital importance to the church, and the pernament welfare of this section than anything we have as yet heard in reference to the time limit, which seems, thus far, to have monopolized the attention of thoughtful minds in the church. This is a serious matter, involving vital interests, and deserves the best thought. In view of past and present experience, and the Word of God, our conviction forces us to urge the church to wipe out this blot upon her name, and prayerfully leave the result to God. They that trust in him shall be like Mount Zion, that abideth forever. The church as well as individuals should trust in God and do the right," and leave results to Him.

More Bloodshed in Yazoo.

A terrible tragedy was acted in Yazoo City, dark and bloody ground in Mississippi history, last Christmas eve. John T. Posey, it is said, was insulted by Job James, a negro butcher. Posey went off, got some of his friends and returned to where James had last been seen. It is asserted that this party was fired upon without warning by a party of negroes, and Joe Posey, Carnot Posey, and Jasper Nicholls instantly killed, and H. D. Haller dangerously, and Fred Haller slightly wounded. Jim James, said to be a leading negro in the difficulty, fired three times and was killed by citizens who were trying to arrest him. This narative furnished in press dispatches was a reversal of the usual order in like affairs, and shows that the example set by lawless whites is being closely followed by negroes.

It seemed to be necessary to make some explanation, otherwise the country would have supposed the affray was caused by bad whiskey and indiscreet conduct, and the following document was promptly appended to the press report of the occurrence:

"The Board of Aldermen of Yazoo City, the Mayor presiding, in council convened this, 25th day of December, 188 upon a full investigation of the causes that led to the deplorable difficulty in Yazoo City on Monday night, the 24th instant, culminating in the death of John T. and Carnot Posey, two of our most respected fellow-citizens, declare that said difficulty was the result of a personal altercation between John T. Posey and John James, and that the friends of both parties were drawn into the conflict, but that neither politics nor race prejudices actuated either party in the affray. A. M. ROACH, Mayor."

On Tuesday, however, a meeting of citizens was called and the following resolution adopted:

Resolved, that the tragedy of last night is fraught with deadly consequence to our community, unless some example is made of the guilty parties, and it is the sense of this meeting that there are parties engaged in said tragedy that have been and will be a disturbing element and fire brand among us, and must be gotten rid of by us; and while we are law-abiding citizens we cannot tolerate the idea of our good citizens being shot down, as was done last night; we therefore suggest the appointment of twenty-six persons to assist the sheriff or other officers in arresting all parties implicated in last night's tragedy, and to advise, or take such measures as may be necessary to visit proper punishment on the guilty parties.

Resolved, That we request of this meting that this committee be continued for the purpose of furnishing to the public a history and explanation of last night's tragedy.

The chair appointed a committee of twenty-six, and this committee usurped the functions of a court by presuming to investigate, hear evidence, and declaring W. H. Foote, Micajah Parker and Bob Swayze guilty. Richard Gibbs, who had escaped to Pickens State, was returned and placed in a iron cage. Following in order the previous lawlessness of white citizens of Yazoo, on the night of the 29th about 300 of them surrounded the jail at 7 p. m. and began the search for the prisoners. Although the public excitement was well-known to the Mayor and council, no steps had been taken to protect the jail, and there was no inconvience afforded in the search for the prisoners. The *Times-Democrat* special says that Robert Swayze protested his innocence until the rope was thrown over his neck, when he said he fired a gun and reckoned he ought to die for it. His throat was cut. W. H. Foote fought desperately, seized a hot andiron with a towel and struck the first man who entered, but he was riddled with bullets, and sank to the floor in a pool of blood. Micajah Parker made no resistance; he said he carried a gun and used it, and was ready to die. He was hung from the stair bannisters. Richard Gibbs, in his iron cage, could not be got out. A rope was put around his neck, attempts to hang him were failures, and he was pulled against the grated bars and shot to death.

The following negroes are now in jail charged with being accessory to the murder: Ike Judkins, Claib Hendricks, Ris Harrington, Henry Schuler, Octavius Thomas, Lewis Carter and George Williams. A guard was appointed for them by the authorities. Messrs. Hart and Halder, wounded on Monday night are doing well and will no doubt recover.

It seems to be clearly established that a personal affair between Posey, white, and James, colored, grew out of Posey's interference in a personal controversy between two negroes, in a drinking saloon, which James protested against, some words were passed then, and later, at another place. Posey deemed himself grossly insulted by James and Foote. Posey went off and soon returned with some armed friends, and one of these soon became involved in a difficulty with Foote. At this interesting crisis of the proceeding came a volley of shot and missiles from the friends of James and Foote, what had reason to apprehend the lawless attack by Posey and his friends, and concluded to exercise their right of self-defense. The idea of negroes exercising the right of self-defense, by like weapons used by whites, is something so novel in the Yazoo country, that the citizens meeting on the following day had no difficulty in arriving at the conclusion that some dangerous characters among them ought to be removed, and hence the "removal" of those negroes met with no opposition; and there was no law and order sentiment, not enough of the spirit of common decency to restrain the slaughter. There is good reason to believe the negroes in firing upon the whites did so in self-defense, there is none to palliate the cold blooded, deliberate assassination of the imprisoned negroes by the associated whites. And these deeds in Yazoo took

place while the world was rejoicing over the birth of the Savior whose message is "Peace on earth, good will to men."

Education in the South.

Nearly all the Southern secular press take the position that the general government should aid the Southern States in wiping out the illiteracy that hangs like a dark cloud upon them. Some of our leading journals, as the *Times-Democrat*, say "it is beyond the power of the Southern States to accomplish this alone and unassisted." But the reasons assigned for this aid are not altogether sound. It doubtless is true that the enfranchisement of the Negro is the act of the federal government. Perhaps this was done hastily without proper consideration, but it is not true that the Negroes are the only illiterate voters in the South; they are not the only persons in the south who are so utterly uneducated as to be unable to read or write. In 1860 there were over six hundred thousand white persons over twenty years of age here in the south, most of them native born, who could neither read or write, and could not tell the constitution of this country from the book of Mormon. They were the prey of the demagogue, casting ballots whose contents were to them unknown except from heresay. Kentucky has a white population. according to our late census, of 1,377,179, of these there are 214,497 over ten years of age who cannot read. She has a colored population of 271,611, of these there are 133,895 ten years of age and over who cannot read. Here we have in this state 344,392 over ten years of age who cannot write. This State has a school population of 445,161 and pays for their education $917,392 a little over $2 per capita. The state of Georgia has a white population of 128,934 who cannot write, and a colored population of 391,-433, and pays $471,029 annually for educational purposes, a little over $1 per capita for the school population, while California, with a school population of 215,978, pays for their education $2,711,781, a little over $12 per capita, California pays six times per capita as much as Kentucky, and twelve times as much as Georgia. We think it safe to say that the illiteracy is not conferred to the Negroes. Thousands of the poor whites are in ignorance of books as are the colored people, and it is just as evident that the money set apart by these States for educational purposes will never root out the illiteracy prevailing in them. We plead for federal aid in the work of education in these States to be administered by federal hands.

An Awful Scourge.

The social drinking habits of our people are not only embruting the poor and illiterate, but the wealthier and educated classes of society. Not only the men but the women are fast becoming tipplers. In what is known as fashionable circles of society the use of wine by women is nearly as common as its use by men. We have been told of unmarried young ladies who have their favorite brand of wines, and call for them as free from a blush as they would ask for an ice cream. If this habit is formed in early life what can we hope for in maturer years! Of course we do not think this is true of the great mass of our women, and yet the excessive use of wine, and sometimes champagne, by certain ladies in high life at great assemblies is too common to be denied. We think that there is a loud call for an earnest warfare against this vice that is sweeping into its vortex so many of our youth. We think that Christian ministers should lift up their voices against the introduction of the wine cup into any and all festive occasions. Let the pulpit speak out clear and strong, and seek to save not only these young maidens but our young men from falling under the maddening influences of the wine-cup. There is neither honor nor happiness in it, nothing but shame, degredation and death. "Whosoever is deceived thereby is not wise."

Work To Be Done In Africa.

According to Stanford's recent compendium of African geography, there are on that dark continent no less than six hundred and eighty-three different languages spoken. There is a mighty work for missionaries, translators, printers and Bible societies. Each tribe needs to be placed in possession of the Word of Life with a translation of its own. The magnitude of this task will be more perfectly comprehended from the fact that Mr. Stanley, during his journey of seven thousand miles across the continent, says he did not meet with a single person who had ever heard the Gospel. He constantly met with the grandest features of vegetable life, the most powerful and savage and repulsive forms of mere animal life. Uncivilized, wild grandeur, marks its physical features, degration vileness, bloodythirstyness its native human life. On this vast continent it is estimated that there are at present from three hundred millions to three hundred and fifty millions of human beings of different races, languages, and faiths

Stanley, in his journey down the Congo, came to the dominions of King Kasongo, whom he describes as a ruler of bloodythirsty habits and principles. One custom of this monarch's country is that of burying alive a number of wives on the occasion of the death of a chief, so that he may not go into the spirit world unattended. The following ceremony on the death of the king shows how low and degraded the people are: "The course of some stream is turned, a deep pit dug in its bed, the bottom of which is covered with living women. At one end a woman is placed upon her hands and knees, and upon her back the dead king, covered with his beads and other treasures, is seated, being supported on either side by his wives, while his second wife sits at his feet. The earth is then shovelled in on them, and all the women are buried alive, except the second wife, to whom custom grants the privilage of being killed before the huge grave is filled in. This being completed a number of male slaves, sometimes forty or fifty, are slaughtered, and their blood poured upon the grave, after which the river is allowed to resume its course."

Counsel Pethrick tells us that among the "Abarambo people a dead body is put up at auction and sold to the highest bidder. The buyer after getting possession of the body cuts it up like the carcase of a sheep or bullock, and retails the pieces and joints to the people for consumption as food." The religion of most of these tribes is a kind of *fetichism* or system of charms; the practice of using fetishe is almost universal, they are supposed to guard the wearer from every form of evil. Some of them belong to the person, some to the home, others to the chief and warriors, and others to the towns or roads. Most any man would sooner part with his life than lose his fetish. Witchcraft is strongly believed in by almost every race and tribe in Africa. To the Banta tribes the crocodile is sacred; at Bonny the shark, at Dahomey the elephant, in other localities monkeys, serpents, hyenas, and tigars are worshiped. Any snake that creeps up first to the grave of the dead chief is supposed to be his spirit, and is from that time viewed as a sacred thing, receiving daily offerings of food and prayers. From these brief statements as to the condition of Africa, will be seen her great need of the gospel. During the past eighty-five years the British and American Bible societies have issued the Bible in two hundred and thirty different languages, but here in Africa we have six hundred and eighty-three different tongues waiting for the Word of Life to come to them. One stands almost appalled as he contemplates the magnitude of the work. Africa needs a knowledge of the redemption of the world by Jesus Christ. Some have taken their lives in their hands and gone to labor in their behalf, to turn them from darkness to light, and from the power of Satan to serve the living God, but still it is emphatically the "Dark Continent" and mentally and morally "gross darkness covers the people." Their heathenism is not like that of Japan, India, or Fiji, but a hundred fold more degrading. There is work to be done in Africa.

Editorial Correspondence.

NOTES AND ITEMS.

The Divine command is, "Knock, and it shall be opened unto you.' This is just what Bro. Jos. Johnson has been doing all this year at Vermilionville—knocking inspired by the promise of Him who gave the command, that "to him that knocketh it shall be opened." The prospects seemed rather unfavorable when he first reached this point; so much so that many less courageous men might have abandoned the task ere they had even attempted it, but Bro. Johnson grew courageous in the midst of discouragements, continued his efforts until first one door and then another opened unto him; and now he has access to the homes of some of the best people in Vermilionville; supplies, nearly every Sunday, the pulpit of the Colored M. E. Church, which is now without a pastor; performs all the ritual services for them, and has the assurances of many to join our church, out of which they were ignorantly and, as I am informed, fraudulently taken, as soon as grounds can be secured and a building erected, or arrangements can be made to redeem to us the present property of the C. M. E. Church. At Scott Station, on the La. Western R. R., in (this) LaFayette parish, about five miles from Vermilionville, Bro. Johnson has gathered twenty-two members, who have joined our church, besides a goodly congregation. These are our first fruits in this parish. Verily, to him that knocketh faithfully, prayerfully and persistently, it shall be opened. A little Church Extension and Missionary Aid is all that is now necessary to permanently and effectively establish our church at both of these promising and rapidly growing towns in this parish. Brethren, work for all our benevolent societies, especially for the Missionary, Church Extension and Freedmen's Aid Societies, they are the bulwark of our connectional Methodism. At New Iberia, Bro. C. Thompson and his people were getting on very nicely. In consequence of the sugar grinding season, which generally has the effect to keep the congregation somewhat scattered at this time of the year, his support for the quarter, and other collections were comparatively small. The grinding season is about over now, however, and the indications are that all deficiencies will now be made up. Bro. Thompson doubtless needs, and certainly deserves his estimated allowance. Here I have $73.50 subscribed to me for the Gilbert Haven School of Theology, but in consequence of my getting there during the sugar making season collected only $5. cash. I have appointed Bro. Robt. Wilkins, president, and Bro. E. B. Richards, secretary of that fund in New Iberia. All those there who subscribed to me will please pay the cash to these brethren, All district stewards at other points are hereby constituted my agents for this fund. St. Martinsville, known as the town without a Jew, is the oldest in that section. Not a single Jew is numbered within her limits. They were all taunted and frozen out, by the intolerant spirit of the prevailing Romanism. This fact will probably account for the apparent commercial inactivity of the place. Our church here has but a very small town membership. Nearly all our members live from three to twelve miles out in the country, making all evening services somewhat unpopular. Bro. R. Anderson, our pastor here, has had many unfavorable things with which to contend, which have had the effect to cripple some of his best efforts. He is laboring to close up his year in good style, however. The officers of this charge have rebelliously refused to comply with some of the legitimate instructions of the district conference, for which they deserve, and will doubtless be called to account. The membership is loyal, however, and deserve much praise for their laudable efforts for the local and general interests of the church. At Thompson and Pecan, Bro. Bolden, has not succeeded in doing much during the quarter; sugar grinding has so seriously interfered. The work is about as at the third quarter. Money is still being collected with which to build at Hubertville, upon the lot bought and paid for some time ago. Bro. W. Brooks, at Glencoe, is a born worker. He drives every man to his work, and does not fail to work himself. The churches and Sunday schools on his circuit, including Glencoe, Cato Blanche and Weeks' Island, are doing well. The result of his year's work shows over $1100, collected for all purposes, over $700 of which were paid on building, and a splendid 36 inch bell of the celebrated Blymer's make. The spiritual interests are quite as flattering. At Glencoe, we have in operation a large and promising mission school taught by Miss Lizzie Kelso, of Alexandria. The school is supported by the Woman's Home Missionary Society of Glencoe M. E. Church, which was organized here a few months ago by Sister Suzan Barksdale, District Superintendent for the LaTeche district. No church is true to its best interests that does not appreciate and foster this missionary educational movement. It deserves the leadership, help and endorsement of every faithful pastor, in fact we are persuaded that no pastor who cares for his flock will sit idly by withholding his enthusiastic help and influence therefrom. Closing up the fourth round, we had a good time at Jeannerette on Sunday night Dec. 23d. Bro. Fields has done well on this work and is continually growing into popularity. Some people, preachers included, grow into popularity, like Jonah's guard, coming up in a night and perishing in a night. They work themselves up in the estimation of their neighbors and people in a lightning-like rapidity, but they slide themselves down quite as rapidly. Such preachers continue in the ascending modes for the first two quarters of the conference year, but they start on the declination with the beginning of the third, and at the fourth quarter they are hopelessly discounted, beyond the hope of recovery. Bro. Fields has made solid growth in the affections of his people at Jeannerette and St. Peter. With the close of last conference year, he was more popular than at the beginning; with the close of this, he is more popular than last year. This act speaks well for him. The financial activity and spiritual life of both churches on the circuit are apparent. Thus closes another year of hard, though successful Christian work. The Lord has blessed us with manifertations of his presence and help; and the end of every quarter's work found me in better health and spirits than its beginning. In the mud and rain; across bayous and rivers, in flat boats, skiffs and dugouts; lying down whole nights on benches in lonely railroad depots, waiting for delayed trains; walking alone in the dark hours before day; going to some appointments in rain and water, with valise in hand, four miles; riding, on carts, breaking vehicles and plow horse and stubborn, tough monthed mules; and at one time stepping out of a skiff, on the head of a ground rattle snake; the Lord has constantly been with me, and no evil has befallen me. Every point on the district has been visited, every interest looked after and encouraged, in church and Sunday-school; a glorious District Conference held, and over 5000 miles traveled over in the prosecution of work intrusted to my hand during the year. Some good I sincerely hope, and feel, has been effected. Thank God for His presence and help, and His promise for the future; and to Him be all the glory, both now and forever. A. Jeannerette, La.

The Christmas eve demonstration on Canal street, New Orleans deserves the censure it received from the press and respectable people. Horns, firecrackers and firework, pistols, etc., contributed to a general riot participated in by thousands of both sexes and all ages. Considered from a sanitary point of view, it was intolerable; and all consideration for public morals demand that there shall be no repetition of it.

J. S. Rivers, stationer, No. 74 Camp street, New Orleans, has our thanks for a liberal supply of calendars for 1884.

PERSONAL.

—General W. T. Sherman has been elected post commander of Ransom Post, No. 131, G. A. R., of St Louis.

—Rev. S. H. Werlein, of the M. E. Church South, has been transferred from the Texas to the Louisiana Conference.

—It is said that all the Bishops of the M. E. Church, South with passibly one exception, were converted under twenty years of age.

—Rev. M. W. Taylor we learn from a letter dated Jeffersonville, Ind., Dec. 21st, is improving in health, but not able to go out very much yet.

—Bishop Merrill and wife arrived at home, in Chicago, from Japan and China, on Thursday, Dec. 20. They had a delightful trip, and return in good health.

—It is asserted by a writer in the *Northern Christian Advocate*, that Rev. John P. Newman, in a will made after the last General Conference, willed every dollar he was worth to Methodist Institutions.

—Rev. Dr. W. Underwood, pastor of the Methodist Church at Seaford, Del., has been elected a Life Fellow of the Society of Science, Letters and Art, of London, and invested with the special rights of Licentiate in Microscopy.

—Archbishop N. J. Perche died at 9:30 p. m., Dec. 27th. He was an able, and highly esteemed Catholic, eloquent preacher and forcible writer. He served his church in Louisiana for 40 years. He was a native of France. His remains, after imposing ceremonies, were deposited in St. Louis Cathedral, New Orleans, yesterday.

—Bishop Henry W. Warren was married in Denver, Colorado, Dec. 27th, to Mrs Elizabeth S. Iliff, Bishop Simpson officiated. The Bishop and wife are expected to pass through this city shortly to take a steamer for Mexico. The official visitation to the work there will at the same time be an extended and glorious bridal tour. They have the congratulations and prayers of the church.

—Last Thursday Bishop C. D. Foss stopped over a few hours in St. Louis on his way home from the Southern Conferences which he has attended, namely Georgia, Alabama, Central Alabama and Savannah. He says that while our work in those sections is still attended with usual difficulties, more or less progress has been made. During his stay at Savannah he was entertained by Judge Bigby, a member ot the Methodist Church South, in which church the Bishop preached by invitation.—*Central.*

—The Donaldsonville *Chief* of Dec. 22 announced the death from small-pox of the wife of Rev. Pierre Landry, presiding elder of the Baton Rouge district Methodist Episcopal Church: also that two of Bro. Landry's children were attacked by the same disease. The children are reported by his son Oscar Ladry, of this city, as doing well, with fair prospect of recovery Of Mrs. Amanda Landry, who died just before day, Dec. 21, the *Chief* says: "She was a good woman. warmly devoted to the interests of her family, and her loss will be keenly felt by them. All who were acquainted with the deceased will learn with regret of her untimely death." We know the brethren of the Louisiana Conference join us in expressions of heartfelt sympathy for Brother Landry, and his bereaved family.

OUR SOUTHERN WORK.

LOUISIANA.

M. McFrazier, Thibodaux: "Woman's Home Missionary Soc[illegible] attends the sick and buries the dead. We are grateful to Rev. F. T. Chinn for his instruction. The Society is moving onward, and preparing to meet the annual conference. It hopes to be second to none."

A grand concert was given by the Sunday-school at First Street Church, New Orleans, for the benefit of the Freedmen's Aid. The people were pleased, and the affair passed off nicely. The receipts were near $70, and it is expected to to clear about $45.

MISSISSIPPI.

John H. Cook, Summit: "This is my third year on this circuit. I have worked hard. We own two lots in Summit, 50x200 feet; have a parsonage built by me with four rooms and a garden attached. Brick pillars were put under the church house, the walls were remodeled, glass windows put in and good flooring. The value is now $300. At Magnolia I bought a new lot, on which a church has been built. The property there is worth about $600. At Brookhaven we are building a belfry 60 feet high, and on completion with other improvements will add $200 to the value of the church. On the work during my stay about $1000 has been added to the value of the church property. I have learned something about laying brick, as I built 43 pillars and one chimney. When I came I had $150 saved to enable me to attend some theological schooll that is now gone and I have not had an opportunity to attend school. Elder McDonald held last quarterly conference Dec. 1 and the reports evidenced prosperity. We had thirteen conversions, twenty accessions and improved financial reports. Raised for pastor, $234.70; for elder, $40; for bishops, $150; benevolent purposes, $16.70. I have complied with the rule in the discipline that says a minister must spend and be spent."

CHRISTIAN EDUCATORS IN COUNCIL.

Ocean Grove, N. J., Aug. 9-12, 1883.

Sixty Addresses by American Educators.

Edited by REV. J. C. HARTZELL, D. D.

8vo. 272 pp. Price, stiff paper..$1. 25
Cloth..... 1 75

The *New England Journal of Education* speaking of the National Education Assembly, for 1883, says: "It was the most remarkable gathering ever held in our country in matters connected with the schooling of the people. The volume of addresses is the most interesting collection of popular educational documents ever given to our people, and should be in the hands of every educator, legislator, and intelligent citizen in the land."

The sixty addresses are arranged topically, as follows:

1. Education and Man's Improvement.
2. Illiteracy in the United States.
3. National Aid to Common Schools.
4. The Negro in America.
5. Illiteracy, Wealth, Pauperism, and Crime.
6. The American Indian Problem.
7. The American Mormon Problem.
8. Education in the South since the War.
9. Christ in American Education.
10. Tabulation of Illiteracy and Educational Facts from Census of 1880—ten tables.

It is a book for all who want information on any of these great practical questions. The addresses are carefully prepared and revised by the authors, and are filled with information and incidents. The authors are nearly all engaged in actual work in the fields of which they speak. The book should be in every public library. A full table of contents is supplemented by a carefully prepared index.

A special feature of the book is a series of ten tables, compiled by the Hon. H. E. Waite, Special Statistician U. S. Census, and the Hon. John Eaton, U. S. Commissioner of Education, giving complete data upon the illiterate and educational status of the United States, each State and also of the South as a section.

Sent postpaid on receipt of price.

Phillips & Hunt.

32 Natchez St. New Orleans, La.

The Housekeeper.

Kitchen tables may be made as white as snow if washed with hard soap and wood ashes. Floors look best scrubbed with cold water and wood ashes.

Tea stains and many fruit stains may be removed with boiling water; pour the water through the stain in order to prevent it from spreading through the material.

A few drops of hartshorn put into a little water will clean a hair brush very nicely. If very dirty, use a little soap also. After cleansing rinse in clear water, tie a string around the handle and hang it up to dry.

To make good starch, mix with cold water and add boiling water until it thickens; then add a dessert spoon of sugar and a small piece of butter. This makes a stiff and glossy finish equal to new.

To remove the stains of French shoe polish, either from woolen or cotton goods, wash the spot with tallow soap and let it stand an hour or so' then wash it in clean water and afterward proceed as with any soiled article.

Oysters to be fried ought to be gently pressed on a clean towel till almost dry, then immersed in beaten egg then dipped in crumbs, then placed in a pan containing exactly the right amount of very hot lard or butter, or a mixture of both. This pan should be set over a very lively fire and as near the coals as possible. Thus to fry oysters is but the work of a few moments. Fry the oysters too brown and you spoil them. If properly fried the oyster is not greasy.

A few sheep could be kept upon every dairy farm with profit, and would be a benefit to the pastures, eating that which the cows reject, and when in winter quarters they would eat much the cows refuse, and so would be of very small extra cost.

OUTDOOR AIR.—Give your children plenty of outdoor air; let them sniff it until it sends the rosy current dancing joyfully to their cheeks and temples. Air is so cheap and so good and so necessary that no child should be denied access to it.

The best way to harden the body is to protect it well from extremes both of cold and heat, and build up a strong constitution by good food, good sleep and good exercise. The Scotch Highlanders, with their bare legs, are victims to rheumatism.

The best paste for scrap books, preserve jars, etc. is boiled flour paste made with a half-teaspoonful of pure carbolic acid and ten drops of oil of cloves to the pint.

TO PREVENT MOLD ON JELLIES.—A correspondent of *The Continent* gives the following directions, which, if followed, will no doubt prove effectual, labor-saving, and economical: "In former years it was as much trouble to me to cover my jellies as it was to make them. My plan was to cut numerous circles of paper. The small ones were dipped in brandy and laid over the surface. Then a larger circle was immersed in white egg, and drawn tightly over the cup, bowl or tumbler. The egg produced an air-tight covering, and also served as paste. My husband is a chemist, and one day, upon observing my tedious proceeding, he asked me why I did not lay a lump of paraffine on the top of the hot jelly, and let it melt and spread. The success was perfect. No mold—no brandied paper—no paper at all! If a little doubtful in regard to whether or not the jelly is sufficiently stiff at the time of placing it in the glasses, the paraffine can be melted and poured over the cold surface after any length of time. When the jelly is needed for use, a knife slipped under the edge will remove the whole cake, which can be laid away for service next year. I have followed this plan several years, and neither mold nor sugary surface has molested me."

NEW BOOKS.

Our Handy Lists for Shrewd Advertisers is the title of the pamphlet issued by Messrs Lord & Thomas, Chicago, Illinois.

This reliable advertising agency have prepared a valuable book of reference, containing lists, statestics and State maps of the Northwest.

Money and the Mechanism of Exchange. By Prof. Stanley Jevons, F. R. S: In two Parts. 15 cents each: J: Fitzgerald, Publisher, 20 Lafayette Place, New York.

This valuable and most timely treatise, from the pen of one of the foremost contemporary writers on finance, throws a flood of light upon every one of the great questions of finance, such as Metallic money, Gold coinage, Bi-metallism, Bank issues, Bank reserves, etc., which are destined to receive thorough discussion in Congress this Winter. The account of the Mechanism of Exchange here given is singularly full and instructive. For sale by news-dealers.

The Wedding Day Book is dedicated to a sentiment which is expected to find its proper expression, sooner or later, in the exchange of vows, with the accompaniment of wedding bells, orange blossom, etc. With dainty selections from the best poets, set opposite blank pages, it provides a register for these red letter days. 4to. $2.00

Daisy Green. Fond mothers love to recall the quaint sayings and mischievous pranks of their little ones, but few have opportunity to keep such a record of them as Mrs. Susie A. Bisbee presents in this volume. They will smile as they recognize many of the old sayings and doings of their own boys and girls. It is a book which will be received with favor. 12mo, 80 cents.

Cambridge Sermons is a selection from the pulpit utterances in the Shepard Church, Cambridge, of Rev. Alexander McKenzie, D. D., one of the most instructive and entertaining of American preachers. 12mo, 1. $50.

Yonge's Histories for Young Folks, brief, graphic, authentic, and intensely interesting, are the very best histories of Rome, Greece, England, France, and Germany, specially adapted for the instruction and entertainment of the young, ever published. 12mo, $1.50 each.

Among new editions of late publications in elegant bindings, we note the following; *Our American Artists*, in two volumes, by S. G. W. Benjamin, American Minister to Persia, which contain sketches of the most prominent artists in America, with views of their studios, reproductions of their famous pictures, &c.; *Waifs and their Authors*, by A. A. Hopkins. A collection of choice poems, which have won their way to fame, regardless of their authors; *The Old Oaken Bucket*, with drawings by Miss L. B. Humphrey; the series of handsome Birthday Books, *Shakespeare, Tennyson, and The Autograph; The New England Story Book*, with its thirty-seven tales, by the most famous of New England writers, with excellent illustrations; *Christmas Carols*, by notable American poets, with illustrations by the best American artists, in a new and elegant edition, furnishing one of the choicest of gift books; *Out of Darkness into Light*, with exquisite poems and drawings by Mary A. Lathbury, illustrative of the soul's striving after truth.

Among authors who are standard favorites with our boys and girls, Pansy contributes to the new publications of this house *Ester Ried yet Speaking*, a story which will be as welcome as her *Four Girls at Chautauqua, The Hall in the Grove* etc. Margaret Sidney, one of the most popular writers of the day, and author of *Five Little Peppers, What the Seven Did*, etc., furnishes a book of equal interest under the title of *Who Told it to me*, while Edward A. Rand's new book, *All Aboard for the Lakes and Mountains*, will be received with enthusiasm by all boys.

NEW PUBLICATIONS.

Our Little Ones for January has a letter from Santa Claus at Sea, the Morning Glory Pitcher, and a good assortment of holiday pictures and reading matter. Price 15c Boston; Russell Pub. Co.

The numbers of *The Living Age* for Dec. 15th and 23d, respectively contain The New Birth of Christian Philosophy, by William Barry, D. D., *Contemporary Review*; The Sun's Corona, by Richard A. Proctor, *Nineteenth Century*; The Rock of Cashel, *Month*; An Annamese Decalogue, *Saturday Review*; Jews at Jobar, *Saturday Review*; Jersey, *MacMillan's Magazine*; French Convict Marriages, *Chamber's Journal*; Old Postal Days in San Francisco, *Gentleman's Magazine*; Beards, *Spectator*; The Copts, *Contemporary Review*; Saint Teresa, *Quarterly Review*; The Modern Nebuchadnezzar, *Longman's Magazine*; Venice in the Eastend, *Pall Mall Gazette*; The Mole, *Chamber's Journal*; Mr. Ruskin on "Punch," *Pall Mall Gazette*, together with choice short stories, poetry and miscellany. Littell & Co., Boston, are the publishers.

Pansy for December with numerous other illustrations has pictures of Washington and Lincoln; there is the usual amount of stories and sketches. This children's magazine is published by D. Lothrop & Co, Boston, Mass., at 75c per year. Monthly parts 7c.

The extracts from General Garfield's journal of a four month's trip to Europe, made in 1867 with Mrs. Garfield, which are to appear in the January *Century*, begin with the embarkation at New York, July 13th.

"What are you crying about?" asked a kind-hearted stranger of a lad who was standing in front of a newspaper office weeping as if his heart would break. "O, dad's gone up stairs to lick the editor." "Well, has he come down yet?" pursued the gentle Samaritan. "Pieces of him has," explained the boy, indulging in a fresh out-burst of tears, "and I'm expecting the rest every minute."—*Brooklyn Eagle.*

A physician on presenting his bill to the executor of a deceased patient, asked, "Do you want to have your bill sworn to?" "No," replied the executor, "the death of the deceased is sufficient evidence that you attended him professionally."

There is something soft and tender in the fall of a single snow-flake, but it always reminds us to look after our bottle of Dr. Bull's Cough Syrup,—our old stand-by in the days of Coughs and Colds,—for we have always found it reliable.

Judge Thompson of the city court of Louisville, Ky., has invented a novel mode of punishment. When a father enters complaint before him against his boy, the judge directs the father to go to the yard adjoining the court room and there apply the rod which he had neglected to do at home. The invention has succeeded finely to the great delight of the judge. In nearly all cases of wayward children the fault is more with the parents than with the children. If they let their boys roam the streets at night and get into mischief and crime, the parents should be punished as well as the boys, and of the two, the former are more guilty.

Indulgent parents who allow their children to eat heartily of high-seasoned food, rich pies, cake etc., will have to use Hop Bitters to prevent indigestion, sleepless nights, sickness, pain, and, perhaps, death. No family is safe without them in the house.

Pittsford, Mass., Sept. 28, 1878.

Sirs—I have taken Hop Bitters and recommend them to others, as I found them very beneficial. MRS. J. W. TULLER.

Sec. Woman's Christian Temperance Union.

The Albuquerque *Morning Journal* says: "The best thinkers all now agree that education is the true solution of the Indian problem. We have tried fighting them and feeding them, and both these plans have signally failed, but education, in the few experiments we have tried with it, has been thoroughly successful, and if we can establish and maintain schools enough to educate the children that are now growing up, our Indian difficulties will be at an end, and the coming generation of Indians, instead of being savages to be hunted down by troops, or 'corraled' like wild beasts and fed at the public expense, will be peaceful and useful citizens."

Alfred Tennyson

has contributed to the Christmas Number of the *Youth's Companion* the only poem he has written for an American publication this year. The same issue has a bright sketch by Charles Reade, entitled "The Kindly Jest." As this number is a double number of twenty pages, it is full of entertaining stories, sketches of travel and adventure, poems, puzzles, with numerous illustrations. The Frontispeice of the Colored Cover is drawn by Harry Fenn. The publisher will give this Christmas Number free to any one who subscribes now. They are printing 350,000 copies to supply the demand for it. It was ready December 13th.

Consumption of the Lungs. A case of rapid development accompanied by severe Hemorrhage.

The following testimonial to the prompt action of Compound Oxygen in a case of rapidly developing Consumption of the lungs, is given by the writer in order, as he says, that by means of its publication, "some afflicted one may be induced to try your very simple and beneficial remedy."

FOUNTAIN CITY, IND., April 17 1882.

"DRS. STARKEY & PALEN. Dear Sirs:—My lungs have been affected for years, it being hereditary with me, my mother having died of Consumption. One year ago this last winter I took a severe cold which settled on my lungs and finally resulted in a severe hemorrhage. I had a hard, hacking cough all spring; in fact all through the summer, at times. Last fall, as the cold weather came on, my cough increased and I was having night sweats every night and had one or two severe hemorrhages. I was very much reduced in flesh. The color had left my lips and I was expectorating thick, yellow matter, often mixed with blood. Had to lie propped on pillows at night. I had about made up my mind that a few more months would end my earthly career, and my friends have told me since I began to improve that some of them had only given me until next May to live: but if I die before that time now I will have to go in some other way than Consumption. I have not had a single night sweat since I began your Treatment. My cough has almost disappeared and I am rapidly improving.

"Very gratefully yours, J. L. PARKER."

Our "Treatise on Compound Oxygen," containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases, will be *sent free*. Address DRS. STARKEY & PALEN, 1109 and 1111 Girard St., Phila.

According to President Garfield's definition of a brave man, Temperance people are brave. He said: "If there is one thing upon earth that mankind love and admire better than another, it is a brave man; it is a man who dares to look the devil in the face and tell him he is a devil." That is just what Temperance people do with the liquor traffic. It is Satan incarnate, and we look him in the face and tell him so.

A war of passenger rates has been opened by the New Orleans and Northeastern, Louisville and Nashville, and Illinois Central Railroads.

Delicate and Feeble Ladies.

Those languid, tiresome sensations, causing you to feel scarcely able to be on your feet; that constant drain that is taking from your system all its former elasticity, driving the bloom from your cheeks; that continual strain upon your vital forces, rendering you irritable and fretful, can easily be removed by the use of that marvelous remedy Hop Bitters. Irregularities and obstructions of your system are relieved at once, while the special cause of periodical pain are permanently removed. None receive so much benefit, and none are so profoundly grateful and show such an interest in recommending Hop Bitters as women.

Feels Young Again.

"My mother was afflicted a long time with neuralgia and a dull, heavy, inactive condition of the whole system; headache, nervous prostration, and was almost helpless. No physicians or medicines did her any good. Three months ago she began to use Hop Bitters with such good effect that she seems, and feels young again, although over 70 years old. We think there is no other medicine fit to use in the family."—A lady, in Providence.

BRADFORD, PA., May 8, 1875.

It has cured me of several diseases, such as nervousness, sickness at the stomach, monthly troubles, etc. I have not seen a sick day in a year, since I took Hop Bitters. All my neighbors use them.

MRS. FANNIE GREEN.

$3,000 Lost.—"A tour of Europe that cost me $3,000 done me less good than one bottle of Hop Bitters; they also cured my wife of 15 years' nervous weakness, sleeplessness, and dyspepsia."

R. M., Auburn, N. Y.

High Authority.

Hop Bitters is not, in any sense, an alcoholic beverage or liquor, and could not be sold for use except to persons desirous of obtaining a medical bitters.

Green B. Raum, U. S. Com. Inter'l Rev. So. Bloomingville, O., May 1, 1879.

SIRS.—I have been suffering ten years, and I tried your Hop Bitters, and it done me more good than all the doctors.

MRS. S. S. BOONE.

Baby Saved!

We are so thankful to say that our nursing baby was permanently cured of a dangerous and protracted constipation and irregularity of the bowels by the use of Hop Bitters by its mother, which at the same time restored her to perfect health and strength—The Parents Rochester, N. Y.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my brother, Billie Govan, who belonged to Jack Govan, in Marshall, Miss. I belonged to old Dr. Crisp. Husband was Granderson. The last time I saw brother he came to see us in Tennessee, near Bolivar; he was not married, but was courting one Lucy Hardiway; since that time I have heard that he married Nathan's daughter, Maria. I was brought to Texas by old Dr. Crisp. Husband has several brothers—George, Warren, Bob, Bartlett and Hiram. My name was Carrie Ann Crisp. I heard brother Billie was in Little Rock, Ark. Address me at Alleyton, Texas, care Mr. G. R. Smith.

CARRIE ANN SMITH.

DEAR EDITOR—I wish to find my relations. I left my father and mother in Virginia. They were sold to John Stokes. My father was Zekiel and mother Patchcy, and I remember three brothers. Our old master was Johem Neel, and at his death we were sold. The names of my brothers are William, James, Lewis and Henry. My name was Henry. I was sold to Henry Sneed. He took me to South Carolina and sold me to one Bewley, and he brought me to Tennessee. My post-office address is Crossville, Tenn.

SNEED BEWLEY.

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The only known *specific* for Epileptic Fits. Also for Spasms and Falling Sickness. Nervous Weakness quickly relieved and cured. Equalled by none in cases of fever. Neutralizes germs of disease and sickness. Cures ugly blotches and stubborn blood sores. Cleanses blood, quickens sluggish circulation. Eliminates Boils, Carbuncles and Scalds. Permanently and promptly cures paralysis. Yes, it is a charming and healthful Aperient. Kills Scrofula and Kings Evil, twin brothers. Changes bad breath to good, removing cause. Routs biliousness and clears complexion. Obtaining prompt and matchless relief. It drives Sick Headache like the wind. Contains no drastic cathartic or opiates. Promptly cures Rheumatism by routing it. Restores life-giving properties to the blood. Is guaranteed to cure all nervous disorders. Reliable when all opiates fail. Revivifies and invigorates the body. Cures dyspepsia or money refunded. Endorsed in writing by over fifty thousand leading physicians in U. S. and Europe. Leading clergymen in U. S. and Europe. Diseases of the blood own it a conqueror. For sale by all leading druggists. $1.50. For testimonials and circulars send stamps.

The Dr. S. A. Richmond Med. Co., Props. St. Joseph, Mo.



jan8-3t

The Colored Race Weighed in the Balance.

Reply of C. K. Marshall, D.D., of Vicksburg, Mississippi,

To the Speech of Rev. J. L. Tucker, D.D., Before the Protestant Episcopal Church Congress in Richmond, Va.

Price, 25 Cents, Postpaid to any Address.

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From these sources arise three-fourths of the diseases of the human race. The symptoms indicate their existence: Loss of Appetite, Bowels costive, Sick Headache, fullness after eating, aversion to exertion of body or mind, Eructation of food, Irritability of temper, Low spirits, A feeling of having neglected some duty, Dizziness, Fluttering at the Heart, Dots before the eyes, highly colored Urine, CONSTIPATION, and demand the use of a remedy that acts directly on the Liver. As a Liver medicine TUTT'S PILLS have no equal. Their action on the Kidneys and Skin is also prompt; removing all impurities through these three "scavengers of the system," producing appetite, sound digestion, regular stools, a clear skin and a vigorous body. TUTT'S PILLS cause no nausea or griping nor interfere with daily work and are a perfect

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By Rev. F. S. HOYT, D.D., Editor of the Western Christian Advocate.

Second Edition, Enlarged and Improved.

A remarkable and unique collection of religious songs, with their accompanying weird, pathetic, ever varied and charming melodies, as sung for generations by the colored people of America. A few of the songs will be familiar, but the great majority have never before been printed and are now given for the first time, the original words and music. The music has been carefully written, and is well adapted for quartet, chorus, and congregational signing, and is especially excellent for social evenings at home. All singers should have it. First edition was exhausted in sixty days. Send for a copy.

"These songs ought to be saved, and they ought to be sung.."—*Bishop I. W. Wiley.* "Should think that the book would sell by thousands, and that it would do good."—*Dr. J. M. Buckley.* "It is grand. I like it."—*Dr. R. S. Rust.* "Just the thing—the gold saved from the dross."—*Dr. Jacob Krehbiel.* "Am perfectly delighted with it; it will sell by the thousands."—*Rev. A. E. P. Albert.* "There should be a copy in every household."—*Rev. H. W. Tate.* "Having carefully read your hymn-book, and being acquainted with many of the soul-stirring anthems spread upon its pages—especially one that was the cause of my conversion—I can and will commend the book, in the name of God, to all the world."—*Rev. C. H. Collins.*

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General News Items.

Ex-Gov. Lowe, of Iowa, died in Washington, D. C., Dec. 22d.

The invalid wife of Gen. Rosecrans died in Washington, Dec. 25.

Gov. Butler has declined to pardon Hathaway, the Fall River embezzler.

The impeachment of the New Orleans City Treasurer was abandoned, and he was formally reinstated.

The Atchafalaya bridge on the Texas and Pacific Railroad has been completed, and trains are now running over it.

Elizabeth Clark, captain of the Salvation Army, has been requested by the authorities to quit Neufchatel.

The distillers have commenced their raid on Congress for an extension of time in which to pay the tax on bonded spirits.

Speaker Carlisle had top few committees to accommodate the aspirants for chairmanship, and there are many disappointed Congressmen.

The Orangemen's procession at Harbor Grace N. F., was attacked by a mob and three men were instantly killed and several mortally wounded.

The continued mental depression of Gen. McKenzie, commanding the Department of Texas, has led friends to send him to the Military Insane Asylum, at Washingoon.

The remains of Commander De Long, Dr. Ambler, and Dr. Collins taken from Irkutsk, are en route to St. Petersburg. The coffins were covered with flowers by the townspeople.

In a prayer meeting in Westfield, Mass., a brother arose and said: "I want to hear sung that beautiful hymn, "Split Doors." A ripple of laughter was suppressed by a sister who struck up "Gates Ajar." "That's it! that's it!" the brother shouted, as he sat down to enjoy the melody.

Captain Jas. B. Eads has offered to deepen the water on the Galveston bar to 30 feet for $7,500,000; to be paid by the Government on the same terms as in the South Pass Jetty contract. Thereafter the Government will have to pay $100,000 per annum, for a period of 20 years, to have the 30 foot channel maintained.

Four sons of prominent citizens of Milwaukee, Wis., have been arrested for arson. They confessed their guilt. All were under fifteen years old. They had devoured the contents of dime novels; formed a league which met in the public library had a chief, knights and subknights; wrote threatening letters, "and had planned a regular cowboy campaign for this winter."

In replying to a deputation of Derby workingmen, who had presented him with a service in porcelain, Premier Gladstone said the measure for extending the suffrage would very soon be presented to Parliament, and he felt that the passage of the bill would not only strengthen the throne, but unite all other classes among themselves.

At Washington Judge Wylie rendered a decision in the case of ex-Senator Spencer, charged with contempt of court in failing to appear in the star-route trial. The Judge held that the subpœna was not a subpœna because there was no penalty to it; that it had been improperly served and returned, and therefore he held the case was not one of contempt, and discharged the prisoner.

Near Blakely, Ga., a yoke of oxen ran away while the driver was standing behind them, lighting his pipe. Dropping the match, he started in pursuit of the runaways. The pine straw took fire, and the fire spread, sweeping all before it. Some farmers lost nearly all their fencing, and a Mr. Davis, who was sick in bed, lost every building on his place except his dwelling, and that was saved with much difficulty.

Survivors report that on the steamer St. Augustine, which burned in the Bay of Biscay, terrible scenes were witnessed. Sailors stabbed and drowned themselves in frenzy, and the second mate shot himself. One of the captain's legs was cut off by accident, when at his request a weight was tied to his body and he was cast into the sea. Several survivors have been landed at Dover and Newcastle.

Cured My Wife's Weakness.

From Evansville, Ind., the home of our correspondent, Mr. Jno. R. Patterson, comes the following: "*Samaritan Nervine* cured my wife of a case of female weakness." It's an extract from Mr. Patterson's letter. $1.50.

A little girl on Long Island offered a rather remarkable prayer a few nights ago, when she said "I do thank Thee, God, for all my blessings, and I'll do as much for you some time."

Young men or middle aged ones, suffering from nervous debility and kindred weakness should send three stamps for Part VII of World's Dispensary Dime Series of books. Address World's Dispensary Medical Association, Buffalo, N. Y.

I would not give a sixpence for a man who wants to be a foreign missionary, but who will not do any good work at home.—*Dr. J. P. Boyce.*

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German went to a friend and said "To-morrow I owe you $20,000. I am ruined! cannot pay it, and I cannot shleep a vink." The creditor said, "Vy didn't you vait to dell me to-morrow? Now neither can I shleep a vink."

For Sufferers Chronic Diseases' 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo. (oldest office.) State case your way.

sept20.26teow

The Sabbath is the golden clasp which binds together the volume of the week.—*Longfellow.*

Littell's Living Age For 1884.

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CHAPTER II.

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oct25-5t—1tam

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July26-1y-tour

THE SUNDAY SCHOOL.

FIRST QUARTER. LESSON I. Jan. 6, 1884. THE CONFERENCE AT JERUSALEM. (Acts XV, 1-11.)

The lessons in the Acts of the Apostle for 1883 concluded with the return of Paul and Barnabas to Antioch from their first missionary tour in Cyprus and Asia Minor. After the conversion of Cornelius the admission of Gentiles into the Christian Church was rapid, and especially on this journey of the apostles large numbers were brought in. Their freedom from the Jew observances—a freedom they rejoiced in and gave noticeable expression to—colnd not but awaken inquiries and feelings of jealousy or disapproval among Jewish Christians, reared as they had been in the formalism of Jndaism, and, as yet, not sufficiently imbned with the new and freer spirit of Christianity either to accept cordially for themselves the freedom which the new dispensation intended to impart, or to permit it to be enjoyed by the Gentile Christians. To the Jew, Christianity was a feeder to Judaism, a scheme through which were to come no Gentile people's salvation and their incorporation into the Jewish Church—which Church was to be coextensive with the Messiah's Kingdom. This view was contested by Paul and Barnabas, in the present memorable council, and though they came ont of it victorious, the tronble rankled on through the life-time of Paul, who unweariedly withstood it to the end.

A Dead Shot.

May be taken at liver and bilious disorders with Dr. R. V. Pierce's "Pleasant Purgative Pellets." Mild yet certain in operation; and there is none of the reaction consequent upon taking severe and drastic catharties. By druggists

MARRIAGES.

At the residence of the bride's parents, Houston, Texas, Thursday, Dec. 6, 1883, Mr. Noah F. Kent and Miss Ella A. Seasums, Rev. J. B. Soott officiating. The bride is the daughter of Rev. John Seasums of the Texas Conference.

In this city, Nov. 29, by Rev. M. J. Dyer, Joshua A. Parker and Fannie Batcher. By the same, Dec. 2, Edward and Pauline Logwpod. By the same, Dec. 8, J. B. Blackman and Emma Brooks, all of this city.

In the M. E. Church, Brandon, Miss., by Rev. A. Handy, Miss Ida Beatrice Brown and Mr. S. B. Dill, Dec. 5, 1883. The parties are highly esteemed in Brandon, and the event is considered a happy one.

In Alleyton, Texas, Dec. 5, 1883, by Rev. G. R. Smith, Mr. J. C. Taylor, formerly of Brenham, and Miss Millie R. Smith, of Colorado. Mr. E. W. Wright and Miss Martha Henderson.

The following persons were united together in matrimony by Rev. H. L. Kennedy: Nov. 28, 1883, Mr. A. Rodges to Miss Lizzie Martin. Dec. 12, Wm. Hodges to Miss Henrietta Smith. Dec. 22, Mr. Clay Tigs to Miss Fannie Adams. Dec. 23, Mr. Lewis Adams to Miss Elvira Stackhouse; all of Copiah county, Miss.

By Rev. H. J. Wright, of Natchitoches, La., Dec. 20, 1883, Mr. Joseph Henry and Miss Mary Stewart.

DEATHS.

Bro. Sam Steward, of the Marlin, Texas, church, died recently; also sister Caroline Oliver died Nov. 3, leaving a husband and child.

In New Orleans, Dec. 21, Sister Mary Dowery, aged 49 years. Sister Dowery was an earnest, active christian woman; a faithful member of Sixth Street Church. She died of heart disease, without a moment's warning. But we trust that to her sudden death was sudden glory. The people with whom she lived and died esteemed her highly, and showed all the attention possible, claiming the privilege of meeting all the expense of her funeral, for which her friends are truly thankful. We mention this to show that a correct Christian life commands the respect of all. M. J. DYER.

Sister Ann August died Oct. 30, 1883. She was a worthy member of the Woman's Homs Missionary Society, Calvary M. E. Church, Thibodaux, La. She leaves a daughter and two sons. M. MCFRAZIER.

This is a free country! sure, but you can't get Dr. Bull's Cough Syrup free of charge, it costs you a quarter every time.

NEW BOOKS.

Santa Clans Stories and Tales of Every Day Life. By Mrs. O. W. Scott. Walden Stowe Cincinnati, O. Price $1.

This is a book which any young person who has any love for reading will enjoy. Mrs. Scott has a way of telling her stories that keeps one constantly interested. And while the volume was written for young people, old persons can draw instruction and pleasnre from it. It will find a welcome in the nursery, Sabbath-school and parlors. For sale by Phillips & Hnnt, 32 Natchez street, New Orleans.

Guenn. A Wave on the Breton Coast. By Blanche Willis Howard. Boston, James R. Osgood & Co., 12mo 439 pages.

Miss Howard has already made her mark in literature. "One Summer," "Aunt Serena," were good. To these she now adds the present volume, in which she has struck a higher note from another standpoint and in a new line of treatment, one which enables her to discuss certain points more freely than in any other form. It is a French story, has for its heroine a French peosant girl bronght np on the Breton coast. The book takes its name from her, and is mostly concerned with her fortunes. A well-bred, and well-educated New Englander is introdnced, who is represented as having a fondness for art. He had gone to Brittany to paint pictures of the French peasantry along the coast. The sketches are all drawn by a master hand, and while the anthor strikes some severe licks, the sketches are mostly trne to every day life. The heroine is represented as the rudest boldest, and most beantifnl, bnt fascinating girl in Breton village, her lover as cold and selfish. Here we think the author drops a little into extremes. Bnt our eye has not rested upon a line in this book that could raise on any yonng ladies cheek a blnsh. Gnenn uniformly appears as perfectly free from guilte. The book is sure to find a mnltitude of readers in America. The anthor has erected for herself and enduring monument.

Poems for the Fireside. In three parts: Childhood, Youth, and Mature age. Original and selected, by Mary Sparks Wheeler. Waldin & Stowe, 190 West Fonrth street, Cincinnati, O. Price $1.

This is a book that will please all classes. The selections are made with jndgment and taste, they represent the social and domestic characteristics of their distinguished anthors. The original are not all new, some appear for the first time. They need no commendation of ours. As we have read some of these poems a feeling of new pleasnre has been stirred within ns.

Crown Jewels. By Harriet B. McKeever. Walden & Stowe, 190 West Fourth street, Cincinnati, O. Price $1.

Mrs. McKeever has achieved remarkable popularity as a writer, her books are snre to be read. The aim of this story is to trace the history of a family from infancy to mature life. It deals directly with vital points and exemplifies the Bible trnth that as one sows so shall he reap. It teaches that a life lived selfeshly is a curse, that giving help to others makes one grow strong and fits them for good and grand things hereafter. The crown jewels of a mothers life are her children, and only by God's grace can they become crown jewels. This is one of the books we most heartily commend to parents and children. For sale by Phillips & Hunt, 32 Natchez street, New Orleans.

NEW PUBLICATIONS.

The December nnmber of the Boston *Musical Herald* announced that with the Jannary number there would be a new cover, new type and a reduced price. Send stamp for a sample copy.

The Sidereal Messenger, published by Prof. W. W. Payne, of Carleton College, Northfield, Minn., is an able and interesting journal, It has already demonstrated its right to an existence and is fast winning recognition in the scientific world. No number of this journal has been more replete with valnable information than the number for December 1883. An article entitled, "The Tools of the Astronmer," by Prof. W. W. Harrington, Ann Arbor, Mich., began in the November number and is continued throngh the December number. It also contains a paper by Prof. S. C. Chandler, of Haward College, on "Results of Tests with the Almacanter," which was read at Minneapolis before a meeting of A. A. A. S. It contains an interesting editorial on the Standard Time, with a map showing the New Standard Time. No journal of similar nature can boast of abler contributors than the *Messenger*.

For the SOUTHWESTERN.

Woman's Home Mission Work in Texas.

DEAR FRIENDS—We come before yon once more in onr annual meeting with a report of another year's work done by the members of the Woman's Home Mission Auxiliaries of the Texas Conference. Our first dnty is to acknowledge the goodness of God for permitting ns to live and labor in behalf of the needy aronnd ns. We have to record the death of one member; we trust she is safe in our Father's home on high. As we look back we see where much more might have been done, but we trnst, by the blessings of Almighty God npon onr labors, should He permit us to continne onr work another year, that we may be more determined to nse every effort to care for the sonls as well as the bodies of those with whom we come in contact. The work of the Auxiliary has been somewhat retarded on account of the conference secretary not being able to visit them as she would wish, her time having been mnch taken np with teaching both Sabbath and day school.

Notwithstanding this drawback the work is making some progress. Some people in neighborhoods in which we organize onr societies are very mnch pleased with the work. It was said in one place "if it had not been for the H. Mission that man would certainly have died."

There is one part of the work that we have not taken mnch interest in as yet; bnt it is very essential that we do so as soon as possible; we ought to make arrangements for a Primary Industral School, where we conld combine a boarding department for the benefit of children from a distance.

At the aunnal meeting action was taken to that effect, and we believe if the official members will think of the large number of children who are too yonng to be of mnch service, but who if pnt into school and carefully trained, wonld soon become not only intelligent, bnt very useful to their parents, their friends, and to each other.

The amounts raised by the Auxiliary as shown by the reports received is as follows:

Anderson $38.00; Brenham Circuit $30.80; Courtney $5.85; Hempstead $105.30; Houston $13.45. We also received from DeKalb County, Illinois, a box of clothing, school books, papers, etc; these were carefully distribnted and proved very acceptable and nsefnl to numbers of families; we also commenced a loan library, which we have reason to believe will do good service to the young people. We teach them to read, and we think it is onr dnty to place within their reach the best books we can obtain; thus you see dear friends we are trying to benefit all classes and conditions of people, and the Lord has blessed our efforts thus far.

May we show by our lives that we are followers of Jesus, "who loved ns and gave himself for us," and fearlessly go forward depending on the Holy Ghost for gnidance.

Having been kept through the past may we trnst God in the future, whatever it may bring.

Now the God of peace himself give yon peace always by all means." Amen. ISABELLA HOWELLS.

Cor. Sec. W. H. M. Texas.
Whitmans Washington Co.

P. S.—Sec., please report at once.

The Russian General Kantakuzin has been appointed Minister of War of Bulgaria.

GENERAL NEWS ITEMS

The attempt to pass a nickel in the market, City of Mexico, led to a riot, and the troops were called ont to disperse the mob.

The Woman's Home Missionary Society has made an arrangement to publish a paper in its interests. Mrs. L. D. McCabe, of Delaware, O., is to be the editor, and Mrs. S. W. Thomson, of the same place, the publisher.

Fifty well armed masked men came into McDade, Texas, on the evening of the 24th, and took three men from a saloon to the distance of a mile and hanged them to a tree. On the 25th six men, relatives of those hung, came to town, picked a quarrel, and a fight ensned. Two of them were killed, one wounded, and the other three escaped. One citizen was killed. Five corpses were placed in the market house, and more tronble is expected.

Col. Rathbone, who was with Lincoln in the theatre box when he was murdered and was severely stabbed by the assassin, attempted commit snicide in Hanover, Germany. He was insane, thonght his children were abont to be taken away. His wife he killed while she was endeavoring to quiet him, and to protect them from his fnry. The family physician thinks his mind has been affected since the death Lincoln, when he was wounded in the arm by Booth's dagger.

Snbscribe for your Church paper.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, Dec. 24, 1883.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices mnst be paid for small orders.

COTTON, ℔ lb—Ordinary, 8¼; Middling 9¼; Good Middling, 10¼; Middling fair, 10¼.

SUGAR, ℔ lb—Yellow clarified, 6¼@6¾; White clarified, 7¼@7¾.

MOLASSES, in bbls, ℔ gallon—Common, 20@25; fair, 26@30; choice, 45@46c.

RICE, Louisiana, ℔ lb—Common, 4¼; fair, 5¼; choice, 5¾.

MOSS, ℔ lb—Mixed, 2@2¼; gray, 1@2; black, 3@4¼.

GROCERIES.

BUTTER, ℔ lb—Western, 19@20.

COFFEE, ℔ lb—Ordinary, 11; prime, 13¼.

CHEESE, ℔ lb—Western factory, 10.

CORN MEAL, ℔ bbl—Choice, $2 65.

FLOUR, ℔ bbl.—Fancy, 5.50; Choice, 5.00.

LARD, ℔ lb—Choice, 9.

SALT, ℔ Sack—Coarse, 82½; Fine, $1.02½;

ESCULENTS—Irish potatoes, ℔ bbl.; 1.50@1.65; sweet potatoes, ℔ bbl. $1.75; onions, ℔ bbl. $2.25; apples, ℔ bbl. $2.50@$4.50; cabbages, $17@$18 per 100; sour kront, ℔ bbl. $11.00@12.00.

OILS, ℔ gallon—Coal, in cases, 14@—; coal, in bbl. 11@—; linseed, raw, 59@60; linseed, boiled, 62@63; cotton seed, 35@60.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $15.62½.

BACON, ℔ lb—Breakfast, 11; shoulders, 6½; sides, short rib, 9½; sides, long clear, 9¼; hams, sugar-cured, 14c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 7¾; clear sides, 7¼; shoulders, 6½.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens $3.00@3.50; yonng $2.00 $2.50 dnck $3.50@4 geese 5.00@5.50; turkeys $10.00@12.00.

Western Eggs 24@26c per dozen

Lonisiana Eggs 31@32½c. per dozen.

Feathers—Best live geese feathers 65@75c. ℔ lb. second grades 55@60c.

Western Poultry—Grown chickens $4.25@$4:50 ℔ dozen; yonng do. $2.50@3.25 ducks $4.00@4.25; geese $.600@7.00; turkeys $12.00@.1500.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 58, white, 57; mixed, 57.

OATS, ℔ bnshel—Western, 45.

BRAN, ℔ 100 lbs—Choice, 92½.

HAY, ℔ ton—Prime. $14@$15; choice, $16@17.00.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are ontting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. jel4-1y

Home Items.

—"All yonr own fanlt.
If you remain sick when you can
Get hop bitters that never—*Fail.*

The weakest woman, smallest child, and sickest invalid can nse hop bitters with safety and great good.

—Old men tottering aronnd from Rheumatism, Kidney tronble or any weakness will be almost new by nsing hop bitters.

—My wife and danghter were made healthy by the nse of hop bitters and I recommend them to my people.—Methodist Clergyman.

Ask any good doctor if hop Bitters are not the best family medicine On earth.

—Malarial fever, Agne and Biliousness, will leave every neighborhood as soon as hop bitters arrive.

"—My mother drove the peralysis and nenralgia all ont of her system with hop bitters."—*Ed. Oswego Sun.*

—Keep the kidneys healthy with hop bitters and yon need not fear sickness.

Ice water is rendered harmless and more refreshing and reviving with hop bitters in each dranght.

—The vigor of yonth for the aged and infirm in hop bitters.

Conference Notices.

Plan of Episcopal Visitation.

Texas	Paris	" 28.	Andrews
Alabama	Edwardsville	" 28.	Foss
Central Tenn.	Hollew Rock	" 28.	Hurst
Southe'n Ger.	Brenham, Texas	Dec. 5.	Andrews
Central Ala.	Eutaw	" 5.	Foss
West Texas.	San Antonio	" 12.	Andrews
Savannah	Newnan, Ga	" 13.	Foss

Spring Conferences.

Conference.	*Place of Session.*	*Date.*	*Bishop*
Arkansas	Rogers, Ark	Feb. 20.	Wiley
Baltimore	Washington, D.C.	March 5.	Foster
Blue Ridge	Catawba, N.C.	Jan. 30.	Bowman
Cen'l Pennsyl'a	Williamsport, Pa.	March 19.	Harris
Delaware	Easton, Md	June 3.	Simpson
Denmark	Fred'k'havn, Den.	Aug. 3.	Hurst
East German	Brooklyn, N.Y.	April 2.	Andrews
East Maine	Camden, Me.	April 16.	Harris
Florida	Fernandina, Fla.	Jan. 9.	Bowman
Ger'y & Switze'd	Zurich, Swits'd.	June 25.	Hurst
Italy	Arrezo, Italy	March 5.	
Kansas	Topeka, Kan	March 26.	Merrill
Lexington	Covington, Ky.	March 26.	Foss
Liberia	Monrovia, Lib'a.	Jan. 24.	
Little Rock	Little Rock, Ark.	Feb. 13.	Wiley
Louisiana	New Orleans, La.	Jan. 30.	Wiley
Maine	Bath, Me.	April 16.	Foster
Mexico Mission	Mexico City, Mex.	Jan. 17.	Warren
Mississippi	Jackson, Miss.	Jan. 16.	Wiley
Missouri	St. Joseph, Mo.	March 5.	Foss
Newark	Newark, N.J	Mar. 26.	Andrews
New England		April 2.	Foster
New Eng. S'th'n.	New Bedf'd, Mass.	April 9.	Foster
New Hampshire	Matchester, N.H.	April 9.	Hurst
New Jersey	Camden, N.J	March 12.	Harris
New York	New York, N.Y.	April 2.	Simpson
New York East.	Brooklyn, N.Y.	April 2.	Hurst
North Carolina.	Greensboro', N.C.	Feb. 6.	Bowman
N. New York	Utica, N.Y.	April 9.	Simpson
North India	Cawnpore, India	Jan. 9.	
North Indiana.	Peru, Ind	April 2.	Foss
N W. Kansas	Salina, Kan.	Mar. 19.	Merrill
Norway	Bergen, Nor.	July 23.	Hurst
Philadelphia	Philadelphia, Pa.	Mar. 12.	Warren
St. Louis	Kansas City, Mo.	Mar. 12.	Foss
S. Am. Mission	Montevideo, Ur'y.	Feb. 13.	
South Carolina.	Sumter, S.C.	Jan. 16.	Bowman
South Kansas.	Paola, Kan.	Mar. 5.	Merrill
S. W. Kansas.	Newton, Kan.	May. 12.	Merrill
Sweden	Upsala, Sweden.	July 9.	Hurst
Troy	Amsterdam, N.Y.	April 9.	Andrews
Vermont	Montpelier, Vt.	April 16.	Simpson
Virginia	Waterford, Va.	Mar. 5.	Warren
Washington	Lynchburgh, Va.	Mar. 12.	Andrews
Wilmington	Wilmington, Del.	Mar. 5.	Harris
Wyoming	Scranton, Pa.	Mar. 26.	Warren

By order of the Board of Bishops.

WILLIAM L. HARRIS, Secretary.

New York, Nov. 2, 1883.

PALESTINE DISTRICT—TEXAS CONFERENCE.

First Round.

Hawkins	Jan.	6- 7
Mineola Circuit	"	12-13
Tyler	"	19-20
Henderson	"	26-27
San Augustine	Feb.	2- 3
Shelby	"	9-10
Jacksonville	"	16-17
Palestine	"	23-24
Crockett	"	28-29
Madison Circuit	Mar.	1- 2
Jewett	"	8- 9
Leona	"	15-16
Centerville	"	22-23
Fairfield	"	29-30
Cotton Gin	April	5- 6
Butler	"	12-13

GEO. W. SMITH, P. E.

COLUMBUS DISTRICT—WEST TEXAS CONFERENCE.

First Round.

Columbus	Jan.	12-13
Alleyton	"	16-17
Oakland	"	19-20
Boxville	"	22 23
Flatonia	"	26-27
Waelder	"	30-31
Luling	Feb.	2- 3
Lockhart	"	9-10
Industry	"	16-17
Ellenger	"	23-24
Columbus Circuit	Mar.	1- 2
Egypt	"	5- 6

P. M. CARMICHAEL, P. E.

West Point, Texas, Dec. 22, 1883.

DADEVILLE DISTRICT—CENTRAL ALABAMA CONFERENCE.

First Round.

Pleasant Hill and Locust Bluff, at Pleasant Hill	Jan.	12-13
Tallassee	"	19-20
Dadeville, Pleasant Hill and Jackson's Gap, at Dadeville	"	26-27
Alexander City	Feb.	2- 3
Wetumpka Cir., at Kowaligah	"	9-20
Blnfton & Opelika, at Blnfton	"	16-17
Bell's and Mitchell's Springs, at Mitchell's Springs	"	23-24
Fresdom and Mt. Pleasant, at Mt. Pleasant	Mar.	1- 2
Lafayette	"	8- 9
Roanoke and Tallapoosa, at Roanoke	"	15-16
Socapatay and Shady Grove, at Rivers' Chapel	"	22-23

O. R. FRANKLIN, P. E.

HOLLY SPRINGS DIST. CONFERENCE.

The Holly Springs District Conference will convene Friday eve, Jan. 11, 1884, at 7:30 p. m. The introductory service by W. H. Foster. President W. W. Hooper will address the Conference. Presiding Elder J. C. Eckles will preach at 3 p. m. and administer the Lord's supper. H. R. Revels, D.D., will preach at 7 p. m., and the conference business will be concluded on Monday, 14th. A. M. TROTTER.

NOTICE.

The second district conference for the Argenta district, Little Rock conference, will meet at Zion's Chapel, on the Argenta Circuit, Feb. 7, 1884, at 18 o'clock a. m. The brethren coming to this conference will be met at Warren Station, on the Little Rock and Fort Smith railroad, with wagons to carry them ont to the church, which is only two miles from the station. Let each member of this conference be present at its opening.

G. W. SAMS, P. E.

MARSHALL DISTRICT—TEXAS CONFERENCE.

First Round.

Marion Circuit	Dec.	22-23
Red Oak and Zion	"	29-30
Marshall Circuit	Jan.	5- 6
Marshall, Ebenezer	"	12-13
University and Centenary	"	19-20
Queen City and Kildale	"	26-27
Jefferson Circuit	Feb.	2- 3
Cypress Circuit	"	9-10
Pittsburgh	"	16-17
Hughs Springs	"	16-17
Sulphur Springs & Greenville	"	23-24
Clarksville Circuit	Mar.	1- 2
Clarksville	"	8- 9
Texarkana	"	15-16
Jefferson Station	"	22-23
Blossom Prairie	"	29-30
Paris Circuit	Apr.	5- 6
Paris Station	"	12-13
Brookston, Honey Grove and Bonham	"	19-20
Fannin Circuit	"	19-20

District conference will be held at Jefferson, March 19-24. H. WEBB, P. E.

NOTICE.

Greenwood District Conference will convene January 12th, 1884, at Durant Miss. We expect all the members to be at their posts. Come so as to be ready to go to annual conference to be held at Jackson, Miss. January 16th, 1884.

G. W. BARNEY, P. E.

NOTICE.

MR. EDITOR:—The V. & M. R. R., will sell round trip tickets at six cents per mile to all attending the district conference at Clinton, Jan. 11th, 1884.

D. A. WILLIAMS, P. E.
Jackson, Miss. Dec. 14th, 1883.

Twenty Servian radicals engaged in the late revolt have been sentenced to death.

WILBOR'S COMPOUND OF
PURE COD LIVER OIL AND LIME.

Wilbor's Compound of Pure Cod-Liver Oil and Lime. The advantage of this compound over the plain Oil is, that the nauseating taste of the Oil is removed, and the whole rendered palatable. The offensive taste of the Oil has long acted as a great objection to its use; bnt in this form the trouble is entirely obviated. A host of certificates might be given here to testify to the excellence and success of "Wilbor's Cod-Liver Oil and Lime bnt the fact that it is regularly prescribed by the medical faculty is sufficient. For sale by A. B. Wilbor, Chemist, Boston, and by all druggists.

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(*Successor to L. Bibolet,*)
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Personal attention given to the sale of all produce entrusted to my care, and prompt returns rendered for same. All orders promptly filled at lowest market rates, for cash. Liberal advances made on consignments when received. Correspondence solicited.
☞ NO TRANSACTIONS ON SUNDAYS. Jan3-6m

KIDNEY-WORT
HAS BEEN PROVED
The SUREST CURE for
KIDNEY DISEASES.
Does a lame back or disordered urine indicate that you are a victim? THEN DO NOT HESITATE; use Kidney-Wort at once, (druggists recommend it) and it will speedily overcome the disease and restore healthy action.
Ladies. For complaints peculiar to your sex, such as pain and weakness, Kidney-Wort is unsurpassed, as it will act promptly and safely.
Either Sex. Incontinence, retention of urine, brick dust or ropy deposits, and dull dragging pains, all speedily yield to its curative power.
☞ SOLD BY ALL DRUGGISTS. Price $1.
Acts at the Same Time on Kidneys, Liver and Bowels.
KIDNEY-WORT

"Mr. Ethan Lawrence, my townsman," says Dr. Philip C. Ballou, of Monkton, Vt., "was bloated from kidney disease. The skin of his legs shone like glass. Kidney-Wort *cured him* April 20-82.

KIDNEY-WORT
IS A SURE CURE
for all diseases of the Kidneys and
—LIVER—
It has specific action on this most important organ, enabling it to throw off torpidity and inaction, stimulating the healthy secretion of the Bile, and by keeping the bowels in free condition, effecting its regular discharge.
Malaria. If you are suffering from malaria, have the chills, are bilious, dyspeptic, or constipated, Kidney-Wort will surely relieve and quickly cure.
In the Spring to cleanse the System, every one should take a thorough course of it.
☞ SOLD BY DRUGGISTS. Price $1.
Acts at the Same Time on Kidneys, Liver and Bowels.
KIDNEY-WORT

"Tell my brother soldiers," writes J. C. Power, of Trenton, Ill., "and others, too, that Kidney-Wort *cured my 20 years liver disorders.* Publish it, please, in St. Louis *Globe-Democrat.*"

KIDNEY-WORT
FOR THE PERMANENT CURE OF
CONSTIPATION.
No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure. Whatever the cause, however obstinate the case, this remedy will overcome it.
PILES. THIS distressing complaint is very apt to be complicated with constipation. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles even when physicians and medicines have before failed.
☞ If you have either of these troubles
PRICE $1. USE Druggists Sell
Acts at the Same Time on Kidneys, Liver and Bowels.
KIDNEY-WORT

Another Bank Cashier escapes. Geo. H. Horst Cashier of Myerstown (Pa.) Bank, said recently "Kidney-Wort *cured my bleeding piles.*"

KIDNEY-WORT
THE GREAT CURE
FOR
RHEUMATISM
As it is in the all the painful diseases of the
KIDNEYS, LIVER AND BOWELS.
It cleanses the system of the acrid poison that causes the dreadful suffering which only the victims of Rheumatism can realize.
THOUSANDS OF CASES
of the worst forms of this terrible disease have been quickly relieved, and in short time
PERFECTLY CURED.
PRICE, $1. LIQUID OR DRY, SOLD BY DRUGGISTS. Dry can be sent by mail.
WELLS, RICHARDSON & Co., Burlington Vt.
Acts at the Same Time on Kidneys, Liver and Bowels.
KIDNEY-WORT

"Kidney-Wort has given immediate relief, in many cases of rheumatism, falling under my notice."—Dr. Philip C. Ballou, Monkton, Vt. April 30, 1882.

"I never found even relief, from rheumatism and kidney troubles till I used Kidney-Wort. *Now I'm well.*"—David M. Hutter, Hartford.

KNABE
PIANOFORTES.
UNEQUALLED IN
Tone, Touch, Workmanship and Durability.
WILLIAM KNABE & CO.
Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y.
oct3-26t-8p 14t-s—12teow

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws.* COL. L. BINGHAM, Attorney, Washington, D. C.
sept20 6m-8p

AGENTS wanted for the history of Christianity, by Abbott. A grand chance; A $4 book at the popular price of $1.75. Liberal terms. The religious papers mention it as one of the few great religious works of the world. Greater success never known by agents. Terms free. STINSON & Co., Publishers, Portland, Maine.
sept20-6m-eom

SOUTHWESTERN Christian Advocate

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Editorial Notes.

The South Georgia Conference, M. E. Church, South, at its recent session received two converted Hebrews, "young men, fully of the Hebrew, "of liberal education and thorough consecration to work." This conference has established a mission to the Hebrews in Georgia, and these young men were appointed to the mission.

The Morning Star, Catholic organ, was the only newspaper in New Orleans to give to the public the full text of Attorney General Brewster's argument in the U. S. Supreme Court concerning the National Bank and Lottery case. The other papers were content to criticise without allowing their readers to judge for themselves.

The *Times-Democrat* expedition to the Florida [illegible] the impression [illegible] region [illegible] In [illegible] are not even [illegible] to [illegible] [illegible] [illegible]

OUR SOUTHERN WORK.

LOUISIANA.

W. A. Primus, Stony Point: "I desire to say a few words about the missionary spirit among the few at Stony Point Church. The fourth quarterly conference saw fit to place a few sisters on the roll of benevolent committees. On Nov. 2 they gave a festival and raised $7.15; another will be given Dec. 26. The managers are: Ann Stephenson, president; Jane Tolbert, vice-president; Mary Stevenson, secretary; Clara Simpson, corresponding secretary; Liner Lang, recording Secretary; Rosetta Primus, treasurer."

J. Spears, Campte: "My protracted meeting resulted in 46 accessions, and 29 on probation. The work is gaining spiritually, and we have had a grand time all over the work this year."

MISSISSIPPI.

H. Roundtree, Union Church: "Elder McDonald held our fourth quarter and preached a glorious sermon. Collection for pastor $14.30, for elder, $7. Our pastor, J. Ford, is greatly beloved by his people. I was with Rev. R. Roundtree at Meadville not long since, and he is having great revivals. Collections, $11.70."

L. J. Terrill, Ripley: "A few of our sisters have gone forward and made a great improvement on the inside of our church. The outfit cost $15. Sister Leah Fountain took the lead and deserves great credit."

O. Tolson, Hickory: "The fourth quarterly conference was held by D. A. Williams, presiding elder. The official members were all present. The elder gave a beautiful lecture upon the topic of Christian purity. Sacrament administered to 32. This is my last year. I have served for three years. I can say one thing, and that is I have been well treated as a pastor ever since I have been at this point. No one could be against me, simply because the Lord was for me. We have had three years hard labor, trying to build up churches. We have lumber enough to build one church. We have a certain portion towards building another, and money in the treasury. We have made a great deal of headway with. The church at Bluehill was burned down. There will be plenty of labor for my successor."

A. Bedy, writing from Meridian, says the people are sad at the time approaches to part from their pastor, Rev. J. [illegible]. All claims are being satisfied, the pastor is a good disciplinarian."

L. J. S. Bell, Collinsville: "Elder [illegible] held fourth quarterly [illegible]. The reports were all [illegible] and show general progress; [illegible] received, 6 on trial; 27 families [illegible]. Collections for pastor [illegible]; elder $6.15; benevolent [illegible]. On the circuit during two [illegible] have been added to our membership."

TEXAS.

W. J. Mitchell, Bremond: "The Lord blessed my work the past [illegible]. There were twenty additions to the church; two lots were bought, [illegible] house and lot for a parsonage. I have had in Rev. J. A. Hall an efficient assistant. There are [illegible] applications. The people are trying to buy homes for their [illegible]. Sister Mary A. Perdue, of Nashville, Tenn., is our Sunday-school teacher. I expect to build a [illegible] within the present [illegible]. Dallas is splendid [illegible] south. The Church Extension [illegible]. We have bought a [illegible] this town, and future [illegible] are good. A new railroad is talked of to run through [illegible]."

TENNESSEE.

Rhea Cox, Georgetown: "I experienced much inconvenience in [illegible] to my work. My [illegible] over $12. [illegible] have been poor. I [illegible] just [illegible]. I have some interesting [illegible]. Two persons have been [illegible] to the church. I have only [illegible] Sabbath-school in operation at this time. It is hard to keep the work going on account of the poorly constructed houses, but we are trying to do the best we can under the circumstances."

ARKANSAS.

B. J. Donnel, Clarendon: Hon. L. Bobo, the state senator, an able lawyer, and a very good and honorable man, has recently giving us one acre of desirable land with a small house on it suitable to our present purpose. He made a good deed to the property. We have named it "Bobo Chapel." We will build on the land just as soon as possible. It is four miles from Clarendon, on the Arkansas Midland railroad. Pray for Mr. Bobo, his family who acquies d in said gift and conveyance, and pray for us."

For the SOUTHWESTERN.

The Mother in the Home.

Upon woman devolves the duty of making happy homes by attending, each day, to the comfort and well-being of her family. In her relation to home life, she is the source of all good, the root of all domestic prosperity. She has the reputation of having been at the head of all evil as well. Man would fain excuse himself for the part he took in the fall, on account of his fancied weakness in first yielding to temptation, but it took the father of lies to tempt Eve, and he well knew if he could get her, Adam was sure to follow. Man was an easy conquest. However God may have viewed it, He in His goodness gave to woman a place of great prominence in the family circle, where she might make amends, in a degree, for the wrong she did. He gave her the men to mould and train. The men of to-day owe much to women, and the men of the future are around her ready for her instructions. No great preacher ever had such audiences, with ears so open, and hearts so impressible. The mother has rare opportunities to do good. Much of the weal or woe of the world is under her control.

Good impressions, that will endure, are easily made upon the minds of children. Great truths can be taught them with comparative ease, for they do not question as older people do, but they trust.

Although every child's human nature has a downward tendency, it has a conscience that troubles it when it does wrong. Children are easily tempted, and they need something to lean upon and guide them as well as older people. There is no reason in the world why they should not be taught to pray, not only in form, but they may be taught to believe that God hears and answers prayer. The habit of prayer and trust can be formed very early. They cannot be good in their own strength any more than we can. Many adults have tried to make themselves good and have failed. Children are often required to come up to a certain standard, and are punished if they do not, who need to go to God for help, and would if they were encouraged to do it. They are too often allowed to grow up with obscure ideas of God, until their hearts are hard from familiarity with sin.

As we look over the world and see the wickedness that prevails; how men cheat, and swear, and drink, and murder, and how many are not obeying God's laws, we are constrained to ask, where is the trouble? Who is responsible? Has not God done enough for us? What is in the way of the people's obeying Him and being happy? Is it not better to do right and prosper, than to do wrong and suffer?

The influence of habit is very strong in impelling people to do right or wrong. If the first impulse to sin is repressed, bad habits cannot be formed until good habits can gain the ascendency. The habit of seeking pure associations and of right living, give promise always of useful and happy lives.

O mothers, great is your responsibility! Do not neglect the great work God has entrusted to you, lest your children, who are around you in their innocence, get beyond your reach, and everything beautiful in life fades from them, and they seek their happiness in what will only lead to their degradation and ruin.

To-day is Christmas. As I listen to the horns and the firing of guns and crackers, and the hooting and yelling of the boys, I hear no happy, cheerful sounds. They are only reminders of desolation and death, instead of thankfulness for the great gift of God to a fallen world. If many mother's hearts are not aching, they ought to be. Will the boys be any better for their revelings, doing nothing but cultivating low tastes and making everybody uncomfortable. It would seem that this anniversary of peace was devoted to the worship of the evil one, a day of disorder, of hatred and strife.

Mothers, call not home dull and commonplace, while work is to be done there that ought to be dear to your hearts. Awake to the interests of those who are dearer to you than your own lives. Make yourselves what you ought to be, to fit you for your responsible calling. Brighten your homes and make a place for your children in them, where they may feel free to act out natural impulses, so they are pure. Have no carpets in your houses too good for little boots to walk over, and have no easy seats too good for the tired father to sit on when his daily work is done. Make your children feel that they are your most precious treasures and they will be slow to wound your hearts.

Many make their lives comparative failures. They hurry and worry and work and yet are always behind hand, and never make home cheerful. In such places God is kept out. Perhaps the family do not meet every morning to ask His blessing upon the work of the day, and every evening to thank Him for His goodness and care. That is the secret of failures everywhere. God alone can give the mothers strength to be always kind and patient and loving, and although she may not be appreciated as she deserves in this world, her children will "rise up and call her blessed," and her influence may live through them.

The Savior wants to help his children, and wherever He is permitted to enter a home and dwell there, He makes it a refuge from temptation and a place of rest.

L. C. BRADEN.

Nashville, Tenn.

For the SOUTHWESTERN.

Three Minute Talks.—No. 1.

I have no sympathy with that style of criticism which claims that the merits of a newspaper article rests solely upon its length. Some subjects require an elaborate treatment, while others may be happily dispatched by a few simple touches of the pen. A long article, if crowded with ideas, is much more to my liking than a mere paragraph containing nothing but non sense. My request for just three minutes of the readers time may not be any more reasonable than one who writes at greater length and asks an hour's attention. I want to be heard by those who, when thoughtful discussion invites, care little whether the end is reached after a brief walk or after an extended tour. I shall not gossip but try my best to talk profitably, and if my hints do not make some good impressions and arouse some noble impulses, I shall fall short of my aim. But it is time to begin the talk. Suppose we have a word concerning the supply of periodical literature for our church membership in the South? I am glad we have reached a point in our career when it is no longer necessary to argue in support of the importance of the circulation of the denominational weekly newspaper. All are convinced that without such an organ the church cannot be introduced into new fields, nor can it remain permanent where it has already been planted. I look upon the absence of the church paper as an unmistakable sign of narrowness and bigotry, and the sure precursor of early denomination dearth and final extinction. The paper must go to the people to-day or the church will be driven from them to-morrow. Methodism may take root among any class of people, however degraded and ignorant, but it can only thrive and produce its most choice and durable fruits among those who read and keep themselves posted with regards to its past and present history. The main reason why our church shows such feeble indications of a stalwart agressiveness in many places in the South is because the people have to a great extent been slow to appreciate the imperative obligation to take and read an official church paper. Failing to recognize this channel through which Methodistic ideas are communicated, they have, as a matter of course, lagged in Methodist zeal and enterprise. I hope for improvement, but I am of the opinion that it will come only with the adoption of a more sensible method of furnishing our people with the religious weekly. We want a single journal, at present, for the noble field. This must be a representative paper, first-class in every respect. In size it must be sufficiently ample to furnish every desirable variety of matter, and in quality it must be equal, if not superior, to any other journal of the kind published South of the Ohio river. The wealth of our church looks mean, nay, contemptible, when it put an inferior paper into the territory where we have to contend against such peculiar environment. The paper we plead for must be issued from some commanding centre, and it must have at its head an editor who will be paid a salary that will enable him to live decently. The position of an editor is a trying one at best, and it amounts to almost a crime to add to its perplexities by withholding what is necessary for a comfortable support. The bell rings which ends my talk for the present.

D. W. HAYS.

For the SOUTHWESTERN.

Sunday-School Work in New Orleans.

BY REV. A. H. GILLETT, A. M.

Beginning with Sunday, Dec. 16 a series of Sunday-school meetings were held in some of the more central of our M. E. Churches in this City. They were under the direction of myself as the general agent of our Sunday-school Union. Two sessions were held each day, and addresses, conversations, normal class drills made up the daily program. During the progress of these meetings some facts were developed which need the attention of all who are interested in church work. 1st. There seems to be a sad misunderstanding as to the nature and purpose of Sunday-school work. Outside of the teachers, and officers of the schools, very few of the church members attended these meetings. Making all allowance that can reasonably be made for absence of those who ought to be interested in such work on account of their employments, still it would seem that many more might have been present. Church members attend other meetings, they could attend such as these were. The explanation of their absence is to be found we think in the fact that very many think that the Sunday-school is a place for the children merely, and hence only they and such as teach them are expected to attend either a Sunday-school or a Sunday-school meeting. Now the simple truth is that the school is a place for all the Church, every member should be there either as a learner or a teacher. The Church at Berea in the olden time was accounted "More noble than that at Thessalonica because they searched the Scriptures daily to see if these things were so." And so in this time, the church which gives attention to the careful study of the word of God will be strong in every way and able to do most excellent service in the Lord's cause. If it was admitted once, for the sake of argument, that the school is simply for the children and youth of the Church, then the attention given by any church to the work of training these younger ones will at once test its loyality to the cause of Christ, and show its wisdom in looking to the perpetuation of its own life.

The second important fact developed by these meetings is, that the regular attendance of pupils is very much below what it ought to be when the membership of the church, and the number of people within reach of the church building are taken into the account. There are few American cities where there is greater need of Sunday-school mission work than in the city of New Orleans. Here are a very great number of children and young people with little or no Christian training, and unusual temptations to reckless and godless living. Who will care for these if the church does not? If they are not cared for the inevitable result will be moral and spiritual death. Does the Church of New Orleans understand this? If not it is time she did. If she does then there is a fearful degree of neglect somewhere. The children even of church members do not attend Sunday-school. Only one Methodist Episcopal Church in the city has an attendance in excess of its membership, and some of the largest have a regular attendance of less than one fourth of the membership. If these churches of ours were alive to the importance of this work there would be at least two thousand children and youth, to say nothing of adults who would be within reach of the Gospel of Christ. What excuse will the Church have to offer at the last day for this great neglect of duty? Brethren of the ministry, you can do the Church no greater service than by bringing about a revival on this subject. Preach on it, bring it into the prayer meetings. Ask the attendance of your official board to it, press the battle at every point until victory comes.

Woman's Home Missionary Society.

DEPARTMENT OF SUPPLIES.

The Woman's Home Missionary Society of the Methodist Episcopal Church, believing that very much good can be accomplished by a judicious distribution of clothing, religious books and papers, and household articles in those portions of our country where they are very much needed, have organized a Department of Supplies under the direction of a General Superintendent, and the following regulations and suggestions are published for the information and guidance of auxiliary societies and individuals wishing to furnish supplies for distribution through the agency of this society.

To facilitate the operation of this department, it is desirable that persons or societies wishing to send packages should inform the superintendent of such intention, and what articles they propose to contribute. The superintendent will then inform them where it will be most desirable that the articles mentioned should be sent, and will furnish a printed form to be filled out with a list of articles contained in the packages, and their estimated value, and the name of the auxiliary society or individuals contributing. The lists, when filled out, together with the railroad or express receipt for shipment must be mailed to the General Superintendent, who will record them in a book provided for such purposes.

Much time and expense may be saved, and the delivery of packages to their destination greatly facilitated, by making proper arrangements for *through* transportation from the starting-places, or shipping-stations nearest thereto.

It is confidently believed that transportation can be obtained at greatly reduced rates, if not entirely *free*, by a proper representation of the charitable nature and objects of the Society engaged in this work.

All charges and expenses incident to transportation of articles intended for distribution through this agency must, in all cases, be prepaid at the time of shipment.

Communications relating to this department should be addressed to Mrs. John L. Whetstone, Mt. Auburn, Cincinnati, O.

By order of the Executive Committee,

MRS. JOHN L. WHETSTONE,
Gen'l Supt. of Supplies, W. H. M. S. E. Church.

Bishop Warren's Bride.

THE ROMANTIC CAREER OF A YOUNG SEWING-MACHINE AGENT.

Denver, Col., Dec. 27.—Bishop Henry W. Warren, of Atlanta Ga., was married to-day to Mrs. Elizabeth S. Iliff, in Evans chapel, in this city. The ceremony was performed by Bishop Simpson, of Philadelphia, assisted by Rev. Dr. H. D. Moore and the Rev. Dr. E. Cranston, of Denver. Notwithstanding that 400 invitations had been issued the wedding was an unostentatious one. The ushers were Secretary of State Edwards, H. C. Lowrie, Truman Bogue, and Prof. Low, of the Denver University. A reception was held at the residence of the bride after the ceremony, and it was attended by upward of 900 people.

About the year 1859 a young prepossessing, modest, and determined girl alighted from the coach in Denver one morning. She was, perhaps, 21 years of age, and it was evident to those who met her on the occasion of her advent in that then rather vociferous town under the mountain shadow that she had gone West with the intention of growing up with the country, as she evinced a remarkable degree of independence, softened, however, by strong, womanly qualities, which soon established her high in the esteem of all with whom she came in contact. She at once made her mission known by canvassing the business portion of the city for an eligible location in which to open a store, and finally succeeded in securing a room previously occupied by the Adams Express Company, in the building owned by the proprietors of the *Rocky Mountain News*, and next door to the *News* publication office, Larimer-street. The adventuresome young lady had gone out from Chicago as the agent of the Singer machine Company, and among total strangers, and with but her own shrewdness and strong stamina to back her, proposed to win her support. It appears that when a mere infant she, with several brothers and sisters, had been left without parents. Relatives had brought the children up in some obscure town in Illinois, and when arrived at mature years the girl had struck out for herself in Chicago, by securing a position as instructor in the Singer office in that city. Her duties were to follow up agents and teach purchasers of machines how to operate them. Finally the company decided to establish the Denver agency, and she applied for and was given the place, not without some misgivings on the part of the company, but as she had displayed remarkable business tact they were satisfied to at least let her make the attempt. How well she succeeded in the new and trying field is well known to every old citizen of Denver, and, in fact, to nearly every one who lived in Northern Colorado at that time. With energetic men in rival establishments to contend with, to open new stores and appoint local agents in remote towns, there being then not a rod of railway in the Territory; to keep her own general business going, and at the same time maintain a reputation in a locality where then it was difficult for a single woman, without family support, to do so; these all tried her to the utmost, but she rose superior to all petty and great obstacles, and was soon respected far and wide, as it was conceded she had the right stuff in her, and that of all things, was the one great factor in winning success in those days in Colorado.

Among the foremost—if not the foremost—cattle raisers in Wyoming in those days was Mr. I. W. Iliff. His herds were numbered by hundreds of thousands, and his ranges

in Wyoming and Colorado were wide-spread. By some chance—he being a widower at that time—he met the young sewing-machine agent on one of his visits to Denver. Courtship followed, and it was not long before sewing-machines were abandoned for family cares. She became Mrs. Iliff and Cheyenne became her home for a short time. Now the wife of a millionaire, and removed from the cares and vexations of business life, and at best a hard struggle for support, Mrs. Iliff displayed in a supreme degree those high womanly qualities which had, under former trials, brought her so successfully through. In 1876, when United States Marshal Shaffenburg, of Denver, was sent to prison for irregularities in office, Mr. and Mrs. Iliff bought his palatial home and removed to Denver. Here, soon after, Mr. Iliff died, leaving his entire and vast cattle interests to his widow and his two sons, minors. Instead of laying aside these new cares by disposing of her herds, Mrs. Iliff at once assumed these fresh and great responsibilities, and became one of the leading cattle-dealers of the United States. From the moment she assumed charge of this trust fortune has followed every venture she has made, and her income has steadily rolled in at the rate of from $100,000 to $300,000 a year. It quite naturally followed that she should be sought in marriage by adventurers and others, but she has up to the present steadfastly adhered to her determination to remain single rather than become united to some one who sought her money rather than herself. It is to be presumed, therefore, that the good Bishop of Atlanta, who has now made her Mrs. Warren has convinced her that a consort not riches, was his sole purpose. Since her widowhood Mrs. Iliff's interest in the Methodist denomination grew very strong, and she had repeatedly expressed a determination to her intimate friends to devote a large portion of her wealth at the end to the church cause.

The Singer sewing-machine people have never forgotten the young lady who made that bold strike out into the far West, and have always taken every opportunity that presented itself to pay her great respect and attention although their interests were saved when the cattle king came along and claimed her for his bride. Shortly after her husband's death Mrs. Iliff went to Europe and during her long tour Singer representatives in every great centre were instructed by the home company to seek her out and do everything in their power to entertain her during her stay there.

These are but skeleton facts in the romantic life of the once poor girl who is now one of the richest women in the Trans Missouri region or in the entire West for that matter, who by her own industry and active worth, stepped up from poverty to the possession of a fortune estimated above $10,000,000.—*New York Times.*

The Death of Washington.

An interesting collection of old newspapers and documents has been discovered in a forgotten trunk by G. J. Russell. "I was the administrator of my father's estate," he remarked, "and I put a number of the papers which I found in his desk into a trunk which I brought with me among other possessions when I came to Milwaukee. I had forgotten all about them. But recently, in making a change of residence, the old trunk came from its place of retirement. I ran against it that other day, and on opening it found these things in it." Mr. Russell produced among other things a number of copies of the *New Hampshire Gazette*, of the dates ranging from 1795 to 1800. The *Gazette*, which is still in existence, was then a weekly, paper, published Wednesdays at Portsmouth, N. H., by John Melcher, State Printer, and supplied to subscribers for $1.50 a year. The most interesting paper in the collection is the issue for Jan. 1, 1800, containing the news of the death of George Washington. This issue is printed with a heavy black border. The column rules are not inverted, but the dash rules at the conclusion of the different articles are so. The announcement of the calamity is worth republishing as an example of early jonualistic methods. It sets ont as follows:

Respecting the death ot the illustrions Washington.

"Oh Washington! thon hero, patriot, sage,
Friend of all olimates, pride of every age;
Were thine the laurels which the world could raise
The mighty harvest were penurions praise."

The virtues and services of this unequalled mortal having commanded the warmest affections of the people of the United States, his loss is felt with a poignancy of grief which no other misfortune could have caused. The sorrowful citizen pores with anxious curiosity over every sentence which name WASHINGTON—or notes tributes of respect to his hallowed memory. We, therefore, with sympathizing assiduity, search the darkened columns of every paper which reaches us, and carefully select each paragraph which involves the interesting subject.

"For as the stars, which gild the vault of night,
Unnumbered pour effulgence on the sight,
So chiefs and Senators in crowds abound,
But *rare as comets* WASHINGTONS are found!

On SATURDAY, THE 14TH DEC., 1799
DIED SUDDENLY,
At his seat in Virginia,
GEN. GEORGE WASHINGTON,
Aged 68.
Commander-in-chief
Of the Armies of the United States of America,
MATURE IN YEARS,
COVERED WITH GLORY, AND
RICH IN THE AFFECTIONS OF THE
AMERICAN PEOPLE.

When men of common character are swept away from the theatre of life, they die without the tribute of public notice or concern, as they had lived without a claim to public esteem. When personages of more exalted worth are summoned from the scenes of sublunary existence, their death calls forth a burst of general regret, and invigorates the flame of public gratitude. In obedience to the wishes and the voices of their country, the orator, the poet, and the historian combine to do justice to the virtues of their character, while the labors of painters, the sculptors, and the statuary, in penetrating their likeness, do homage to their memory. But when, in compliance with heaven's high mandate, the HERO OF THE AGE lies numbered with the dead, when the revered sage, the august statesman the father of his country, has resigned his breath—when the idol of an empire, the envy and admiration of distant nations, and the brightest ornament of human nature—when WASHINGTON IS NO MORE let a sense of the general loss be testified by the badges of a general mourning; but, let not the voice of eulogy be heard, lest the weakness of laments, and the expressions of language, do injustice to the lustre and fame of the deceased!

From Warren's Mount, behold the New rise!
Receptacle of arms attend the through the throng!
The shades of war-worn veterans round
And look, convoyed, their honored dust along!
All hail wreath th' immortal Wa[illegible]
An arch triumphal Mercer's hand prepares,
Young Lavinia, erst the weeping belt of war,
With pure majestic guides the glittering car,
Montgomery's godlike form directs the way,
And Greene unfolds the gates of endless day,
While angels, "trumpet tounged" proclaim the six
Deathless honors for the First of Men prepare.

John N. Irwin, governor of Idaho territory, returned to the treasurer of the United States a draft for $650, sent him as salary for the quarter ending October 30, and declined also to receive the salary due him for the quarter ending December 31. He says he has been unable to attend to the duties of his office since July 1, and he does not consider that he can conscientiously accept pay.

The Argentine Government is about to issue 4,000,000 national dollars to advance public instruction in the provinces and for the building of 300 schools.

Young Folk's Corner.

"I Have Drunk My Last Glass."

No, comrades, I thank you, not any for me;
My last chain is riven—henceforth I'm free!
I will go to my home and my children to-night,
With no fumes of liquor their spirits to blight,
With tears in my eyes I have begged my poor wife
To forgive me the wreck I have made of her life.
I have never refused you before. Let that pass;
For I've drunk my last glass, boys,
I have drunk my last glass!

Just look at me now! boys, in rags and disgrace,
With my bleared, baggared eyes and my red, bloated face.
Mark my faltering steps and my weak, palsied hand,
And the mark on my brow, that is worse than Cain's brand.
See my crownless old hat, and my elbows and knees,
Alike warmed by the sun and chilled by the breeze.
Why, even the children will hoot as I pass;
But I've drunk my last glass, boys,
I have drunk my last glass!

You would hardly believe, boys, to look at me now,
That a mother's soft hand was once pressed on my brow,
That she kissed me and blessed me, her darling, her pride,
Ere she lay down to rest by my dead father's side.
Yes, with love in her eyes, she looked up to the sky,
Bidding me meet her *there*, then she whispered "Good-by."
And I'll do it, God helping! Your smiles I let pass;
For I've drunk my last glass, boys,
I have drunk my last glass.

Ah! I reeled home last night—it was not very late,
For I'd spent my last sixpence, and landlords won't wait
On a fellow who's left every cent in their till,
And has pawned his last bed, their coffers to fill.
Oh! the torments I felt, and the pangs I endured!
And I begged for *one* glass—just *one* would have cured—
But they kicked me out doors! I let that, too, pass.
For I've drunk my last glass, boys,
I have drunk my last glass,

At home my pet Susie, so sweet and so fair,
I saw through the window, just kneeling in prayer;
From from her pale, bony hands her torn sleeves were strung down,
While her feet, cold and bare, shrank beneath her scant gown;
And she prayed—prayed for *bread*, just a poor crust of bread,
For *one* crust—on her knees my pet darling plead!
And I *heard*, with no penny to buy one, alas!
But I've drunk my last glass, boys,
I have drunk my last glass.

For Susie, my darling, my wee six-year-old,
Though fainting with hunger and shivering with cold,
There on the bare floor, asked God to bless *me!*

And she said, "Don't cry mamma! He will; for you see
I *believe* what I ask for!" Then sobered, I crept
Away from the bed—and that night when I slept,
Next my heart lay the PLEDGE! You smile, let it pass
For I've drunk my last glass, boys,
I have drunk my last glass.

My darling child saved me. Her faith and her love
Are child of my dear dead mother's above.
I will make my words true, or I'll die in the race,
And sober, I'll go to my *last* resting-place;
And she shall kneel there, and weeping, thank God
No *drunkard* lies under the *daisy* strewn sod.
Not a drop more of poison my lips shall o'er pass;
For I've drunk my last glass, boys,
I have drunk my last glass.

—*Louisa S. Upham.*

A Safe Rule.

Clinton Mills went into his mother's room with a light heart and a bright face.

"Mother," he said, "is it not a splendid day for a drive. I am going to tell John to get out my pony, and then I am going to take my cousin down to the beach. It will be great fun."

Mrs. Mills dearly loved her merry boy, and could not bear to say anything to mar his joy; yet she answered in a very different way from what he expected:

"Have you learned your lesson, Clinton?"

"Oh, no, I forgot," said Clinton. "But what if I do not learn that stupid lesson just for once?"

"Your teacher complained of you yesterday, Clinton."

"Well, what if he did?" said Clinton, hastily. "This charming weather is too tempting. I cannot stay in the house and fix my mind upon my books."

"But it was just the same in the winter."

"I know it. But then there was the coasting and skating; I could not resist them. It is no great matter if I do not get on very fast in my studies; my father is rich, and I shall have plenty of time to go to school."

"And so, because your father is rich you choose to be an idle, ignorant, useless man!" said his mother, sadly.

Clinton looked up grieved and vexed.

"Why, mother," he said, "how you do talk to me! You know that I do not choose to be such a man as that; I mean to be like my father, and to have every one respect me."

"Then you must begin to form such a character now," said his mother: "When your father was a boy he made this maxim a rule of his life: 'Duty before pleasure.' And however rich you may be you will never succeed in any useful pursuit unless you do the same thing. A baby cannot learn to walk unless he uses his limbs, and a boy cannot grow wise unless he uses his mind."

Clinton was a lad of sense; he saw that his mother was right. He took his book, threw himself face downward upon the carpet, and so applied himself to his task that he soon sprang to his feet crying out:

"I know it now, every word of it."

"And there is plenty of time left for your drive," responded his mother, as joyfully. You can now take your pleasure with a clear conscience."

"So I can," said Clinton. "I am so glad that I did not go right off. Father's rule works pretty well, I find."

"Take it for yours, then," said Mrs. Mills "Wherever you are, in whatever circumstances of life you may be placed, attend to *duty before pleasure.* Thus duties will not seem half so irksome, and pleasure will be doubly sweet."

Temperance Workers.

We clip the following from the *Union Signal*, organ of the Womans Christian Temperance union;

These great movements have set me at work to the last ounce of my power, trying to utilize, in our capital city, the grand home protection law by which, in our state, we express the real "public sentiment" on the saloon question, through woman's vote by signature, added to that of man.—Mrs. M. A. Cornelius, *Pres. Arkansas W. C. T. U.*

The temperance cause has almost turned an amateur into a professional worker. The dear friend sit has brought to me make me say, anyhow, "I'm glad I'm in this army."—Caroline E. Merrick, *Pres. Louisiana W. C. T. U.*

The crusade and its outcome, the W. C. T. U., have caused me to think and feel more for those enslaved by alcohol, and have made me more earnest in prayer for them—Mrs. A. Stewart, *Ex-Pres. Mississippi W. C. T. U.*

Wake up! This won't do! It is stated that the South sent last year, to the North, $55,000,000 for wheat; $50,000,000 for corn; $72,000,000 for meat; and $25,000,000 for hay. Total, $202,000,000. With the finest agricultural lands in the world, and the best ranges for stock such is the astounding summary of Southern improvidence, laziness and lack of management, with a huge slice of ruinning in old grooves, thrown in. It is about time that this section was awakening to some conception of independentism in wasting $202,000,000 for corn, wheat, meat and hay!—*Natchitoches (La) Vindicator.*

Ministers, pay your way like any other class of men. As a class ministers receive as good salaries as any class of the laity, and, therefore, should not expect to be treated every where as objects of charity, The clerical dead beat is, of all others, the most odious. The custom of conferences, synods and presbyteries dead-beating their board during their sessions has become very unpopular with most of the people who have to be to the expense and trouble of feeding such bodies, but the managers of these bodies can't see by a "straw" how the wind blows, nor take a hint; they will contine this custom, which is a relic of the crude society of pioneer life, until they are distinctly refused free entertainment.

Mischievous Malaria.

To say that malaria is *mischievous* is to put it very mildly. It is all that and more It is cunning, deceitful, treacherous, sly, and underhanded. It does its work in the dark, and in such a sly way that much of the mischief is done before it is discovered. It saps the foundations of a healthy system. It robs the blood of its vitality, demoralizes the liver, confounds the stomach, and makes the victim wish he were in his grave. It is sad to see people sit down in their misery, content to be the victims of mischievous malaria, and thinking that nothing can be done for them. The power of BROWN'S IRON BITTERS over the mischiefs of malaria has been so amply proved that there is no reason why anybody who can procure a bottle of this Prince of Tonics shall suffer. Great is the power of malaria, and great are its disastrous effects. But greater far is the beneficent influence of BROWN'S IRON BITTERS. The preparation of iron in this favorite family remedy can be taken without ruining the teeth or producing constipation and headache.

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THE SOUTHWESTERN.

L. P. COSSMAN, Editor.
A. E. P. ALBERT, D. D., Assistant

THURSDAY, JAN. 10, 1884.

1884. 1884.

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Philadelphia is a stronghold for our Presbyterian brethren. Out of a population of 846,985 they enroll a membership of 42,747 for the communion of which they have [illegible]

The minutes of the Alabama annual conference, 1883, have been received from Rev. A. A. Johnson, Secretary. [illegible]

[illegible] Vicksburg, [illegible] Dec. 27. This [illegible] South wrote [illegible] Advocate this [illegible] manuscript, [illegible]

[illegible] for the precious [illegible]

[illegible] C. F. Allen [illegible]

Begin this year with a good Christian newspaper in your family. Subscribe for the SOUTHWESTERN; it costs less than four cents a week.

Negative and Positive Preaching.

We recently listened to a preacher whose entire sermon consisted in telling the people what they ought not to believe, and what they ought not to do. He had much to say about their degeneracy, covetousness, avarice, love of worldly amusements, etc., but little or nothing to say as to what they should believe, or what they ought to do, or what are evidences of regeneration, a work of grace in the heart. There was no word of comfort to the afflicted, of encouragement to the desponding, of strengthening to the weak. There was no binding up of the "bruised reed," or kindling to a flame "the smoking flax," nothing but sharp reproof or inveighing against their sins. Like Isaiah he cried aloud, spared not, lifted up his voice like a trumpet, and showed the people their sins; but, unlike Isaiah, he failed to comfort, no promise of pardon or cleansing from sin was heard. It occurred to us that while all the prophets and Christ and his apostles did reprove and rebuke, they also exhorted, and their exhortation was with all long suffering and doctrine. Their preaching was negative, but not chiefly so. They were wise master builders. They made their negative preaching subordinate to their positive promulgation of the great truths of the Gospel. The utterances of the prophets are not mainly negative. There is a "cease to do evil," but it is followed by "learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." We have a model of positive preaching in Christs' sermon on the Mount, and Peter's on the day of Pentecost. The Christian ministry is a ministry of reconciliation. It is a positive persuasive mission. So Paul regarded it, "knowing the terror of the Lord we persuade men." Now then we are ambassadors for Christ, as though God did beseech you by us we pray you in Christ's stead be ye reconciled to God. While the minister shows the people their sins, point them immediately to the "Lamb of God who takes away the sin of the whole world."

Work Needed.

After carefully reading the minutes of the several annual conferences in the South we are satisfied that the growth of our churches during the past year has not been what it ought to have been. We know that the fault is not with the Holy Spirit. He is a constant factor upon whose presence we can always depend. The fault, if fault it is, must be with the preachers and people. There is evidently a lack of earnest Christian zeal. Jumping, bellowing, and snorting are no evidence of piety. Those who work for the conversion of men to God, must themselves be on a high plane of Christian living. Salvation must come out of Zion. With each individual worker the old man must be crucified. With the pastor there may be the ceremony, the forms of preaching, without the presence of the Holy Spirit, but there can be no true preaching such as Christ appointed and demands, without the presence of the Holy Ghost. There may be wealth learning, popularity without His presence, but it is a stupendous mistake to suppose men can be converted to God without His presence and active agency. Personal holiness and consistent Christian life will secure success. Thus qualified, organize and push out to the regions beyond. Go brethren, to gather the lost sheep of the house of Israel. Preach, pray, work for souls, work earnestly and carefully. In multitudes of churches during the past three months, not a soul has been saved. The whole church has been asleep and nothing done. Wake up brethren, and go out and gather in the unsaved. Let no man be satisfied with present results.

On the District.

Light and darkness, sin and holiness are dissimilar. They can have no fellowship, Christ and belial cannot affiliate. The believers and the infidel can have no part or communion with each other. Two cannot walk together except they be agreed. We make a serious mistake when we modify the claims of the Gospel to accommodate the passions or prejudices of men. Converts easily made are apt to be sickly and short lived. The first thirty years of missionary labor in China produced only six converts, but if the progress in the future be at the same rate as since these converts were made, there will be in China, at the end of this century a Christian population of nearly one hundred millions. Those missionaries did not seek to make converts by making conversion easy. They did not yield to the prejudice of the heathen, and God honored their word and blessed their work. At Terrebonne Bro. Carr is closing up two years of successful ministerial labor. His conduct through the week always has reference to the sermon he expect to preach on the Sabbath. He thinks that it is best for the people to help themselves, that out of this comes the strength of manhood. Work that others said ought to be done has been accomplished. The church during the last quarter has been ceiled over head at an expense of over $135, and all bills paid. There has been an increase of ten in the membership, there will be a good advance in the benevolent collections. His people desire his return.

The thing most difficult for some people to learn is that the Gospel is the heritage of all men. While the commission sent the apostles into all the world, it was not until Peter had the wonderful vision at Joppa that he learned that he "should not call any man common or unclean." Even after they had been so clearly taught that "God was no respecter of persons," and that "in every nation he that feareth Him and worketh righteousness shall be accepted of Him," when the fires of persecution drove them from Jerusalem, there were some among the apostles who would preach only to the Jews. But the hand of the Lord was with those who preached to both Jews and Gentiles.

At Houma Bro. Ford always meets us at the depot with an open hand. He is now closing up the second year of his pastorate with this church and people. But he does not belong to that class of men who enter upon the ministry full grown. He cannot preach without preparation. He cannot teach the lesson in the Sunday-school without knowing where that lesson is before he reaches the school. He believes in God and in the use of good books, and has been able to instruct the people, who have come to discriminate between noise and sense. With a certain class the "holy rhine" is still effective, but it is a fact worthy of notice that there is coming up from nearly all of our churches an earnest request for preachers who have well trained intellects, and well regulated consciences. The process of sifting has begun. During his stay at Houma, Bro. Ford has been constantly growing in favor with the people. Over forty have been added to the church. The congregation and Sunday-school have largely increased, the church property repaired at an expense of over $300, and a good advance has been made in the benevolent collections of the church.

Dulac is twenty miles from Houma, and all railroad communication down the bossy. We have had for a number of years from fifteen to twenty members there, and always an open door. Hon. G. D. Cragin, the proprietor of a large plantation, has been ready to give to our church a deed of a site upon which to erect a church and parsonage, but men loved ease, accepting of the deed and going there involved work, and the opportunity was not accepted. Two years ago, however, Bishop Peck sent Rev. H. C. Armston to Dulac; he found eighteen members, Mr. Cragin gave the deed of a suitable piece of land, the Church Extension Society a donation of $200. The people contributed liberally, and before the year was out Bro. Armston, doing most of the work himself, had erected a nice church and parsonage. No man on the South New Orleans district did a better work. He was removed at the end of the year at his own request. Rev. C. H Claiborne followed him and took up the work where Bro. Armston had laid it down, and wonderfully has the Lord prospered him thus far during the year. He has raised and expended in paying debts and for an addition to the parsonage $290. So now there is no debt upon the property. The membership now is 60, including 43 on probation. The report of the stewards showed $268 collected during the fourth quarter. The class collections were as follows: Class No. 1, $19.50; No. 2, $24.30; No. 3, $28.20; No. 4, $13.40; No. 5, $17.80. The Sunday-school is in a prosperous condition. We give it as our conviction that persons who are inclined to be sluggards, phlegmatics, or drones, have no place in the Christian ministry. They may become successful lawyers or doctors, but they will never be a success in the ministry. C.

Judge Pardee, of the U. S. District Court for the Eastern District of Louisiana, rendered a decision favorable to the New Orleans National Bank in the suit brought by the government to dissolve the injunction restraining Postmaster Merchant from withholding money orders and registered letters under the order of the Postmaster General. Gen. Gresham's order was was issued because he was informed that the business of the Louisiana Lottery Company, itself prohibited the use of the mails, was being transacted through the Bank. Judge Pardee held that the original finding of Postmaster General Key, on which Gen. Gresham's order was based, was subsequently virtually annulled by another order, and the facts were reported to Congress; showing that the satisfactory evidence of a fraudulent lottery was not in the possession of the Postmaster General. After a careful reading of the decision we conclude that it is legally sound. This however should not discourage opposition to the Lottery. Unless the Democracy of Louisiana give some effect to the resolution adopted at its recent State convention, the only hope appears to be in some future legislation by Congress on the subject.

We would remind those colored newspapers that are harping upon the name of Robert G. Ingersoll, the notorious infidel, in connection with the Presidency, that this Christian nation is not prepared to be turned over to the irreligions and infidel followers of Robespere, Voltaire and Tom Paine. We sympathize with all who are oppressed and denied their rights in this country; but can never encourage them in adopting the sacrilegious Ingersoll as the apostle of their rights and liberty. Such a choice on their part would prove the greatest calamity that has yet befallen the race. That exchange is grossly ignorant, or it corruptly perverts the facts, which says:

"If there is one man more than another that the colored vote would unite upon, in 1884, for president of the United States, it is Col Robt. G. Ingersoll."

The colored people, no less than the white people of this country, are believers in the Christian religion, and they resent this insult. They appreciate the help of any who are willing to assist them in securing their rights, but no empty cry of "liberty, for man and beast" can persuade them to support for any office, one who makes it a profession to slander the name and character of the Redeemer of the world. Their reliance for equal rights they are willing to repose in their own worth and work, and the progressing Christian spirit of this nation. They were freed in answer to prayers, and all their rights, now denied, they expect, and will yet secure through Christian agencies, and not through Ingersollism, with all its bluster in the name of "liberty for man and beast."

A Washington dispatch to the New York *Times*, dated Dec. 31, reports the Hon. Emory Speers, United States district attorney for the Northern district of Georgia, in that city waiting to see whether not the Senate would confirm or his appointment he said: "That Senators Butler and Hampton, of South Carolina, were working hard to have him rejected, in return, for the part he played in undertaking to secure the conviction of the accused persons in the South Carolina election cases. He did not know that accepting employment under the Government and trying as any good lawyer ought, to win his cases was any reason why he should be rejected when nominated for a District Attorneyship; yet that was the sum of his offense. Mr Speer said he was not sorry when he was able to leave South Carolina, but he was ready to go back whenever the Attorney-General requested him to do so. During the progress of the trial the counsel for the defendants talked to the jury about 'the hounds sent down to persecute the good people of South Carolina," with a sweep of the hand toward Mr Speer, and declared that the 'hounds' would be lucky if they got out of the State with nothing worse than broken heads. "I got away," said Mr. Speer, 'without a broken head and so I suppose I can consider myself lucky but I was happy when I crossed the borders of South Carolina and got back into the United States." Mr. Speer was confident of his confirmation, and he has performed excellent service to the whole country, which should entitle him to it. He discloses a most disgraceful public spirit existing in South Carolina, legitimately represented in the Senate by Butler and Hampton, who have always championed election frauds and been the recipients of public positions by virtue of them.

The dispatches say that "the Argentine Government is about to issue four million national dollars to advance public instruction in the provinces, and for the building of 300 schools." This is, as yet, a step in advance of our National Government. Edward Burke says that education is the chief difference between nations. If this be so, and it doubtless is, it certainly deserves the nation's fostering care and support. The floods of the Mississippi can scarcely be as dangerous as the floods of foreign and native illiteracy which threatens this land. National aid, under national supervision, for the one strongly pleads for national aid for the other. The very life of this nation demands such action on the part of the nation. Let every parent vote and pray for it.

There seems to be a revival wave sweeping over certain parts of Kentucky. The work of the Lord is going well in many parts of that State. Rev. J. M. Oliver, of Bowling Green reports 27 conversions, one of whom was over 80 years. At Cloverport over 40 have been converted. At Geigerville our people are rejoicing in the most extensive revival they have ever experienced. Over 80 have been converted and joined the church on probation. At Wesley Chapel, Georgetown, over 20 have been converted and added to the church. We rejoice in these tokens of God's presence and favor. God grant that this revival wave may continue to spread.

The Interior tells of a Presbyterian minister in Iowa who, ten years ago, took charge of two small churches fifteen miles apart, and for ten successive years preached at one in the morning, at eleven, then rode in his buggy fifteen miles and preached at three o'clock, returning home a distance of fifteen miles over bad roads and preaching a third sermon. We want some of our brethren to think of this minister, for ten years preaching three sermons each Sabbath and riding thirty miles in his buggy. Nor was this all the labor of this man. For eight months in each year he rode from his home fifteen miles to attend the weekly prayer meetings. For ten successive years this work was continued without failure, when he was called to another field of labor.

A week or two ago the McTreaver & Helm Dramatic troupe, all colored, gave an entertainment at Vicksburg, Michigan, and were refused admittance to the three hotels, the Franklin, Fremont, and McElvain Houses, on account of their color. They were compelled to take a freight train for Kalamazoo after the entertainment in order to secure lodging. What a burning shame upon the hypocritical Christianity of this nation, and this in the presence of our constitution, which declares that "all men are created free an equal," and of the Holy Bible, which proclaims the unity, equality and brotherhood of our common humanity.

A. P. Albert, Esq., Washington, D. C., has our thanks for a copy of the annual report of the Commission of Pensions. The report shows that there are on the U. S. pension roll at present 303,658 persons, made up of army and navy invalids, widows, minor children, and dependent relatives. To these the Government paid out during the year $60,064,009,81. In this department of the National service are employed 1,537 officers and clerks of all grades. The report is full of valuable information.

PERSONAL.

—Gen. Porfirio Diaz has been appointed commissioner general from Mexico to the Cotton Exposition.

—Rev. Calvin Pickett, of the Tennessee Conference, is now in New York collecting funds for the completion of Seay's Chapel. With $400 more Bro. Pickett thinks he can finish the church without debt. This cause is one that deserves support.

—J. N. Stearns, publishing agent of the National Temperance Society, New York, is convalescent from a severe illness. He will relax in his labors, and probably spend a month or two in the South says the *Temperance Advocate*.

—J. H. Vincent, D.D., Secretary of the Sunday-school Union and Tract Society, and also editor of our Sunday-school publications, spending a few hours in this city with his son, gave us a pleasant call last week at our home, and words of good cheer as to our work in the South.

—Judge E. B. Mentz, Mayor of Morgan City, reports that place as enjoying a fair business season. The people are in better spirits than for some time past. His administration, as we learn from the *Free Press*, has made a good financial exhibit for the year ending Dec. 31, 1883.

—Mr. Gould Stockwell, who recently died at Rochester, Vt., has bequeathed $1,500 to the Missionary Society of the Methodist Episcopal Church, and $1,500 to the Woman's Foreign Missionary Society, also $1000 to the Freedmen's Aid Society, and $1000 to the church in Rochester.

—Mr. Joseph Longworth, of Cincinnati, one of the wealthiest and most benevolent of the city's old residents, died recently. He was the founder of the now famous School of Design and one of the chief patrons of the Music Hall. His collections of paintings, of very great worth, are willed to the city and his will makes other large public bequests.

Dr. James T. Newman, a talented and successful colored physician of this city, was some weeks ago appointed by his honor the Mayor of New Orleans, a sanitary physician. Inadvertantly, we failed to record the fact at the time. Dr. Newman ranks high in his profession, has an extensive practice

among both races, and is every way worthy of the honor bestowed upon him. We doubt not that he will reflect credit on the profession as well as to his race.

—We are glad to learn from Rev. W. H. Cudley, Jeffersonville, Ind., that Marshall W. Taylor, D. D., presiding elder of the Lexington district, Lexington conference, has so far recovered from his long and severe sickness as to be able to resume his work. Dr. Taylor is having marked success on his district. Recently at Covington, Ky., he has purchased a church property in an excellent neighborhood, of the Presbyterians, valued at $10,000, for $4,000. God will help those who help themselves.

—The *Scribners'* series of "Campaigns of the Civil War" would have suffered irreparable loss if the date of publication had been deferred a few years. The writer of two of the most admirably written of the volumes died in Washington Dec. 27, [illegible] 74 years. [illegible] Humphreys, a native of Philadelphia and a member of an old military family. He was a skilful engineer, a [illegible] and a good soldier. The scientific societies of several European countries had honored him with life membership.—*Northern Christian Advocate.*

—Bishop H. W. Warren, accompanied by Mrs. Warren and daughters, en route for Mexico, were under the necessity of spending two or three days in this city last week, waiting for the steamer that was to take them there. Early in the morning after their arrival the Bishop called at the office of the SOUTHWESTERN, In conversation with him there, and during his stay in the city, we learned there was no doubt in his mind as to the mission of the Methodist Episcopal Church in the South; he believes that there should be a free transfer of men from the North into all of our Southern conferences; that the work needs to be pushed with more vigor, anything like indolence or sluggishness on the part of Christian workers is disgusting to him. While in the city he visited the New Orleans University. Dr. Bean called the students to the chapel when the Bishop gave a talk replete with suggestions on the value of an education. He expressed himself as pleased with the students, but he half to admonish for the buildings. He left this city for Mexico on the steamer City of Mexico, on the 6th instant, at 3 o'clock p. m.

OUR SOUTHERN WORK.

LOUISIANA.

Nothing is more evident in connection with Simpson Chapel, New Orleans, than the material and spiritual improvements that have marked the ministry of Bro. Jackson during the past year. When he entered upon his work he found a divided and scattered people. [illegible] but not perfect. Truth had been preached but not illustrated. He saw at once the needs of the people, and gave himself to the new work [illegible] promise and then fail. Are we surprised to see some leaving the [illegible] It is hoped there will be some reform in this matter, and more [illegible] be given to the pastors' [illegible]

J. L. MASSEY.

Amity Springs District Conference.

DEAR EDITOR:—J. C. Ekles the Presiding Elder of this Amity Springs District has set the time for the [illegible] to meet at Grenada Jan. 12th, 1884, at half past 7 p. m., and all who are to be [illegible] to be present [illegible] 12th, at 9 a. m.

Yours, A. S. Sherman,

Grenada, Miss., Dec. [illegible], 1883.

organ has been purchased and nearly paid for. One matter deserves special mention and commendation. Sisters Murrell and Collins, soon after we began to worship in the church, saw the need of some pulpit furniture, and resolved, by the help of the Lord, to secure funds sufficient to purchase the same. Lovingly and faithfully these elect sisters toiled on, sometimes a little discouraged, and then strongly cheered. The pieces of furniture, consisting of three chairs and a marble-top table, had been selected, costing $49 at the lowest possible price. Dec. 31, as the old year was so quietly passing away, these sisters paid over the money, and with their own hands on New Year's morning, at 1 o'clock a. m., placed the furniture in the house of the Lord. They did the work and they deserve the praise.

At Camp Parapet and Kenner, under the ministry of Bro. Johnson, there has been a stirring in the army of drones, a shaking in the valley of dry bones; those inclined to sleepiness or fullness have been kept on the move. Up and doing has been the word all along the line. By his administrative ability and judicious management Bro. Johnson has kept the church on the ascending plane all the year. All the current expenses have been met. The church at Camp Parapet has been repainted at an expense of over $150. At Kenner a new church has been erected, costing near $400. Two new Sunday-schools have been organized, each doing a good work. The current expenses have been all promptly met, while the benevolent contributions will be fifty per cent. more than last year. It is the earnest desire of the people that Bro. Johnson be returned as their pastor for another year.

MISSISSIPPI.

A. R. Jordan, Rosencath: "My fourth quarterly conference was held by the presiding elder. Reports were all ready. There was an [illegible] Sunday-[illegible] $25; benevolences $5.25. [illegible] items to [illegible] Dr. Gleed, of Columbus, gave us a [illegible]

[illegible] Pastors' [illegible]

DEAR [illegible]

[illegible] for [illegible] and moving expenses $75; then at the end of the year they have paid the pastor about $70 or $80, and in [illegible] support for a [illegible] sometimes [illegible] for [illegible] promise and then fail. Are we surprised to see some leaving the [illegible] It is hoped there will be some reform in this matter, and more [illegible] be given to the pastors'

J. L. MASSEY.

A Terrible Prophecy.

The Red Sunsets, Cyclones and Earthquakes Foretelling Coming Disaster—How to Meet It.

The recent mysterious appearances following sunset and preceding sunrise have attracted wide attention from students of the skies and the people generally. During the days of recent weeks the sun seems to have been obscured by a thin veil of a dull leaden hue which, as the sun receded toward the horizon, became more luminous, then yellow, then orange, then red; and, as night settled down upon the earth, a dull purple. At first it was thought these appearances were ordinary sunset reflections of light but it is now pretty certain that they are the misty substance of the tail of some unseen comet, in which the earth is enveloped, or a surrounding stratum of world dust or very small meteors. Professor Brooks, of the Red House Observatory, Phelps, N. Y., has turned his telescope upon these objects and discovered what he thinks are myriads of telescopic meteors. If it is unorganized world dust, or decomposed vapors, as the *Democrat and Chronicle* of Rochester, N. Y., remarks: "How is the matter to be disposed of? Will it settle and form a deposit upon the earth, or remain a partial opaque shell about the earth to cut off a portion of the sun's light upon it?"

Whatever the mystery is, there is no denying that some very strange forces are at work in the upper airs. The terrible tornadoes and cyclones which has swept our own country, and the fearful volcanoes and earthquakes which have destroyed so many cities and thousands of people—the tidal waves which mysteriously rise and fall on coasts hitherto unvexed by them—the tremendous activity which is evident in the sun by the constant revelation of enormous spots upon its surface—all indicate unusual energy in the heavenly bodies.

These circumstances recall Professor Grimmer's prophecies that from 1881 to 1887, the passage of the five great planets—Mars, Neptune, Jupiter, Uranus and Saturn around the sun would produce strange and wonderful phenomena. He says: "The waters of the earth will become more or less poisonous. The air will be foul with noisome others. Ancient races will disappear from the earth." He attempts to prove his prophecy by the fact that in 1720, when Mars and Saturn made their passage around the sun coincidentally, great destruction and mortality visited all parts of the globe. He also found the same results in previous perveltion parades of the planets, and argues that these circumstances always produce epidemics and destructive diseases which will baffle the skill of the most eminent physicians; that the poor will die by thousands, the weak and intemperate falling first; those whose blood has been impoverished by excess of work or dissipation next; and only those who are incomparative vigor will escape to enjoy the era of renewed activity and prosperity which will follow the period of destruction.

Inasmuch as the entire world seems subject to the sway of the heavenly bodies no part of the earth he thinks, can escape scourging. He even predicts that America will lose over ten millions of people; that farmers will be stricken with fear and cease to till the soil; that famine will make human misery more wretched. That hundreds will flee to overcrowded cities for aid in vain. That sudden changes in ocean currents, temperature and surroundings will entirely transform the face of nature and climate of countries; that the air will be so foul with malaria and other noxious gases, that those who suffer ders of the digestive organs. That many who escape other ills will bloat with dropsy and suddenly pass away while others will grow thin and drag out a miserable existence in indescribable agony for weeks. Neuralgic pains in different parts of the body will torment them. They will easily tire and become despondent. A faint, hot feeling will be succeeded by chilly sensations while hallucinations and dread of impending ill will paralyze every effort. "The birds in the air the beasts of the field and even the fish of the sea will become diseased, poisoning the air and poisoning the waters of the globe." We are told on the other hand that those who shall pass through this period of trial will have larger enjoyment of life and health. The earth will yield more abundantly than ever before. The animal kingdom will be more prolific and life prolonged very materially. This prolongation of life will be owing to the healthy electric and magnetic influences that will pervade the atmosphere. It would perhaps seem that the present redness of the sun, and the presence of a belt or veil of cosmic matter, justified, in a measure, the prediction of Professor Grimmer, but disturbing as his prediction may be we are told for our comfort that the strong and pure blooded need have little to fear in these calamites, that those who are delicate or indisposed should adopt means to keep the system well supported and the blood pure, and that the most philosophical and effective method of accomplishing this is to keep the kidneys and liver in good condition. From the testimonials of such men as Dr. Dio Lewis and Professor R. A. Gunn, M. D., Dean of the United States Medical College, New York, and thousands of influential non-professional people, it seems almost certain that for this purpose there is no preparation known to science equal to Warner's Safe Cure, better known as Warner's Safe Kidney and Liver Cure. This medicine has acquired the finest reputation of any preparation that was ever put upon the market. It is a radical blood purifier, which soothes and heals all inflamed organs, strengthens the nervous system, washes out all evidences of decay, regulates digestion, prevents malassimilation of food in a philosophical and rational manner, fortifies the system against climatic changes and malarial influences and the destructive agencies which seem to be so abundant in these "evil days."

It is not our purpose to dispute the correctness of Professor Grimmer's prophecies. As we have said, the marked disturbances of the past few years would seem to give a semblance of verification of his theory. It is certain, as above stated, that we are passing through what may be regarded as a crucial period and it is the part of wise men not to ignore, but to learn to fortify themselves against the possibility of being overcome by these evils. It is a duty which each man owes to himself, and his fellows, to mitigate as much as possible the suffering of humanity and in no way better can he accomplish this purpose than to see to it that he, himself, is fortified by the best known preparations in the strongest possible manner and that he exert the influence of his own example upon his fellows to the end that they, too, may share with him immunity from the destructive influences which seek his ruin.

Orangeburg, S. C., was visited, Dec. 28, with a disastrous fire, destroying six stores and other smaller buildings. Loss said to be $50,000.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an old East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its curative powers in thousands of cases, has felt it his duty to make it known to his fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this receipt, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 149 Power's Block, Rochester, N. Y. jan10-13teow

THE SUNDAY SCHOOL

FIRST QUARTER. LESSON II. Jan. 13, 1884.
HEARING AND DOING. (James i, 16-27.)

The lessons from James are introduced because the author is brought prominently to view in the Jerusalem council, an account of which was given in our last lesson. The greater weight of opinion among commentators is that the author of this epistle was the son of Joseph and Mary and therefore the brother of our Lord. He resided in Jerusalem. As to the time of the composition of this epistle, some place it before the memorable council (Acts xv), others as late as 62 A. D. It was written to the twelve tribes of the dispersion, a phrase not including all Jews, but those only who had become Christians. The object of the epistle is to comfort in affliction, to correct abuses in the Churches.—*Western.*

A Jesuit missionary named Mauerle, while preaching in the Church of St. John, Vienna denounced the immorality which, he alleged, prevailed among working men. About 20 of the latter arose and denounced the assertions of the preacher and stoned the pulpit. A rush of the congregation for the doors ensued, during which several persons were injured. The police made several arrests.

Among the incidents of the anniversary services in honor of the memory of M. Gambetta was a visit of about 100 members of the Chamber of Deputies and other friends of the deceased statesman to his mortuary. M. Paul Bert delivered an address eulogistic of the patriotic aspirations of M. Gambetta.

The sudden death of Herr Lasker, German statesman, in New York city while on a tour of this country, elicited general expressions of regret in Berlin. An imposing funeral will be prepared.

General Grant is very active in the New York Society for the Prevention of Cruelty to Animals.

Hold on to the truth, for it will serve you well and do you good through eternity. Hold on to virtue, it is beyond price to you at all times and places. Hold on to Dr. Bell's Cough Syrup, for there is nothing like it to cure a cough or cold.

Subscribe for your Church paper.

There are at present ten evangelical newspapers published in Italy.

For Sufferers Chronic Diseases 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo. (oldest office). "Satisfaction your way." sept20.26eow

The Prussian Ministry has ordered the payment of their salaries, dating from Oct. 1 to the Catholic priests in the Dioceses of Kulm, Ermeland, and Hildesheim, who had been debarred from excercising their clerical functions.

If you feel dull, drowsy, debilitated, have sallow color of skin, or yellowish-brown spots on face or body, frequent headache or dizziness, bad taste in the mouth, internal heat or chills alternated with hot flashes, low spirits and gloomy forebodings, irregular appetite, and tongue coated, you are suffering from "torpid liver," or "biliousness." Intensity cases of "liver complaint" only [illegible] of these symptoms are experienced. As a remedy for all such cases Dr. Pierce's "Golden Medical Discovery" has no equal as it effects perfect and radical cures. At all drug stores.)

About 150 negroes have recently left Newberry county, S. C., for Texas.

Mothers Don't Know.—How many children are punished for becoming uncouth, willful, and indifferent to instructions or rewards, simply because they are out of health. An inteligent lady said of a child of this kind: "Mothers should know that if they would give the little ones moderate doses of Hop Bitters for two or three weeks, the children would be all a parent could desire."

IT PAYS to sell our Hand Rubber Stamps. Samples free. FOLLETT & Co. Cleveland, O. Jan-10-4teow.

The FLORAL World. A superb illustrated 24 pp monthly FREE! FREE! to all that enclose 10c. stamp, to us NOW with 10c. for postage. FLORAL WORLD, Highland Park, Ill. Jan-10-4teow.

AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidently made a preparation which cured his only child of Consumption. His child is now in this country, and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Docter now gives this recipe free, only asking two 2 cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the Stomach and will break up a fresh Cold in 24 hours. Address Craddock & Co. 1032 Race Street, Philadelphia, naming this paper. n44-14t

PROCLAMATION.

GENERAL GRAND UNITED ORDER OF BROTHERS AND SISTERS OF LOVE CHARITY OF THE UNITED STATES GREAT REPUBLIC OF LIBERIA

NEW ORLEANS, Dec. 29, 1883.

Whereas, I have been informed by Earnest Lyons, Past Worthy Superior of the Hope of LaTeche Tabernacle No. 2, of Baldwin, La., and Secretary of the convention held at Franklin, La., Oct. 15, 1883, presided over by E. B. Johnson, General Grand Degree Master of the above named Order, for the purpose of organising District Grand Tabernacle No. 1, comprising the States of Louisiana, Arkansas and Texas, and electing the district officers; and,

Whereas, The following named officers were duly elected the first five, and the rest appointed by the District Grand Worthy Superior, viz: Rev. M. J. Dyer, District Grand Worthy Superior; Rev. J. W. Hudson, District Grand Deputy Worthy Superior; Sister Emma Price, District Grand Worthy Vice-Superior; Rev. J. F. Marshall, District Grand Worthy Scribe; Geo. D. Geddes, District Grand Worthy Treasurer; Rev. E. Lyons, District Grynd Worthy Chaplain; Sister Harer Lewis, District Grand Worthy Conductress; Sister Martha Hall, District Grand Worthy Assistant Conductress; Sister Mary Jordan, District Grand Worthy Messenger; Cyrus Kellar, District Grand Worthy Marshal; Lewis Crawford, District Grand Worthy Inside Sentinel; and Bro. D. Smith, District Grand Worthy Outside Sentinel.

Therefore, know ye all men by these presents that I, Graham Bell, General Grand Worthy Superior of the United Order of Brothers and Sisters of Love and Charity, have this 29th day of the twelfth month, A. D., 1883, recognized, set apart and declared that the said district to be lawfully and legally constituted, and the thirty-one subordinate tabernacles in the three States, with their two thousand members, that was heretofore superintended over by General Grand Deputies, will hereafter address all communications to Rev. M. J. Dyer, District Grand Worthy Superior, or Rev. J. F. Marshall, District Grand Worthy Scribe, office and headquarters 220 Erato street, New Orleans, La.

Given under my hand and seal of the Order by the General Grand Worthy Superior.

WM. H. PENN,
General Grand Worthy Scribe.
LUCIE MCDERMOND,
General Grand Assistant Scribe.
Office 220 Erato street, New Orleans, La.

CHRISTIAN EDUCATORS IN COUNCIL.

Ocean Grove, N. J., Aug. 9-12, 1883.
Sixty Addresses by American Educators.
Edited by REV. J. C. HARTZELL, D. D.
8vo. 272 pp. Price, stiff paper, 91. 25
Cloth, 1 75

The *New England Journal of Education* speaking of the National Education Assembly, for 1883, says: "It was the most remarkable gathering ever held in our country in matters connected with the schooling of the people. The volume of addresses is the most interesting collection of popular educational documents ever given to our people, and should be in the hands of every educator, legislator, and intelligent citizen in the land."

The sixty addresses are arranged topically, as follows:

1. Education and Man's Improvement.
2. Illiteracy in the United States.
3. National Aid to Common Schools.
4. The Negro in America.
5. Illiteracy, Wealth, Pauperism, and Crime.
6. The American Indian Problem.
7. The American Mormon Problem.
8. Education in the South since the War.
9. Christ in American Education.
10. Tabulation of Illiteracy and Educational Facts from Census of 1880—ten tables.

It is a book for all who want information on any of these great practical questions. The addresses are carefully prepared and revised by the authors, and are filled with information and incidents. The authors are nearly all engaged in actual work in the fields of which they speak. The book should be in every public library. A full table of contents is supplemented by a carefully prepared index.

A special feature of the book is a series of ten tables, compiled by the Hon. H. R. Waite, Special Statistician U. S. Census, and the Hon. John Eaton, U. S. Commissioner of Education, giving complete data upon the illiterate and educational status of the United States, each State and also of the South as a section.

Sent postpaid on receipt of price.

Phillips & Hunt.
23 Natchez St. New Orleans, La.

PENSIONS for any disability; also to heirs. Send stamps for Few Laws. Col. L. BINGHAM, Attorney, Washington, D. C. sept20 52-4y

AGENTS wanted for the history of Christianity, by Abbott. A grand chance. A $4 book at the popular price of $1.75. Liberal terms. The religious papers mention it as one of the few great religious works of the world. Great [illegible] never known by agents. Terms free [illegible] & Co., Publishers, Maryland, Maine [illegible]

The Housekeeper.

A CEMENT FOR STOVES.—If the stove is cracked, a good cement is made for it as follows: Wood ashes and salt in equal proportions, reduced to a paste with cold water, and fill in the cracks when the stove is cool. It will soon harden.

STARCH.—If you want good starch, mix it with cold water; add boiling water until it thickens, then add a dessertspoonful of sugar and a small piece of butter. This makes a stiff and glossy finish equal to that of the laundry.

ALUM is one of the best additions to make whitewash of lime which will not rub off. When powdered chalk is used, glue water is also good, but would not answer for outside work exposed to much rain.

To clean a tea or coffee pot that has become discolored inside, put into it a teaspoonful of saleratus and fill two-thirds full of water, and let it boil two hours. Wash and rinse well before using.

TO DESTROY ANTS.—Wrap a piece of gum camphor in cloth or paper to keep it from dissolving, and place it in or about your cupboard or sugar, and it will drive away these pests.

SPICE NUTS.—Beat four eggs, stir in a pound of sifted sugar, half an ounce of powdered cinnamon, a quarter of an ounce of powdered cloves and the peel of a lemon cut as fine as possible. Stir these a quarter of an hour, then add a pound of flour by degrees and two ounces of candied peel. When this is well mixed drop little lumps on buttered tins and bake them in a moderate oven.

BEEF.—The flesh of the ox should be fine and of a crimson red color; the fat is a yellowish white. Cow meat is not so red, and the fat is white. Ox meat is good all the year round, but best in winter and fall. Boiled beef should be always cut crosswise, so that the meat be short; it will by this means appear more tender. A piece should be a little thin, and a small piece of fat put [illegible]

FRIED CHICKEN.—If possible, [illegible] killed, be [illegible] before [illegible] cold it will be [illegible]. Pluck the chicken [illegible] it, and rub it all over with a wet towel, but do not wash it; cut it in joints if it is to, or in quarters if [illegible] drawn. Put a frying-pan over the fire [illegible] to [illegible] the bottom to the depth of half an inch, and when the fat is smoking hot, [illegible] the pieces of chicken in [illegible] them with pepper and salt; roll them in flour, and put them at once into the hot fat; fry the chicken until it is [illegible] golden brown, and quite [illegible] chicken will cook in [illegible] hour or a half; [illegible] it is not [illegible] cooked, [illegible] the chicken in [illegible] to fry the [illegible] Cold is to [illegible] Dr. [illegible] the better [illegible] off.

NEW PUBLICATIONS.

The *Union Signal*, official organ of the National Woman's Christian Temperance Union, on Dec. 10 issued a crusade memorial number, to contribute to the interest of the decennial anniversary of the Ohio crusade. All temperance workers should get a copy, and profit by the suggestions of that crusade.

The Charles A. Vogeler Company, of Baltimore, Md., publish an almanac that interesperses the calendar with prize essays by American humorists. This makes it easier to read and almost as agreable as St. Jacob's Oil to the system.

The present year has produced a great mass of writings about Martin Luther, but nothing worthier or more interesting has appeared than an account in *The Manhattan* for January of "The Luther Monument at Worms," by J. Leonard Corning, who considers it solely as a work of art relating some new anecdotes concerning it. Ten of the statues which form part of the monument are, respectively, engraved, and the frontispiece is a masterly engraving, by Kruell, of the portrait bust of Luther by Donndorf, who designed the beautiful drinking fountain in Union Square, New York. Another illustrated paper is on "Pompeii, Past and Present," in which the text is supplemented by engravings of paintings depicting ancient Pompeian life. A dramatic and thrilling short story is "Piti-Jodi Ba'tiste," the scene being laid in New Orleans in the time of Governor Carondelet. In "Woman in Modern Civilization," by Henry O. Pedder, the vexed question of woman's rights has fair and discriminative treatment. The eminent lawyer, George Ticknor Curtis, in "Creation or Evolution?" lays the foundation for trying those questions by the rules of legal evidence.

The *Current*, a new Chicago weekly, edited by Edgar L. Wakeman, at $4 a year, is filled with brief and pithy literary notes and observations on all topics of public interest. Its articles are models of condensation, and display much journalistic ability in their preparation.

The *Popular Science Monthly* was established a dozen years ago to bring before the general public the results of scientific thought on many large and important questions which could find no expression in the current periodicals. Scientific inquiry was penetrating many new fields, extending important knowledge, and profoundly affecting opinion upon numberless questions of speculative and practical interest. It was the policy of this magazine at the outset, and has been consistently adhered to since, to obtain the ablest statements from the most distinguished scientific men of all countries in their bearing upon the higher problems of investigation. Leaving the dry and technical details of science, which are of chief concern to specialists, to the journals devoted to them, *The Popular Science Monthly* has dealt with those more general and practical subjects which are of the greatest interest and importance to the people at large. Terms: $5.00 per annum. Subscriptions may begin at any time. New York: D. Appleton & Co., Publishers, 1, 3, & 5 Bond Street.

Is Consumption Curable?

An annual death-rate of nearly 100,000 by Consumption in the United States given, as it is the easiest profession is concerned, a most emphatic and distressing negative to this question. But under the new Vitalising treatment of Dr. Starkey & Palen, of 1109 Girard street, Philadelphia, quite as emphatic an affirmative can be declared. This treatment has inaugurated a new era in the healing art. We are speaking within the limit of facts when we say that during the past thirteen years in thousands of cases the progress of consumption has been arrested in its way, and hundreds of lives saved. In many instances where it seemed that the patient could not survive for more than a few days or a few weeks, the vital forces have rallied, and there has been a new life and vitality, and a better and more comfortable health. If you wish to know all about this remarkable treatment write to Drs. Starkey & Palen, and they will send you such documentary evidence as will enable you to be judge of its real merits. Dr. Anthony Comstock's "Traps for the Young" no mention, unmade of old maids and [illegible] Sunday-school [illegible] will.—*Ex.*

[illegible] Richmond, Ind., who says "*Samaritan Nervine* cured me of hysteria and nervous prostration." Comment is useless.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR: I wish to inquire for my children. We belonged to Mr. Gabriel Smith, president of a college in Missouri. We were sold to a negro trader and brought to Vicksburg, Miss. Pat Carter and I were sold together, and left Reuben and David and Sulier, their sister, in the trader's yard. I heard that Reuben was wounded at Vicksburg, and in the hospital, and the young ones were left with Thomas Smith in Missouri. The ones left were Abraham, William and Jane Carter. Their father was killed by a negro trader, James Chill, before he would be taken and sold from his family. Address me care of Rev. T. J. Johnson, Carrollton, La. MINCY CARTER.

DEAR EDITOR: I wish to inquire for my brother, Major Carpenter in America, viz., for from my home in Priyestytown, a member of the Methodist church, and a sister in Franktown. I also wish to hear from Nancy Bailey's sister, Judy Patton. There were three daughters, Fredonia and Susan Ann, and a niece, Mary Louis. Husband was Robert Louis, and uncle Bednago had a wife named Winnie. Please address, at 408 Live Oak street, San Antonio, Tex. BANJAMIN BAILEY.

DEAR SIR: I desire to make an inquiry for two brothers of mine that were separated from me when children, we belonged before the war to Widow Fox, she sold me to Mr. William Glenn, and my brother Joe and Green she sent off by her brother, Mr. Joe Moore and her nephew, Mr. Joseph Halion, and sold them to whom I cannot tell. Our mother was named Caroline Fox, and her youngest son was named Franklin Fox; she also sold another woman and two children at that time. The Widow Fox lived at that time near Siloam, Miss., Okitibbeha county. Address me at Holly Springs, Miss.

REV. HENRY J. GLENN.

To the churches in Louisiana: A letter to be read in the churches inquiring for a woman name Susan Spring, mother named Fanny Willis from Richard in Gloucester county Va., Richard Cook in Gloucester county Mathews was [illegible] Springs, uncle John Stubbs, Anne Stubbs father, to inquire for my parents, Edward and Mary Smith. Amy Jennie Lewis belonged to McConnel in Williamsburg, Edward belonged to Doctor Bird in Gloucester. Please read this letter in all the churches. Susan's sister was sold before Richard Cook died, Susan's sister was named Ellen Green. Janies Green's wife was sold from Richard Cook state if any of Ann Stubbs relations can be heard of. Please write to Yorktown to Ann Washington, I am married now. My mother's name is Lucy Stubb that uncle John Stubb had for his wife. One uncle got drowned one night coming home from Pinter Peatat swamp, he was name Watts Harris, he belonged to Richard Cook, in Gloucester. I want to hear from my relations if they can be found anywhere in the world. ANN WASHINGTON.

MR. EDITOR: I wish to inquire for my relatives. My father was Andrew Thompson, and his wife Frankie. She had a son Randall when father married her. After father married her she had three children, named as follows: Manuel, Lucy, Lettie, Betsey, William, Squire, Berry, Martha and Sette, who had twelve fingers, the other five children are dead. I left them in South Carolina in 1839 or 1834. I was carried to Fairfield, S. C., by young Mistress Caroline Thomson, who married Mr. Meande. The last time I heard from any of them was just before the war. Some were then in Tennessee, Willis Thompson I here in West Point. He was carried off at the same time I was and by the same lady. Sister Letty was also carried to the same place. I left her in Montgomery, Ala. Address me care of Rev. J. F. Pratt, West Point, Miss.

WILLIAMS THOMPSON.

MR. EDITOR—I desire to inquire for my sons, Reuben Carter, David Carter, Abraham Carter and Anthony Carter. We belonged to Gabriel Smith, and were parted from each other in Vicksburg, Miss., about twenty years ago. I heard from them since and they were living in Kansas territory about 11 years ago. Address me at Camp Parapet, La. MINCEY CARTER.

BATTLE CREEK, Mich., Jan. 31, '79.

Gentlemen—Having been afflicted for a number of years with indigestion and general debility, by the advice of my doctor I used Hop Bitters, and must say they afforded me almost instant relief. I am glad to be able to testify in their behalf. THOS. G. KNOX.

A New York paper named *Father Columbigle Paper* advocates for President, Benjamin F. Butler, of Massachusetts, for vice president, John H. Reagan, of Texas. On this line it will receive Hail Columbia from the Atlantic to the Pacific.

Bad temper often proceeds from the painful disorders to which women are subject. In female complaints Dr. R. V. Pierce's "Favorite Prescription" is a certain cure. By all druggists.

The "labor problem" will never be adjusted in a way to satisfy the lazy fellow who has in him no element of self help. Let all such go to the tropics and eat bananas. They are not worth a nickel an acre in these United States.—*Nashville Advocate.*

"It has more than realized my expectations," says Prof. Duncan Campbell, M. D., L. L. D., President Royal College Physicians and Surgeons; Member General Council University of Edinburg, etc., of the Liebig Co's Coca Beef Tonic. Invaluable for debility, weak lungs, biliousness, dyspepsia, female suffering, asthma, malaria, liver complaint, sick headache.

U. S. Consul Packard, at Liverpool, has reported to the State Department the fact that extensive frauds are being practiced upon the United States Government by British shippers, in the under valuation of merchandise shipped to this country.

Delicate and Feeble Ladies.

Those languid, tiresome sensations causing you to feel scarcely able to be on your feet, that constant drain that is being made upon your system by some chronic weakness, dragging and pain-producing ailment, the nervous strain upon your vital forces, rendering you irritable and fretful, can easily be removed by the use of that marvelous remedy Hop Bitters. In the circumstances of your case, it is almost certain to prove a perfect specific, as it is of countless others, relieving the most distressing symptoms and relieved at once, while the special means of periodical pain are permanently removed. None need to suffer a day longer, but those who do will be criminally grateful and show such an intention in recommending Hop Bitters as women.

Feels Young Again.

"My mother was afflicted a long time with neuralgia and a dull, heavy, listless sensation of the whole system, combined with nervous prostration, and was almost helpless. No physicians or medicine did her any good. These troubles are all gone, as we say, Hop Bitters with such good effect that the mother, and feels young again, although over 70 years old. We think there is no other medicine fit to use in the family." A lady, in Providence.

BRADFORD, Pa., May 8, 1878.

It has cured me of several diseases such as nervousness, sickness at the stomach, monthly troubles, etc. I have not been sick one day in four years since I took Hop Bitters. All my neighbors use them. MRS. FANNIE GIBSON.

$20,000 Left. "A cast of Europe that cost me $2,000 done me less good than one bottle of Hop Bitters; they also cured my wife of 15 years' nervous weakness, sleeplessness, and dyspepsia." E. M., Albany, N. Y.

High Authority.

Hop Bitters is not, in any sense, an alcoholic beverage or liquor, and could not be sold for use except to persons desirous of obtaining a medical bitters. GEORGE B. WILSON, U. S. Com. Internal Rev. Fourth District, Ill., May 1, 1879.

Sirs: I have been suffering for years, and I tried your Hop Bitters, and it done me more good than all the doctors. MRS. S. S. BOONE.

Baby Saved!

We are so thankful to say that our nursing baby was permanently cured of a dangerous and protracted constipation and irregularity of the bowels by the use of Hop Bitters by its mother, which at the same time restored her to perfect health and strength.—The Parents Rochester, N. Y.

Japan's Memorial to the General Conference.

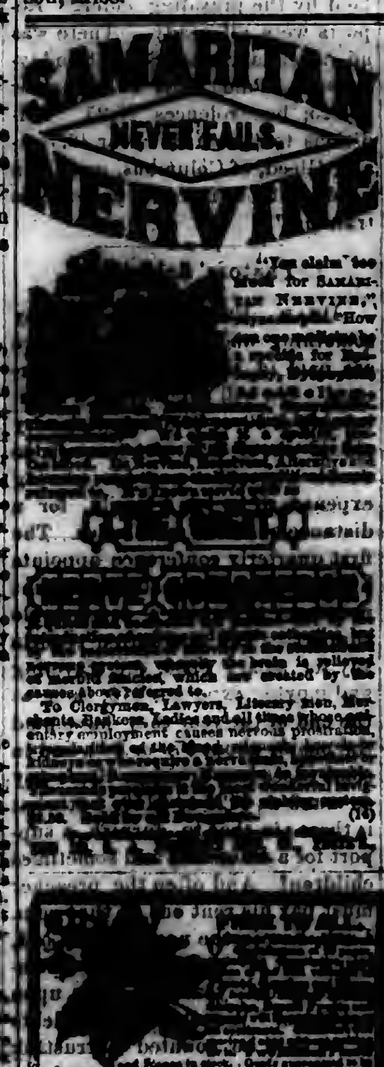
The object of this memorial, a copy of which is at hand, both in Japanese and English, is to petition that the Japan mission may be organized into an annual conference. The case is presented in terse, forcible sentences, and the facts go far to strengthen the petition. This annual meeting comprises fourteen American and five Japanese elders, four Japanese deacons, and six preachers on trial (soon to be eligible to the order of deacon,) ten local preachers and twenty-five exhorters. A total membership of 947, 1242 Sunday-school scholars, 717 day scholars, 21 schools of higher grade having 60 scholars, a mission training school with a prospective Anglo-Japanese University, make a array of statements highly encouraging to the many interested, both at home and abroad, in the evangelization of Japan.

Horsford's Acid Phosphate.

Unanimous Approval of Medical Staff.

Dr. T. G. Comstock, Physician of Good Samaritan Hospital, St. Louis, Mo., says: "For years we have used it in this hospital, in dyspepsia and nervous diseases, and as a drink during the decline and in the convalescence of lingering fevers. It has the unanimous approval of our medical staff."

We have it from good authority, and from the jailer himself, that when colored boys have been arrested and locked up that they have been stretched out and whipped. Now there is no law in this State for a whipping post, and when any officer institutes one he violates the law, and should be held accountable for it. Why is it that some white boys have not been whipped?—*People's Adviser*, Jackson, Miss.



jan8-3t

The Colored Race Weighed in the Balance.

Reply of C. K. Marshall, D.D., of Vicksburg, Mississippi,

To the Speech of Rev. J. L. Tucker, D.D. Before the Protestant Episcopal Church Congress in Richmond, Va.

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ANTIDOTE TO MALARIA.

HE FEELS LIKE A NEW MAN.

I have had Dyspepsia, with Constipation, for years, and have tried ten different kinds of pills, but TUTT'S are the first that have done me any good. They have restored me to health. My appetite is splendid, food digests readily, and I now have natural passages. I feel like a new man. W. H. [illegible], Pittsburg, Pa.

Sold [illegible] N.Y.

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[illegible] Editorial and improved. [illegible] and unique collection of [illegible] with their accompanying [illegible], ever varied and charming [illegible], as sung for generations by the [illegible] will be familiar, but the great majority have never before been printed [illegible] given for the first time. The original words and music. The [illegible] has been carefully written, and is well adapted [illegible] quartet, chorus and congregational singing, and is especially excellent [illegible] evenings at home. All lovers [illegible] should have it. [illegible] Bishop [illegible] Wisconsin, says: "I should think that the book would [illegible] and that it would be [illegible] like it." Dr. [illegible] "I [illegible] the [illegible] Dr. Jacob Straus, [illegible] lighted with it; it will sell by the thousands."—*Rev. A. E. P. Albert.* "There should be a copy [illegible] household."—*Rev. H. W. Tate.* "[illegible] carefully read your hymns [illegible] with many of [illegible] stirring anthems spread upon its pages—especially one that [illegible] I will commend the book in the name of God, to all the world."—*Rev. C. K. [illegible]*

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General News Items

F. H. Bradner, editor of the Cleveland, (O.,) *Leader*, died in San Antonio, Texas, Jan. 1.

Mgr. Capel was entertained by W. W. Corcoran in Washington, D. C., on New Year's day.

Portugal is preparing two naval divisions for service on the West coast of Africa and South America.

Henry Villard, president of the Northern Pacific railroad, has resigned on account of ill health.

The Yuma Indians, on the Colorado, bury watermelons in the dry desert sand, and [illegible] from all winter, fresh and crisp.

Rev. Francis Hawley, father of United States Senator Hawley, died in Hartford, Conn., Jan. 2, aged eighty-one years.

An election for Congressman from Massachusetts [illegible] ordered for [illegible] 17 [illegible] resignation of Gen. [illegible] inson.

Four [illegible] Suderkin in [illegible] Prospect. [illegible] at the Bank [illegible] have been [illegible]

Fritz Hall [illegible] wounded [illegible] by [illegible] mas eve, [illegible] Fatheree [illegible] H. Foote in self-defence has had lockjaw, but it is believed he will get well.

Minister Lowell has retired from the rectorship of St Andrews University, owing to the difficulty he would encounter in a proper discharge of the duties, in view of his position as ambassador of the United States.

The Mexican Government has declared forfeited a concession made to [illegible] for a submarine cable [illegible] States, Mexico and Central America, no work having been done within the prescribed time.

The Committee on Banks of the State Senate of Kentucky recommended that the Legislature be petitioned to [illegible] people an amendment to the State Constitution requiring a special license tax to be [illegible] school purposes.

A [illegible] of device of peculiar drinking [illegible] the [illegible] man honest. [illegible] those Germans [illegible] picnic and [illegible] the [illegible] never [illegible] it [illegible] once.

A [illegible] passengers [illegible] Division of the Grand Trunk railroad, was run into [illegible] train. [illegible] that the boiler of the runaway engine was knocked clear through the first passenger car and the freight engine [illegible] during [illegible] on the [illegible] the [illegible] agonized. [illegible] were killed [illegible] others [illegible]

The [illegible] charged with [illegible] people to subscribe to an [illegible] enterprise. [illegible] Inland [illegible] Seringapatam [illegible] the [illegible] set [illegible] upon [illegible] period [illegible] been [illegible] statement [illegible] sow, [illegible] one to eight [illegible] to three to the. All wells [illegible] 3000 [illegible] feet each. The [illegible] established in [illegible] years [illegible] respectively. The [illegible] charged with complicity in the murder were acquitted.

It is proposed to hold a conference of representatives of the different branches of Methodism in Shanghai, China, next May. The unification of methods of labor, and co-operation wherever practicable, and the efficiency of the itinerancy, class meetings, etc., in China, the preparation and publication of Methodist literature, with the final object of the formation of one Methodist church in China, with the uniform rendering of Methodist nomenclature, form some of the interesting subjects which will be discussed. Delegates from the different missions will be sent, and already Rev. H. H. Lowry and Rev. L. W. Pilcher are elected to represent our mission in North China.

At the recent meeting of the general committee, several appropriations of especial interest were made. Among others was the sum of [illegible] appropriated to open [illegible] in Corea, based upon a special [illegible] $2,000 from Rev. J. F. Goucher. It is confidently expected other special contributions [illegible] made for this purpose. Ten thousand dollars were appropriated to the Central China mission for [illegible] in Nankin on a special gift of that amount for that purpose by Mrs. Philander Smith. Twelve thousand dollars were appropriated to the Japan mission for the buildings of the Tokio University, conditioned on the donation by Rev. J. F. Goucher of $3,000, and the special donation of further sums to the amount of $12,000. [illegible] were appropriated to the Foochow mission for the Theological department of the Anglo-Chinese college. The same being a gift from the Rev. J. F. Goucher for that purpose.

Contributions to the fund for [illegible] of the [illegible] Dent, [illegible] J. Forder, are being [illegible] canvassed for.

Books, Pictures, Etc.

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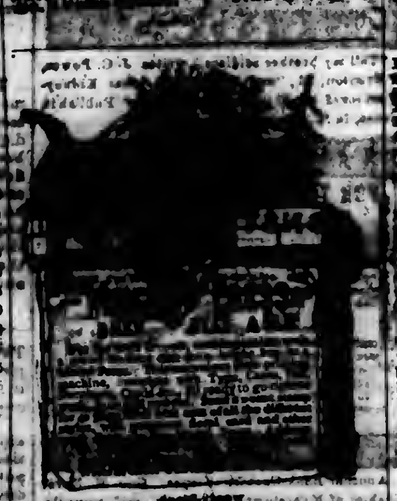
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12 FULL SETS GOLDEN TONGUE REEDS, $200 FOR ONLY $88.00. 29-Stops. Warranted 6 Years.



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The Four Stages of Disease.

Few people but will realize the startling truth shown in the engravings accompanying the advertisement of T. P. Childs in this number of the SOUTHWESTERN CHRISTIAN ADVOCATE.

Nearly every family in the land has friends or near and dear relatives who have passed through every stage of disease as described in the engravings—how true to life—how fearfully suggestive of the dangers that may result from careless exposure—how carefully we should heed those warning Coughs and Colds—how fearful are the unseen dangers that surround us on every side, a slight cold or cough neglected may bring us untold miseries; Catarrh, Bronchitis, Consumption, with death in the near future. Take care of the first symptoms is the lesson read from the pictures, delay may mean death.

To many it will be a matter of surprise that Catarrh is very frequently mistaken for Consumption the symptoms in each being much alike, especially in the earlier stages. No one who recognizes in his own system, or who has friends or relatives with any of the symptoms accurately described, should fail to send a statement of the case to Mr. Childs. There may be hope even in very desperate cases.

The discovery of his cure for Catarrh and diseases of the Throat and Lungs, has attracted great attention. Leading men everywhere, publicly state that Childs' treatment has cured them or their families of Catarrh or Throat or Lung difficulties—among them clergymen, physicians, lawyers, merchants, bankers and business men. All who have personally investigated the facts, are satisfied that Mr. Childs has discovered a certain positive and permanent cure for these diseases, that when properly used never fails even in the most desperate cases. Catarrh is generally many years in gaining a foothold in the system, and attacks so many parts of the body that it cannot be cured by any one remedy or by a single application. It requires remedies that will meet the disease wherever it is located, and fight it inch by inch until a complete victory has been obtained. Rev. T. P. Childs has treated and cured thousands at their own homes never having seen them. In a thoroughly honorable and characteristic manner he publishes the the names and addresses of some he has cured, that any who desire may inquire of the patients themselves what Childs treatment has done for them.

THE FOLLOWING FROM OTHER PUBLISHERS HAS GIVEN US EVERY CONFIDENCE IN RECOMMENDING MR. CHILDS TO OUR SUBSCRIBERS.

"The publishers and editors of *The Journal and Messenger*, Cincinnati, have known Rev. T. P. Childs for many years, and feel ever confidence in any statement he may make. Our subscribers can feel every confidence in giving their cases into his hands for treatment." "While not supposing that all cases of Catarrh will be cured by the prescription advertised, the publishers of the *Illustrated Christian Weekly*, of New York, after diligent inquiry, have reason to believe that it has, in many cases, proved effectual." "The publishers of *The Congregationalist*, of Boston, with multitudes of other people, are somewhat suspicious of patent medicines as a rule, and when we received the advertisement of Mr. Childs, we at first declined its insertion; but on making inquiry, we received such satisfactory replies, and one especially from a well-known Congrgeational pastor not far from Rev. Mr. Childs, the proprietor of ths medicine, that we withdrew our objections." "The publishers of *The St. Louis Christian Advocate*, after careful investigation, are satisfied that Rev. T. P. Child's treatment for the head, throat and lungs is all that it is represented to be."

None need feel any hesitancy in placing their case in Mr. Child's hands for treatment. We would call especial attention to the advertisement, and request a careful perusal of the facts as set forth.

Many who do not receive our paper would doubtless be very thankful, should our readers call the attention of such to the advertisement of Mr. Childs. Catarrh and Consumpion are the two enemies of the race, and any means of relief is a heaven sent blessing. Child's treatment may be relied on as an effective and certain cure for Nasal Catarrh, Bronchitis and all diseases of the Throat and Lungs, and you may recommend it to your friends with every confidence.

MARRIAGES.

On Thursday, Dec. 27, 1883, Hon. M. M. Murray, of Lafayette county, Ark., and late of Wiley University, at Marshall, Texas, was wedded to Mrs. H. Murray. Ceremony by Rev. A. Tony. May tenderness, love and happiness line their path through life.

Moss Hill, Ark., Dec. 29, 1883.

DEATHS.

Sister Fannie McCarty, a member of the M. E. Church, died Nov. 6, 1883. She left a husband and two children, and a special injunction that her children be raised in the fear of the Lord.

O. GILLESPIE.

Shubuta, Miss.

It has pleased Almighty God, our Heavenly Father to summons by death the only child, an infant daughter of Rev. Hampton James. May He bless the bereaved.

C. MONROE.

Clinton, La.

I found Sister Mary Nevils at the point of death from burns. She is now at rest and is greatly missed from the church.

JOHN H. COPPAGE.

Tullahoma, Tenn.

Sister Elizabeth Walker, the dear and affectionate wife of Rev. Frank Walker, pastor of the M. E. Church at Monroe, La., departed this life Dec. 3, 1883. She had endured a long and tedious illness, and as she drew near the banks of Jordan she was prepared to meet her Savior. She was full of the missionary spirit, and a help to her husband in the ministry. Her labors in the Sabbath-school and among the people will long be remembered. She leaves a husband, four children and a host of friends to mourn her loss. The burial services were conducted by Rev. Mr. White, of the Church South, to whom the congregation are grateful.

GEO. WASHINGTON.

On Nov. 20, 1883, Sister Susan Jackson departed this life to meet her Savior, whom she found precious from the age of 12 years upward. A husband and one child are bereaved.

L. J. TERRELL.

Ripley, Miss.

Seven Bell, Sr., was born Aug. 13, 1810, and died at Starkville, Miss., Nov. 24, 1883, aged 73 years, 3 months and 10 days. He was calm to the last, and met death as a hero. His spirit peacefully returned to God who gave it. He was converted when very young, united with the M. E. Church, and was a faithful member thereof 53 years.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, Jan. 7, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8¼; Middling 10½; Good Middling, 10¾; Middling fair, 11¼.

SUGAR, ℔ lb—Yellow clarified, 6¾@6¾; White clarified, 7¼@7¾.

MOLASSES, in bbls, ℔ gallon—Common, 20@24; fair, 25@28; choice, 41@45c.

RICE, Louisiana, ℔ lb—Common, 4¾; fair, 5¼; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 19@20.

COFFEE, ℔ lb—Ordinary, 11½; prime, 14.

CHEESE, ℔ lb—Western factory, 9.

CORN MEAL, ℔ bbl—Choice, $2 50.

FLOUR, ℔ bbl.—Fancy, 5.50; Choice, 5.00.

LARD, ℔ lb—Choice, 9.

SALT, ℔ Sack—Coarse, 75; Fine, 95; ESCULENTS—Irish potatoes, ℔ bbl.; 1.40@1.50; sweet potatoes, ℔ bbl. $1.75; onions, ℔ bbl. $2.25; apples, ℔ bbl. $3.50@$5.00; cabbages, $17@$18 per 100; sour krout, ℔ bbl. $10.50@12.00.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 11@—; linseed, raw, 59@60; linseed, boiled, 62@63; cotton seed, 35@55.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $15.25.

BACON, ℔ lb—Breakfast, 10½; shoulders, 8; sides, short rib, 8½; sides, long clear, 9¼; hams, sugar-cured, 14c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 7½; clear sides, 7½; shoulders, 6½c.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens $2.75@3.25; young $1.75$2.25 dnck $3.50@4 geese 5.00@5.50; turkeys $10.00@12.00.

Western Eggs 25@27c per dozen

Louisiana Eggs 28@30½c. per dozen.

Feathers—Best live geese feathers 65@75c. ℔ lb. second grades 55@60c.

Western Poultry—Grown chickens $4.50@$4:50 ℔ dozen; young do. $2.00@3.00 ducks $3.50@4.00; geese $.600@7.00; turkeys $12.00@.1500.

Conference Notices.

Spring Conferences.

Conference.	Place of Session.	Date.	Bishop
Arkansas	Rogers, Ark	Feb. 26	Wiley
Baltimore	Washington, D.C.	March 5	Foster
Blue Ridge	Catawba, N.C.	Jan. 30	Bowman
Cen'l Pennsylv'a	Williamsport, Pa.	March 19	Harris
Delaware	Easton, Md	June 3	Simpson
Denmark	Fred'k'havn, Den.	Aug. 8	Hurst
East German	Brooklyn, N.Y.	April 2	Andrews
East Maine	Camden, Me.	April 16	Harris
Florida	Fernandina, Fla.	Jan. 9	Bowman
Ger'ny & Switze'd	Zurich, Swite'd.	June 25	Hurst
Italy	Arrozo, Italy	March 5	
Kansas	Topeka, Kan	March 26	Merrill
Lexington	Covington, Ky.	March 26	Foss
Liberia	Monrovia, Lib'a	Jan. 24	
Little Rock	Little Rock, Ark.	Feb. 13	Wiley
Louisiana	New Orleans, La.	Jan. 30	Wiley
Maine	Bath, Me.	April 16	Foster
Mexico Mission	Mexico City, Mex.	Jan. 17	Warren
Mississippi	Jackson, Miss.	Jan. 16	Wiley
Missouri	St. Joseph, Mo.	March 5	Foss
Newark	Nowark, N.J.	Mar. 26	Andrews
New England		April 2	Foster
New Eng. S'th'n	New Bedf'd, Mass.	April 9	Foster
New Hampshire	Manchester, N.H.	April 9	Hurst
New Jersey	Camden, N.J.	March 18	Harris
New York	New York, N.Y.	April 2	Simpson
New York East	Brooklyn, N.Y.	April 2	Hurst
North Carolina	Greensboro', N.C.	Feb. 6	Bowman
N. New York	Utica, N.Y.	April 9	Simpson
North India	Cawnpore, India	Jan. 9	
North Indiana	Peru, Ind.	April 2	Foss
N.W. Kansas	Salina, Kan.	Mar. 19	Merrill
Norway	Bergen, Nor.	July 28	Hurst
Philadelphia	Philadelphia, Pa.	Mar. 12	Warren
St. Louis	Kansas City, Mo.	Mar. 12	Foss
S. Am. Mission	Montevideo, Uty.	Feb. 18	
South Carolina	Sumter, S.C.	Jan. 16	Bowman
South Kansas	Paola, Kan.	Mar. 5	Merrill
S. W. Kansas	Newton, Kan.	Mar. 19	Merrill
Sweden	Upsala, Sweden	July 9	Hurst
Troy	Amsterdam, N.Y.	April 9	Andrews
Vermont	Montpelier, Vt.	April 16	Simpson
Virginia	Watersford, Va.	Mar. 5	Warren
Washington	Lynchburgh, Va.	Mar. 12	Andrews
Wilmington	Wilmington, Del.	Mar. 5	Mannis
Wyoming	Scranton, Pa.	Mar. 26	Warren

By order of the Board of Bishops.

WILLIAM L. HARRIS, Secretary.

New York, Nov. 2, 1883.

PALESTINE DISTRICT—TEXAS CONFERENCE.

First Round.

Hawkins	Jan.	6- 7
Mineola Circuit	"	12-13
Tyler	"	19-20
Henderson	"	26-27
San Augustine	Feb.	2- 3
Shelby	"	9-10
Jacksonville	"	16-17
Palestine	"	23-24
Crockett	"	28-29
Madison Circuit	Mar.	1- 2
Jewett	"	8- 9
Leona	"	15-16
Canterville	"	22-23
Fairfield	"	29-30
Cotton Gin	April	5- 6
Butler	"	12-13

GEO. W. SMITH, P. E.

COLUMBUS DISTRICT—WEST TEXAS CONFERENCE.

First Round.

Columbus	Jan.	12-13
Alleyton	"	16-17
Oakland	"	19-20
Bexville	"	22-23
Flatonia	"	26-27
Waelder	"	30-31
Luling	Feb.	2- 3
Beckhart	"	9-10
Industry	"	16-17
Ellenger	"	23-24
Columbus Circuit	Mar.	1- 2
Egypt	"	8- 9

P. M. CARMICHAEL, P. E.

West Point, Texas, Dec. 22, 1883.

DADEVILLE DISTRICT—CENTRAL ALABAMA CONFERENCE.

First Round.

Pleasant Hill and Locust Bluff, at Pleasant Hill	Jan.	12-13
Talladega	"	19-20
Dadeville, Pleasant Hill and Jackson's Gap, at Dadeville	"	26-27
Alexander City	Feb.	2- 3
Wetumpka Cir., at Kowaligah	"	9-10
Blufton & Opelika, at Marion	"	16-17
Bell's and Mitchell's Springs, at Mitchell's Springs	"	23-24
Freedom and Mt. Pleasant, at Mt. Pleasant	Mar.	1- 2
Lafayette	"	8- 9
Roanake and Tallapoosa, at Roanoke	"	15-16
Socapatay and Shady Grove, at Rivers' Chapel	"	22-23

O. R. FRANKLIN, P. E.

HOLLY SPRINGS DIST. CONFERENCE.

The Holly Springs District Conference will convene Friday eve, Jan. 11, 1884, at 7:30 p. m. The introductory service by W. H. Foster. President W. W. Hooper will address the Conference. Presiding Elder J. C. Eckles will preach at 3 p. m. and administer the Lord's supper. H. R. Revels, D.D., will preach at 7 p. m., and the conference business will be concluded on Monday, 14th. A. M. TROTTER.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. jo14-1y

Home Items.

—"All your own fault.
If you remain sick when you can
Get hop bitters that never—Fail.

The weakest woman, smallest child, and sickest invalid can use hop bitters with safety and great good.

—Old men tottering around from Rheumatism, Kidney trouble or any weakness will be almost new by using hop bitters.

—My wife and daughter were made healthy by the use of hop bitters and I recommend them to my people.—Methodist Clergyman.

—Ask any good doctor if hop Bitters are not the best family medicine On earth.

—Malarial fever, Ague and Biliousness will leave every neighborhood that uses hop bitters arrive.

"—My mother drove the paralysis and neuralgia all out of her system with hop bitters."—*Ed. Oswego Times.*

—Keep the kidneys healthy with hop bitters and you need not fear sickness.

Ice water is rendered harmless and more refreshing and reviving with hop bitters in each draught.

—The vigor of youth for the aged and infirm in hop bitters.

The youngest member of the present Congress, and indeed the youngest elected, is Hon. Geo. A. Post age twenty nine years, a Democratic member from Pennsylvania.

Sanitarium, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea. 26 p, route cost free. jan1025-teow

5,000 Beatty Organs Shipped.

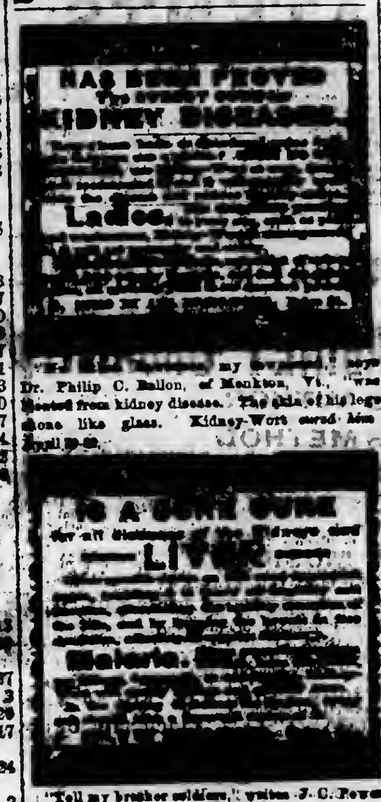
During the past three months Mayor **Beatty**, the enterprising organ-builder **Washington**, New Jersey, shipped 5,000 cabinet organs from his great factory there, as follows: September, 1600; October, 1,800; November, (two holidays) 1,000—total, 5,000. It is said that this is by far the largest shipment of organs made there by any organ-builder in America for the same length of time, and it is proof that the public are buying Beatty's organs in preference to other makes.

He agrees to ship the organ that is advertised in this issue the same day he receives the order, or forfeit $500 in greenbacks. This is enterprise, and to those who want an organ for a holiday present it is a decided bargain.

P. P. ALBERT,
(*Successor to L. Bilelet,*)
Produce Merchant,
And Dealer in Groceries,
80 TOULOUSE STREET.
P. O. Box 2040. New Orleans.

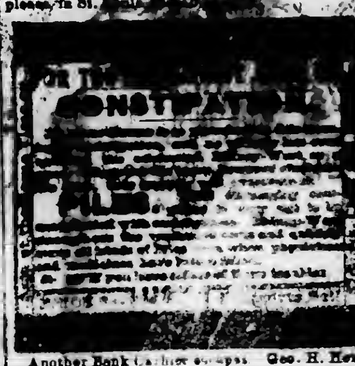
Personal attention given to the sale of all produce entrusted to my care, and prompt returns rendered for same. All orders promptly filled at lowest market rates, for cash. Liberal advances made on consignments when received. Correspondence solicited.

NO TRANSACTIONS ON SUNDAYS. jan8-6m

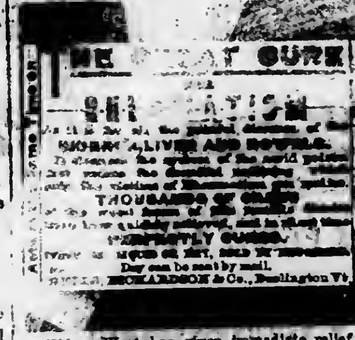


Dr. Philip C. Ballon, of Monkton, Vt., was cured from kidney disease. The skin of his legs done like glass. Kidney-Wort cured him April 9-83.

"Tell my brother soldiers," writes J. C. Rowan, of Trenton, Ill., "and others, too, that Kidney-Wort cured me after 20 years' [illegible]. Publish it, please, in St. Louis."



Another Bank Cashier escaped. Geo. H. Hertel Cashier of Myerstown (Pa.) Bank, said recently "Kidney-Wort cured my bleeding piles."



"Kidney-Wort has given immediate relief, in many cases of rheumatism, falling under my notice."—Dr. Philip C. Ballon, Monkton, Vt. April 26, 1882.

"I never found even relief, from rheumatism and kidney troubles till I used Kidney-Wort. Now I'm well."—David M. Hutter, Hartford, [illegible]

KNABE
PIANOFORTES.
UNEQUALLED IN
Tone, Touch, Workmanship and Durability.
WILLIAM KNABE & CO.
Nos. 204 and 206 West Baltimore Street,
Baltimore. No. 112 Fifth Avenue, N. Y.
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PARSONS' PURGATIVE PILLS
MAKE NEW RICH BLOOD

Are quickly complete, change the blood in the entire system in three months. Any person who will take ONE PILL EACH NIGHT FROM ONE TO TWELVE WEEKS, may be restored to sound health, if such a thing is possible. Physicians use them in their practice. Sold everywhere. Complaints these Pills have no equal. Physicians use them in their practice. Sold everywhere. Send for pamphlet. I. S. JOHNSON & CO., Boston, Mass. [illegible] 25 cents in stamps.

dec21-1y-eow

The Progress of Disease.



We are unwilling to admit the presence of disease, till a ready prey to the grim destroyer whose insidious approach, subtle progress and unseen workings, develops such fatal results. Let us be warned in time, lest it be "too late."



Are You Sure It Is Consumption?

Many thousands fully believe they or their friends are being hurried toward the grave by that terrible disease Consumption, and are being treated for that disease, when they have only CATARRH in some of its many types; the symptoms in many forms of these diseases are quite similar and can easily be mistaken. Catarrh, unalarming in its character and beginnings, neglected, develops and spreads, and in time poisons the vital organs, until it finally is no longer "ONLY CATARRH," but some disease that gives but little hope of health or life. We do not claim to cure Consumption, but are fully convinced from the results of our daily practice that we can cure and restore to health many who now feel their case to be hopeless.

Danger Signals.

Do you take cold easily? Have you a cold in the head that does not get better? Have you a hacking cough? Is your throat affected? Are you troubled with [illegible] nose? Soreness of the throat? Difficulty in breathing? Have you pain in the forehead between and above the eyes? A sense of fullness in the head? Are the passages of the nose stopped up? Is your breath foul? Have you lost all sense of smell? Are you troubled by hawking, spitting, weak inflamed eyes? Dullness or discomfort in the head? Dryness or heat of the nose? Is your voice harsh or rough? Have you any difficulty in talking? Have you an excessive secretion of mucus or matter in the nasal passages, which must either be blown from the nose, or drop back behind the palate, or hawked or snuffed backward to the throat? Ringing or roaring or other noises in the ears, more or less impairment of the hearing?

If So, You Have Catarrh.

Some have all these symptoms, others only a part. Some of these symptoms indicate that the disease has passed from the head and has attacked the throat and bronchial tubes, and is affecting the lungs and other vital organs of the body, and unless the disease is stopped, its ravages will offset and endanger the life. In most cases Catarrh is only a local disease, and requires local treatment. But in old or neglected cases the whole system becomes poisoned by the disease and then constitutional treatment is necessary to assist in expelling it from the organization.

Some Bad Symptoms.

The long continued corruption of the air that is breathed passing over the foul matter in the nasal passages, poisons the lungs and from thence the blood. The morbid matter that is swallowed during sleep, passes into the stomach, enfeebles the digestion, vitiates the secretions and pollutes the very fountains of life. The patient becomes feverish occasionally, there is less buoyancy of spirits, the appetite is often fickle, the head less clear, it is difficult to keep the energies up to the old standard, and often without knowing why, he is conscious that he is not as well all the time as he used to be. These symptoms indicate that the vital organs are becoming impaired so that they cannot perform their natural healthy functions. Our constitutional treatment is devised to assist nature in removing all poisonous material from the system and to neutralize and counteract its baneful effects on the vital organs and on the blood.

Do Not Trifle With Disease.

We have the only known certain and reliable method for the cure of Nasal Catarrh, Throat and Lung disease; it is regarded by the best of judges as being the most complete treatment ever devised. Indeed, there does not appear to be anything lacking in its perfect adaptation to these diseases in all their loathsome, painful and dangerous developments. Each case is examined into carefully and critically and the [illegible] combined to meet the needs of each individual. To this and alone much of our success is due, and we think no case is incurable when our questions are properly answered. Fifteen years of constant practice with thousands of patients all over the country have enabled us to bring the application of our Remedies to the highest point of perfection. Do not trifle then with some cheap so-called "Cure" which can afford but temporary relief while the roots of the vile disease [illegible] to strike deeper and deeper) but be in earnest and be *thorough* or do nothing. You have been years in contracting the disease, you cannot be rid of it in a day, or with one application of any medicine.

The Experience of O[illegible]

The result [illegible] guarantee that Childs' Treatment for Catarrh and Diseases of the Head, Throat and Lungs is not an [illegible] but a positive and certain remedy. We, above all things, desire to establish confidence in our treatment, so that every sufferer from Catarrh, Bronchitis, and their effects on the Lungs and other Vital Organs, may feel certain of success in its use.

Only Fair We deem it only fair that every one who wishes should have the opportunity to ascertain whether we are able to accomplish all that we claim; and for this purpose we add a few of the many thousands of unsolicited certificates which have been sent us by grateful patients—almost any of whom will doubtless respond to any inquiry by letter, if be willing to let the afflicted know where they can find certain relief. We have thousands of these certificates from all classes—physicians, clergymen, lawyers, farmers, young women and old, children judges, merchants, bankers, business men, and adults.

Mr. Z. Z. LEE, of Grangeville, St. Helena Par., La., writes: I cannot speak too highly in praise of your valuable remedies which act like a charm in relieving the loathsome disease for which they are recommended.

I have been permanently cured of Catarrh in the head by the use of your Catarrh Specific. I will answer all letters addressed to me in regard to this subject. Yours with thanks,
E. POWELL, Heath, Burke co., N. C.

You may use my name as a reference, as I have been cured by your treatment. I shall be pleased to answer any inquiries in regard to your remedies.
HARRY TRUESDELL, Rock Dale Mills, Miss.

August 8, 1882

You are at liberty to use my name as a reference in favor of the healing qualities of your remedy. It has not only cured my wife of catharrh in the head and throat, but has cured her of dyspepsia. B. S. DUNKIN, Carrol, Ind.

I was thought to have had consumption, and had suffered many years with what was really catarrh, before I procured your treatment. I have had no return of the disease.
Miss LOUISE JAMES, Crab Orchard, Ky.

When I received your treatment I could hardly move about, but before I had used it six weeks I could work all the time, and have been attending to my business ever since.

I shall always recommend your treatment in the highest terms. Yours respectfully,
IRVING C. GLISSON, Mobley's Pond, Ga.

I received your medicine and used as directed, and I now rejoice in saying that I am well.
JOS. A. MARTIN,
Galley Bridge, Fayette co., W. Va.

Your medicines were duly received, and effected a perfect cure. Thanks for your prompt attention, and for the thorough cure of my husband.
Respectfully, Mrs. A. L. FOREland,
Centreville, Texas.

I was terribly afflicted with nasal and bronchial catarrh, and concluded to give your treatment a test. In a short time it cured me. I induced my brother to try it, and he too was cured.
R. C. JONES, Rock River Falls, Wis.

I write to tell you that I am perfectly cured of catarrh. O. P. WISE, Magnolia, Ark.

I would not take a farm for your Specific if it could not be replaced. J. P. ROBERTS,
Chicago, Ill.

HOME TREATMENT. Child's Treatment for Catarrh, and all diseases of the Head, Throat and Lungs can be taken at home, with perfect ease and safety, by the patient. We especially desire to treat those who have tried other remedies without success. A full statement of home treatment and cost will be sent on application.

Address, Rev. T. P. CHILDS, Troy, Ohio.

SOUTHWESTERN Christian Advocate

VOL. 19—NO 3. NEW ORLEANS, LOUISIANA, JANUARY 17, 1884. WHOLE NUMBER 643.

THE SOUTHWESTERN

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A. E. P. ALBERT, B. D. - - Assistant

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ADVERTISING RATES.

(Per line of agate line, each insertion.)

One time or more	8 cents.
One month (4 times)	7 "
Three months (13 times)	6 "
Six months (26 times)	5 "
One year (52 times)	4 "
Marriage Notices	25 "
Special Notices	8 cents, net cash

WM. BALDWIN, Special Agent.

253 Broadway, New York.

Editorial Notes.

The good things said by the *Christian Neighbor*, of Columbia S. C., now appear in new type.

The Ohio Democrats nominated Ex-Congressman Henry B. Payne for U. S. Senator, and defeated Senator Pendleton, the author of the civil service reform bill, for renomination.

Methodist ministers in making their reports to the quarterly conference usually mention the number of sermons they have preached during the quarter. They generally average from twelve to twenty-four. This is what we call having an easy time. John Wesley after his return from Georgia preached 42,000 times, more than fifteen a week. His travels on horseback were full 4000 miles each year. The published works of his life amounted to nearly two hundred volumes. He is not of much a Methodist who can content himself with twelve or twenty-four sermons in three months. Better wake up, brethren, this is not our rest. Go out into the highways and hedges.

Evidently the Devil is not dead. He seems to be having things pretty much his own way just now up in Arkansas. According to the *Arkansas Mansion*, of the fifth instant, there was in that State during the holidays a reign of drunken revelry that baffles description. There were eight murders, one suicide, one robbery, and one rape. We frequently read of the dauntless bravery of the old-time heroes, of their honest hatred of all sin, shame, and mere pretence to goodness. In the conflict that is now going on with him who is going about as a roaring lion, seeking whom he may destroy, Arkansas has need of men who fear nothing but sin.

Rev. Peter Cartwright is accused of saying many odd and witty sayings. He thought he could discriminate between the bleat of a sheep and that of a goat. He had in one of his districts a sister more noisy than pious, who would go off on tantrums at every opportunity. At one of his quarterly meetings this sister was present, the love-feast was an animated season, and the sister broke out with, "Praise the Lord, it seems just as though I should fly. O if I only had one more feather in the wing of my faith I would fly to my Saviour and be forever at rest." Brother Cartwright cried out, "Stick in the feather O Lord, stick in the feather; and let her go, for she is of no use here."

The Meridian *Mercury* upholds the Yazoo murders by lawless whites and says: "And it is a fact that nine out of ten of the intelligent women generally side with the *Mercury* in its extremist views. They will tell you to say that the Knklux, in their day, were a great blessing to the women folk." The other day the Nashville *Advocate* ridiculed the reference by Bishop Simpson to Kuklux in Alabama, and much valuable space is consumed by the Southern press in lame efforts to disprove the existence of organized outlawry. The *Mercury* is troubled with no such squeamishness, and exhibits greater candor. It proves the repeated assertion of impartial observers, that lawlessness is not incompatible with church relations or the best society in many parts of the South.

According to statistics furnished by the Belgian Temperance Association, the drinking habits of the people have been steadily on the increase since 1840. The consumption of alcohol now averages annually seven and a half gallons per head for the adult population. The annual consumption of beer is 225 quarts for each person. The drinking saloons have increased to one for every forty-four inhabitants. In a population of five and one-half millions there is expended for drink the enormous sum of over $95,000,000. Crimes of violence that averaged in 1840 about 11,000 have now reached 36,000. In 1840 the suicides were 240, in 1880 they had increased to 581. There are four times as many persons in confinement for criminal offenses as forty years ago. The reports of the surgeons at the hospitals show that full 80 per cent. of the fatal cases under their care are due to the effects of alcohol. Belgium is not the only country cursed with rum. The drinking habits of our own people are alarming. No section of the country is free from murders, suicides and other fatal crimes to be traced directly to the drinking habits of the people.

The New York *Times*, reviewing Judge Pardee's decision, asserts that it hinged on a technicality, and did not go into the merits of the case. This was evident, and it was surprising that the eminent law officers of the government did not anticipate it. Following closely the impotency of the government in the star route trials it gives rise to the suspicion that these officials are not as thoroughly in earnest as they might be. Postmaster General Gresham is doing right when he urges Congress to deprive newspapers that print lottery advertisements of the pound rate of postage. Meanwhile, it would seem that Attorney General Brewster should heed the suggestion of the *Times*, which says: "There is a law (United States Statutes, section 3,894,) which declares that "No letter or circular concerning lotteries shall be carried in the mail." When will this law be enforced? When will the Department of Law and the Post Office Department cease quibbling about "fraudulent" lotteries and executive orders and enforce this law? When this is done, and not before, a gambling institution licensed by State law and supported by local opinion, but prejudicial to public morals, will be denied the use of the United States mails."

Growth of Christianity in 1883.

Gerald Massey says that Christianity is a lie and delusion. A few of our readers may know who Gerald Massey is. We care not to stop and explain. When you are passing along the street, warmed by the genial rays of the sun and guided by its splendid light, what care you that some fellow cries out that the sun is a myth, a delusion? You are satisfied with the sun, and know that but for its blessings he would not be able to complain of it.

While Christianity is in no sense a failure, it has not yet accomplished its work. Eighteen hundred and eighty-three years have gone since Christ came, and yet God's plan of salvation of the world is unfulfilled. His patience is surely exhaustless. He waited for thousands of years until the world was made ready for the coming of the Son of man. He is waiting through a vast period while the world is being made ready for the universal sway of his kingdom. The cry of the watchman upon the walls is that the "morning cometh." But the same cry comes echoing down the ages. It was raised by the shepherds on Judea's plains, and the aged Simeon lingered till he caught a glimpse of its glory. Paul saw it growing brighter, and many of the apostolic fathers thought the day of the Lord's second coming was at hand. If they could have foreseen how dark a period was soon to begin, they might have doubted the power and final supremacy of the light. God knew it all, yet he waited firm in his changeless purpose. We of this age look back to the Reformation for the dawning of our morning. Some of the thick clouds have been swept from the horizon. We see, as the early Christians saw, the first beams. And they are growing brighter. The rosy tints begin to appear, and we know the Sun of Righteousness is to be made manifest to the whole world.

What is one second in the age from the first faint streaks of dawn to high noon? What is a year in God's dispensation? We know that his Gospel is to prevail. We know that it is to be spread by human agencies, with all the delays and the obstructions which human weakness and the obstinacy of sin involve; that there will be advances and retreats, currents of progress and counter-currents of hinderence, growth in one stage and decline in another. How, then, can we measure the gains of a single year? While the Churches are gaining in members, subtle forces may be preparing for disintegration and decay. We know that this is the greatest century for Christianity in our era; but can we be sure that in the midst of the Church's greatest prosperity we are doing nothing to promote an unhealthful reaction? God only knows what trials, victories, and defeats he is yet to bring his Church through, and we have no doubt of the ultimate triumph of the Gospel nor that we are in the period in which this triumph is to be accomplished.

1. The spirit of the nineteenth century Christianity is missionary and aggressive. The Church has never until now understood that the Gospel is for "every creature," and that its duty is to go into all the world to preach it. This is a plain command of Christ, yet the Church has somehow evaded it. Perhaps it was not ready for the sacrifice it involved. It is the sublimest work the world ever saw which the Protestant Churches are now engaged in—attacking boldly in the face of the greatest odds, the overwhelming forces of paganism, false religions, barbarism, and moral and mental degradation.

2. This aggressive missionary spirit is growing. Every year since the opening of this century has witnessed an increase in the number of missionaries and in the voluntary offerings for their maintenance. Country after country has been occupied, until there is hardly an island or a nation which has not heard the missionary's voice. Society after society comes into being, but none die. Millions of dollars come yearly into their treasuries, and yet the call is for more and still more. Missionaries are multiplied, and yet many more are asked for.

3. This spirit of missionary activity does not exhaust itself in foreign fields. It makes itself felt more and more strongly at home. The growth in contributions for domestic missions, from year to year, proves that the "heathen at home" are not neglected while those abroad are being cared for.

4. The breadth, strength, and growth of the missionary activity prove the sincerity of the Church's profession of obedience to Christ. Obedience to Christ must be the mainspring of all the Church's activity. If Christians obey Christ it is because they love him; thus in the fact of obedience lies the test of spiritual life. The sending of the Gospel to Central Africa involves sacrifice, sacrifice in those who carry it, sacrifice in those who raise the funds. Men will not make sacrifices for that which they love not.

5. While the Churches are thus spreading the Gospel among all races in all climes, they are growing at home. It is remarkable fact that we have no declining Churches, excepting, perhaps, some of the smaller sects. They grow year by year. After all the losses in numbers by death, withdrawal, and exclusion are supplied there remains every year of the gross gains enough to show a handsome increase over the previous year. We have, then, in our Protestant churches a steady increase of members, of missionary spirit, of missionary offerings, and so far as human judgment can discern, of spirituality.

The past year, according to our observation, and subject to the limitations we have laid down, has been a year of healthy growth in the Churches. What of weal or woe may have been borne on the bosom of the tides of the controversies of the year we do not undertake to estimate, though it would not be unprofitable to study the tendencies which they indicate. There is the Ritualistic controversy which seems to be waning in the Anglican communion; there is the struggle for place and recognition of the "New Orthodoxy" in the Congregational and Presbyterian denominations; and, to mention another and older question in dispute, there is the relation of the Vatican to various governments, in particular the German. Of notable events in the Churches there have been few. The successful union of the various Methodist bodies in Canada certainly deserves to be mentioned as one of them, and perhaps the final settlement of the question of fraternal relations betwen the Northern and Southern Presbyterian Churches may take rank as another.

We do not at all appreciate the immensity of the interests which Christianity has in the affairs of mankind until we come to consider how it is promoted or hindered by events in the natural, the scientific, the industrial, and the political world. How shall we measure the effects of the opening of Corea to intercourse with Christian nations? It gives another opportunity for the planting of Christian civilization and religion. But how shall we explain the significance of the course of France in Tonquin, in Madagascar, in Africa? France is nominally a Christian nation, yet it is pursuing a career of bloodshed and plunder in these countries, and interfering indirectly with the prosecution of Missions. At the bases of these movements, which statesmen choose to call political, are great moral principles, and the enlightened Christian conscience condemns France for having disregarded them. It will be a great day for Christianity and for the nations when Government affairs shall be administered on the basis of a national Christian conscience, such as Mr. Gladstone has been guided by. The supremacy of the conscience is the condition of individual and national prosperity, and it is the corner-stone of religion. When nations come to feel that this or that question is a moral question, they are sure to settle it right. The American conscience is grappling with the liquor traffic—the English with the opinm. The result is simply a matter of time. Thus Christianity is fighting the battles for mankind, and preparing the way for the universal reign of peace on earth and good-will among men.—*New York Advocate.*

For the SOUTHWESTERN.

Letter From Mack Henson.

MR. EDITOR—Busy as I am, in my new field, it seems almost useless expenditure of time to undertake to contribute the following lines, which I devote to what seems to me a very important subject. The tone of the dear old SOUTHWESTERN CHRISTIAN ADVOCATE is clear and healthy; its columns are freighted weekly with wise suggestions of vital import worthy the heart, and head of our Methodist people throughout Christendom, but especially here in the South, where the conflict rages most, and where the church needs very pious and brave leaders. Its interests have been trusted very largely into the hands of a few men, who was regarded as the true representatives of our work, and heralds of the progress made, among them soon appeared wise-acres, who has succeeded too well in directing and shaping our Southern work to this age of caste, and race prejudice, their cries have have been long and loud. The above is a preface to what, I am forced to say with regard to the just, and timely criticisms, of the *Western*, on a resolution passed by the Austin conference, at its last session, in its recommendations to our next General Conference: "To change the name of the Freedmen's Aid Society to that of the Southern Educational Society; and to place the white work on an equal basis with the educational work among the Freedmen." Now Mr. Editor this seems to be very fair, to be sure, it has a very smooth face as well as a bold one. The question is do the needy whites in the South desire to have the church do anything of the kind for them? If so, the Austin conference, is the least capable of championship on the equal base line. Now Mr. Editor, if the Austin conference wishes to occupy tenable grounds on the line of equal basis among white and colored, in the Southern work, and still desires to be regarded as a conference of brain, foresight and integrity, it cannot possibly assume two positions on this line at one and the same time. Of all the conferences within bounds of American Methodism, Austin conference, together with the rest of color line conferences, in my judgment is least capable to advance any such idea, which assumes more the air of dictation than an humble request. The General Conference, no doubt will be burdened with much like the above. We pray that the church will not remain hoodwinked longer upon the Southern work question. We trust also that the church has friends enough among the elected representative host to guard well its interests. This question means to me, to worry the life out of the good people of the North, with the Southern Negro question. Who needs the aid, to fit them for citizenship, and civil society here in the Southern States, the poor whites, as is claimed, or the negroes? Many of the Southrons, however poor, scoff at the idea of being placed on equal basis with negroes, especially in the educational work. These brethren know, or ought to know this, if they hold to know anything at all about the needs of the white people of the South. Does anything in the law making power of this section indicate, or suggest this idea to the getters up of a resolution of this kind? Omnipotent legislation throughout this section, indicates just to the contrary. Our church needs no bolder and newer policy to prosecute this work, than what it has. The only thing remaining for her is to prosecute all work to be done in all lands and climes according to its own policy. And not go down any farther, to plans suggested from the seething pot of vile prejudice. The founders of color line conferences have said all along that our work in the South, could not succed on the equal base line. And therefore, as soon as their plans were effected, they hoisted the black line flag with a loud shout. Now advances the bold argument to form our work over again. How inconsistent? Not to be overmuch tedious, dear sir, let me say with due respect for other men's opinions and plans, that that wing of our church is just as un-Methodistic in spirit on this very question as they can well be, except Methodistic forms. Every one who knows anything about the existing affairs within color line bounds, can, if they choose, testify to this fact. You shall have subscribers from San Antonio.

MACK HENSON.

January 11, 1884.

Meeting of the Book Committee.

The annual meeting of the Book Committee of the Methodist Episcopal Church will be held in Cincinnati, commencing Wednesday, Feb. 13, 1884, at 10 o'clock a. m.

HOMER EATON, Chairman.

J. S. BINGHAM, Secretary.

OUR SOUTHERN WORK.

LOUISIANA.

G. C. Washington, Glencoe: "I hope every pastor who has a charge may impress it upon the minds of the people the great benefits it is to have the SOUTHWESTERN in their family circles. Wherever it is circulated it gives a true Methodist fresh courage to go forward and raise high the banner of Methodism. God prosper the work."

H. J. Wright, Natchitoches: "I held service in our new church seven miles from here, between this place and Robeline, called St. ——. A nice lumbered house is the place of a huge sway-back house that they have used for years for a church. Thus we go."

TENNESSEE.

Jesse P. Price, Brownsville: "I have entered on my field in the West with redoubled zeal for my Master. First quarter at Alamo on Bell circuit was a grand occasion. The people are satisfied with their new pastor, J. W. Hall, and this circuit bids fair. Letters tell me that all my men are at their appointments, and well pleased."

John W. Hall, Alamo circuit: "First quarterly conference was held Dec. 8–9, by Elder Jesse Price, who gave us a stirring exhortation. Two Sunday-schools are in good order, and the circuit is also. Paid elder $8.35; pastor, for traveling and moving expenses, $22.50; benevolent causes 45c. Elder Price addressed us on the nature of benevolency, and preached a rousing sermon, which, I think, will prove a blessing."

MISSISSIPPI.

H. L. Kennedy, Crystal Springs: "We are glad to note that the Lord has blessed us during this year. We have had our revivals and 40 accessions united with the church, 20 of this number were baptized, 19 have been received into full membership. We have done a good deal of improvement during the year. At Crystal Springs we have bought six pair of windows and put them in, at a cost of $30.65. At Little Rock, six miles east from here, we have bought eight pair of windows and have put them in, including other expenses at $47. At White Oak, another point 7 miles west from here, we have bought 2 acres of land to build a new church on, and have bought 8000 feet of lumber. The building to be 30x45 feet. The lumber and land cost $90, and we are fixing to build. Hazlehurst is the next and last point on the work. Here, we are glad to say we have succeeded in building a very neat little church, but have not quite completed it. It is 28x45 feet and 14 feet in the walls and 16 feet 6 inches in center. Vestibule in front and the tower 12 feet from the comb. Much credit is due the members and good friends at Hazlehurst. They have done a good work. We have worked and paid out on the building $390. C. M. Mitchell and Jerry Ratliff give $15 each."

Letter from Walthall.

DEAR SOUTHWESTERN—As we look back over the year passed and see the Divine Providence extended toward us, we can but say, "Thy goodness, O God, has followed us, and thy mercy has been about us through the year." Most of our work for the last four years has been organization. In looking back over those years we sometimes imagine ourselves one of those pioneer preachers of early Methodism. Then again when we think of their hardships and heroic deeds we feel ashamed of our reminiscence. During those years we have received into the old church more than fifty members where we had no membership before; most of these are converts. We have two good church houses, worth more than a thousand dollars, with the land on which they stand. We have ridden not less than three thousand miles each year, and have swam the sloughs in the Big Black river swamp more than a score of times, sometimes discouraged by the speeches of our great men relative to our white work in the South. But receiving strength from the great head of the church, who has said "Go, and I will be with you alway," we go forward. We have many pleasant thoughts while meditating on past events, yet we are made to realize the fact that these are thorns among the roses. We were very sorry to say good-bye to our beloved elder, Bro. Lewis Bradford, who gave many years of his useful life to our conference. But knowing he needed rest we will not murmur. We are highly pleased with his successor, Bro. J. C. Eckles, who has paid us a visit. Bro. E. is a strong preacher, and we hope for him great success in his new field of labor, and pray the Lord to send a score of such men to our State. We need more men and schools in our work. Among the many of our colored people who cannot read are many, very many, whites who cannot. What will we do with them? Hoping you will forgive my long letter, I will close.

L. O. CROWDER.

Walthall, Miss., Dec. 15, 1883.

[Editorial correspondence.]

On the District.

Sometimes a feeling of faintness comes over us as we contemplate the needs of the district in church building, in Sunday-school work, and in a strong united and persistant effort for the salvation of men. Too many are satisfied with merely "holding the fort." The fearful array of ignorance, unbelief, pride, selfishness, and sin outside "the fort" never disturbs them. They have no idea that the church was organized as an aggressive force, they are only on the defensive. We know of men who are living on starvation salaries because the little patch they are trying to cultivate cannot support them. All around are inviting fields, open doors, wonderful opportunities to organize Sunday-schools and classes, and thus lay the foundation of churches. We do not need less hearers of the word, but we do more doers. O for a shaking in the valley of drones and sluggards! Up brother, up and be doing, stir thyself. Do not neglect thy little patch, but enlarge thy field! At Morgan City Bro. Armston is closing up a year of successful work. Under his pastorate there has been a gradual increase in the membership and Sunday-school, while the benevolent collections of the church will show an increase of more than four fold. We know of no people who give more liberally or cheerfully in the proportion to their number. This is, however, one of those points where the minister for his own comfort and happiness needs to enlarge his field. Thirty-three or four members doing the best they can are not able to give to any minister an adequate support. But here is a good opportunity for enlargement, the minister can hardly go amiss. There are communities in most every direction destitute of the means of grace, where there are persons who are or used to be members of our church, who would with doxologies welcome to their homes and neighborhoods one of our preachers. They are among the "lost sheep." And any man of calm courage, clean cut sense, and the grace of God in his heart, going out into these destitute communities will gather an abundant harvest.

Asbury Chapel, at Franklin, during the ministry of Bro. E. Williams, has enjoyed a season of substantial prosperity. They have not been years free from care, efforts and anxiety, but they have been years of successful Christian and ministerial labor. The Sabbath-school has more than doubled in its membership. Large additions have been made to the church, and full $840 has been raised and expended in repairs of the church and parsonage, and the payment of all debts; for the first time for a long series of years the church is free from debt. The benevolent collections this year will exceed those of any former year. Bro. Williams during his three years ministry has gained a strong hold upon the affections, not only of the members of his own church and congregation, but also those outside of any church. The Methodist minister who may be so fortunate as to be sent to Franklin next year will find a strong, united and happy people. It is said that Kings never make a needless display of thier crown jewels and choice treasures, but rather keep them out of sight, hid away till coronation day comes. It is doubtless true that the great King above never makes any needless display of his jewels, but He does not keep them hid away in obscure and dark places. He never leaves them lying in the dust, or buried in this worlds rubbish. He speaks of them as "a city on a hill," as "the light of the world." He says that "no man lights a candle to put it under a bushel," but "on a candle stick that it may gave light." It may be true that there are persons who are worthy of more appreciation than they receive from this world, that no flaming paragraphs in the papers proclaim their deeds or puff their sermons, but they are not hid away in the dust and rubbish of this world.

At La Teche Bro. Lyon has done two years of hard and earnest work, there has been nothing of dullness or stupidity in his administration. Saints and sinners attending his ministry never return to their homes refreshed by a good sleep, and yet he never condescends to the "holy whine or "whang doodle" style so effective with men who have skulls that cannot, or will not learn. At no point have we had reports more complete than those at La Teche, and at few places has there been clearer evidence of substantial improvement. There will be an increase in the membership, and in all the benevolent collections. No man on the district does better work for the SOUTHWESTERN. In proportion to his membership he has the largest list of subscribers and every one will be paid for.

In nearly all communities there are certain people whom nobody seems to know, and for whom nobody seems to care. They are harmless and useless, willing to be little and unknown. Such people whether in the pew or pulpit are worthless.

At Centerville Bro. Evans is beloved and respected by saints and sinners. He has his convictions of right and wrong, of truth and error, of human conduct and human destiny, and in a manly but Christian spirit, without fear or favor proclaims what he beleives, and the Lord has blessed his work. Believers have been greatly encouraged and sinners converted to God. Nearly $150 has been laid out in repairs upon the church and all paid for. The benevolent collections more than doubled. It is the universal desire of the church and congregation that he be returned another year.

Thus far our observations on the district teach us that we have a liberal and willing people, and that the minister who studies and works the plan of the Discipline will surely succeed, while he who has no plan but works as he "can catch it" is sure to fail. Push on brethren, push hard, let there be no blanks this year. O.

Fare to the Mississippi Conference.

DEAR EDITOR—The following railroads will grant reduced rates to ministers, delegates and visitors attending the Mississippi Annual Conference, to convene at Jackson, January 16, 1884. The Mobile & Ohio will sell tickets at 2½ cents per mile each way; commencing sale January 14, closing January 17, making return conpons not good after January 22, 1884. J. Hardy, Esq., General Ticket Agent of the Vicksburg & Meridian railroad, writes me that agents will be instructed to sell round trip tickets to Jackson at six cents per mile. John A. Webb, Esq., General Passenger Agent of the Natchez, Jackson & Columbus railroad, says that agents at all stations will sell tickets at the rate of four cents per mile for the round trip; and Mr. A. H. Hanson, of the Illinois Central railroad, writes me from Chicago that delegates who pay full fare going will be returned to points on the Southern division at one-third of regular rates, upon presenting at our ticket office at Jackson, Miss., certificates issued by the authorized officer of the Conference, properly accrediting them. The brethren will please take due notice and govern themselves accordingly. The pastors should take great care in making out their statistical reports and thereby assist the statistical secretary in his work. The brethren to be examined should be on hand Tuesday morning, the 15th inst., promptly. Yours fraternally,

J. M. SHUMPERT.

Columbus, Miss., Jan. 2, 1884.

Hot Springs District.

The fourth quarterly conference for Hot Springs was held December 30–31. Rev. W. H. Crawford, the pastor, is closing his third year of pastoral labors at this place. These have been years of hard toil, and heavy crosses, but they have been years of joy and triumph also.

The quarterly meeting services were well attended, notwithstanding the weather was not as favorable as could be desired. Rev. Thomas Mason, president of Philander Smith College, of Little Rock, was with us, in the interests of the college, and preached Sunday evening to the entire satisfaction of all who heard him.

The quarterly conference was held Monday afternoon, at which the pastor reported success in church work. The benevolent collections will probably be larger this year than any previous year at that place. Some improvements have been made on church property this year. The new seats in the church are very handsome.

The spiritual condition is good. The love feasts are excellent—the best I ever attended. The Sunday-school is in good working order. The superintendent understands his business and, judging from the interest he takes in it, loves that department of church work. I think I am safe in saying that this is the best Sunday-school in the District.

We held a "watch meeting" which was quite interesting to all who attended it. As the moments of the old year passed out and the new came in, the entire congregation knelt in solemn prayer and consecration, after which several manifested a desire for salvation. Many had their cup of joy filled to the running over that night.

The good sisters of this charge are to be credited with getting up a thanksgiving dinner, which brought about $100 to the church. I don't know how we would get along with the church work, were it not that the good sisters "come to the rescue" occasionally. May God bless them and all others who extend a willing hand, in the great work of evangelization.

L. W. ELKINS.

Little Rock, Ark., January 4, 1884.

For the SOUTHWESTERN.

Perfect Human Life.

BY L. W. ELKINS.

That perfect life upon the soil of Palestine, two thousand years ago, has not only been the admiration of all ages since that time, but has transmitted and demonstrated the pure luster of the perfect human soul.

It was not merely that never man spake like this man. It was not that "no man ever did the miracles which this man did." Those who have neglected his precepts, and disbelieved his miracles—Moslem, and Jew, infidel and heresiarch—all have paid homage to the unearthly beauty and dignity of the Scripture portrait, and confessed "Never man *lived* like this man." Action is the natural embodiment of feeling, and the life is the natural exponent of the heart.

It is only as our principles and affections are called into action, that we can be convinced of them ourselves; and it is only as their free expression is found in word and deed, that men can examine them.

God at the last shall judge us, according to the deeds done in the body. His righteous judgment, assigning to every act and word its significancy of the inward motive, shall mete out our doom. And even as the deeds are being wrought, human judgment in its imperfection, is not generally at loss. Like an angelic messenger who, unseen, has come, and watches above us, but at our invocation is revealed to our unsealed vision, so the heart, that from the seclusion of inactivity, comes into the world of language and action, is concealed no longer. The life is the visible soul. Look then, upon human life and say what is its expressions.

Has it the visage of a spirit utterly abandoned to evil? Take the portrait as history has daguerreotyped it at each successive period, from the infancy of the race until now, and making all allowances for deficiencies of knowledge and slow mechanical civilization, has the course of national and private life been all deformity.

If the rewards of morality have been unevenly distributed, and form no test of character, let us look at once to the actions themselves. Human life covering all ages, is like a great dial upon which is marked the working of the machinery of human nature beneath it: and each separate life is like the second hand, which partaking of the general movement sweeps around a smaller circle. If then, with many intermissions, it is true, some backward impulses, and much friction at times, yet still steadily and with increasing regularity, the hands of action describe that circle of duty, will it not show that the machinery within is more right than wrong, and will become better as time rolls on?

Items About the Presidents.

President Arthur was 53 years old last month. He was born October 5, 1830. Ex-President Hayes was born October 4, 1822. The only other President born in October was John Adams, who was born on the 19th, and was 62 years old when he was inaugurated. Garfield, Pierce and Polk were born in November; Andrew Johnson and Martin Van Buren in December, Millard Fillmore in January; Abraham Lincoln, William H. Harrison and George Washington in February; Jackson, Tyler and Madison in March; Grant, Buchanan, Monroe and Jefferson in April; John Quincy Adams in July; Zachary Taylor in September. As to deaths, Garfield died in Sept; Johnson, Van Buren, Taylor, Monroe, Jefferson and John Adams in July; Lincoln and Harrison in April; Buchanan, Polk, Jackson and Madison in June; Pierce in October, Fillmore in March, Tyler in January, John Quincy Adams in February, and George Washington in December. Grant was our youngest President, having been 47 years old at the time he was inaugurated. Franklin Pierce came next, at the age of 49. Then came Garfield, Fillmore and Polk, each 50. Then Tyler and Arthur, both 51 years old, and both Vice Presidents, succeeding to the Presidency by the death of Presidents. Mr. Lincoln was 52 when inaugurated, James Madison 54, Hayes and Van Buren 55, Andy Johnson 57, Monroe, Jefferson and John Quincy Adams 58, George Washington 59, Andrew Jackson 62, Zachary Taylor 63, John Adams 65, James Buchanan 66, and William H. Harrison 68. Of these men Garfield, Grant, Pierce, Taylor, Polk, Harrison, Jackson and Washington bore the title of General and had military reputations. All of them had been in the Government employ in some capacity before their nomination, and some, such as Van Buren, Jefferson, Monroe, and the two Adamses, had years of training in the cabinets preceding them. John Quincy Adams received a salary from the United States Government for 69 years, and the sum total must have amounted to $500,000. At the close of his Presidential term he had had 52 years of office-holding, and his salary had aggregated $425,000; still he had 17 years of Congress after this, and died at the capitol at a Congressional session. At the age of 14 he went to Russia as the private secretary of the American Legation, and he was in after years Minister to England, Germany, Portugal, Russia and the Netherlands.—*Cleveland Leader.*

Mistakes of Ministers.

It is a mistake to take *down*, by repetition, the interest and feeling that have been aroused by earnest and powerful representation of gospel truth.

It is a mistake to repeat the same incident to the same congregation. Illustrations should be selected in the study, where there is leisure for thought.

It is a mistake to quote the same Scriptures very often to enforce any special duty or privelige. The Bible is so rich an armory that new weapons can be constantly tried if the enemy seems obstinate.

It is a mistake *not* to preach to your congregation. It is not a sin in the abstract, but in the hearts and lives of the sinners before you, that you wish to oppose.

It is a mistake to leave your congregation and go away with your subject. A skillful teacher will not impart more information than he sees the mind is able to appropriate.

It is a mistake to exhort your members to work and then do their work for them. Great efficiency in the parent has often been the cause of extreme helplessness in the child.

It is a mistake to make a long speech at opening of an experience meeting, telling the brethren and sisters to speak short.

Do not call too often for *your* favorite hymn; you can sing that at home.

Do not under-estimate the interest and faithfulness of the few because the many are careless and indifferent.

Do not hold a hymn book in your hand after you have given an opportunity for persons to unite with the church. Let your hands be free to extend them a welcome. The devil can use a straw to turn the repentant sinner.

Do not expect your crown till you get to heaven. Its jewels are too fair to be tarnished by this earthly atmosphere.

As to the mistakes of the members, they are easily counted by multiplying those of the minister's by the figures reported in the conference minutes—and then you will not have given the backsliders their share. Would that we all made as few mistakes as our ministers!—*Zion's Herald*

It is the almost unanimous opinion of the temperance people in Kansas, and also many who do not object to the drinking of liquor and voted against prohibition, that if the question was again submited to the people the vote would be made larger in favor of prohibition than it was. The people everywhere see the great benefits derived from prohibition. Except in a few of the cities in Kansas, the traffic in liquor has almost entirely ceased, and at the next session of the Legislature some special laws will be enacted especially with reference to cities, as there are too many loop-holes in the present laws, through which the saloonkeepers in the cities escape.—*Milwaukee Christian Statesman.*

Mr. H. M. Stanley, the African explorer, expresses his increasing surprise at the vast density of the population in the Equatorial portions of the Congo basin, and says if what he has seen may be taken as representing the state of things generally, there is a population in this river basin alone of 49,000,000.

Horsford's Acid Phosphate
For Lemons or Lime Juice.
is a superior substitute, and its use is positively beneficial to health.

A Colored Man's Eloquence.

The most thoroughly eloquent and effective speeches ever made in the legislature of Texas were pronounced by two negroes, and both of much the same general import. Both recounted the story of the negro devotion to "old marster and missus." When one of these natural orators, himself an old man, extended his black horny hands and said: "There can be no great race enmity between us. This cannot come while my old master and missus live. No, nor while their children and mine survive. They were kind and generous to me. I knew no want of to-day or care for the morrow when I was their property. Look at these wrinkled rough hands. They tell the tale. They tell how I toiled for them. And the story is not ended. They are old and helpless now, and live as I once did, in a little cabin, and I still toil for them. I send them half of every dollar I draw from the State Treasury, and when their daughter, a beautiful and good girl whom I used to carry when she was a child in these strong arms, was married not long ago, I sent her a check for $1,000. Have I not the right to help one, out of the majesty, most generously with my ease?—*Fort Worth (Texas) Gazette.*

How to Kill a Prayer Meeting.

1. Forget all about it until the hour arrives.

2. Come ten minutes late, and sit near the door.

3. Drag the music. Slow, painfully slow singing is so appropriate for a dead prayer-meeting.

4. When the meeting is begun, wait for others to speak and pray.

5. When you do take a part, occupy about twenty minutes.

6. Be sure and bewail the low spiritual condition of the church.

7 When the meeting closes, go out as from a funeral. You can speak with your brethren or the stranger at some other time and place.

8. If you mention the meeting during the week, tell how *dull* it was.

If this does not kill the prayer-meeting, stay away entirely for six months or a year.

Pundita Romabai.

It has been announced that the well-known Hindu lady orator, Pundita Romabai, has accepted Christianity and been baptized in England. About a year ago the attitude of this lady toward Christianity was one of indifference. The chief reason of that was that a gentleman of her own standing, with a thorough knowledge of Sanskrit, was needed to show her the incoherency of the Hindu religion, and to convince her of the strong and irresistible proofs of the Christian religion. She became acquainted with the Rev. Neelkanth Shastree Goray, with whom she conversed and corresponded. The respected Shastree's Marathi book "Is There any Proof of the Divine Origin of Christianity?" was also much liked by the lady Pundita, and as shrewd and thoughtful a woman could not fail to comprehend the cause of the vast distance between her then India and Christian England. This lady is a relative of Mrs. Anandabai Josee who arrived in America last June in company with a party of returning missionaries. Mrs. Josee is now studying in the Woman's Medical College of Philadelphia. She came to America with the intention of remaining a decent Brahman. It may be that if the same influence is brought to bear upon her as has so affected the Pundita, she too may return to India as a professed follower of the Lord Jesus Christ.

The science of politics is simply the science of government. It has its sublimities of thought just as every other science has. Politics means national morals; and politics bear precisely the same relation to national life as individual morals bear to individual life. It is as absurd to say that a man ought not to be a politician as it is absurd to say that a man ought not to be moral. Each man is a part of the body politic; and he is daily dependent on the civil power in ten thousand ways. He can build no home, gather about him in safety no sacred family relationship, hold no property, found no temple for his worship, without the protection of that civil government which is the outcome of the political action of the people. Receiving these benefits, is it right that he should confer none? Is it right that he should refuse to throw into the national polity the weight of his own probity, and truth, and honor? If in this great country party triumphs are sometimes looked upon as superior to what is true and what is right—if the exposure of official immoralities and corruptions sometimes shames the American sense of honor—if statesmen are seen sometimes to substitute intrigue for openness and petty shifts for broad moralities—if there be malversation, justice, waste of public treasure, in any of the high places of this land—it is because so many Americans, whose motives are pure, whose thoughts are high, whose actions are noble, have not thrown, as fully as they might have done, their great energies into this nation's life. A representative system creates as no other system can, individual responsibility.—*John Kay Applebee.*

God's greatest blessings often come to us in the way of surprises. When the skies are as brass, when the earth is parched, and the flowers are dying, and we bow our heads in despondency, how often does it happen that we are startled from our hopelessness by the patter of sudden rain, looking up, we see the green earth created anew about us. God's mercies in their coming have the freshness of that unexpected rain. When human assistance is impossible, and it seems that even God cannot, or will not help, there comes a sudden change, and the difficulties disappear, and the heart that scarcely dared to hope is filled with the love that is without fear. "He that believeth in Him shall not be confounded;" when his need is direst, he shall find that God is nighest; when his own hand cannot save him, he shall stand still and see the swift salvation of God. —*S. S. Times.*

In looking over the minutes of the Liberia Annual Conference, recently received, we find the following resolution: "Resolved, That the Conference has enjoyed with great satisfaction the visits of our beloved sister, Amanda Smith, the lady evangelist. We hail her as a messenger of peace, and feel that she has been instrumental, in the hand of God, in advancing and building up the cause of true holiness wherever she has been in this country, and very successful in the cause of temperance."

Lotteries Corrupt.

The lottery business corrupts all who touch. Tens of thousands of dollars are lost to Tennessee every year by means of this gigantic lottery swindle. We hope there will be honesty and backbone enough in the next Legislature to make it an indictable offense for any newspaper to publish a lottery advertisement.—*Knoxville, (Tenn.) Chronicle.*

A Christian mother, when praying beside her little boy, had mentioned his name in her prayer. Upon rising from his knee he said: "I am glad you told Jesus my name, for when he sees me coming, he will say, 'Here comes little Willie Johnson.'" But Jesus knew Willie by name before his mother prayed for him.

A remarkable revival has broken out in British Guiana, at Georgetown, where among a population of fifty thousand, there are three Methodist chapels, one holding fifteen hundred persons. Two hundred members have been added to the church, and many children brought under religious teaching.

Young Folk's Corner.

THY WILL.

It is so dark, dear Lord,
And yet I know
There is a way that thou
Wouldst have me go.
Oh, may it plainly lie
Before my face;
Grant these bewildered feet
A little space
One ray of light that I
May serve the best;
One step, and I will trust
For all the rest.
There is so much to do;
Yet one by one
These clouds arise. O Lord,
Thy will be done,
By me, in me, through me,
Thy will, not mine.
Dear Savior, help me now
All to resign.
And when, clear-eyed, in heaven's
Eternal day
I cast one backward glance
Along the way
That thou hast brought me, then,
O great High-Priest,
Perhaps where I have seemed
To serve thee least,
There mercy will reveal
Was service true,
Though I but waiting longed
Thy will to do.

—*Selected.*

A Mother's Prayer.

Samuel Budgett was about nine years of age, when, one day, passing his mother's door, he heard her engaged in earnest prayer for her family and for himself by name. He thought, "My mother is more earnest that I should be saved than I am for my own salvation." In that hour, he became decided to serve God, and the impression thus made was never effaced. Thus began a noble, manly Christian life.

Reader, how is it with you? Your mother is dead; you have heard her pray for you. Has she prayed in vain? We entreat you this hour to cry with the broken-hearted infidel, "*God of my mother*, have mercy on me!"

The Evil of Idleness.

No man is too noble to have a calling. If iron had reason, it would choose rather to be used in labor than to grow rusty in a corner. By Mahomet's law the Grand Turk himself was to be of some trade. The hour of idleness is the hour of temptation; an idle person is the devil's tennis-ball, tossed by him at his pleasure. Among the Egyptians, idleness was a capital crime. Among the Tuscans, he that lent money to an idle person was to lose it, saith Diphilus. By Solon's law idle persons were to suffer death. The ancients called idleness the burial of a living man; and Seneca had rather be sick than idle. Now, shall nature do more than grace? Shall poor blind heathens be so severe against idle persons, and shall Christians embrace them? Shall they not the rather turn their backs upon them, and have no communion with those who think themselves too great or too good to hold the plough.—*Thomas Brooks.*

Bookless Homes.

A dreary place is a bookless house, my young friends; see that in founding a home for yourselves you do not neglect the household library. We rejoice in pretty furniture and artistic pictures; but we want to see a new book sandwiched between every two purchases, and newspapers and magazines drifting around so thickly that the very order of the sitting-room is imperiled. We never knew anything worse than intelligent sons and daughters grow out of such untidiness. To go to housekeeping without a family Bible and an unabridged dictionary ought to be elected a criminal offence. Here lies the beginning of wisdom. Then we should add modern history to ancient, poetry to science, Scott, Thackeray, Dickens, Hawthorne, and Holmes, to theory. We should know the opinions of the best minds to-day upon all questions of social life, of philosophy, of agriculture. We have known famous business men, keen financiers, to grow out of bookless homes, but never the great-hearted and tender-souled. So, parents, remembering this, glance over your libraries to see if there be not some vacancy to fill up with the volume which will add to the cheer of the windy winter nights. Get for the boy a book of history or travels; for the girl a copy of Tennyson or Longfellow, or Browning—some sweet poet who sings along the quiet vales of life in notes we all can understand! Win them to read aloud around the evening lamp, and most unconsciously their young souls will be drawn out to follow after those who call, to follow, and sing, and be glad—for great is the power of influence.

Something About Boys.

A wide-awake boy is always a fruitful subject for newspaper talk. The *Hawkeye* man has this to say on the subject, and we admit that there is much of the real boy about it:

"An exchange says a boy will tramp two hundred and forty-seven miles in one day on a rabbit hunt, and be limber in the evening, when, if you ask him to go across the street and borrow Jones's two-inch auger, he will be as stiff as a meat-block. Of course he will. And he will go swimming all day, and stay in the water three hours at a time, and splash and dive and paddle and puff, and next morning he will feel that an unmeasured insult has been offered him when he is told by his mother to wash his face carefully, so as not to leave the score of the cob and flow so plain as to be seen under the gills. And he'll wander around a dry creek bed all the afternoon piling up a pebble fort, and nearly die off when his big sister wants him to please pick up a basket of chips for the parlor stove; and he'll spend the biggest part of the day trying to corner a stray mule or a bald-back horse for a ride, and feel that all life's charms have fled when it comes time to drive the cows home; and he'll turn a ten-acre lot upside-down for ten inches of angle-worms, and wish for the voiceless tomb when the garden demands his attention. But all the same, when you want a friend who will stay by you and sympathize with you, and be true to you in all kinds of weather, enlist one of the small boys.

Subscriptions made for the payment of Church debts, or the freeing of seminaries and colleges from embarrassments, or for their endowment, constitute a moral obligation which no honest man can disregard. Yet they are often treated with indifference. Though the Bible pronounces a blessing on the man who promiseth "to his own hurt, and changeth not," we find professors of religion, and sometimes ministers, refusing to pay their subscriptions, and assigning as a reason that there was "undue pressure to obtain the subscriptions." The equivalent of that—unless the situation has changed so as to make payments not merely troublesome, but impossible—is, "I am not an honest man, do not intend to pay, and have deliberately invented an excuse." There can be no pressure that destroys freedom of choice. Hence the responsibility remains. It is a pitiable spectacle of moral inconsistency when a man says, "I could not resist the pressure to promise, but I will resist the obligation to pay what I promised."—*N. Y. Advocate.*

Look up, brother! Take your measures by the stars! The mariner looks not down for wisdom by which to guide his ship across the sea, but raises his eyes to heaven's flashing lights. So may we look up into the heavenly places and from thence discover our bearings amid the troubles and infirmities of this mortal life.—*Western Advocate.*

Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them.—*Confucius.*

Denis Kearney, the Sand Lots orator whose recent attempt to start a labor movement in New York was a wretched failure, has abandoned the political arena and is at present engaged in the lucrative employment of selling pies and kindred refreshments at Ocean Beach, near San Francisco.

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The ailments of the kidneys.—Brown's Iron Bitters cured Mr. Montague, of Christiansburg, Va., and an army of other sufferers.

Debility and languor. The Rev. J. Marshall West, Ellicott City, Md., is one of the many clergymen restored by Brown's Iron Bitters.

And as with vertigo, malaria, liver complaint, and headache, Brown's Iron Bitters is the Great Family Medicine. 2

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L. P. CUSHMAN, Editor.
A. E. P. ALBERT, B. D., Assistant

THURSDAY, JAN. 17, 1884.

1884. 1884.

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From the *Wesleyan*, Church South: "Bishop Pierce, at the recent session of the Alabama Conference, as the preachers were making their reports, straightened up in his chair, and said: 'It is somewhat remarkable that the best reports come in from that part of the Conference where the severe dronth prevailed; it is worthy of being inquired into.'"

That young preacher, who recently told some of his brethren that they had better quit paying two dollars a year for their church paper, and who advised them to rather spend their subscription money for more "pork and grits," is a disgrace to our church and ministry. Indeed any man that prefers a gluttonous fill of "pork and grits" to the wholesome and elevating Christian literature of his church, is a scapegrace unworthy of the confidence of the church he misrepresents. How a man who has any intelligence could have made such a silly expression is a mystery to us. Such a man, no matter what his pretended qualifications are, has no business in our ministry. He ought to be invited to step down and out.

Rev. J. Mitchell, of Atlanta, has our thanks for a copy of the minutes of the Seventeenth session of the Georgia Annual Conference of the Methodist Episcopal Church, (of the so-called white work.) The Minutes report a membership of 2,791, with 347 on probation. Seventy-five churches valued at $40,067. Five parsonages valued at $1,652. With seventy-five churches they have fifty-seven Sunday-schools. By resolution the Freedmens Aid Society is strongly endorsed—the entire collection, for the same was $6.35. With our brethren in Georgia we "covet a perfect education for the children of all people, white, red, and black, and respectfully ask that an equal care be extended over all the children of our church." But we protest against the division of funds between the white and colored races. This is not the time for the erection of partition walls between the children of God.

Southern Criticism of Our Bishops.

Most of our Southern Methodist exchanges for a few weeks past have been burdened with complaints about something they supposed was said by certain members of the Missionary Committee of the Methodist Episcopal Church, at their annual meeting recently held in the city of New York. The Nashville *Advocate* characterizes it as "Firing under the White Flag." In civilized warfare nothing could be more dastardly. And yet we have no doubt but here Dr. Fitzgerald expressed the general opinion of the M. E. Church, South. Bishop Simpson, so eminently distinguished for his Christian courtesy and kindness, is most unjustly criticised; his reference to the "yells of the Ku-Klux" is treated by the Nashville and St. Louis *Advocates* as a joke of some boys out squirrel hunting. Seemingly our contemporaries would have the world believe that all that has ever been said about the outrages of the Ku-Klux-Klan is but a draft upon the imagination of some nervous old man. It is, however, a little unfortunate for our brethren, that within thirty days the United States District Court of Georgia has sentenced seven Ku-Klux (or as our Nashville confrere would have it, boys who had been squirriel hunting) to two years imprisoument each; five of the seven confessing their guilt. Judge McCoy, before whom they were tried, in pronouncing sentence upon them said their crime was "one of the very gravest character," that "one could hardly suppose it possible that without some personal malice the heart of man could have been capable of such deliberate, bitter and heartless cruelty as the evidence in the case exhibits."

The reference to Bishop Bowman, and the assurance that when he "comes down again to hold his colored conferences he will be severely let alone," savors more of barbarism than of Christianity. But Bishop Bowman will not be the only person coming from the North who has been "severely let alone." We know of families of wealth and culture that came from the North to avoid its cold and rigirous winter, but those who have presumed to bring their politics and church along with them have most uniformly found this "severely letting alone" more chilling than the Northern winter with the thermometer twenty degrees below zero. Indeed any person coming South and entering upon Christian or educational work for the benefit of those who were formerly slaves will be "severely let alone," not because they are ignorant, ill-bred or bad, but forsooth they are trying to instruct those whose poverty and ignorance ought to excite the sympathy of every good citizen. "Let them severely alone." This is called Christianity. Alas for any man when the light in him becomes darkness!

Dr. Buckley is a man of decided convictions. His contemporaries will find in him a foeman every way worthy of their steel, he will speak for himself. We simply say that we know of no man North or South who has shown more commendable desire to strengthen the bonds of fraternity between the Methodist Episcopal Church and the M. E. Church, South. We make this reference to these men and this matter not to explain or defend what they may have said. We believe them every way competent and trustworthy, and he who has the text before him will find the statements in harmony with the facts in the case. The astonishing thing to us has been this reckless denouncing men of unquestionable Christian character without a hearing. It smacks a little too much of the worst form of papal tyranny to please us.

We have received the minutes of Roanoke district conference, M. E. Church, first session, presided over by Rev. E. H. Vaughan; secretary, Geo. R. Watson.

How to Stop the Liquor Traffic.

Recently there was a mass convention held in Boston, Mass., to take preliminary steps to push the work of Constitutional prohibition in that State. A similar movement has carried the day in Kansas and Iowa, came so near winning in Ohio last fall. Rev. D. Dorchester, D.D., gave a series of facts showing the progress of this movement during the last twenty years throughout the country. The Legislature of Maine has adopted it and awaits ratification by the people. One Legislature in Oregon has adopted it, and it must be adopted by another to be valid. In Texas it lacked only seven votes, in West Virginia it lacked only three votes, in Nebraska, only two votes in Michigan only four votes, in Wisconsin only ten votes; in Arkansas it passed the House but failed in the Senate. Dr. Dorchester, after presenting these facts, argued strongly in favor of the movement from the results of prohibition in Maine, New Hampshire, Vermont, Kansas and the prohibition counties in Maryland, Georgia and Illinois. In these states and counties, where prohibition has been accepted, the condition of things in respect to public order are from fifty to a hundred per cent better than in those localities where license prevails. There may be difficulties in the way of this prohibitory movement, as there is in the way of any great moral reform. Politicians may try to put it down, and out of their way, but it will not stay down. Up it comes and crosses their path. Like the old abolition movement it cannot be scared or sneered down. Nothing will give this country rest but positive prohibition of the liquor traffic. The main theory of those who oppose prohibition is high license. This is the system that has been adopted in Nebraska. The Hon. John B. French, of that State, in a recent speech tells us how it works in that State. He said that, "at the passage of the high license law the State had 1364 liquor shops. Today it has 1721. Not all of them are under the name of saloons. Within two months after the law went into effect, over 400 drug shops were opened in the State, and the penalties of the license law are not enough to shut them up. It is said that the men who pay the high license will help shut up the small unlicensed places, but no such case was ever heard of. Every dealer, licensed or unlicensed, violates the law; and the heavy dealer does not dare to prosecute the small one, for fear that the small one will prosecute him in turn. The licensed vendor is as weak as the unlicensed. The men who are entitled to rank highest in the liquor business are the Germans and other foreigners, because they are honest. They believe it is as right for them to sell liquor as it is for them to sell coffee. Liquor at their saloons was drunk quietly. No gambling or bad women were about them. But high license killed every one of these places in Nebraska. The decent places were forced to close, and the vilest, dirtiest, meanest cut-throats in Nebraska came in their places. The dives all paid their licenses and went on. Houses of ill-fame and gambling were set up in connection with them. When you charge a saloon keeper $1,000 for a license, you put him on his mettle to sell just so much more liquor. People are generally disgusted with this system of reform wherever it has worked. They are dissatisfied with high licenses."

Mormonism.

The stench of Polygamy, the personified embodiment of Mormonism, continues to offend the nostril of the nation. Its continued existence is a blot upon our National character, which the United States Government cannot permit without disgracing itself in the sight of the civilized world. No plea of religious liberty should be allowed to cover this unnatural abomination of wickedness. Let the cancer be cut out at any hazard. Polygamy is a crime in every State in the Union; it should be no less so in Utah, and in all the territories of the United States. Every church, every moral agency, and all classes, have raised their cries against this infamous leprosy. The public conscience is aroused, and nothing short of its annihilation will satisfy the nation. Mormonism has been trifled with too long already, and if indulged further may so intrench itself that nothing less than shot and shell will be required to drive it from the land. The Edmunds' law having proven ineffective, let other and more effective measures be adopted, and rigidly enforced. Let Mormon polygamists hear the thundering voice, and feel the weight of the mighty hand of the law against their barbarous system, and let the country purify itself from this evil. We know of but one man, who moves in respectable society, who has had the unblushing audacity to speak in defense of this loathsome infamy, and that man is Henry Ward Beecher. He desecrated our National Thanksgiving day with a plea in favor of this monstrosity. He prays that the Mormons be let alone in the enjoyment of their religious liberty. Mr. Beecher may be, as he claims, an advanced thinker, but if he is anxious to enjoy such an offensive species of religious liberty, the American people are not, and they spurn his intimation of such a thing. His vagaries, infidelity and inconsistencies in matters of morals, church and State have of late years, become so glaring and numerous, however, that his present expression in favor of Mormon polygamy will amount to little less than nothing. Voicing the popular demand, President Arthur has sounded the battle cry against polygamy in Utah; and recommend to Congress the "stoutest weapons which constitutional legislation can fashion" be enacted for its suppression, and in furtherance of this purpose also, that the "entire political control of Territory" be assumed by the National Legislature. Already several bills intending to carry out these recommendations have been introdnced. Gen. Rosecrans has also introduced a joint resolution proposing an amendment to the Constitution forever prohibiting polygamy in the United States and all places under its jurisdiction, and it is highly probable that before many days we will begin to deal practically and radically with this evil.

The Freedmen's Aid Report.

The report of the Freedmen's Aid Society for 1883 is before us. By a careful array of facts and figures it presents to the Church a clear statement of the work done, so far as it comes under the observation of human eye. The large amount of money collected during the past year for educational work in the the South is one of the cheering signs of the times. The collections for the year are greater than for any preceding year in the society's history. The schools have generally been improved in the qualification of the teachers, the attainments of the scholars, and in the methods of instruction and government. The graduates of the schools are most uniformly filling positions of honor. They are employed as pastors, teachers, doctors, lawyers, editors, and are proving themselves useful and honorable members of society in the communities where they reside. The schools, wherever they have been established, have become centers of an elevating influence. Observing men frequently speak of the great change for the better in all the communities where they are located. The managers of the society feel the great need of more money for the enlargement of their work. The field is vast, extending over a territory equal to nearly one-half of the United States, including more than 18,000,000 people; 6,500,000 are freedmen, and over forty per cent. of the voters among these still are unable to read or write. Thus far the society has employed one hundred Christian men and women as teachers, has instructed in its schools over 1,025,000 pupils; these in turn have gone out as teachers all over the South carrying along with them the elevating influence of a Christian education. The society has raised and expended since it was organized $1.24-,610.50, but it needs to-day more than $1,000,000 for the enlargement and enlowment of schools already established. The century of American Methodism is upon us. Our Bishops commend the Freedmen's Aid Society to the liberality of the Church. They make an earnest appeal to the pastors to bring this great charity clearly before the people. In this educational work of the church here in the South we are brought face to face with the spirit of caste, and we are anxious to know just now how our work is to be done. Shall we go to our colored members as beings a little lower than we are and try to lift them up to our plane? Or shall we go to them as our brothers, who have been crushed, and by priest and Levite passed by, and strive to save them and elevate them of Christ's plan—which?

Louisiana Conference, Church South.

The Louisiana Annual Conference of the M. E. Church, South, met at the Carondelet St. Church in this city last week Wednesday, Bishop Kavanaugh presiding assisted by Bishop Parker. Rev. C. F. Evans was elected secretary. The usual committees were ordered. Dr. Morton Secretary of this Church Extension Society, was introduced and gave an address on the importance and progress of the work. Funds he said had been been secured sufficient to build seventy-six churches this year. Dr. Ivy, agent of the Southwestern American Bible Society, presented a report and asked the assistance of the Conference in his work. The report of the Publishing House at Nashville made a favorable showing. The New Orleans *Christian Advocate* was reported as in a prosperous condition. Saturday was Missionary day. Dr. Kelly, Secretary of the Board of Missions of the Church, was present, and as in a number of the appoitments the missionary apportionments had not been met, he called first upon the laymen present to state what seemed to them to be the hinderances. Among those who spoke was one venerable old brother, who was wistfully looking to the past when all the Methodist families had their own servants, and there was no family that could not entertain three or four ministers. Now all was changed, they had no servants, many of them were poor, had to do their own work, and were not able to provide for the preachers. He thought that the churches in the city were not so strong as they were ten years ago. Dr. Kelley then requested the ministers to state what was to them the difficulty. A number spoke, but evidently it was a matter upon which they had bestowed little or no thought, they spoke more from habit than conviction. Here the Docter requested all the ministers who had preached upon the subject of missions during the year to rise and stand, when only about twenty-five arose. Not one-third of the members of the conference had, in all of their preaching during the year, preached once upon the subject of missions. Here Dr. Kelley saw the cause of the deficiency. It was not poverty but a lack of information, and presiding elders and preachers were largely responsible. We listened to Dr. Kelley with pleasure; he is terribly in earnest, he beleives in God, Methodism, mission and success. May God multiply this tribe.

Dr. Braden in a personal note says with reference to the Central Tennessee College, Nashville: "We are full to the overflowing. We want a Vanderbilt, or a De Pauw to do for Ham, what these have done for Japheth. God has them if we just knew. He will bring them to the front in due time."

Louisiana Conference.

Ministers, delegates and reserves to the Louisiana Conference will please take notice that the following rates have been secured for them to the Annual Conference on the Texas and Pacific Railroad: "five cents per mile, one way, from all stations east of Shreveport inclusive, for the round trip, except from Baton Rouge where the rate will be $4.50. Tickets will be on sale January 28 to 30 inclusive, good to return until February 8." Ministers will secure these rates upon presentation of their credentials; delegates, reserves and applicants for admission on trial, upon presentation of duly attested credentials of their election or recommendation signed by their pastors or presiding elders. Brethren will do well to strictly observe these instructions, and thereby avoid any trouble.

Vineland, New Jersey, with a population of 10,000, has not a single liquor shop. At a recent election, the sense of the voters was taken on the question of license or prohibition, and only three per cent. of the votes were given for license.—*Ex.*

Just how that three per cent. vote for license could be secured in Vineland we do not understand. To us it is one of the most striking illustrations of the total depravity of the human heart since the days of the Inquisition. All around that beautiful city could be seen the misery, wretchedness, and woe, the happiness destroyed, the hopes crushed, and the agony and anquish of human hearts over the loved ones lost by intemperance. This three per cent. vote indicates something wrong in Vineland. "A little leaven leaveneth the whole lump." This "leaven" of license needs to be purged out. Nothing else but *Absolute Prohibition* can save that city or the Nation.

PERSONAL.

—The correspondents of Rev. H. W. Simmons will please address him at the Central Tennessee College, Nashville, Tenn.

—William Taylor, the evangelist is elected to represent the South India lay-electoral conference in the General conference.

—Hon. E. P. Wade, colored, editor of the *Northwest Review*, was elected Postmaster of the Minnesota Legislature.

—The editor is under special obligation to his old friend and Bro., John Baldwin, for a half-barrel of the best granulated sugar. So long as this lasts he promises to keep sweet.

—Mr. William H. Mallock, the author of the famous "Is Life Worth Living?" will stand for Parliament this winter. He is a Conservative and a Romon Catholic.

—Rev. Thomas E. Gilbert, who has for several years been a member of the South Carolina Conference, located at the last session, and will next spring join the Connecticut Conference of the M. E. Church.

—Charles Summer, Rufus Choate, Agassiz, Longfellow, Everett, Charlotte Cushman, and Margaret Fuller are among the dead buried in the small but beautiful cemetery of Mount Auburn, in the suburbs of Cambridge, Mass.

—Mrs. Sabra Phillips, of Norwood, R. I., is 100 years old, lives alone, does her own housework, brings her fuel from the woods on her back, and saws it herself; reads her Bible and religious books without glasses, and expounds the text off-hand and at length to her neighbors.—*N. Y. Advocate.*

—A highly esteemed and useful Christian lady of Texas, writes to the editors; "I often thank God for the firm stand the SOUTHWESTERN takes, against the different forms of evil by which we are surrounded it would be much more appreciated, if it was more carefully read and recommended by its subscribers. I enjoy its reading more and more, I always read every page and almost every column. May the Lord give you both grace to continue in well-doing until He says it is enough."

OUR SOUTHERN WORK.

MISSISSIPPI.

A. Lemons, Pickens: "Presiding Elder Barney held quarterly meeting on the 15th, and reports show that the churches are in a prosperous condition. He preached and administered sacrament to 55."

J. M. Lampkin, Starkville circuit: "We have added 50 to the church, bought $20 worth of Sunday-school books, $10 on hand; have raised something for all causes. This closes my third year."

W. M. Parks, Hernando: "Our quarterly conference was held on the 15th and 16th inst. Our new elder, Bro. Eckles, was received with much pleasure. The weather being cold, but the people turned out. Collection for elder $8.35; church $11, total 19.35. The Lord was with us."

LOUISIANA.

D. Shelby, pastor at Allen, feels [illegible] of the labors of the past year.

Henry Rutherford, Security: "According to your request I came to Little and Black rivers. On investigating the religious status in this section of the country, I found most of the colored people in this country, members of the Baptist church. But from associating with them I find very little true and vital religion among them. It looks like serving God and mammon both. This is a great field for me to work in, but will require time to accomplish much good. Their mistaken ideas of religion will have to be overcome, and we must imbue them with sound ideas of serving our Lord. I will have to be assisted financially as the colored people are not disposed to help me much. I have taken up a subscription to build a Methodist church near Troyville, La., and the white people have subscribed very liberally toward building the church. Capt. R. B. Watters has promised to give the land to build the church on. I can say that I am greatly encouraged so far in my undertaking, and will preach as often as I can, and hold prayer-meetings frequently. I will take up a school soon, and I think I can accomplish much good in that way. I will write you often and let you know my success here."

TEXAS.

S. Coleman, Waelder: "Elder Richardson and Rev. Lee Reed have won the affection of the people for faithful services. Bro. Carper who comes to us this year is a man for God."

G. W. Townsend, Goliad: "I arrived here December 28th. Up to now like my appointment, and find the people glad to have me with them, I send you sixteen subscribers. Mr. Editor I wish to return thanks to Bro. and Sister Bailey for their kind hospitality for our home during conference at San Antonio. Rev. E. E. Cooper, Rev. W. E. Stevens and myself were all well pleased. May God's blessing go with them."

TENNESSEE.

J. T. Henny, Kingston: "I very much desire the SOUTHWESTERN to have a large subscription list on my work. I notice where it is taken the pastor has less trouble in making the people understand the systematic workings of our church."

For the SOUTHWESTERN.

Notes From Nashville.

The Holidays have come and gone. No doubt many have enjoyed social gatherings in their homes and elsewhere. Christmas trees and festivals in the churches here have been slightly varied, in some cases, and in others, the trees have borne the same kind of crop that has been plucked from them for years past. These Sunday-School celebrations are generally pleasant occasions, especially when each child is remembered with a gift. Sometimes it happens, that some one is overlooked, and the disappointment is too great to be concealed, and that which was intended for good proves an evil. How far the Christmas trees tend to beget a spirit of selfishness, is not easily estimated, and how much they minister to the vanity of a petted few, who receive a large number of presents, and the jealousy of the less favored is difficult to ascertain. Some people are fond of public notice and delight to have their names called out in a crowded house. Some years ago the writer was sitting in a crowded church in this city, during the distribution of gifts from a Christmas tree, laden with its variegated fruits, when the name of a well-known young man was called, and a hat box taken from the tree and passed to him: "The same old hat," whispered a gentleman sitting by me. "What do you mean!" was my query. "Why," replied he, "that hat was on the tree last year, and I think the year before, and it was not a new hat then. The owner likes to have people think he is popular, so he puts this and other things on the tree to have his name announced to the large audience." Well that is not so bad, if it makes him happy at little expense, and does not specially injure any one else. Nashville has had the usual amount of drunkenness, fighting and noisy demonstrations with pistols, guns and various kinds of annoying fireworks. On the whole, the day was spent so as to make the manner of celebrating Christmas on our streets almost a disgrace to our civilization. A distinguished minister of the Methodist Episcopal Church South, said in my hearing, just before Christmas: "I do not like to travel during the Christmas week, there is so much whiskey drank by people generally it is not safe." I have heard with pleasure, of several places in Tennessee where there was but little whiskey and great quiet prevailed during this season of rejoicing. It will be well when this can be said of this city.

The boarding department of the Central Tennessee College is now full. Students can get board in good families in the city at about the same rates as at the College. There is plenty of room yet in the School and recitation room. The industrial department is putting on larger proportions, and getting organized more thoroughly. The lumber is on the ground to begin a new work shop, that will give increased facilities to this department. The Medical and Theological schools are doing well. The attendance on these is increasing.

Rev. John Seay, the oldest member of the Tennessee Conference, has deeded to the Trustees of the Conference property in Lebanon, which cost him nearly six thousand dollars, the proceeds of which is to be used for the benevolent and educational work of the Church. He also, for the small consideration of two hundred dollars, and the pledge to promote temperance in the college, deeded for the use of the Central Tennessee College, over fifty acres of land in Wilson county, Tennessee, valued at about one thousand dollars. Thus he is being his own executor. He is now 90 years old and is too feeble to have the care of this property and as he has for many years cherished the plan to give his property to the church, for benevolent purposes, he is but carrying out his well matured design in thus disposing of his property while living. The church will rejoice in this liberality, as it is an example that may be followed by many others, who propose to give to the various benevolent enterprises of the church during this Centennial year of Methodism, in this country.

The annual Sunday-School and Theological Institute will be held at the Central Tennessee College, beginning Tuesday, May 5, and continue through the week. The Institute will be under the general supervision of Rev. A. H. Gillett, the general agent of the Sunday-school Union of the other Methodist Episcopal Church. As the need of better preparation for the work of the ministry is an almost absolute necessity to its greater usefulness, it is hoped that the brethren who are able to reach the college at that time will do so, and if possible, come prepared to pass examination on some part of the course of study. The thermometer stood at 10° below zero on the college grounds on the morning of the 5th and 6th inst. and now we have a falling snow that is about 6 inches deep and it seems as if there is: "More to follow." J. BRADEN.

Nashville, Tenn., Jan. 7, 1884.

For the SOUTHWESTERN.

Tobacco and Man.

Of all subjects this ought to interest the Church—the one at the head of this article. In thinking over the matter my mind carries my thoughts back to the last session of the annual conference, which assembled in Alexandria, La. I being a member of the second year was admitted in full connection along with eleven other of my brethren in that class of twelve. There was some of us perfect slaves to tobacco. I was a slave among slaves. I have used 25 cents worth of tobacco in a day often. I have swallowed up a dozen cigars also in a day. I have been an ardent lover of the weed given over to the pernicious habit. On the night of the 2d of February, 1883, I smoked a good cigar, and on the third my class stood before that man of God, Bishop Hurst. We were questioned so closely by him, also by our beloved Dr. Hartzell, that our last smoke was made manifest. I thought I would evade the answer of not using it any more; thereby I would have an excuse that I did not answer the question directly, but lo! to my astonishment, we were interrogated separately, and the consequance was that each one in the class promised the Bishop and Conference, before God, that we would quit. How many have been true to this promise? Thank God I have kept my promise; notwithstanding many has tried to induce me to smoke. I regard my word to man, and more so to God than all else. How disgusting it looks for a preacher to come puffing smoke out of his mouth and nostrils as if his stomach was on fire, and his teeth made to hold the heavy laden bowls. Let the conference question the young prepchers carefully on this subject, that we may not fill the Conference with a young tobacco itineracy, leading the youth of this land to perdition. The first step is a cigarettee, then a chew, then a pipe, then there is whiskey, then there are pistols, cards and everlasting ruination. They tell us let Ephraim alone, he is wedded to his idols. If he is joined to his idols let him stay out of the Louisiana Conference. I have no reference to the old fathers who are already past the Rubicon, but to those who are just entering and who have an eye to the work. We want men of pluck and energy more than hewers of wood and drawers of water. We want them of some intelligence, some qualification, strictly moral habits, with an eye single to God's glory, to raise up the fallen, to mould the mind and train the people; to lead them to conquer; with some thought for the future. For if this world is to be converted to God it must be with a missionary spirit, a clean, plain and simple Gospel, with men devoted to God. Yours,

AN EX-TOBACCO LOVER.

For the SOUTHWESTERN.

Morristown District Conference.

DEAR EDITOR.—We held our first district conference, Morristown District, East Tennessee Conference, at Morristown, November 22d to 24th. At 9 o'clock a. m., first day, elder S. J. Harris in charge of the district, presiding, opened the session by reading the scripture and singing hymn 772. Prayer by elder C. Boyd. F. L. Donohoo, pastor in charge, was elected secretary. The presiding elder addressed the members of the conference in a very able and impressive manner, which was listened to with marked interest by the brethren.

The several committees were appointed, who seemed to know and fully discharge their duties. The reports were handed in and the indications are that this will be a prosperous year with churches in every respect. Several resolutions were passed among them was one that the conference members present one dozen copies of the Gospel Songs with music, and a copy of the SOUTHWESTERN to the Morristown Seminary. On Friday the conference made a visit to the Seminary, and Rev. B. H. Johnson made an able and interesting address to the students, which in some measure fitted them for more earnest study.

We had the pleasure of inspecting the Boarding Hall, which contains twenty-two rooms nicely and comfortably furnished, and we feel safe to say second to none in the State of Tennessee.

Prof. J. S. Hill, the president of this school, has labored hard for the Seminary, and has proved to be a friend to our people, and we can only pray that God will continne His blessings and preserve him many years in the circle of doing good.

At 11 a. m., Sunday, elder S. J. Harris preached and administered the Lord's Supper to a large number. At 3 o'clock p. m., love-feast was conducted by Prof. J. S. Hill.

There seemed to be a time of general rejoicing manifested by the members of the church throughout the day. During the day the contribution amounted to $15,40. This is the largest collection ever raised among our people upon such an occasion. Thus you can see we are not on the decline.

F. L. DONOHOO, Secretary.

Worthy of Mention.

MR. EDITOR, I would like to make mention of the grace of God bestowed on the First St. Church in this city during the past quarter. The entire conference year has been one of great prosperity to this charge in things spiritual and material, While Bro. Montgomery is with us I want to say that he is a faithful dispenser of the word of life, a watchful and loving shepherd. He has held frequent protracted meetings, and used the good old fashioned Methodist methods, and preached to the people both saints and sinners the Methodist doctrines, urging Christians to live a better life and sinners to get religion, and a large number have been truly, and soundly converted to God through the power of the Holy Ghost. Then good living has been insisted on, and the people have seen in their pastor light (not darkness,) and have felt the force of correct example all the time he has been among us. He does not belong to that tribe who creep into people's houses and are led captive by wicked and silly women. This congregation have always been good. The fourth quarterly conference was held on the ninth inst. All the reports were in order. The following are the collections of the classes No. 1, $26,15; No. $21,30; No. 3, $8,90; No. 4, $15,20; No. 5, $12, 90; No. 6, $26,85: No. 9, 17,70; No. 8, $11,60; No. 9, $13,70; No. 10, $12,20; No. 11, $4,75. The entire collections for the quarter as reported by the stewards was $633,20. It is the unanimous desire of our people that Bro. Montgomery be returned to us another year. We want him, we will take good care of him. The Stewards of the First St. Church want their preacher to be a man among men. The Stewards propose to pay him liberally and promptly so he can be independent, cheerful and happy.

T. H. HUTCHENSON.

In Stamford, Conn., a thousand women were asked how many wanted grog-shops, and there was just one wanted them. In Des Moines, Iowa, just twelve women voted for saloons, and 2,245 against.

The treasurer of Boston University has received $50,000, a gift from Hon. Alden Spears, for the endowment of a chair in the College of Liberal Arts, to be called in memory of a beloved daughter, the Emma Spears Professorship.

For the SOUTHWESTERN.

Man in the Home.

We read in the Bible that "the head of the woman is the man." This refers to the position which God gave him. Every organization needs a head, and he is the head of woman in the home, and a capacity was given him to fit him for his position. Also the woman was formed for her special work. Man, on account of his superior physical strength, is fitted for going out into the world and engaging in its conflicts, and as a protector and provider for the family; to woman was given less physical strength, but finer feelings, and a more clinging and affectionate nature, to enable her, the better, to attend to the many little duties connected with the care and training of children. We read that it was said to woman after the fall, "that thy desire shall be to thy husband and he shall rule over thee." Prophecies were often expressed in that way. It was prophetic of what would be the effect of her sin, and it has been literally fulfilled in parts of the world not illuminated by the Gospel. In heathen countries woman is placed in great subjection to man, and viewed as his inferior in intellect, and in some instances she has not the privilege of believing that she has a soul. On the ground of inferiority, education is denied her. Where the Gospel shines, it unlocks the chains of woman's bondage and places her in her proper position by the side of man as his equal; he to do the work that God gave him, and she to do hers. Where she belongs, or to what extent she shall be educated, or whether she shall have the same education that man receives, have been considered important questions for discussion.

In this enlightened age people have almost come to the conclusion that he is her superior in his position, and she is his superior in the place she occupies, and though she may have much mental development she need in no way conflict with man.

Soon, perhaps, there will be a complete victory, and we shall fully realize that the blessing of of God rests in its highest sense upon the people where minds are unfettered. It is in accordance with His plans that the oppressed every where go free, and every yoke be broken.

It is one of the laws of God that people grow wiser and better. It is conjectured by some that in obedience to that law, we may grow into a state on the earth of perfect purity and happiness, that such is not the condition of things now, is evident. While there are many happy homes where children are being trained to become noble men and women, able to perpetuate the great movements of the world, there are homes where joys are few, and where untold miseries are hidden.

Men are not always good heads of the women. Some are intemperate and make their homes the abodes of poverty and wretchedness. Their coming is always sure to bring kicks and blows, added to the cold and hunger from which their families already suffer. All vices but drunkeness have limitations. It roots out of man's heart every atom of tenderness and makes him worse than the brutes. There is nothing bad a drunkard may not do, and if he drags his wife and children down to degradation and ruin, what does he care?

There are arbitrary and exacting men, who are so selfish, that they can never see any one's interests but their own, and whose homes are a constant scene of turmoil and strife, and who think that it is beneath their dignity to speak kind words to the only ones in the whole world who care for them.

Then there are indolent men whose highest ambition is just to exist. Those for whom they should feel an interest are neglected, and want the necessaries of life, and have no means for mental improvement.

There are men who withhold from their families in the hope of accumulating wealth, and make their homes the more desolate, from the fact that they have the ability to do better. They hope sometime to launch out into works of benevolence and luxurious living, and though they may own thousands they seldom get rich enough to be above pinching and coveting more.

I knew a man who began life in a humble way, but whose highest aim was to die rich. He worked hard and bought lands and speculated, and riches increased. He loved money for its own sake and not as a means of doing good. His nature became intensely selfish and the well-spring of joy dried up in his heart, and he became so disagreable that his family could not live with him. His wife had to leave the home for which she had worked so hard, and that she had hoped would be a shelter for her in her old days. His children found employment elsewhere. He possessed land and buildings, and fine stock, and the world called him rich, but he was too poor to own a home, and of "true riches" he possessed nothing. He made his money valueless, because he lacked the ability of knowing how to use it.

What the fathers and mothers make of their homes so the children are likely to be. Refinement does not naturally come from where there are no refining influences. Sad, indeed, would be the condition of those who have not the privilege of proper early training, if God had not made provision for every one in the light of Christianity which may penetrate into the darkest abodes of misery, and by the guiding and elevating influence of the Holy Spirit neglected ones may rise to a higher and better life, independently of surroundings.

The Lord hasten the day, *if it may come*, when happy homes and peace and prosperity may abound; when hearts may not be saddened by the failures of others, and when sin and its effects may be overcome and earth again be heaven.

L. C. BRADEN.

Nashville, Tenn.

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sept20.26teow

Work on the New Orleans Elevated Railroad will commence this week. The line will extend from the Northwestern depot along the levee up to Louisiana Avenue, and will be connected with switches to the freight depots.

The N. Y. *Shipping List* states that the commerce of the United States with Cuba exceeds our commerce with any of the great powers of Continental Europe.

1884.

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The Housekeeper.

NON'T DO IT—Don't sleep in a draught.

Don't go to bed with cold feet.

Don't stand over hot air registers.

Don't eat what you do not need just to save it.

Don't try to get cool too quickly after exercising.

Don't sleep with insecure false teeth in your mouth.

Don't start the day's work without a good breakfast.

Don't sleep in a room without ventilation of some kind.

Don't stuff a cold, lest you be obliged to starve a fever.

Don't try to get along without flannel underclothing in winter.

Don't use your voice for loud speaking or singing when hoarse.

Don't try to get along with less than eight or nine hours' sleep.

Don't sleep in the same undergarment you wear during the day.

Don't roast your feet by the fire but trust sunlight friction instead.

Don't neglect to have at least one movement of the bowels each day.

Don't drink too much water by the glass; take it in sips, and a small one at a time.

Don't eat snow to quench thirst; it brings on inflammation of the throat.

Don't try to keep up on coffee and alcohol when you ought to go to bed.

Don't strain your eyes by reading or working with insufficient or flickering light.

Don't use the eyes for reading or fine work in the twilight of the evening or early morning.

Don't try to lengthen your days by cutting short your night's rest; it is poor economy.

Don't wear close, heavy, fur or rubber caps or hats if your hair is thin or falls out easily.

Don't take some other person's medicine because you are troubled somewhat as they were.—*Dr. Foote's Health Monthly.*

Our Christian schools are the torches that shall kindle the light of knowledge and goodness in the homes of the land.—Whoso helps by generous gifts or self-denying labors to kindle one of these torches blesses the world beyond calculation.

CURE FOR CHAPPED HANDS.—Melt one-fourth of a pound of mutton tallow (which has already been "tried out" and cleansed), add one-half ounce of gum camphor and the same of glycerine. Let it boil a moment or two, stirring it all the time. When cold it is ready for use. Before going to bed wash the hands thoroughly and rub in the ointment. If you have them, draw on a pair of old kid gloves with the ends of the fingers cut off.

BUTTERMILK BISCUITS.—To 3 cupfuls of buttermilk, add one of butter, half a teaspoonful of cream tartar, half a teaspoonful of soda, salt to taste, and flour enough to make the dough just stiff enough to admit of being rolled out in biscuits.

After all the arguments about cheapness and quality it appears that Dr. Bull's Cough Syrup is the best remedy for the cure of Coughs and Colds ever offered to the public. The price is only 25 cents a bottle and every druggist in the land will feel recommends it.

A high ambition is laudable, provided it is associated with painstaking care to qualify for the responsibilities that come with elevated positions. But few things are more disgusting than to see men whose abilities forbid anything more than a very moderate load being placed upon their shoulders, striking the attitude of a very Atlas, or an ignoramus putting on the airs of a scholar or a demagogue deluding himself with the idea that he is a statesman.—*Pittsburgh Christian Advocate.*

For Impure Blood, Disfiguring Eruptions, and Scrofula, the Liebig Co's Coca Beef Tonic is without equal. Beware of cheap counterfeits.

While just government protects all in their religious rites, true religion affords government its surest support.—*Washington.*

NEW BOOKS.

"Her Second Love," by Ashford Owen, is a novel, to our mind, of questionable tendency. It treats too lightly or approvingly of balls, wines, dissimulations and swearing. Its references, with apparent satisfaction, to the infidel writings of Hume and Voltaire, and its general spirit impresses us with the honest conviction that it is unworthy of any Christian's endorsement. The book is published by T. B. Peterson & Bros., Philadelphia, and sold by the Crescent News Company. Price $1.

NEW PUBLICATIONS.

Mr. George W. Cable's, recent readings in Boston have excited much enthusiasm, and are, according to the Boston papers, a distinguished success. He read a number of extracts from unpublished chapters of his new novel, "Dr. Sevier," now appearing in *The Century*. The Boston *Advertiser* says of them: "It is impossible to judge from such *excerpta* concerning the literary coherence and consequence of the whole novel, but of the general freshness and brilliancy of the style of the unique-ness of the diction, of the writer's felicitous originality in description, the roundness of his humor, and the increased refinement of his observation of men and things, no listener could have been left in doubt."

The January *Wide Awake* opens with a winter morning frontispiece, to accompany Margaret Sidney's naive poem, "A Burst of Confidence." Mrs. Mary Hartwell Catherwood follows with bicycling story for the season, entitled "The Whizzer." Then comes a pictorial article about "The Troubadours," written and illustrated by George Foster Barnes. Another excellent article by Miss Alice C. Fletcher, is about "the Home Life" of the thirty-six Omaha Children she brought on to the Carlisle School last year, and, in the line of solid reading, Edward Everett Hale contributes a To-Day paper, concerning the question, "Shall We Study Greek?" Susan Coolidge has a delightful long holiday story, "Who Ate the Pink Sweetmeat?" and Nora Perry another, "Jim," which all young girls should read. The C. Y. F. R. U. Readings are specially fine this month. Only $2.50 a year, to those who send in their subscription before Feb. 1, 1884. After that date the price will be $3.00 a year. D. Lothrop & Co., Boston, Mass.

The *Electro* for January is a neat holiday number with most readable contents. Send 20 cents to Louisville, Ky., for a specimen copy.

The *Ladies Floral Cabinet* for January is at hand. New York; 22 Vesey street; $1.25 per year.

The *Missionary Review* of Princeton, N. J., is always a valuable compend of missionary intelligence. It enters upon its seventh volume with the January-February number.

The Musical Herald of Boston, has a new title page, and is now published by a company. It is more convenient for binding in its present shape, and there is the same quantity of musical notes and news as before. Single copies 10c., per year, $1.

The January number of the *Chautauquan* is now on our table. Its original articles by able writers, and its choice selections make it a valuable monthly visitor. No one can read it carefully and consecutively without becoming better and wiser. In the present number several articles commenced in previous issues are continued, and new ones equally as valuable and interesting are introduced. Long live the *Chautauquan* and its able editors and contributors. $1.50 a year. Dr. T. L. Flood, editor and proprietor, Meadville, Pa.

A Fatal Mistake.

Would be not to take Dr. R. V. Pierce's "Golden Medical Discovery" if you are bilious, suffering from impure blood or fearing consumption (scrofulous disease of the lungs.) Sold by all druggists.

Commenting on a recent tragedy, the result of a drunk, the Chicago *News* says: "The revolver ought to become the sign of a saloon as the striped pole is of a barber shop, the three gilt balls of a pawn shop or the wooden Indian for the tobacco store."

HOW TO GET SICK.—Expose yourself day and night, eat too much without exercise, work too hard without rest, doctor all the time, take all the vile nostrums advertised and then you will want to know.

HOW TO GET WELL.—Which is answered in three words—Take Hop Bitters!

Sir Stafford Northcote has been making some very forcible speeches in Ireland, and if the inhabitants of that unhappy isle who listened to him are susceptible to reason, considerable impression must have been made upon their minds. At Larne he said: "In order to develop her resources Ireland needs order and repose and a firm, steady Government, not offers of bribes one day and sensational legislation the next, followed by violent measures of repression." This is unquestionably true, and he will doubtless admit the Government has at times erred in both of the directions indicated. The true policy is to remove all just cause of complaint, as far as possible, and then hold a uniform and steady rein over the whole country, enforcing order and obedience to law. When whisky drinking and shillalah flourishing are banished from Ireland riots will be as scarce as snakes, and the beauty of the land will cease to be marred by the misconduct of its inhabitants.—*N. Y. Advocate.*

At Death's Door.

Rev. J. H. Richards, of South Haven, Mich., gives us, under date of June 14th, 1883, the following account of what Compound Oxygen did for an old lady seventy years old, who a year ago, was at death's door:

"Compound Oxygen has done a fine work here in the person of a lady near seventy. She had a pulmonary attack, coughed incessantly and became greatly reduced. In fact, was completely prostrated. *The physicians said that they could do no more for her, and that her end was at hand.* She used after this, one Treatment and was so much relieved that she could endure life. But in two or three months she *was again at death's door.* Her family were called in to say farewell, and she gave them her dying charge. But not really dying, one of the daughters asked if the Compound Oxygen had ceased to do her good. 'Oh! no', she replied, but I have been without it for some time.' A treatment was immediately procured. This was about one year ago. *Now she is doing work for her family and going out visiting* in her carriage for miles in the country."

Our trade *Treatise on Compound Oxygen* containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases, will be *sent free.* Address DRS. STARKEY & PALEN, 1109 and 1111 Girard St., Phila.

What we need to learn first of all is loyalty to supreme things. There are in human life low, lower and lowest things; there are high, higher and highest things. Food, raiment, art, architecture, the pursuit of the material and beautiful must be subordinate to goodness and truth. "The life is more than meat, and the body is more than raiment." Righteousness is more than riches; charity is above esthetics; truth is higher than the temple, and how to be like Christ a weightier problem than the pattern of a dado.—*J. L. Russell.*

Ministers Sound its Praise.

Rev. Mr. Greenfields, Knoxville, Tenn., writes as follows: "*Samaritan Nervine* permanently cured my son of epileptic fits." Here's food for thought. Sold by druggists, $1,50.

Personal liberty ceases when it reaches a point where another is injured. This point is reached by the liquor-seller the moment he locates and opens his dram-shop. The neighborhood becomes less desirable and property less valuable.

No advanced thought, no mystical philosophy, no glittering abstractions, no swelling phrases about freedom, not even science with its marvelous inventions and discoveries, can help us much in sustaining this republic; still less can godless theories of creation, or any infidel attempts to rule out the Redeemer from His rightful supremacy in our hearts, afford any hope of security. That way lies despair.—*Robert C. Winthrope.*

Functional derangement of the female system is quickly cured by the use of Dr. R. V. Pierce's "Favorite Prescription." It removes pain and restores health and strength. By all druggists.

El Mahdi does not want to fight Turkish troops.

Mr. William Muir, (a name well-known to missionaries in India,) said in a recent address on missions that he did not attribute imperfect success to the methods employed by missionaries, but to the utter inadequacy of their numbers. "Look at Central Asia, and Central Africa, with their vast and thickly populated countries, left in gross darkness, or with but here and there a glimmer making the darkness all the deeper. What, again, are we doing in that great and open field of Persia? At most, but one or two missionaries for the whole people. Arabia is left untouched. The northern shores of Africa—once noble seen under a Cyprian and an Augustine, afterward swallowed up in the Saracen invasion, and now once more open to us through European influence—are equally neglected. So, too, with Cyprus and Egypt, gotten, as we are wont to say, with peace and honor, but there is no peace and honor to the church where we obtain a kingdom and leave it without the message of peace from the King of Heaven.

According to the report of Indian Commissioner Price for 1883, there are now 10,157 Indian children in the schools or 1,402 more than last year, of these 5,014 are in the day schools and 5,143 in boarding schools. To maintain these schools the government appropriated during the current year more than a half million dollars. A large proportion of the money is applied to the building of school houses and the salaries of teachers. In addition to the amount expended by the government, the Commissioner estimates that $250,554 have been spent by the churches in educational work among the Indians. The Missionary Society of the Methodist Episcopal Church appropriated in 1883 about $6,000 for this work.

Plans are being made for building a chapel in the neighborhood of the original home of Barbara Heck. The beer-saloon now occupied by our congregation is becoming more and more unsuitable as a place of worship. Rev. M. Nippert says "If we only had $500 more we would be able to build a Heck chapel and a parsonage too. In Cassel the congregation has increased four-fold within a year. On the Dillenberg circuit the number of appointments has increased from twelve to twenty-two. These are frequently supplied by students from the Martin Institute, which is prospering, having a class of diligent and earnest students.

A substantial German citizen who has recently himself shifted from the whiskey brokerage to the coal business, said in this office the other day, "The truth is, the whiskey business is dreadfully demoralized. The Western distillers are running at only one quarter of their capacity, and yet even this overstocks the market. More saloon-keepers than you dream of are anxious to go out of the business, but cannot, because all they have is invested in the saloon and nobody will buy them out." "Well" we questioned, "what has brought about this state of things?" "Why partly the overproduction in Kentucky; but after all, I tell you, you temperance folks have made a big hole in the whiskey business."—*Union Signal.*

When Sir Charles Lyell, the eminent geologist, was in America, he seems to have had some curious advice given to him about traveling on the Mississippi steamboats. "Never pay your fare until you are compelled to," was the first piece of wisdom thrown at him. "And, pray; why not?" he asked. "Because your chances are better in case of trouble." "How is this?" asked Lyell. "Well," answered the American, "when I was traveling up the river last March, somebody cried out, 'Passenger overboard!' The captain hurried to the office and asked 'Has the man overboard paid his fare?' On being answered in the affirmative, he turned to the pilot and said indifferently, 'Go ahead, it's all right.'"

Lost Friends.

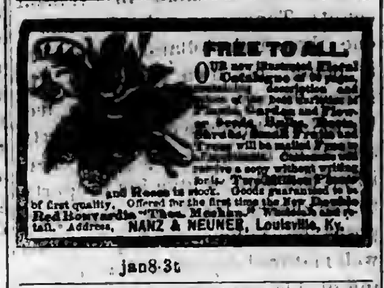
We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my people whom I left in Alabama in 1852 as near as I can remember. My mother belonged to Lovett Hines, on the Warren river. I had a sister who belonged to Hines also. Mother was Patience, oldest brother Isaac, next Reuben. Isaac belonged to McGowning and Reuben to Woncaus. When I left Alabama I belonged to Wm. Bolden. I now go by the name of Sic Jounson. Address me at Iola, Texas.

As our schools have again gone into active work, it may be well to remind our Illinois readers that the law of compulsory education is now in full force in this State. But little has been said about this new measure and we have not learned that much attention is being paid to its enforcement. The law requires attendance "at either public or private school, twelve weeks in each year, of every child between the ages of eight and fourteen years, who is not an invalid. Parents and guardians who neglect to comply with the law are liable to twenty dollars fine, and it is also the duty of school directors to see that the law is complied with, or suffer a similar penalty. Any person can enter complaint against either parents, guardians or directors, and the State must prosecute."—*Chicago Standard.*

The government of the Dutch East Indies has sent troops to the West coast of Acheen to compel the Rajah to surrender the crew of twenty-five men of the steamer Nisero, wrecked there in November last.

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Neutralizes germs of disease and sickness.
Cures ugly blotches and stubborn blood sores.
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Eliminates Boils, Carbuncles and Scalds.
Permanently and promptly cures paralysis.
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Kills Scrofula and Kings Evil, twin brothers.
Changes bad breath to good, removing cause.
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Charming resolvent and matchless laxative.
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jan8-3t

The Colored Race Weighed in the Balance.

Reply of C. K. Marshall, D.D., of Vicksburg, Mississippi,

To the Speech of Rev. J. L. Tucker, D.D., Before the Protestant Episcopal Church Congress in Richmond, Va.

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A remarkable and unique collection of religious songs, with their accompanying weird, pathetic, ever varied and charming melodies, as sung for generations by the colored people of America. A few of the songs will be familiar, but the great majority have never before been printed and are now given for the first time with the original words and music. The music has been carefully written, and is well adapted for quartet, chorus, and congregational signing, and is especially excellent for social evenings at home. All singers should have it. First edition was exhausted in sixty days. Send for a copy.
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$72 A WEEK, $12 a day at home easily made. Costly Outfit free. Address TRUE & Co., Augusta, Me.
jan1

General News Items

John Daly, Liberal member of Parliament from Cork, has resigned.

Representative King has introduced a bill for the improvement of the harbor of Monroe, La.

Keshub Chunder Sen, philanthropist and promoter of Brahmo Somaj Sect of India, is dead.

By a vote of 234 out of 290 Henri Brison was re-elected President of the French Chamber of Deputies.

Tolstoc, Russian Minister of the Interior, has received a letter announcing that he has been sentenced to death by the Nihilists.

Geo. W. McCrary, of Iowa, Judge of the Eighth United States Circuit, has resigned to become Solicitor General of the Atchison, Topeka and Santa Fe railroad.

The King of Italy has nominated as a Knight of the Crown, the Rev. Professor Nicotti, [illegible] the Methodist Episcopal [illegible] Rome, in recognition of his [illegible] evangelicals of Italy.

Archbishop Gibbons, in a letter dated [illegible] more, on Nov. 9, 1884. He will preside as Apostolic prelate.

The grave of William Hogarth, at Chiswick, which has fallen some what into neglect, is about to be restored. Persons from all parts of the world visit the spot.

The Woman Suffrage Executive Committee of New York denounces the proposition of Senator Edmunds to disfranchise the women of Utah.

[illegible] Old Town [illegible] other relics, including the bones of the [illegible]. He believes he has found the grave of De Soto, and some of his friends share his belief.

In the Spanish Chamber of Deputies Col. Pozuendo, a Republican, declared that although the Republicans desired [illegible] reforms, they did not support the monarchy. A great tumult followed. The Premier, amid cheering, observed that the officer who had taken the oath of allegiance to the King could not as a deputy attack the monarchy in the Cortes.

President Arthur recommends the immediate appropriation of $1,000,000 for discretionary river improvements to continue the work below Cairo, to also make a special appropriation for the construction [illegible] by Pilipps to the United States.

The supply of Manuals for July 1883, having been exhausted, would be considered a great favor if any one having a spare copy would [illegible]

The Secretaries of the Treasury, of the lottery company which rules Louisiana, is very wrathful at the audacity of the Attorney General of the United States in coming down there to defend the right of the Government to suppress gamblers from making the mails an instrument of their nefarious business. It treats him as a "bulldozer," and accuses him of insulting the court and assuming lordly airs. It even sneers at his ruffles; but his chief offense is having no regard for the sad fact that "an institution chartered by the Constitution of the sovereign State of Louisiana was being indirectly assailed and its privileges as to the use of the mails denied." It is an unparalleled impudence for the legal representative of the Federal Government to go down to New Orleans for the purpose of aiding in an enforcement of the laws of Congress against an infamous institution which the "sovereign State of Louisiana" has chartered and permitted to debauch the character and sentiment of its people. The *Times-Democrat* is almost comic in its frantic indignation.—*N. Y. Times.*

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an old East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its curative powers in thousands of cases, has felt it his duty to make it known to his fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this receipt, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 149 *Powers' Block, Rochester, N. Y.* jan10-19eow

Littell's Living Age For 1884.

For forty years *The Living Age* has been published with unitarranted success, and has enabled its readers, at small expense of time and money, to keep pace with the literary progress of the age. Frequent issue, and unequalled among periodicals in amount of matter, it furnishes an unrivalled compilation of a great and growing literature which embraces the productions of the most eminent living writers in all departments of literary and scientific work. And as this literature grows year by year in extent and importance, *The Living Age* becomes more valuable. Filling the place of many periodicals, it can hardly be dispensed with by any American reader who desires a thorough compendium of the best literature and thought of the time. Its prospectus for 1884 is commended to the attention of all who are selecting their reading-matter for the new year. Reduced clubbing rates with other periodicals are given, and to new subscribers remitting now for the year 1884 the intervening weekly numbers are sent gratis. Littell & Co., Boston, are the publishers. [dec6-6t

PROCLAMATION.

GENERAL GRAND UNITED ORDER OF BROTHERS AND SISTERS OF LOVE AND CHARITY OF THE UNITED STATES AND GREAT REPUBLIC OF LIBERIA.

NEW ORLEANS, Dec. 29, 1883.

Whereas, I have been informed by Rev. Ernest Lyons, Past Worthy Superior of the Rose of LaTeche Tabernacle No. 2, of Shreveport, La., and Secretary of the convention held at Franklin, La., Oct. 15, 1883, presided over by R. E. Johnson, Grand Degree Master of the aforenamed Order, for the purpose of organizing District Grand Tabernacle No. 1, comprising the States of Louisiana, Arkansas and Texas, and electing the district officers; and,

Whereas, The following named officers were duly elected the first five, and the rest appointed by the District Grand Worthy Superior, viz: Rev. M. J. Dyer, District Grand Worthy Superior; Rev. J. W. Haddott, District Grand Deputy Worthy Superior; Sister Emma Price, District Grand Worthy Vice-Superior; Rev. J. F. Marshall, District Grand Worthy Scribe; Geo. D. Geddes, District Grand Worthy Treasurer, Rev. E. Lyons, District Grand Worthy Chaplain; Sister Harer Lewis, District Grand Worthy Conductress; Sister Martha Hall, District Grand Worthy Assistant Conductress; Sister Mary Jordan, District Grand Worthy Messenger; Cyrus Kellar, District Grand Worthy Marshal; Lewis Crawford, District Grand Worthy Inside Sentinel, and Bro. D. Smith, District Grand Worthy Outside Sentinel.

Therefore, know ye all men by these presents that I, Graham Bell, General Grand Worthy Superior of the United Order of Brothers and Sisters of Love and Charity, have this 29th day of the twelfth month, A. D., 1883, recognized, set apart and declared that the said district to be lawfully and legally constituted, and the thirty-one subordinate tabernacles in the three States, with their two thousand members, that was heretofore superintended over by General Grand Deputies, will hereafter address all communications to Rev. M. J. Dyer, District Grand Worthy Superior, or Rev. J. F. Marshall, District Grand Worthy Scribe, office and headquarters 220 Erato street, New Orleans, La.

Given under my hand and seal of the Order by the General Grand Worthy Superior.

WM. H. PENN,
General Grand Worthy Scribe.
LUCIE MCDEMMOND,
General Grand Assistant Scribe.
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Over 30 persons are under arrest in connection with the Orange riot at Harbor Grace, Newfoundland.

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Books, Pictures, Etc.

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What They Say; or Echoes from Birmingham	10c
Is there to be a War of Races in America, by Rev. A. E. P. Albert	10c.
Lithographs Methodist Bishops, in group, up to 72, each	10c
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Mitchell's New School Geography (1875)	60
Independent Youth's Speller	40
Gems of Praise	25
French's Mental Arithmetic	40
Black Horse and Carryall. By Rev. J. H. McCarty	1 00
Notes on Baptism, by Rev. R. Gregg	60
Temperance Reform and its Great Reformers, By Rev. W. H. Daniels	2 00
Waddington's Church History	2 50
Prohibition in Kansas	10
"Mixed It," wood engraving	25
"A Nibble at Last," engraving	25
"The Cherub," engraving	35
"Raphael's Cherub," engraving	35
"Romeo and Juliet," engraving	1 00
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44 "	1000 lbs	1350 lbs	205 00
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July26-1y-brpr.A.)

THE SUNDAY SCHOOL.

FIRST QUARTER. LESSON III. Jan. 20. THE POWER OF THE TONGUE. (James iii, 1—18.)

In the last lesson the apostle dwelt on some of the temptations to which the Jewish Christians were most exposed; the present dwells chiefly on the sins of the tongue, too many of the brethren desiring to be teachers instead of hearers.

The present lesson is one of great importance, not only in those days, but also in the present state of things.

The apostle while condemning their sins, still called them brethren, of the same blood and of like passions with himself. They were Jews, so was he; they were now Christians, so was he, all exposed to the same peculiar temptation. Through the improper use of the tongue, brethren are often offended and God dishonored. In this epistle the brethren are wisely admonished not to assume to be teachers, while they should be scholars. In the synagogue every one was allowed in turn to teach or expound the scriptures. (1 Cor. 14: 26). The apostle guards them against eagerness for speaking, when they might more appropriately give attention to hearing.—*Golden Censer.*

MARRIAGES.

At the bride's home, Nov. 22, 1883, Miss Fannie Colton, of Love Station, Miss., to Rev. J. L. Wilson, of Coldwater, Miss. The bride is a student of East University. W. M. PARKS.

On Dec. 4, 1883, at Pinkena, Miss., by Rev. A. Leland Bass, Jeff Brown and Miss Caroline Robinson.

By Rev. Charles Monroe, Clinton, Louisiana, Oct. 14, 1883, Mr. Jordan Haynes to Miss Emma Hickman.

At the M. E. Church, Enterprise, Miss., Dec. 6, 1883, Mr. Charles King and Miss Mahaffa Jones. At the residence of the bride's father on the 5th of December 1883, Mr. William Hamilton and Miss Josephine Wright, Rev. P. Bize officiating.

The publishers of the Beaver Falls, Pa., Tribune, John F. Porter, some time ago contracted a severe cold. He says he used half a dozen remedies ineffectually but upon recommendation of a physician I gave Dr. Bull's Cough Syrup a fair, square trial. It relieved me immediately and cured my cold and catarrh entirely. It is a remedy that should be used in every household."

DEATHS.

Rev. Henry Kilgo came to our town about two months ago, professed faith in our Lord and joined the church. He left in South Carolina a mother and brothers, one a preacher. He leaves here a host of friends. Sister Jane Steward's little daughter Lizzie died Dec. 11, 1883.

G. C. HARDEN.

Rawrenceburg, Tenn.

Bro. John J. Johnson died Nov. 29, 1883. He said there was nothing between him and his God. He was a Sabbath-school superintendent and steward, and will be greatly missed on the circuit.

Sister Lizzie Parker died Nov. 5, 1883, sister Lizzie Hamilton, Nov. 14, 1883; Sister [illegible] Nov. 11, 1883. All were willing to meet their Savior.

JOHN EARNS.

New Albany, Miss.

Sister Amelia Hatlen departed this life Oct. 24, 1883, aged 14 years, after a serious illness of 6 weeks. She was a beloved and faithful scholar. She died in the triumph of faith, and hope of eternal bliss, leaving a mother, father, and a host of friends to mourn her loss.

Alfred Andamson, aged 25 years, died Nov. 22, 1883. Brother Alfred did not profess religion, until on his death bed; then and there he made peace with God, and his dying words, were "all is well."

May the God of peace comfort their bereaved relatives. Our loss is heaven's eternal gain. JOHN H. READ.

N. O. University, Dec. 22, 1883.

Dr. Pierce's "Pleasant Purgative Pellets" are sugar-coated and inclosed in glass bottles, their virtues being thereby preserved unimpaired for any length of time, in any climate, so that they are always fresh and reliable. No cheap wooden or pasteboard boxes. By druggists.

NEW BOOKS.

The Life of Paul. By D. H. Taylor. Boston: D. Lothrop & Co. Price $1.50.

In this volume we have a popular history of the life of St. Paul. There have been other larger and more important biographies of the great apostle written, but their size and cost have kept them out of popular reach. Their style has been too learned, and the historical portion too much cumbered with theological discussion to meet the want of the general reader. Mr. Taylor understood this and as a result his book is free from these objections. He has divided the contents of the volume into five parts. The first takes up and describes the youth and schooldays of the apostle. It tells the story of his conversion, and of the six years which followed it. The second part describes his first missionary journey, the third and fourth are devoted to his subsequent journeys This portion of the work is illustrated by a map which will be of great service to the reader. The fifth part narrates the incidents of his arrest, trial and imprisonment at Rome, and gives an account as gathered from tradition, of his work in later years. The author has taken care to secure historical as well as exegetical accuracy, and his book deserves place among the standard works of religious biography. In addition to the map it contains [illegible] important illustrations. It is handsomely printed and bound.

NEW PUBLICATIONS.

Littell's Living Age begins its one hundred and sixtieth volume this month. Foreign periodical literature, especially that of England continue to grow both in extent and importance. *The Living Age* presents with satisfactory freshness and completeness the best of this literature, and cannot fail to become more and more valuable to its readers. The first weekly number of the new year has the following table of contents:—The Literature of Queen Dido, *National Review;* Wraxall's Memoirs, *Temple Bar;* In the Workhouse, *Spectator;* Twilight, *Spectator;* The Daisy's Grandmother, a story, *Blackwood's Magazine;* A Florentine Tradesman's Diary, *Saturday Review;* A Dancing Epidemic, *Chamber's Journal;* The Clerical Caste in Scotland, *Spectator* together with choice poetry and miscellany. This number is a good one with which to begin a subscription. For sixty-two numbers of sixty-four large pages each (or more than 3,900 pages a year) the subscription price ($8) is low; while for $10,50 the publishers offer to send any one of the American $4,00 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co. Boston, are the publishers. We heartily commend the *Living Age* as an excellent repository of foreign literature, by which at a moderate subscription price students and lovers of literature can keep well informed on all the foremost topics of the time.

The *Boston* for February has been received from the International News Co., New York. This profusely illustrated magazine may be found at the newsstands. Price 30 cents per copy.

The *English Monthly Magazine* for January (New York; MacMillan & Co.) has an engraving of Matthew Arnold for its frontispiece, and an article on Mr. Arnold by Henry James. Archibald Forbes writes of the Emperor and his Marshal; and A. J. Hipkins of the Pianoforte and its Precursors Prof. Geike has a paper on Rivers and River Gorges. Yearly $1 50; single copies 15 cents.

The *Penny* for January (Boston: D. Lothrop) is at hand to delight the little folks. Single copies 7 cents; yearly 75 cents.

The *Pulpit Treasury*, is a valuable and interesting evangelical monthly. It has no superior and few equals of its kind. Its numerous sermons, sketches, helpful hints selections, editorials, etc., are of a high order and contributed by some of the most eminent ministers and writers in the country. The January number has a portrait of H. C. Potter D.D., Assistant Bishop of New York, and a sermon of his; subject, "The Rock-Foundation;" and other sermons. A paper on African Methodist Missions, by J. M. Reid, D.D. Illustrative selections, etc. Subscribe for it. New York: E. B. Treat, Publisher, 757 Broadway. Yearly in advance $2 50. Clergymen $2. Single copy 25 cents.

The Second Volume of the *American Reformer* opened with the issue of January 5. Among its interesting contents is an editorial review of and reply to Dr. Dio Lewis' argument against Legal Prohibition; an article from Hon. Neal Dow, on "The Republican Defeat in Ohio;" one from the Rev. O. H. Mead, on "Moses, or Political Reform Work Among the Colored People"; one from Rev. O. P. Gifford, on "The Ideal Saloon;" one from J. D. Rice, on "Municipal Reform"; one from Mrs. M. S. Robinson, on "The Republic and the Indians." Also, a reprint of Mrs. Mary L. Dickinson's poem "Aunt Sally and Hopping Joe," with an original poem and other matter from the same popular writer. Sample copies mailed on application. Subscription price $1.00 a year. Address: The Reformer Publishing Co No. 59 Tribune Building, N. Y.

Those of our subscribers who have produce to send to market, or who desire to make purchases in New Orleans, will find it to their advantage to communicate with P. P. Albert, 20 Toulouse street, whose advertisement appears in this paper. He is reliable and we cheerfully recommend him.

A convention of sugar planters met in New Orleans on the 15th, to take action in support of a protective tariff.

The Confederate Soldiers' Home of Louisiana has been named "Camp Nicholls," in honor of the ex-Governor.

The senate of France is discussing a proposed law for the better protection of the interests of the family and the marriage relation.

What's the use of a Church paper? It is as useful to a Church as a railway time-table is to the managers and patrons of a road; as the publication of the laws is to a State; as a trade paper is to those who are in that line. A Baptist without a Baptist paper is a poor Baptist; a Presbyterian without a Presbyterian paper is out of sympathy with his brethren for lack of knowledge. But a Methodist without a Church paper is worse off than any of the others, for our Church is many, yet one; in general the same but full of details and always moving. He who says, "What's the use of a church paper anyway!" is probably himself of little use to a Church *anyway.—Christian Advocate.*

CHRISTIAN EDUCATORS IN COUNCIL.

Ocean Grove, N. J., Aug. 9-12, 1883.

Sixty Addresses by American Educators.

Edited by REV. J. C. HARTZELL, D. D.

8vo. 272 pp. Price, stiff paper..$1. 25
Cloth..... 1 75

The *New England Journal of Education* speaking of the National Education Assembly, for 1883, says: "It was the most remarkable gathering ever held in our country in matters connected with the schooling of the people. The volume of addresses is the most interesting collection of popular educational documents ever given to our people, and should be in the hands of every educator, legislator, and intelligent citizen in the land."

The sixty addresses are arranged topically, as follows:

1. Education and Man's Improvement.
2. Illiteracy in the United States.
3. National Aid to Common Schools.
4. The Negro in America.
5. Illiteracy, Wealth, Pauperism, and Crime.
6. The American Indian Problem.
7. The American Mormon Problem.
8. Education in the South since the War.
9. Christ in American Education.
10. Tabulation of Illiteracy and Educational Facts from Census of 1880—ten tables.

It is a book for all who want information on any of these great practical questions. The addresses are carefully prepared and revised by the authors, and are filled with information and incidents. The authors are nearly all engaged in actual work in the fields of which they speak The book should be in every public library. A full table of contents is supplemented by a carefully prepared index.

A special feature of the book is a series of ten tables, compiled by the Hon. H. R. Waite, Special Statistician U. S. Census, and the Hon. John Eaton, U. S. Commissioner of Education, giving complete data upon the illiterate and educational status of the United States, each State and also of the South as a section.

Sent postpaid on receipt of price.

Phillips & Hunt.

32 Natchez St. New Orleans, La.

TREASURER'S REPORT—TEXAS ANNUAL CONFERENCE.

BRETHREN: I take this means of publishing my report as it did not reach the Secretary in time to be entered in our conference minutes:

E. Lee	$31 42
Jeremiah Smith	15 00
John Gness	13 25
Limus Felder	8 00
Scott Conly	15 00
W. W. Brown	32 40
C. C. Minegan	100 00
J. Lacey	3 50
G. W. Smith	67 50
B. F. Williams	5 00
H. Dixon	10 15
T. Ward	26 00
J. E. Shackelford	35 00
A. Alexander	11 85
B. Weaver	4 00
F. Gilmore	22 47
Thomas Cole	10 00
A. Britton	8 00
Peter Thompson	9 00
P. S. Wilkerson	11 50
J. B. Scott	95 05
V. M. Cole	21 75
H. Webb, (for W. L. Molloy)	22 50
R. R. Roberts	63 60
Robt. Williams	16 00
Spencer Kelly	8 50
F. Norwood	16 00
O. Watrons	11 00
A. C. Culbreath	18 00
S. Horn	7 30
Richard Williams	7 75
Freeman Parker	12 50
John Jackson	40 94
H. W. Wilson	10 00
Daniel Adkins	1 00
Wade Hamilton	10 00
W. McKenzie	27 46
Mason Reddick	8 25
A. Adair	6 00
Spencer Hardwell	15 00
Wm. Allen	7 50
Anderson Williams	9 15
W. H. Jackson	2 00
Abner Thomas	1 00
Henry Johns	10 00
W. B. Pullam	23 50
A. Taylor	5 00
W. Pollard	5 00
Taylor Moore	6 25
J. L. Smith	11 33
Green Johns	1 85
Peter Morgan	59 01
M. Wilson	7 75
B. M. Taylor	2 00
J. S. Whittaker	83 97
Isham Snell	12 50
Doctor Morris	6 00
Walter Ripetoe	15 20
L. Horn	4 75
W. L. Molloy	19 00
W. H. Davis	59 20
F. C. Moore	2 00
Total	$1,211 60

The following were paid in receipts from W. L. Molloy P. E., Marshall district:

J. E. Shackelford	$10 00
John Jackson	5 00
Taylor Moore	16 75
Green Johns	11 15
W. H. Logan	10 00
S. Gaines	5 00
A. W. Parker	5 00
Henry Johns	10 00
Total	$74 90
Paid by H. Webb, as shown above.	22 50
Balance due	$52 40

The following amounts have been forwarded to the various causes as follows:

Missionary Society	$413 00
Woman's Foreign Church Extension	15 10
Board of Church Extension	190 00
Tract Society	24 20
Sunday-school Union	55 00
Freedman's Aid Society	318 20
Education	62 35
American Bible Society	15 40
Conference Claimants	65 20
Bishop's Fund	53 15
Total	$1211 60

I. B. SCOTT,
Conference Treasurer.

The water gas will be supplied in New Orleans, on and after February 1st, 1884.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, Jan. 14, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8¼; Middling 10¼; Good Middling, 10¼; Middling fair, 10¾.

SUGAR, ℔ lb—Yellow clarified, 6¼@; 7 White clarified, 7,@7¼.

MOLASSES, in obls, ℔ gallon—Common, 20@24; fair, 25@28; choice, 44@45c.

RICE, Louisiana, ℔ lb—Common, 4¼; fair, 5¼; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 19@20.

COFFEE, ℔ lb—Ordinary, 11½; prime, 14½.

CHEESE, ℔ lb—Western factory, 9.

CORN MEAL, ℔ bbl.—Fancy, 5.50; Choice, 5.00; Family, 4.75.

LARD, ℔ lb—Choice, 9.

SALT, ℔ Sack—Coarse, 82½; Fine, 10.2½;

ESCULENTS—Irish potatoes, ℔ bbl.; 1.60@2.10; sweet potatoes, ℔ bbl. $1.75; onions, ℔ bbl. $2.25; apples, ℔ bbl. $3.50@$5.00; cabbages, $17@$18 per 100; sour kront, ℔ bbl. $10.50@12.00.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 11@—; linseed, raw, 59@60; linseed, boiled, 62@63; cotton seed, 35@55.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $15.50.

BACON, ℔ lb—Breakfast, 10½; shoulders, 6; sides, short rib, 8½; sides, long clear, 9½; hams, sugar-cured, 14c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 7½; clear sides, 7½; shoulders, 6½c.

POULTRY AND EGGS.

Louisiana Poultry — Grown chickens $2.75@3.25; young $1.75$2.25 duck $3.50@4 geese 5.00@5.50; turkeys $10.00@12.00.

Western Eggs 25@27c per dozen

Louisiana Eggs 29@31c. per dozen.

Feathers—Best live geese feathers 65@75c. ℔ lb. second gradee 55@60c.

Western Poultry—Grown chickens $5.00@—— ℔ dozen; young do. $2.00@3.00 ducks $3.50@4.00; geese $5.00@6.00; turkeys $12.00@.1500.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 56 white, 56; mixed, 56.

OATS, ℔ bushel—Western, 46.

BRAN, ℔ 100 lbs—Choice, 95½.

HAY, ℔ ton—Prime. $12@$14; choice, $15@16.00.

GARDEN AND FARM TOPICS

By PETER HENDERSON, is a New Book of 200 pages, handsomely bound in cloth, and containing a Steel Portrait of the Author, embracing within its scope the following subjects: Popular Bulbs and their Culture.—Window Gardening, and Care of Plants in Rooms.—Propagation of Plants.—Bees Growing in Winter.—Green-house Structures, and Modes of Heating.—Formation and Renovation of Lawns.—Onion Growing.—How to Raise Cabbage and Cauliflower.—On the Growing and Preserving of Celery.—Strawberry Culture.—Root Crops for Farm Stock.—Culture of Alfalfa or Lucerne.—Manures and their Modes of Application.—Market Gardening around New York.—The Use of the Feet in Sowing and Planting.—Draining, etc.

Mailed on receipt of $1.50 and with which will be sent without charge, our handsomely illustrated MANUAL of "EVERYTHING FOR THE GARDEN," (188 pages) containing a colored plate of the new Rose "Sunset."

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Conference Notices.

Spring Conferences.

Conference.	Place of Session.	Date.	Bishop
Arkansas	Rogers, Ark	Feb. 20	Wiley
Baltimore	Washington, D.C.	March 5	Foster
Blue Ridge	Catawba, N.C.	Jan. 30	Bowman
Cen'l Pennsyl'a	Williamsport, Pa.	March 19	Harris
Delaware	Easton, Md	June 3	Simpson
Denmark	Fred'k'havn, Den.	Aug. 8	Hurst
East German	Brooklyn, N.Y.	April 2	Andrews
East Maine	Camden, Me	April 16	Harris
Ger'y & Switze'd	Zurich, Swits'd	June 25	Hurst
Italy	Arrezo, Italy	March 5	
Kansas	Topeka, Kan	March 26	Merrill
Lexington	Covington, Ky	March 26	Foss
Liberia	Monrovia, Lib'a	Jan. 24	
Little Rock	Little Rock, Ark	Feb. 13	Wiley
Louisiana	New Orleans, La	Jan. 30	Wiley
Maine	Bath, Me	April 16	Foster
Mexico Mission	Mexico City, Mex.	Jan. 17	Warren
Missouri	St. Joseph, Mo	March 5	Foss
Newark	Newark, N.J.	Mar. 26	Andrews
New England		April 7	Foster
New Eng. S'th'n	New Bedf'd, Mass.	April 9	Foster
New Hampshire	Matchester, N.H.	April 9	Hurst
New Jersey	Camden, N.J.	March 12	Harris
New York	New York, N.Y.	April 2	Simpson
New York East	Brooklyn, N.Y.	April 9	Hurst
North Carolina	Greensboro', N.C.	Feb. 6	Bowman
N. New York	Utica, N.Y.	April 9	Simpson
North Indiana	Peru, Ind	April 2	Foss
N W. Kansas	Salina, Kan	Mar. 19	Merrill
Norway	Bergen, Nor	July 23	Hurst
Philadelphia	Philadelphia, Pa.	Mar. 12	Warren
St. Louis	Kansas City, Mo.	Mar. 12	Foss
S. Am. Mission	Montevideo, Ury.	Feb. 13	
South Kansas	Paola, Kan	Mar. 5	Merrill
S. W. Kansas	Newton, Kan	Mar. 12	Merrill
Sweden	Upsala, Sweden	July 9	Hurst
Troy	Amsterdam, N.Y.	April 9	Andrews
Vermont	Montpelier, Vt.	April 16	Simpson
Virginia	Waterford, Va.	Mar. 5	Warren
Washington	Lynchburgh, Va.	Mar. 12	Andrews
Wilmington	Wilmington, Del.	Mar. 5	Harris
Wyoming	Scranton, Pa.	Mar. 26	Warren

By order of the Board of Bishops.

WILLIAM L. HARRIS, Secretary.

New York, Nov. 2, 1883.

LOUISIANA CONFERENCE EXAMINATIONS.

The members of the Louisiana Annual Conference who desire to be examined in the fourth year's course of study are requested to meet at Union Chapel, Tuesday, January 29, at 3 o'clock p. m.

W. D. GODMAN,
L. P. CUSHMAN.

NOTICE.

Programme of religious and literary exercises for the next meeting of the district conference of Waco district, and subject for each preacher:

W. J. Mitchell, on Repentance.
B. F. Smith, General Resurrection.
C. Young, General Judgment.
Green Rogers, the Witness of the Spirit.
Austin Lockhart, Perseverance of the Saints.
J. A. Hall, Justification.
A. Jackson, Saving Faith.
A. Taylor, Moral Law.
Daniel Humphrys, Love to God.
Gabrial Wilson, Divine Revelation.
A. Brown, Written Sermons.
Jeff Buell, Salvation.
A. Foster, Second Advent of Christ.
A. R. Norris, History of Methodism.
Wm. Brown, Temperance.
A. Brack, Fear God and Keep his Commandments.
S. Gates, presiding elder, selects his own subject.

Each local preacher is requested to bring up a subject of their own, and a written sermon.

Each exhorter an essay; each district steward, an essay on steward's duty; each superintendent an essay on Sunday-school work; each class leader an essay on Class Leaders' duty. The Sunday-school Institute in connection with the conference will be composed of all the members of the conference, and conducted by Revs. A R Norris, A Foster and B F Smith.

W J SMITH.

Bremond, January 4, 1884.

MORRISTOWN DISTRICT—EAST TENNESSEE CONFERENCE.

Second Round.

Clinton and Coal Creek Circuit	Jan.	19-20
Knoxville Circuit	"	26-27
Arcadia Circuit	Feb.	2—3
Roan Mountain Circuit	"	9-10
Morristown Circuit	"	16-17
Greeaville Circuit	"	23-24
Warreseburg Circuit	March	1—2
Taylorsville Circuit	"	1—2
Tazewell Circuit	"	8—9
Mossy Creek Circuit	"	15-16
Knoxville station	"	22-23
Newport Circuit	"	29-30
Danridge Circuit	April	5—6

S. J. HARRIS, P. E.

PALESTINE DISTRICT—TEXAS CONFERENCE.

First Round.

Hawkins	Jan.	6- 7
Mineola Circuit	"	12-13
Tyler	"	19-20
Henderson	"	26-27
San Augustine	Feb.	2- 3
Shelby	"	9-10
Jacksonville	"	16-17
Palestine	"	23-24
Crockett	"	28-29
Madison Circuit	Mar.	1- 2
Jewett	"	8- 9
Leona	"	15-16
Centerville	"	22-23
Fairfield	"	29-30
Cotton Gin	April	5- 6
Butler	"	12-13

GEO. W. SMITH, P. E.

COLUMBUS DISTRICT—WEST TEXAS CONFERENCE.

First Round.

Colnmbus	Jan.	12-13
Alleyton	"	16-17
Oakland	"	19-20
Boxville	"	22 23
Flatonia	"	26-27
Waelder	"	30-31
Lnling	Feb.	2- 3
Lockhart	"	9-10
Industry	"	16-17
Ellenger	"	23-24
Columbns Circuit	Mar.	1- 2
Egypt	"	5- 6

P. M. CARMICHAEL, P. E.

West Point, Texas, Dec. 22, 1883.

The Convent of the Immaculate Conception, at Belleville, Ill., was destroyed by fire Saturday night Jan. 5. Twenty-seven of the sisters, including the Superioresss, and young ladies attending school perished in the flames.

Dr. Vincent advises that parental authority be used in the matter of studying Sunday-school lessons at home, as is done to compel attention to arithmetic and grammar. At any rate, the lesson should be studied and then committed to memory.

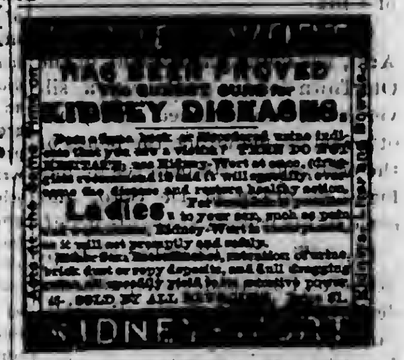
ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. je14-1y

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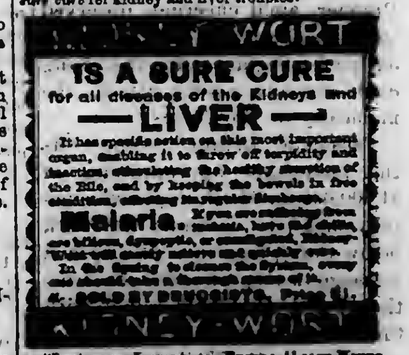
BILL OWNERS SEND FOR PAMPHLET. KEOTA MANUFACT'D AT MOUNT HOLLY N.J. jan18-tf

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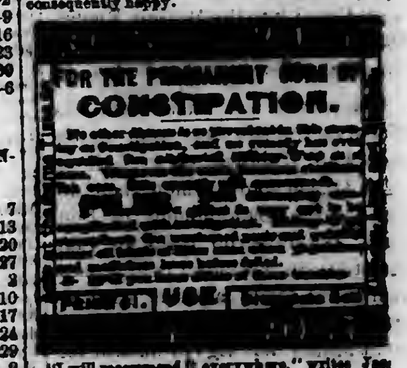
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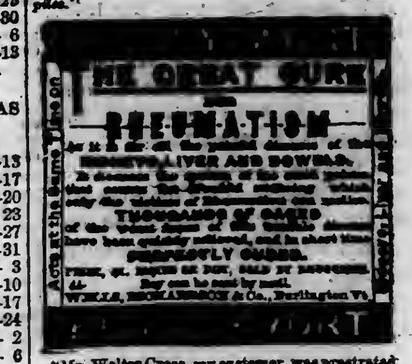
A well-known clergyman, Rev. N. C. Cook, of Tranquilean, Wis., says, "I find Kidney-Wort a sure cure for kidney and liver troubles."



"Last year I went to Bagnes," says Henry Ward, late Colonel 69th Regiment, N. G. S. N. Y., now living at 178 West 84th Avenue, J. C. Heights, N. J., "only to return worse from chronic liver complaint. Kidney-Wort, as a last resort, has given me better health than I've hereto enjoyed for many years." He's cured now, and consequently happy.



"I will recommend it everywhere," writes Jas. B. Meyer, Carriage Manufacturer, Myerstown, Pa., "because it"—Kidney-Wort—"cured me."



"Mr. Walter Cross, my customer, was prostrated with rheumatism for two years, tried, in vain, all remedies; Kidney-Wort alone *cured him.* I have tried it myself, and know that it is good."—Portion of a letter from J. L. Willett, Druggist, Flint, Mich.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws.* COL. L. BINGHAM, Attorney, Washington, D. C. sept20 6m-sp

SOUTHWESTERN Christian Advocate

VOL. 19—NO 4. NEW ORLEANS, LOUISIANA, JANUARY 24, 1884. WHOLE NUMBER 644.

THE SOUTHWESTERN
PUBLISHED BY
THE METHODIST BOOK CONCERN,
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A. E. P. ALBERT, B. D., - - Assistant

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Editorial Notes.

Maine, under the Maine liquor law, has one convict in its penitentiary to each 3,200 of its population. California, under the license law, has one convict to each 600 of its population. In the face of such figures who will dare say that prohibition does not prohibit?

The New Orleans *Christian Advocate* says: "Church extension is already one of our most popular collections, and soon will command the largest liberality of our congregations. The collection for the year (Louisiana) exceeded $1,100 about 70 per cent. of the assessment."

Echoes from Birmingham, Danville, Marshall, Yazoo, and other sections of the South indicate that a general revival is in progress throughout this section. It is a revival of the Knklux spirit of the reconstruction period. This murderous spirit should be put down. Where are the friends of law and order in the South?

Among the regulations of a newly formed church among the Zulus in South Africa is the following: "No member of this church shall be permitted to drink the white man's grog, or native beer, nor touch it with his lips." What do you say to this, Christians at home?

The Savannah *Morning News* is a four page, nine column daily, published at Savannah, Ga., by J. H. Estill, editor and proprietor. It was established in 1850, and the subscripton price is $10 per annum. It carefully summarizes the local news of the three States of Georgia, South Carolina and Florida; is full of short pithy paragraphs and concise editorials, and it is a good specimen of skillful typography. Read the prospectus in another column.

The opinion prevails that the Republican State convention of Louisiana which meets March 5, will nominate a State ticket. Such a decision would be a wise party measure, and be conducive to the general prosperity of Louisiana. The State suffers from the control of a party which by peculiar methods holds a monopoly of the offices and dictates politicies in defiance of the popular will. Two distinct parties, each vigorously contending for popular approval are essential to good government under Republican forms; and a party without confidence in its principles, or energy to contend for them, will justly merit contempt and be speedily dissolved. Not one loyal citizen can be apt forth against putting a Republican State ticked in the field. Republicans of Louisiana have waited like Wilkins McCawber a long time for "something to turn up;" and may continne to wait until doomsday without success on that line. Men with conrage of their convictions established the Republican party, and had grit enough when once defeated to rally again, and again, never despairing of a final trinmph. That spirit commands the respect of opponents and the confidence of friends. Beside there is snfficient Democratic disaffection and maladministration, on which to bnild a local platform. Sugar planters need Republican as well as Democratic votes in Congress to maintain the desired tariff, and may be indnced by virtue of strong pecnniary interests if nothing more to stay the hands of ballot box stuffers and bulldozers, and allow a fair election to be held. It mnst be borne in mind, however, that none of these advanages could be availed of by a ticket of weak or vaccillating men, men who possess disreputable official career, or Democrats in principles put on a Repnblican platform in the vain and silly hope of catching Democratic votes. Decent Democrats and Repnblicans would alike reject and despise snch a ticket, and its election, if possible, would be a pnblic calamity.

The Congregational Association, at its recent session at Chattanooga, took no stock in color line legislation in the church, bnt rather emphatically denonnced the hideons monstrosity, and passed resolntions, advocating eqnality among Christians of all races in religious commnnion, and strongly condemning the present system of separate churches for white and black Christians. This is a move in the right direction which our next General Conference would do well to profit by; and as a result wipe ont its retrogressive color line legislation of 1876. Every Christian precept and principle demands such a course. The church does not claim infallibility, and if the legislation of 1876 is found to be a mistaken expediency, engendering and cultivating the anti-Christian spirit of caste, as it certainly does, the church should retrace her step and repeal the objectionable legislation. Christians should not be known by the accidental color of their face, no more than by the color of their coats, bnt rather by the measnre of their faith and work. The church was in error when she adopted any other standard.

The Negro makes a great hullabaloo now and then about the glories of Emancipation, while the truth is that emancipation is what he needs above all things else. No driver in the old plantation times ever popped his whip with the degree of assurance of the political whipper in at an election, when the interests and fortunes of "de party" are involved.—*Southern Christian Advocate* (M. E. Church, South.)

That is strange talk for an advocate of Christianity. The Negro certainly does need emancipation from the old slave drivers of the South, who alternately use whips, revolvers and tissue ballots. Loyalty to the party of one's choice, is quite as commendable in Negro Republicans, as it is in white Democrats. The whites should not be popping their whips about, as if all virtue were in their breeches pocket, and they were lords of all creation.

Radical Men and Measures.

Few things are more unfortunate than for a man to be nnder the necessity of explaining himself. His life and declarations of principles shonld be consistent, clear, plain and explicit, so that all who see and read can understand what he means. It has never been the custom of the SOUTHWESTERN to interpret or explain itself. All who read it understand where it stands. It does not propose to be conservative. It could not be. It is a Christian paper, and mnst of necessity be radical. Christ was radical in all of his teachings, he was extremely so. He was in no way bound to forms and thread-worn methods. "Think not that I am come to send peace on earth, I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." He came to seperate the righteons from the wicked. Whenever, and wherever right goes forth into a world of wrong there mnst be war. Each principle will rally its own, under its own banner, and the struggle between right and wrong, heaven and hell begins. Right is at variance with wrong. Truth would annihilate error, and holiness battle sin. There is no conservatism here. The one great aim of Christ is the radical cnre of the disease of sin, and he does this by the use of the most radical measures; conservatism clings to the past, and looks with jealonsy and distrnst on any bnt the old stereotyped measures of past ages. The church of to-day is hindered by her conservative members in every department of church work. There is a loud call for radical men and measures in doing the work of our own church here in the Sonth; men who will be co-workers with him who, when he came into this world, came "not to be ministred to, but to minster and to give his life a ransom for many." He was no cold pitiless conservative, but intensly radical in all his words and work. We need men who will stand by the cross and doctrine of the Lord Jesus, and find what to do and how to do. Old and favored ideas must go, many of them have already gone. Never in any country were there such radical changes in the current opinion as to the education of the negro as there has been here in the South during the past twenty years. One of the bnsiness men of the city of New Orleans, who is a gradnate from one of the South Carolina colleges, and was all throngh the war, referring the to the qnestion of the education of the colored people, said to the writer: "No person can tell how strange it all seems to me. I used to own negroes, I bonght and sold them; I valned them for the money that was in them; I never thonght that they could learn, but as I go into the schools I see that the children of the negroes learn as easily as the white. I see young men in Latin and Greek and higher mathematics, and I cannot see the least difference between the colored and the white in their recitations." This change is going on through all the South, and all who have sense see it, and some rejoice in it. It is no time now to falter, we believe that we must push this work with more energy. It must be done in Christ's name and for Christ's sake. Callous men, conservative measures may do elsewhere, but not here. We mnst have men of sonnd jndgment, solid piety, who have a radical religious experience, and deep convictions.

The Treaty Between Chili and Peru.

We have before ns the text of the treaty signed three months ago by the Chilian Plenipotentiary and the representatives of Gen. Iglesias. It contains nothing calcnlated to startle or discourage the friends of peace, for all of the sacrifices made to Chili have long been known, and the only unpublished clanse involves a concession to Peru which will prove highly nseful in the present depleted condition of its treasnry.

The territory ceded in perpetnity is, as was originally reported, the littoral province of Tarapaca, whose northern bonndry is defined to be the ravine or river Camarones. To appreciate at their right valne the disingennons attempts to impeach the moderation of Chili and the patriotism of Iglesias, is only to bear in mind that the land indemnity thus yielded after three additional years of nseless warfare does not exceed by a sqnare inch the amonnt demanded by the successful combatant at the Arica conference, and then refnsed throngh the intrigues and unwarrented interference of diplomatic representives of the United States. Chili also asked at Arica for an extra compensation to be paid in money, as security for which she was to be permitted to retain provisionally Tacna and Arica. The dispositiou now made of these provinces is the following: They will be snbject to the Chilian anthorities for the term of ten years, but at the expiration of that period their inhabitants shall decide by a plebiscit whether they will continne definitely nnder the dominion of Chili or that of Peru. The country to which, in conformity with snch a plebiscit, Tacna and Arica shall be finally annexed is to pay ten million dollars to the other party to this treaty. This is as if Prince Bismarck, after nnconditionally annexing Alsace, had occupied Lorraine provisionally, covenanting that in the event of its transfer to Germany by a popular vote, a money indemnity shonld be paid *to* France instead of *by* that country. If these broad facts are kept in view, no reasonable person will fail to recognize the temperateness and even liberality of the conrse which Chili is now pursuing toward her vanqnished enemy.

The action which Chili binds herself to take in regrad to the gnano deposits on the Lobos Islands—which have now been for some years in her possession—is marked by even more forbearance and magnanimity than she has been credited with by the reports of the treaty hitherto received. The present convention reaffirms the decree issned by the Chilian Executive on Feb. 9, 1882, ordering the sale of 1,000,000 tons of guano, bnt stipnlating that the net proceeds shonld be equally divided between Chili and those creditors of Pern whose claims were originally gnaranteed by the Lobos Islands deposits. Bnt by the tenth article of the compact entered into with Iglesias the Santiago Government agrees to turn over to Peru, from the day when this treaty is constitutionally ratified and exchanged, that moiety of the net proceeds of the Lobos Islands guano which, under the stipulation above qnoted, was reserved to Chili. This generons concession will enable the world to jndge which of the two parties to the treaty is more sincerely considerate of the claims pnt forward on behalf of the Peruvians bondholders. If Peruvian of the Calderon-Montero faction really feel the acnte sense of obligation to the foreign creditors of their conntry which they have professed with so mnch nnction, they will, of conrse, insist that the moiety of the net sum acoruing from the Lobos gnano which General Iglesias has secnred to the national treasury shall be at once transmitted to the Enropean holders of Pernvian bonds. We shonld mention in connection with this branch of the treaty that even after the 1,000,000 tons specified are sold, the Chilian Government binds itself to go on paying to the foreign creditors ot Peru one-half of the net proceeds of all sales of guano until the debt is paid or the deposits now worked are exhansted. Should, however, any new deposits chance to be discovered hereafter in the ceded territory, they will, properly enongh, be treated as Chili's exclusive property.

The snpplemental protocol signed at the date of the treaty merely adjusts the conditions on which the Chilian army of occnpation is to remain in Pern, pending the constitntional ratification of the main instrnment. None of the six clanses embrace anything likely to offend any citizen of Pern who honestly favors peace. The provision for the monthly payment of $300,000 toward the snpport of the army of occnpation is in strict accordance with precedent, and is bnt a meagre eqnivalent for the relinqnishment of the Custom Honses of Callao and Trnxillo. Inasmnch, moreover, as this payment will cease, and the receipt of money from gnano will begin, as soon as the treaty has been sanctioned by the new Congress, the Peruvians have a double motive for dispatching this business with the utmost possible promptitnde.—*New York Sun.*

Prof. Carr's Reception.

MR. EDITOR—After an absence of four years G. Wiley Carr, the eldest son of Bro. Sebe J. Carr, sr., of this city, returned from Missouri from his labors as teacher in the pnblic schools of that section for a week's recreation, where he is trying to diffuse knowledge to the colored yonth and misses of our land; in which service the brother has been engaged for eight years, and 2000 yonng men and ladies can rise to-day and greet him as their former preceptor with honor to themselves, to Bro. Carr and to their conntry's God, and say gladly and with honor, "May God be with yon, and long may yon live and urge the good work in preparing our yonng people for our colleges and nniversities." The word was narrated that Prof. Carr would make his arrival on the South bound train, Tnesday, Dec. 25, at 2:30 o'clock, and nearly 250 of Corinth's best citizens were on watch at the Mobile & Ohio depot for his arrival, and a cordial reception to this his old home, where the greater part of his yonthful days were spent. We were greatly honored on the following day by an invitation to the residence of the Professor's father, to partake of one of the most notable dinners ever given in this city by a colored citizen. The most distinguished society, white and colored, in Corinth, consisting of Capt. C. G. Fields, Col. John Drowne, E. Morgan, Esq., ex-county tr[illegible]nrer; Rev. John A. Mask, of the E. Church; Rev. W. H. H. Galli[illegible] and wife, M. E. Church; Mrs. Emma Gray, Mrs. Henderson and daughter; Hon. A. F. McDonald, assistant post-master; Dr. R. M. Young, President Board of Health; W. R. Barroum, wholesale grocer; Col. F. E. Whitfield, attorney for Southern Express Company, made np the list of the invited guests, and I thank God that throngh His goodness and infinite power he has spared me to see the lion and the lamb lie down together, and having the privilege of meeting with such, to see the white people accept of an invitation to a dinner given by one of the colored citizens in the South, above all to attend it with that felicity and enthnsiasm that they do with one another. These are men of some prominence in the South and among the highest in the State of Mississippi. What gives me cause to feel proud and happy is to witness such changes in the Sonth, and above all to know that it is the seeds of Methodist work taking root and bringing forth fruit.

Mr. Carr is a young man of great ability, made of Methodist Episcopal timber, nailed together with the grace of God, and is a tormenter to the devil and his army. Go on, Bro. Carr; yon have my prayers. May heaven bless you and crown your pathway with flowers of honor and glory. We regret exceedingly to lose you. Come and see us again.

W. H. H. GALLION.

Bro. John Jefferson.

In official meeting, Rev. H. J. Wright in the chair, npon a motion Bros. G. W. Duncan, T. Mitchell I. Shepard were appointed to draw np a set of resolutions upon the death of Bro. Johu Jefferson, a local preacher of Asbnry M. E. Church. They reported as follows:

Whereas, Onr Heavenly Father has seen fit in His all-wise providence to remove from us Bro. John Jefferson, a faithful and hnmble servant from onr midst, a man in whom the most implicit faith was maintained, and we are now deprived of his presence on earth; and while we snbmit to the allwise Creator, and bow in humble snbmission to His divine command; therefore, be it

Resolved, That we cherish a mark of deep humiliation for the deceased brother, and while we lose he gains, and heaven maintains another soldier of Christ; and we extend to the bereaved wife and brother a Christian prayer, a heart full of sympathy in this their sad hour, and point them to the Lamb of God that takes away the sin of the world. Be it further

Resolved, That our pastor request these proceedings to be published in the SOUTHWESTERN CHRISTIAN ADVOCATE, our dear paper, and that the thanks of this church be, and is hereby extended to the Rev. L. P. Cushman, editor, and Rev. A. E. P. Albert, B.D., assistant, for all favors shown to us heretofore; and that onr prayer is that they shall be reappointed to fill the positions that they now fill so ably.

Yonrs respectfully,
GEO. W. DUNCAN,
THOS. MITCHELL,
ISRAEL SHEPARD,
Committee.

The steamer City of Colnmbns from Boston for Savannah, at 3:45 a. m. on the 18th, ran ashore on Devils Bridge, Gayhead and commenced to break and fill with water. Over 100 lives were lost; life boats and a revenue cutter saved about 21 persons. A gale was blowing west by north at the time.

OUR SOUTHERN WORK.

LOUISIANA.

H. J. Wright, Natchitoches: "Christmas eve was a night to be remembered in this church. We had the largest, finest and richest tree of the city. Our church was nicely decorated with red, white and blue chains hung in loops with Chinese lanterns. The tree was full, and all enjoyed themselves nicely."

MISSISSIPPI.

R. Hays, State Line: "During protracted meeting there were four conversions, and two were received by letter from the Baptists, seven on probation. Elder Campbell visited us but was unable to preach. Have made good progress during the year, though the people are poor. Sunday-school, T. Pierce superintendent, has 70 scholars."

TEXAS.

Dennis Edmonds, Rossville: "The people have Christmas in their heel, but not Christ in their heart at present. I got back to the work in time to do good. Pray for me this year, that I may do better and more work for the Master."

J. C. Mays, Cuero: "I've only had time to make a short visit to part of my work. I went to Victoria December 27 and found the friends eagerly awaiting my arrival. The 27th, was a pleasant day there, whose topic was the Masonic parade. The procession (in uniform) passed off gently, and as far as I know gave satisfaction. At night there was a fair given, the result of which amounted to near $100. There being quite an indebtness of the new school building which must be settled in a short time, our people are now looking to that greater than anything else. I met the Sabbath-school Sunday morning, listened well to the recitations, gave a lecture. Rev. Wm. A. Fortson, who devotes his time in reformation is working in their midst. I preached Sunday afternoon to quite an audience, and Bro. Wm. H. Stephens preached for us at night. Monday night the weather was very unpleasant but I met the official board and entered the work. We also held watch meeting which ended in joyous praises. I find that there is work yet to be done and nothing can assure it but love and honesty. I expect to move down this week. Pray for us at Victoria."

NORTH CAROLINA.

This is an excerpt from the Bennett Seminary *Visitor* of Greensboro: "During a two years' busy residence, in casual, street, political, and business relations, our treatment has been most considerate and cordial, our vote being as heavy, and our gold as yellow as any. In fact a few country farmers have so esteemed our worth in the latter as to lead them to "ask and receive" any price for their produce they choose to name. One countryman in particular need never feel that the Scripture is personal when it is read "a stranger and ye took me not in." Beyond this episode, rarely if ever have we met a merchant in at his store without being begged to call on him again there. In these respects everything is lovely. But as to social and ecclesiastical treatment, with some notable and conspicuous exceptions, we have only to refer to the alleged reply of a prominent ex-Confederate Boniface to his Northern guest: 'We treat Northerners well enough, if they only let the niggers alone.'"

TENNESSEE.

J. E. Bradford, Clifton: "I arrived Dec. 24 with my family, and we had a hard time to get to the work. As we failed to get money enough to move by way of the river, we had to move in wagons a distance of about 50 miles, in the mud, and sleet, for nearly two days and nights. As we had to ford the Tennessee river on a ferry boat we came very near losing our horses and all. We had to get an ax and cut poles and run them under the wagon behind, and stand off on the bank of the river and lift the hind part of the wheel on the boat. After we crossed the river we got stalled under the bank of the river just where we drove off the ferry, the horses not being able to carry the load up the hill. I had to get a white gentleman to pull it out. After cursing aronnd awhile he agreed to pull the team and wagon ont of the mire and up the hill for 25 cents, and as it was very wet, muddy and cold, we were in the night getting to Clifton. We were very glad to meet the SOUTHWESTERN here. My wife had got uneasy about it, as we had been delayed in moving for a week or more, and had not seen it in all that time. The Rev. G. Hardin and family passed through here a few days ago to his new work at Lawrenceburg. Rev. D. Collier and family left here yesterday morning for his headquarters at Waynesboro in this county, 16 miles from this place. Clifton is quite a business little place, as it is one of the main shipping points of two or three counties. Our members received us very kindly, and the whole work seems to be on the look up. The pastor, Rev. E. M. Manson, left every thing in good order,

For the SOUTHWESTERN.

Morristown Seminary and Normal Institute.

This, our only school within the bounds of the East Tennessee conference of the M. E. Church, was established in the fall of 1881, having for its object the higher education of the Freedmen, the training of teachers for the colored schools and preachers for the churches. The property cost $500, with one building 40x60 feet, one story high, and a good spring of first rate lime-stone water, which adds much to its value, to say nothing of the improvements made on the old building since the purchase. The property is worth from $1,000 to $1500. In addition to the above named building, a large boarding hall two stories high, 58x57 feet has been erected. It contains 22 rooms with accommodations for fifty or sixty students. each room is furnished with a bedstead, table, chairs, lights, stove, washbowl, pitcher, etc. Students will be required to furnish their own bedding. The entire property as it stands to day with its new building and the old one improved, cost, including furniture for the same $3,200. There is a debt of $400 yet, who will help pay this debt off at once? We must have more help. Our friends have helped most nobly. Bishop Waiten has given over a thousand dollars, and Rev. J. S. Hill, the principal of the Seminary, has traveled, lectured, preached, prayed and presented the claims of the Seminary, and to him more than any other one person is the success of this school attributed. Rev. W. C. Graves and other white friends have given very valuable assistance. Dr. Rust aided some, and the East Tennessee Conference and other colored friends have given $300. If 2,000 people would give twenty cents each the debt on the property would be paid at once, and nobody would miss that small amount. Send all monies to Rev. J. S. Hill, Morristown, Tenn.

The faculty is composed of some of the most devoted Christian teachers it has ever been my fortune to meet. Their motto is work! Not how much, but how well. Rev. J. S. Hill, principal, is from New Jersey; Miss Nannie McGinley a graduate of Maryville College, Tennessee, is assistant principal; Mrs. A. H. Stearns, originally from New Jersey, is in charge of the primary department, and Miss Mammie Brown, of Maryville, Tenn, teacher of music. There were enrolled last term 140 students. The prospects for this term are very flattering. The moral and religious influence that pervades the institution has yielded an abundant harvest of many precious souls who have been happily converted to God and our Savior Jesus Christ. I am requested to say that if any of the preachers in our church, or from any other conferences, desire to attend this school for three or four months during the present term they can get help by applying to the principal at Morristown; all information necessary will be furnished. This is certainly an offer to be appreciated by all who can spend three or four months in school during the winter months to a better advantage than being on our circuits, for many are compelled to stop traveling during the severe cold weather, and why not go to school then? It would give new ideas to the mind of the preachers, give freshness and zeal according to knowledge to their work of saving souls. Brethren think, pray, act.

The entire expenses will not exceed $6.25 per month for any of the departments. The faculty and school extend their many thanks to the Morristown District Conference for their donation of one dozen Gospel hymns, Nos. 1, 2 and 3 combined, with music. Also the principal for the SOUTHWESTERN CHRISTIAN ADVOCATE. Let each one do something for Morristown Seminary. We need a good library for the school. I suggest that each pastor give, or get some one else to give a good useful book to help form a library for the use of the students. Truly your brother in Christ,

B. H. JOHNSON,
No 127 Mabry St., Knoxville, Tenn.
January 11, 1884.

For the SOUTHWESTERN.

Mission Work that Must be Done in Homes.

The rapid changes which time has wrought, both in the population and spiritual needs of our Union, Southern States, and especially Louisiana; there has arisen an imperative demand for enlarged plans and increased efficiency in the working of our Conference missions. The duty of Christian women, genuine Christian workers at home, to take up this department of work beside the other conference work, ought to impress itself upon every Christian woman's heart in the South. Our people are not yet out of the "wilderness;" could many of you visit the homes of your sisters you would be appalled with the ignorance, abject squalor and superstition. All this abounds; it is rank. This is a work second to none, and it is a work to which woman is especially adapted, and most forcibly appeals to her sympathies and love. This is a work of lifting woman from degradation into the bright light of Christian intelligence and purity. One of the greatest needs in the home is religious knowledge which will instruct its inmates as to their duty to God and man. This is woman's "*sesame.*" We think this truth is universally accepted, that a home cannot be raised above its mother, or a race above its type of womanhood. Since Christian women recognize this fact, they ought to be aroused to a consciousness that a great responsibility is staring each in the face; that in no small degree is committed to them the weal or woe of this nation *within* a nation. Very much has been done all over this land for the mission cause in foreign fields, to spread Gospel light and knowledge among the heathen; money and missionaries have been sent; all of which is right. But in doing this should our own homes need be left uncared for? Among the fifty millions of this people there is found six millions of a freed people of the South in a degeneracy as deep, a slavery as bitter, and ignorance as dark, a helplessness as complete. We know it has been said enough has been done for the freedman, and that they ought now to be able to help themselves. We have been giving for twenty years to the freedmen's aid. The Freedmen's Aid Society has helped and is still helping us—that is, as far as it goes—it helps to sustain a few schools, and the Church Extension builds and assists in sustaining some of our churches; the masses do not come within the reach of the influence of our schools, and as a consequence are left uncared for wholly. The State school does not even reach all under consideration. There are plantations from New Orleans to the Jettys; on many of these plantations are found from thirty to fifty families on each, and from fifty to one hundred children; many are not within reach of the public schools, and the religious training is of the whoop, bawl, whine and superstitous kind. Look at this picture: On the cotton, rice and cane plantations men, women, boys and girls go in promiscuous gangs to their daily toil; it is late when they return to their cabins; they find nothing that would remind even a half-civilized people of home; poverty, dirt, ragged, hungry children. Husbands who do not know their duty to a wife must be taught; wives must be taught their duty as respects their homes and children. Our people number six million in the United States; nearly three million are women; a vast majority are the embodiment of ignorance and superstition; one-third are girls under twenty one years of age, receiving their training amid these helpless surroundings. This work should present a strong appeal to every Christian mother in the land, the State, North, South, to help turn this great tide of evil into the channels of Christian purity and Bible instruction. Dr. Kincaid said: "I have lived twenty-five years in Burmah, and Gospel truth and teaching is not needed there, more than among the freedmen of the South. If the deep degradation of women in Asiatic heathenism lays special claims to the sympathies and efforts of the Christian women of America, does not that which exists in our own land present an equal claim upon them? Mathew Vassar, in his reason for founding Vassar College, said fittingly: "I consider that the mothers of a country mould the character of its citizens, determine its institutions, and shape its destinies." Next to the influence of the mother is that of the teacher who is employed to train young children. Still it is impossible for teachers to do the work that is so greatly needed in families. This work must be done by Christian women, for women alone can raise women and lead them to a higher life. Unless the mother is elevated the education of the children is almost lost, the influence of home destroying all.

GEO. W. WELLS.
Principal of LaTeche Seminary.

For the SOUTHWESTERN.

Houston Seminary.

MR. EDITOR—The following amounts are part of the $12.50 paid in for Houston Seminary, by Mr. C. A. Curry: Leven Curry, $2,50; Lucy Curry, $2.55; Jordan Seals, 25c; Mary Seals, 25c; Jack Gilbert, 30c; Jane Taylor, 30c; George Gilbert, jr., 50c; J. C. Isabell, 50c; R. Lee Susyberry, 25c; Robert Carter, 25c; Edward White, 50c; P. C. Mackey, 25c; Benjamin Rook, 25c, J. H. Shannon, 25c; H. F. Plaster, 25c; C. G. Mooring, 25c; C. B. Nichols, 30c; Wilson Taylor, 25c; Wm. Dowell, 25c; Martha Johnson, 25c; Charles Johnson, 25c; Jessee W. F. Curry, 25c; C. G. Capps, 25c; C. Peynghaus, 25c; Lewis Gilbert, 25c.

Brethren, please return the books containing the subscriptions for Houston Seminary. Those who know where any of the books are will do us a favor to notify us. It is important that this be attended to at once. If any of the brethren have taken collections for the Seminary since conference, please send it at once, as we have received nothing from conference, and our insurance is over due. If we wish to continue the school we must keep the building insured. Let us hear from you soon, brethren. The school is filling up more rapidly than it did last year after the holidays. Everything is in good working order. Class in Theology meets at 3 p. m. Thursdays. Brethren in the ministry are all invited to attend it. All the classes are doing good work, nor is the religious feeling, so manifest at times last year, wanting now. Bros. Reddick, Roberts and Logan are each hard at work in his respective field of labor. All the interests of our church in Houston are in good condition so far as known.

Yours, C. W. CAMPBELL.

Russian Cruelties.

The Richmond (Ky.) *Herald* prints the following letter from Gen. C. M. Clay in defense of Russia and the Russians:

In your journal of Dec. 12, is a paper which is a type of the malignant calumnies of the anti-Russian press for a century or more. I lived in St. Petersburg for near nine years, and made Russian life a study, mingling with all classes for that purpose. I dined with the Emperor and imperial family, and took cabbage soup and black bread with the woodmen who came from the interior on boats and rafts. Perhaps there is no American living or dead who can speak with more authority than I can on the real character of Russia. I believe there is no more charitable and humane nation on earth than Russia. I give the proofs. There are no deaths by absolute poverty in Russia, as in the great cities of Paris, London, New York, and other European cities. Besides the charitable associations established by law the first nobles in Russia, men and women, yearly, by organized societies, collect funds by gifts, needle-work, and other methods, for clothes, soup-houses, and bread, which are distributed all Winter in St. Petersburg; and such methods are pursued in other cities. The infants that are drowned and thrown into sewers in Europe and America are taken at a day old, if need be, and brought up at the public expense in St. Petersburg, Moscow, and other cities. These children when grown up to a suitable age are put to service and may make a generous living. Russia liberated her slaves not by war and gave them lands. America did neither. I dined with the nephew of Prince Dolgorouky, Governor-General of Moscow, (Viceroy,) and a liberated serf or slave was at the table as a guest, and made the best dinner speech on the occasion. The Russians open all their pleasure-grounds beside the public parks to the whole people. They never bar the gates and close the doors against the "rabble" as in England and America. In Summer the yards are opened and the windows without blinds, that the humblest peasant may see and hear the music. On all great occasions of a private nature all the poor are feasted or otherwise entertained by suitable means. In England and America even house servants are treated with contempt, and my own family remonstrated on my return because I said good morning, as was my habit in Russia, to them. The Russian noblemen speak kindly always to their inferiors; the Englishmen and Americans out of the South rarely ever. The Russian Empire is large and sparsely populated, so that the means of subsistence do not at all press upon the increase of population. In the large cities, as I said, no absolute suffering for the necessaries of life is possible.

Now as to prisons. There was at no time while I was in Russia, so far as I know and believe, one equal in its infamy to the Kentucky penitentiary. And Gov. Blackburn deserves not denunciation, but eternal honor, for his manhood and philanthropy, against the barbarian clamors of the press, for his reform. When I was in St. Petersburg the cholera was several times in that city of 600,000, and there was no more sensation than if the measles or whooping-cough prevailed. Every subject of the disease was taken at once to wholesome hospitals, well attended, and then, when convalescent, returned without charge to their homes. The streets of St. Petersburg were a hundred times cleaner than the streets, alleys, and back yards of Richmond. They never burned down the pest-houses in Russia, as they did the other day in Madison County when small pox prevailed. As to prisons and Siberia, I am glad to have an opportunity to refute some of the world-wide calumnies of the anti-Russian press. Siberia is not so vile a country as the French penal colony of Cayenne, nor the original Australia of England. Three Siberian-born ladies married nobles in St. Petersburg: one the Prince Suwarrow, the grandson of the Prince Suwarrow of Napoleon's times; the other sisters married well, one an officer in the staff of the Emperor. I have heard them speak of the "Fatherland" as would a German. And these were descendants of Siberian exiles. I do not hesitate to say that of all the people I ever knew the Russians are the most genial and hospitable. It is true the ranks in Russia are very distinct and marked, but the humane spirit of Russia thaws all coldness, breaks all conventional barriers, and fuses the whole into one national feeling as no other land. That is the reason that Russians never emigrate. That is the reason of the invincible courage of the Russian Army. What calumniators call "stolidity" is unshaken and heroic patriotism. I could fill a book of similar proof, but I hold:

"Oh, wad some power the giftie gie us'
To see oursel's as ithers see us!"

C. M. CLAY.

WHITE HALL, KY., Dec. 14, 1883.

The Christian Armor.

Paul, in writing to the Ephesians, has in mind the whole panoply of an ancient soldier—the breast-plate—the shield—the helmet—the sword. He knew if he wrote in this similitude he would be understood, for he was writing to brave young men who were acquainted with the art and science of war.

The letter to the Ephesians has been handed down through intervening ages, and now comes to us, bidding us put on the armor of God, and taking the sword of the Spirit, go forth to battle against the power of darkness.

We need the breast plate of righteousness to defend us from the assault of Satan. We need the shield of faith to quench all the fiery darts of the wicked, and on which we may receive the arrows of the foe. We need, too, the helmet of salvation, that it may protect us in the day of spiritual conflict, and guard us from the blows of the enemy. But the armor is not yet completed. The last, and truly the most important part of the armor which we need, is the sword of the Spirit. It was with this weapon that the Saviour met the tempter in the wilderness. It is only by this that Satan can now be met. Error and falsehood will not put back temptation; nor can we hope for victory unless we are armed with truth.

We profess to be soldiers of the grand army of Jesus Christ. We acknowledge him our Captain, our Leader; if so, we need to put on the whole armor—offensive and defensive—not a part, a breast-plate, a helmet or a shield—no, but the whole, such as God has directed for the achievement of victory. If we go into the fight lacking even one weapon, defeat may be the consequence; if we go with some point unguarded, that will be sure to be the point of attack of the foe. So David was tempted, and Peter denied his Lord. So Judas was assailed, and many a man who thinks he has on the Christian armor is smitten for the want of the armor of righteousness.

"Restraining prayer we cease to fight;
Prayer makes the Christian armor bright,
And Satan trembles when he sees
The weakest saint upon his knees."

Winston Forsyth Co., N.C.

GENTS—I desire to express to you my thanks for your wonderful Hop Bitters. I was troubled with dyspepsia for five years previous to commencing the use of your Hop Bitters some six months ago. My cure has been wonderful. I am pastor of the First Methodist Church of this place, and my whole congregation can testify to the great virtues of your bitters.

Very respectfully, REV. H. FRERER.

Mexico.

The Repnblic of Mexico is bounded on the north by the United States and the Gulf of Mexico; on the east by the United States, the Gulf of Mexico, the Yucatan channel and the Caribbean Sea; on the south by Central America and the Pacific Ocean, and on the west by the Pacific Ocean. It contains an area of 741,000 square miles or 474,624,000 square acres, and a population of over 11,000,000 souls. The republic possesses no really navigable rivers.

Along the Pacific and Gulf coast the land is low, in some places even marshy, and the climate is generally unhealthy. This is the fever or sickly belt of Mexico. But at a distance of a few leagues from the coast the land suddenly rises and swells into foot-hills that are covered with all the exquisite flora of the tropics and semi-tropics. A short distance further into the interior the foot-hills rear their heads higher and insensibly develop into mountains, whose summits are bleak and barren, and some of whose peaks are covered with eternal snow. At Bocs del Monte the table land attains an elevation of about 10,000 feet above the level of the sea. Thus on either coast, at a distance from the shore of about 100 miles, the attitude of the table land will average at least 4,500 feet above the coast belt.

Thus Mexico enjoys four distinct climates;

1. The tropical; from the coast to the foot hills.

2. The semi-tropical; from the foot hills to the wide, level plateau.

3. The temperate; from the plateau to the highermplains, such as the plateaus of Anahuac, Toluca, Durango and Chihuahua.

4. The cold; among the mountain valleys of the States of the interior, where hail-storms are frequent, and where the inhabitants require artificial warmth during the night.

The products of Mexico are almost too numerous and varied to mention. Such is the diversity of climate enjoyed by the several portions of the republic that every tree, plant, shrub, flower, cereal and vegetable that is met with in the frigid, the temperate or the torrid zones can find a congenial soil and climate and can be produced within the fertile limits of Mexico.

The principal exports are sugar, molasses, rum, coffee, rubber, hemp, fibres, cochineal, indigo, hides skins, furniture and dye wrods, gold, silver, copper, lead, salt, orchilla, precious stones, cattle, mules, fleeces, fruits, marble, etc. Its imports are manufactured textile goods, cotton, hardware, hennequen, lumber, Western produce and numerous other products of the loom, the farm or the forge.

The exports for the year (June, 1882, to June 1883,) reached the value of.....$29,526,000

The imports for the same period.....26,000,000

Of this traffic the United States obtained in imports and exports.....23,000,000

—*Times-Democrat.*

Emerson on Equal Suffrage.

Ajong ago as 1862 Ralph Waldo Emerson wrote: "It is very sheep witchcraft finds it so droll that a woman should vote. Educate and refine society to the highest point, bring together a cultivated society of both sexes in a drawing-room to consult and decide by votes in a question of taste or a question of right, and is there any absurdity or any difficulty in obtaining their opinion? If not, there need be none in a hundred companies if you educate them and accustom them to it. And for the effect of it, I can say for one that certainly all my points would be sooner carried in the State if woman voted on the questions that are important. Whether the government should be in dampenage of whether fighting, whether men shall be held in bondage, or shall be roasted alive and eaten, as in Typee, or hunted with bloodhounds, as in this country, shall be hanged for stealing, or hanged at all: whether the unlimited sale of cheap liquors shall be allowed, they would give, I suppose, as intelligent a vote as the Irish voters of Boston, New York, and Philadelphia."

Every Moment Brings Its Mercy.

Men often think they have a great many troubles. Every day something happens to annoy them. Grant that evils befall us every day. If every day brings its evil, every moment brings its mercy. Hence we have more reason to be thankful than to complain.

Every moment brings its mercy. It is a mercy that we are at this moment on the earth and not in hell. Nothing but mercy has kept us here with the means of grace.

It is a mercy that we have not been permitted to backslide and bring reproach on the cause of Christ.

It is a mercy that we are in a Christian land, safe from persecution, and surrounded by the means of growth in holiness and doing good.

It is a mercy that we have an open Bible and are able to read it, and that we have so many aids to the correct interpretation of its pages.

It is a mercy that we have pious friends to watch over us and pray for us; to reprove and encourage us to persevere in the straight way.

It is a mercy that we are permitted to be laborers in the Lord's vineyard, and that we know that our labor is not in vain in the Lord.

It is a mercy that we may deny ourselves and take up the cross for him who bore our sins in his own body on the tree.

It is a mercy that we may rejoice with those who rejoice, and weep with those who weep, and comfort those who mourn.

It is a mercy that we are permitted to cast our burdens on the Lord instead of bearing them ourselves.

It is a mercy that we know that all things shall work together for good to those who love God.

Thus it appears that not only does every moment bring its mercy, but every moment comes laden with mercies.

We serve a merciful God. Shall that truth render us less devoted to his service?—*Ex.*

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, January 3d 1884. Frederick S. Winston, Esq., Vice President, in the chair.

Religious services were conducted by Secretary McLean.

Announcement was made of the sudden decease of George W. Lane, Esq., a member of the Board, and a paper concerning his character and work was adopted by the Board.

The correspondence laid before the Board for information, and as a basis of its acts and appropriations, included letters from most of the agents in foreign lands. Large success was reported from Spanish-speaking countries on this side of the Atlantic in effecting sales of the Scriptures. Mr. Loomis, in Japan, reports that the sales of the entire New Testament almost equal those of separate portions. Dr. Isaac G. Bliss had reached London on the 18th of December. Mr. Whipple, in Persia, on the 16th of November, was just commencing a tour in which he expected to travel a thousand miles on horseback. A report was received from Rev. Mr. Erikson of Bible distribution through the Methodist Mission in Sweden.

Grants of books were made by the Board, for sale and distribution at home and abroad and for colportage, to the value of about $8,700, and funds to the amount of $2,222.26.

Two Bible societies were recommended as auxiliaries in Kansas, one in Texas, one in Nebraska.

The total receipts for December were $67,134.43, and 120,445 volumes were issued from the Bible House during the same period.

Ex-President Hayes, though in comparative retirement, is not eating idle bread. He is the same "quiet, busy man," so characteristic of him throughout his private and public life. At present and since his retirement from the chief executive office of the nation, he has been deeply immersed in several very important national, philanthropic, educational and charitable enterprises. Among which he is an active member and president of the board of trustees of the following: The National Prison Reform Association, the John F. Slater Fund for the education of freedmen, and one of the trustees of the Peabody Educational Fund. President Hayes is yet a young man, comparatively, and millions of the unborn of generations yet to come, will rise up and call him blessed; for it hath not been spoken in vain, that such as he, "Verily, their good works and deeds do follow them." This will, doubtless, largely atone for the errors of his administration, which he conceived in the spirit of charity and impartially executed, were spurned by the Bourbons and resulted as usual, to the detriment of the poor blacks.—*Arkansas Mansion.*

Against the dark background of the sixteenth century two characters are clearly defined—John Knox and Mary Queen of Scots. While they had little in common yet each is the complement of the other. As the writer wandered through to the apartments in Holly Rood of the unfortunate Queen he could but recall the pathetic story of her brief but eventful life. Her birth in France, her marriage with Francis II., her early widowhood, her unfortunate union with Darnley, her intrigue with the base Rizzio who was stabbed by an assassin while clinging to her royal skirts, the murder of Darnley to which she gave consent, her disgraceful marriage with Bothwell, her long imprisonment and tragical death.

Beautiful and accomplished, suffering as few have ever suffered and dying the victim of a cowardly plot, she excites a pitiful interest. Yet was she a wicked woman, a Jezabel who needed a faithful Elijah to utter words of warning, and the man for that work was John Knox. He denounced her vices from the pulpit of St. Giles Church, and in her own royal apartments rebuked her crimes so sternly as to call forth her tears. Blandishments and threats were alike powerless to move him from his heroic purpose. The tragedy of Fotheringay over, Knox survived to preach the coronation sermon of her son and successor, Edward Sixth, the last king of Scotland. As the tourist stands in the quaint old kirk of Stirling and looks upon the chair in which his Royal Highness sat on that occasion or stands uncovered within the pulpit from which the royal preacher spoke, he can scarcely realize that more than three centuries with echoing footfalls have hurried down the corridors of time. —Albert L. Smalley, in *Northern Christian Advocate.*

Once alcohol was thonght to be a help to one to endure severe cold, now, almost everybody knows that one can endure more without it; this has been proven thousands of times. Dr. Rae, whose powers of endurance were put to the severest test; when on pedestrian tours in the Polar regions, says, "brandy greatly lessens a man's power to endure cold and fatigue."

Horsford's Acid Phosphate,

Unequaled.

Dr. R. M. Alexander, Fannettsburgh, Pa., says: "I think Horsford's Acid Phosphate is not equaled in any other preparation of phosphorus.

Speaker Carlisle, United States Congress, is a reformed drunkard. The pathetic account of his reformation says: "Suddenly he shattered his cups and placed a seal upon desire, and became, as ever since he has remained, a devout churchman and an exemplar of the strictest temperance. In a word, he realized his weakness, and went to the Strong for strength.

Young Folk's Corner.

FOR THOSE WHO FAIL.

BY JOAQUIN MILLER.

"All honor to him who shall win the prize,'
The world has cried for a thousand years,
But to him who tries and who fails and dies
I give great honor and glory and tears.

Give glory and honor and pitiful tears
To all who fail in their deeds sublime,
Their ghosts are many in the van of years,
They were born with Time in advance of Time.

O, great is the hero who wins a name,
But greater, many and many a time,
Some pale-faced fellow who dies in shame
And lets God finish the thought sublime.

And great is the man with a sword undrawn,
And good is the man who refrains from wine;
But the man who fails and yet still fights on—
Lo, he is the twin-born brother of mine.

—*The Philadelphia Press.*

FOOTPRINTS OF JESUS.

Look not for the Saviour's footprints
Near the royal palace gate;
Seek them not in halls of grandeur,
Gilded domes, and regal state;
Seek them not in grand cathedrals,
Nor in learning's temple fair,
Where proud piety, on cushions,
Seeks reponse from every care.

Seek them by the humble dwelling,
Seek them by the widow's cot,
Seek them in the prison's dungeons,
Where misfortune mourns her lot;
Down beneath the lowest strata
Of degraded human woe,
Marked with blood, and wet with tear drops,
Trace them onward as they go!

Here he paused to feed the hungry,
Here forgave a woman's sin;
Here a blind man's eyes were opened,
Here the lame came bounding in:
Here in gory perspiration
Wept o'er Juda's Holy Hill;
Here poured out his blood and spirit
To redeem—"Who ever will!"

There is not one human being
Sunk so low in dark despair
But beneath its tears and anguish,
Jesus left his footprints there.
And if I would be a Christian,
I must follow where he led;
Raise the fallen, clothe the naked,
Cause the hungry to fed.

Fearing no contamination,
Swerving not for scorn or pride,
Where a soul may yet be ransomed,
If the labor be applied;
Down beneath all human wanderings,
Down beneath all woe and care,
There, I'll find my Saviour's footprints,
Fresh as when he placed them there.

Jesus, I will trace thy pathway
Down among the lost of earth,
And rehearse the glad, glad tidings
Of thy boundless love and worth;
I have not the gift of healing,
I may not forgive their sin,
I can point them to thy kingdom,
Bid them cleanse, and enter in.

A Talk To Business Boys.

A boy's first position in a commercial house is usually at the foot of the ladder; his duties are plain, his place is insignificant and his salary is small. He is expected to familiarize himself with the business, and as he becomes more intelligent in regard to it he is advanced to a more responsible place. His first duty then, is to work. He must cultivate day by day habits of fidelity, accuracy, neatness, and dispatch, and these qualities will tell in his favor as surely as the world revolves. Though he may work unnoticed and uncommended for months, such conduct always meets its reward.

I once knew a boy who was a clerk in a large mercantile house which employed as entry clerks, shipping clerks, buyers, bookkeepers, and salesmen, eighty young men, besides a small army of porters, packers, and truckmen; and this boy of seventeen felt that amid such a crowd he was lost to notice, and that any effort he might make would be quite unregarded. Nevertheless he did his duty; every morning at 8 o'clock he was promptly in his place, and every power that he possessed was brought to bear upon his work. After he had been there a year he had occasion to ask a week's leave of absence during the busy season. "That," was the response, "is an unusual request, and one which it is somewhat inconvenient for us to grant; but for the purpose of showing you that we appreciate the efforts you have made since you have been with us, we take pleasure in giving you the leave of absence for which you ask."

"I did n't think," said the boy, when he came home that night and related his success, "that they knew a thing about me, but it seems they have watched me ever since I have been with them."

They had indeed, watched him, and had selected him for advancement, for shortly after he was promoted to a position of trust with the appropriate increase of salary. It must be so, sooner or later, there is always a demand for excellent work. A boy who means to build up for himself a successful business will find it a long and difficult task, even if he brings to bear efforts both of body and mind, but he who thinks to win without doing his very best will find himself a loser in the race.

The Sweetest Joys.

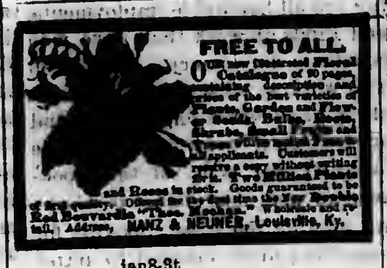
Very many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. It is said of a little bird that he will never learn to sing the song his master will have him sing while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full separate melody of his own. And the master covers the cage and makes it dark all about the bird, and then he listens and learns the one song that is taught to him, until his heart is full of it. Then ever after, he sings that song in the light. With many of us it is as with the bird. The Master has a song he wants to teach us, but we learn only a strain of it a note here and there while we catch up snatches of the world's song and sing them with it. Then he comes and makes it dark about us till we learn the sweet melody he would teach us. Many of the loveliest songs of peace and trust sung by God's children in this world, they have been taught in the darkened chambers of sorrow.—*Christian Weekly.*

The difficulty of settling the drink question by any kind of a license law, is seen in the history of England. It is said that "no fewer than 470 Acts of Parliament, all seeking to regulate the liquor traffic, have signally failed." They have tried the "license system" 300 years!

It is reported that five of the Nihilist assassins of Lieut. Col. Sudeikin have been arrested.

The Preacher's Quiet Habits.

Sedentary and studious men sometimes become prostrated before they know it. Those who spend much time in close mental work and neglect to take enough exercise often find their stomachs unable to do the work of digestion. The liver becomes torpid. The bowels act irregularly. The brain refuses to serve as it once did. Their preaching becomes a failure, and there is a state of general misery. So many ministers have been restored to health by the use of Brown's Iron Bitters that the clergy generally are speaking to their friends of this medicine as the very best tonic and restorer they know of. It restores thin and watery blood to its proper condition by toning it up with the purest and most invigorating preparation of iron that science has ever made. It is pleasant to take, and acts immediately with the happiest results, not only on the parsons, but on other folks as well. 8



jan8-3t

The Colored Race Weighed in the Balance.

Reply of C. K. Marshall, D.D., of Vicksburg, Mississippi,

To the Speech of Rev. J. L. Tucker, D.D. Before the Protestant Episcopal Church Congress in Richmond, Va.

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THE SOUTHWESTERN.

L. P. CUSHMAN, Editor.
A. R. H. ALBERT, M. D., Assistant

THURSDAY, JAN. 24, 1884.

1884. 1884.

Suggestions to Agents.

All agents of the SOUTHWESTERN will please read the following suggestions and follow them. They have been demonstrated to be sound by several years of experience, and will facilitate a careful business:

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The *Educator* is a new quarterly publication issued by the Centenary Biblical Institute of Baltimore, Md., in behalf of the colored race, at 50 cents per annum. Centenary Institute is one of the educational institutions of our church. The address of Dr. Haygood, at Montgomery, and a paper by President Hayes appear in the first number.

The *City Item* credits Ex-Governor Pinchback with making the practical suggestion to the sugar planters convention in his remarks before that body, that action should be instituted in order to have a timely protest reach Congress before the adoption of the Mexican treaty. Suitable telegrams were subsequently forwarded and Senator Gibson, according to Washington dispatches acted at once with good effect. The Mexican treaty was defeated.

The Sugar Planters Convention held in New Orleans last week presided over by Governor Francis T. Nicholls, took energetic action in behalf of that industry. The State produces 400,000 hogsheads and employs 400,000 people and $90,000,000 of capital. There is no division of sentiment in this matter. The *Price Current* says: "There is no conflict of interests in the relations of the two sections. One touch of nature makes the world of kin" and sets them in deadly combat. We note our sugar planters propose that to secure the future of their industry against the fluctuation of the tariff or the established depth of harbors, they must vote for protection on sugar and cloth. They can then vote for all the articles in the corresponding protective list, present conservative interest a number of votes which will enable that interest to demand the duty on buttons, pharmaceutical medicines, dolls and toys, thereby constituting the majority which makes the product of labor, in the value of which all agree."

Feeding the People.

Spurgeon says: "Dogs often fight because the supply of bones is scanty, and congregations frequently quarrel because they do not get sufficient spiritual food to keep them happy and peaceful. The ostensible ground of dissatisfaction may be something else, but nine times out of ten deficiency in their actions is at the bottom of the mutinies which occur in our churches. Men, like all other animals, know when they are fed, and they usually feel good-tempered after a meal, and so, when our hearers come to the house of God, and obtain 'food convenient for them,' they forget a great many of their grievances in the joy of the festival. There is no famine of great sermons on all questions of philosophy, geology, astronomy, history, time limit, etc. But these to the masses of the people are as bones without meat or marrow. Principles and duties are frequently discussed, and the hearer is convinced that the teaching is right, but still he declines to accept of Christ; like Felix he may tremble, but wait for a more convenient season. The Apostles and Wesley frequently discussed principles and duties, but with great power and earnestness did they exhort the people to flee from the wrath to come. Their minds were not occupied with studies alien to the work to which God had called them. They came to the people full of earnest thoughts concerning God, Christ, the Holy Spirit, heaven, hell, time, eternity, repentance, pardon and eternal life. They instructed and fed the people. The eyes of the blind were opened, and the feeble made strong.

A Trade That Pays.

There an item now going the rounds that says a New York business man who advertised for a book-keeper at $10 per week, received over 700 applications for the place; and that there are over 5,000 book-keepers now in New York city out of employment who are ready to take the first vacant place. We do not know whether this item is old or new. It contains, however, truth for a good moral. No doubt book-keeping is a legitimate business, but the supply is greater than the demand. Here are 5,000 able bodied men in one city who are willing to work either with muscle or mind, standing idle in the market. Their trade is book-keeping, very beneficial to the world no doubt, but to these 5,000 it is a trade that does not pay. The best advice we can give to young men who have respect for themselves is to avoid book-keeping as a trade; better have some business that will give constant employment. Rag picking, chimney sweeping, scissors grinding, wood sawing, boot-blacking, black smithing, carpentering, cabinet making, farming are all honorable employments, and kinds of work that gave men constant employment. The men who work at these trades can most always find something to do, and are seldom, if ever pinched, while full fifty per cent. of the book-keepers and miscellaneous clerks are walking the streets looking for something to do, doomed to bitter disappointment. We say to our young men seek a trade that pays, one that will give you constant employment, a trade that always affords plenty of work to do. Better be among the rag pickers and scissors grinders with a good lodging, than among the book-keepers and miscellaneous clerks and in a cheap lodging. Have a trade that is always in demand.

Rev. Daniel Curry, D.D., in an article, in the *Northern Christian Advocate*, presents a strong plea in the behalf of more consideration and better treatment and support for our superannuated ministers. He says: "We are not disposed just now to censure anybody, but would suggest the desirableness, if it is at all practicable, that some better provisions shall be made for these very needy and eminently worthy claimants on the justice of the churches. The approaching centennial may offer the opportunity for a species of munificence that would have the added odor of justice; and perhaps the annual conferences could not find a better use for the thankofferings of the people than in constituting permanent funds for their worn out or disabled preachers and their dependent families. Of the details of such a proceeding, and of the rules by which the church's funds for that purpose should be distributed, nothing need now be said; but we would, were it possible, lay upon the convictions and consciences of our people some sense of their lamentable dereliction of duty in this thing and the crying need for immediate and earnest attempts to remedy the evil." We heartily agree with the Doctor that some provision should be made for the adequate support of this class of our brethren. They deserveit, and the church owes it to herself that effective measures be adopted to effect this purpose.

Governor Murray in his message to the Legislature of Utah reminds that body that the present condition of affairs cannot longer continue in safety to either the United States or the people of Utah. He appeals for the passage of such laws as will assimilate the Territory in laws and business with the country. The Edmunds legislation was a warning voice of the sovereignty of the government of the United States. The law vesting ecclesiastical counts with powers in conflict with United States courts, disapproved by Congres, but subsequently re-enacted by the Utah Legislature, should not be allowed to remain on the statutes. The right of dower for wifehood should be established, and laws enacted to punish polygamy, bigamy, adultery, fornication, and illicit intercourse. The law placing the emigration fund under ecclesiastical control, violative of the Federal constitution, should be abolished, and a bureau of emigration free from such control established. Public schools should be free and disconnected from the churches. Gov. Murray's message is a sound public document, but it is not probable the Mormons will heed his suggestions. Congress should come to his relief with additional legislation, to uphold the conse of common decency in Utah.

Of Dr. Hartzell's new book "Christian Educators in Council" the *Baltimore Methodist* says: "Dr. Hartzell has done the world a service by compiling the results of the National Education Assembly held at Ocean Grove, in August last. That Assembly brought together senators, clergymen and teachers of the highest rank in their various professions. The subjects discussed were those most prominently mooted, and which are of the most momentous importance in our social and national life. Some sixty addresses were delivered. The pamphlet is a store house of information. There is a mass of facts and truths brought together in it which cannot be found elsewhere. The subjects are such as every one of us must have some opinion upon; and to guide intelligently and accurately our thoughts this work is of incalculable value. We think we do our readers a service by inviting them to this rich feast, and trust that they will procure the pamphlet and study it carefully. It is published in such form as to bring it within the reach of all." The book is on sale at this office, pure, stiff paper cover $1.25, cloth $1.75.

The golden link in Justice Harlan's opinion dissenting from the judgment of the Supreme Court in the Civil Rights cases:

"I venture, with all respect for the opinion of others, to insist that the National Legislature may, without transcending the limits of the Constitution, do for human liberty and the fundamental rights of American citizenship, what it did, with the sanction of this Court, for the protection of slavery and the rights of the masters of fugitives slaves."

In the report of colportage work to the American Bible Society, for the year ending Oct. 31, 1883, it is stated that in Texas, twenty-six counties have been wholly canvassed, and the work is approaching completion in thirty-three other counties, some of them the largest in the State. In the United States and Territories over 500 men have been employed who rendered 46,674 days of service, traveled 550,364 miles, visited 650,940 families, and found 87,080 which had no Bible in their homes, and supplied 66,546 of these families, besides 37,555 individuals. They put in circulation 349,010 copies of the Scriptnre. Of these 277,585, of the valne of $105,710 84, were sold, and 71,425 of the value of $17,688 09, were donated. The colporteurs' wages and traveling expenses amounted to $87,610 50 an average of $1 87 for every day of service, thirteen cents for every family visited and about twenty-five cents for every copy of Scripture distributed.

The Mississippi Valley Railroad, we have been informed, has settled the question of cars for the accommodation of colored persons by providing separate coaches on each train for them. For the sake of common decency we hope that this report is not true. Not a single other railroad, of the seven railroads entering this city, have thus far adopted any such objectionable system, and we hope the Mississippi Valley road will not commit the folly of such a course. But if this be the fact, our people should withhold their patronage from such a road and bear the inconvenience of traveling on other lines, even if they are not found so convenient, rather than submit to the humiliation.

PERSONAL.

—Hon. Wm. Inge, elected Speaker of the Mississppi House of Representatives, is a prohibtionist.

—Rev. C. M. Taylor desires that his correspondents address him, Lock Box 37, Bryan, Texas.

—Pere Hyacinthe called on Bishop Bowman in Charleston S. C., and was heartily received.

—The father of Ira D. Sankey died in Newcastle, Pa., recently aged seventy-two.

—George Swarbrick, a Mexican war veteran and well-known merchant of New Orleans, died on the 15th, aged 56.

—Keshub Chunder Sen, the philanthropist and promoter of the Brahmo Somaj sect in India, is dead.

—Rev. Albert J. Nast, son of Dr. William Nast, has been greatly bereaved by the death of his wife, at Berea, Ohio, Dec. 20.

—At the last session of Louisiana Conference, M. E. Church, South, Robert J. Harp was re-admitted, and appointed to Mansfield.

—Mrs. Eliza Stewart, aged 80 years died in New Orleans, on the 17th, at the residence of her son Governor P. B. S. Pinchback, now surveyor of the port.

—Three of our Bishops are at the Louisiana Conference this week. We can suggest a better way: *Divide and conquer!—Charleston Advocate.*

—At the request of Bishop Potter, of the Protestant Episcopal Church, Rev. R. Heber Newton, of New York, discontinned his lectures on the Bible.

—Henry George, the author of "Progress of Poverty," is now in England, where he is warmly received by the working classes. He is soon to publish a new work, "Social Problems."

—Dr L M Curry, agent of the Peabody fund, addressed the executive committee of the New Orleans Public Education Society, last Friday evening.

—Mrs. Elizabeth L. Akers, widow of Israel Akers, and mother of Rev. J. Benson Akers, of Glen Hope, Pa., and Rev. J. Milton Akers, of Read's Landing, Minn., died in Glen Hope, Jan. 8, 1884, at the ripe age of eighty-one years. She had been a member of the M. E. church for sixty-six years.

—Rev. J. C. Hartzell, D. D., preached a capital sermon on Trinity last Sunday night. Dr. Hartzell is the Commissioner of Education of the M. E. Church among our people of color. We bid him a hearty *God-speed* in his noble work.—*Southern Christian Advocate Charleston, S. C.*

—Rev. J. H. Hargis, pastor of Hedding church, Jersey City, New ark Conference, has been transfered to Italy and appointed assistant superintendant of the mission. He sailed from New York Dec. 27, and hoped to reach Rome in time for the session of the Italy Conference, which opened Jan. 8, 1884.

—Hubert H. Bancroft, of San Francisco, the Pacific coast historian, has been in the City of Mexico. The literary men throughout the Republic received him with marked consideration. The addition to his library from his journey will not be less than 6,000 volumes, mostly rare books and manuscript, once lodged in churches and convents.

—Rev. Dr. H. W. Thomas, in his sermon last Sunday, said that Rev. Dr. Daniel Curry on the previous Monday, in the Chicago preachers' meeting, had made criticisms upon the authenticity of the Old Testament, for asserting which other ministers, and inferably Dr. Thomas also, had been expelled from the church. Dr. Thomas professed to make quotations from Dr. Curry to justify his claim. Dr. Curry personally denies the correctness of the quotations, disclaims the opinions attributed to him by Dr. Thomas, and asserts that he is shamefully misrepresented. The preachers' meeting, last Monday, passed a resolution affirming that which we have stated above.—*Northwestern.*

—The first statue ever erected to a public man in Indiana, was unveiled in Indianapolis, in the Governor's Circle on the 15th, in the presence of an immense concourse of citizens. It commemorates Gov. Oliver P. Morton. His life-long friend, ex-Secretary Richard W. Thompson delivered the oration. John Clark Ridpath, of DePauw University, read a poem. Exercises closed with a benediction by Rev. Myron W. Reed. By order of the School Board a paper prepared by Professor Tarbell and Austin H. Brown, reciting the leading events in the life and services of Senator Morton, was read in all the public schools in the morning. All classes of citizens participated in the ceremonies.

—Mrs. Maria H. Wood, who has two sons engaged in the South American Mission, one of them the Rev. T. B. Wood being superintendent, has recently completed the payment of $250 toward the building of a new church in Uruguay. This sum was accumulated by a series of thoughful self-denials done always with the object in view of furthering the kingdom of Christ on the earth. This is added to the regular practice for 44 years of giving $20 each year to the Parent Society, and for 12 years, $1 each year to the Woman's Society. Let others follow the example of this good lady.

If money were dumped into their country by the car-load for educational purposes it would under present auspicies only be applied to educational perversion, and any police force that might be wielded through the State organization would only aid the bulldozers. On the other hand, to police the whole South by Federal authority would undo reconstruction. It seems a cruel confession to concede that the Federal Government cannot protect the personal freedom of its Southern loyal citizens, and we do not like to make the confession that it is not going to do so. But the mills of the gods grind slowly. —*Inter-Ocean.*

The Senate special river committee recommends $1,000,000, above and $1,000,000, below Cairo for improvements.

OUR SOUTHERN WORK.

TEXAS.

I. B. Scott, Galveston: "Among the many nice presents I received as I was leaving my old charge at Houston is a large gold headed cane from Mr. E. L. Coombs of the firm of Sweeny & Coombs, leading jewelers of Houston, and a table castor presented by the Sunday-school of Trinity M. E. Church."

Thos. Cole, Calvert: "I received of the Calvert Church $4.75 for the tomb of Brother Hardwell through the stewards; as the pastor, Rev. B. F. Smith, was absent. I went to my work on Christmas day. Prayer meeting was opened at 4 and continued until 7 o'clock a. m. The principal part of the day was spent in the church. About twenty sinners made a covenant to serve the Lord."

TENNESSEE.

D. M. Crockett, Cooperstown: "I am grieved to tell you that again we are without a church. Last night, Jan. 14th, our church was burned. We feel much grieved to know that we are again without a place in which to worship God, but such is the case. I know that it was set on fire by some incendiary, but who, we are not able to say. We are here in a desolate condition, and only can trust God who has always protected His people. We are trying to raise money to pay a detective to find the burner. The whites in this district say that they will furnish us $500 for that purpose and if we need other assistance we hope you will help us as we don't want to build until we find the burner."

Assignment of Louisiana Conference.

The members of the Louisiana Conference, which meets in New Orleans January 30, at Union Chapel, on Bienville street, are assigned to our members and friends as follows:

Union Chapel—Mrs. Williams, 344 Conti street, takes 2; Mrs. Mary Bailey, Conti street, 2; Mrs. Smith, Treme street, 2; Mrs. Agnes Battie, Dorgenois, near Gravier, 2; Mrs. Joiner, 337 Hospital, 2; Mrs. Gray, 18 South Liberty, 2; Mrs. Priestley, Carrollton, 2; Mrs. Anderson, 107 Derbigny, 8; Mrs. Moore, 3; Mrs. Robinson, 3; Mrs. C. Robinson, 227 Customhouse st., Revs. F. Chinn, C. Shallowhorne, and Wade Hampton.

Mrs. Guidry, 358½ St. Louis, H. Abbott, S. Armstead.

Mrs. Jane Henderson, 262 St. Ann street, Joseph Johnson, W. H. Hardy.

Mrs. Mary Bernard, 268 Common, C. Downs, P. Yarborough.

Mrs. Johnson, 84 Basin, T. Larkin, R. J. Thomas.

Mrs. Anderson, 107 Derbigny, B. Bolden, J. W. Richardson.

La Harpe Church—Rev. Barrow, takes 4. 49 Abedee street or Church street.

Algiers Church—C D C Bryant, P F Robinson, E Clark, Jules Auguste, Geo. Payne, David Shelby, B Bolden.

Clinton Street Church—Wm. Matthews, 35 Adam street, 1; John Matthews, 52 Hilary, 1; Sister Charlotte Lee, corner Esher and Lowerline, Carrollton, 1.

Sixth Street Church—Mrs. Truxillo, 683 Baronne, N C Burton, Geo Washington, No. 2.

Mrs. A Merida, corner Delachase and Magazine, John Qualls, J G Rogers.

Mrs. Mary Williams, Laurel near Seventh, N C Giles, Cortez Thompson.

Mrs. Susan Garfner and Mrs. Mary Glase, 351 Chippewa, Z T Gayden, W Brooks, W Carr.

Mrs. Charity Bickson, 618 Constance, B Bolden.

Mrs. C Bailly, 171 Third, Henry Johnson, Joseph Johnson.

Pleasant Plains Church—Mrs. Sarah Coleman, 60 Claiborne, between Common and Gravier, Andrew Jackson, R T Lonis.

Mrs. Mary Turner, 76 Bank, between Rocheblave and Dorgenois, 2.

Mrs. Adeline Green, Poydras, between Bolivar and Bertrand, Alexander Spears.

James W Hudson, 453 Poydras, John Qualls.

Wesley Chapel Church—E Harrison to G W Thompson, 142 Cypress.

N C Burton to Wm Harrison, Dupre street.

Peter B. McDonald to Rachel Bush, 11 Josephine.

Reese Thompson and Cortez Thompson to Martha Jones, 69 Derbigny street.

A Jones and H Wallace to Sarah Patterson and A House, 263 Baronne.

S E H Morant to A A Gos[illegible] 1311 St. James.

Frank [illegible] to Andy Gilmore, St. And[illegible]

Geo[illegible] ers and one [illegible] to Ann Washing[illegible] Three to [illegible]

J W Hilton to Ann Mahoney, 74 Liberty.

Levi Johnson and A Kennedy to Sarah Bellamy, 471 Chestnut.

A Hilton to Jane Bradley, 250 Gravier.

Thos. McCarty and wife, Liberty, to Jane Turner, 92 Dryades.

First Street Church—Chas. Monroe to James Cuthbert, 316 Washington.

Hampton James and J. E. Moton to Mrs. A. Williams, 338 Third.

Chas. Taylor and D Barnes to Mrs. C Thomas, 379 Philip.

M Franklin and J. Franklin to Mrs. V. Thompson, 175 Rampart, between Washington and Sixth.

J H Eglandon to A. Bailey, 870 Dryades.

R J [illegible] to E. K. Johnson, 324 First.

C D C Bryan and G A Payne to Mr. Gordon, Chestnut and Second.

W H Hardy to Mrs. Garett 356 Philip.

J Sparks to Mrs. Loving, 390 Philip.

R Anderson and W A Primus to Mr. Butler, 324 Washington.

A Luster to R L [illegible] First st.

C W Kershaw to H G [illegible] Third st.

Simpson Chapel—[illegible] Fisher, 616 [illegible]

Mrs. Mar[illegible] to J. C Patterson.

Mrs. K[illegible] and Nay[illegible] and A J Pickett.

Mrs. Annie Hill, corner Cadiz and Colli[illegible] Joseph Hason.

Miss [illegible] and Colli[illegible] 2 delegates.

Rev. T. F. Jackson, corner Laurel and Ly[illegible]

Mrs. [illegible] and C[illegible] Madison Moore.

[illegible] Laurel between Valence and Cadiz, 2 delegates.

Mt. Zion Church—Mrs. P H Lightfoot, 332 White, Frank Walker.

Rev. J. F. Marshall, 371 Jackson: H J Wright.

Mrs. Bella Hollins, 380 Melpomene: Henry Johnson.

Miss Lena Moore, 648, Dryades: Ernest Lyon.

Mrs. Susan Carter 5254 Josephine, John Fopp.

Mrs. Eliza Ross, Jackson, near Clara, Henry Armston.

Mrs. Ellen Madison, Clara near Jackson: James Madison.

Mrs. Arthur Wallace, 384 Philip: S S Wright.

Mrs. Sarah Lewis, 416 Jackson: A F Jackson.

All laymen who have no place to stop when they come to the conference will please report at Union Chapel.

Wesley Chapel and its Pastor.

To the members of the Quarterly Conference, Wesley Chapel M. E. Church:

DEAR BRETHREN: We the stewards of Wesley Chapel, in view of the approaching dissolution of the pastoral relations of Rev. W. O. Emery to Wesley Chapel Church, desire to place on record our high appreciation of him as our pastor, and our love for him as an upright, consistent Christian gentleman, and faithful, tender, and sympathizing friend.

While we recognize the wisdom of the church in limiting the time which one may serve the same church [illegible] we [illegible] express our sorrow at the necessity which compels a severance of our exceedingly pleasant relations as pastor and official board.

Brother Emory in the three years he has been permitted to serve us has never once compromised the dignity and holiness of his high calling. He has grown steadily in the affections of his people until to-day he is known only to be loved not only by his own people, but by all who have come under his influence. Brother Emory never compromises with sin in any form, and has never hesitated to visit the sinfulness and authority of the [illegible] as well as to denounce in unmistakable language every device and wickedness of the enemies of the church and religion, whether proceeding from open enemies, or the more dangerous and insidious attacks of hypocrites within its fold.

We are grateful to Almighty God that in the severe trials through which our society has passed within the past few months, when the machinery of the church was employed to foster and cover up wickedness, and when one of its trusted [illegible] pulpit and pew, and, from its first existence, has endeavored to provide schools for the education of its people. But while holding this view she has, in her aggressive movements, needed more than she could wait to educate in seminary and college. And she has not hesitated, to use the unschooled as well as others, while she laid down a course of study, literary and theological, to be pursued during the first four years of their ministry. Thus they had both theory and practice. The world needs not to be told that John Wesley, the revered founder of Methodism, was a college graduate and afterwards an instructor in college, and was always active in promoting education as well as religion. It is unnecessary also to repeat that among the earliest labors of Dr. Coke, the first Bishop of the M. E. Church in America, was his effort in connection with Bishop Asbury, to establish a college. The academy and college, as well as the church have been the care and pride of the circuit riders on the frontier and sustained by the stationed preachers. In our older conferences no other church in the past fifty years has printed and distributed more books and periodicals than the Methodist Episcopal Church. All these educational agencies are employed for the evangelization of the the world. With this spirit she has come down to the South to help elevate the increasing millions who so long have been kept in the region of the shadow of death and night of ignorance. She has come with bible and spelling-book. She has erected churches and school-houses and employed teachers. And now she calls with inviting voice, "Ho, every one that thirsteth," "Come, for all things are ready."

Brethren of the Tennessee and other patronizing conferences of the Central Tennessee College, whom I more especially now address, the call is to you and your children and the people over whom you have been appointed shepherds. The Central Tennessee College among its appointments for education has its Theological School to aid those who wish to prepare themselves for a successful ministry. Some of you are young, just beginning the work and have perhaps many years of labor before you. Would it not be wise to spend some time first in preparation under the instruction of skilled and experienced teachers, and then return to your conference work? With the added power thus gained the remaining years are likely to be enough more fruitful to make up for the years spent in educational discipline and study. With greater mental vigor, with a large store of knowledge, with better methods, with an enlarged view of the work and the responsibilities of the Christian pastor, the labors can be undertaken more understandingly, performed with less friction, and attended with more success, and, as a natural consequence the period of effective service for the church is likely to be greatly prolonged. Again, have you among your people any young men of special talent and promise looking to the ministry, encourage them to spend a term of years, if possible, at the theological school in preparation for future usefulness. Our next term begins with the first week of the new year. Classes are formed then and arranged to accommodate all who come. The theological department has already done excellent work, and it is the hope and intention of those in charge tat the future shall not be less fruitful in good results. All necessary information may be obtained from Dr. J. Braden, the President of the College, or by addressing,

D. M. BIRMINGHAM,
Dean of the School of Theology,
C. T. College, Nashville, Tenn.
December, 1883.

A license for the marriage of a Chinaman to a colored woman was issued by our Clerk and Recorder this week. The happy couple were joined in hymenial bonds by Justice Bush of the second ward. —*Donaldsonville Chief.*

We part with Bro. Emory with great reluctance, and in saying this, we know we voice the sentiments of all the members without a known solitary exception. We beg to assure him of our earnest prayers for his success and for the blessings of God upon him in whatever field he may in God's providence be called. Fraternally yours,

JORDAN TAYLOR,
HENRY LOGAN,
P. OWENS,
B. CRUMPTON,
B. WHITE,
GEO. LENNOX.

Little Rock, Jan. 15, 1884.

For the SOUTH WESTERN.

A Word to My Brethren.

It used to be said that the Methodist Episcopal Church was opposed to a theologically educated ministry. There was some foundation for this statement, and yet it was not strictly true, and only those ignorant of the real facts could have been found to give expression to such a remark. There have been in the church some preachers and some laymen, some occupying high positions of trust and some in the more humble walks of life, who have not favored an educated ministry. Some, seeing the fields already white to the harvest, have thought it a needless waste of time for young men to spend years to compass a collegiate and theological course of study before entering upon the work of preaching. Some are even found to-day who think these years of scholastic drill likely to make young men too formal in their pulpit efforts, and lead them to trust to methods and book-learning rather than in a heart-experience and in the power of the Holy Spirit for success in the conversion of souls and in building up the church of God. And a prejudice so strong existed in the minds of some against schools for the special training of preachers that when the first Methodist Theological Seminary was inaugurated its projectors hesitated to shock any tender sensitiveness in the church, and therefore called this school of the prophets "Biblical Institute" instead of "Theological Seminary!" But I am glad to record the fact that this feeling was not general but limited to a few of the thousands of Methodists. And history shows conclusively that the Methodist Episcopal Church, as a church, has always favored education, both in

Protection to American Citizens.

DEAR EDITOR: Please allow me a short space in your most valuable paper. For I find that it is ever ready to denounce wickedness, irrespective of race or party. A few weeks ago Patrick O'Donnell was tried in London for murder, was convicted, sentenced and hung. I believe it was right and just for him to suffer as he has. But it was reported that he did not have a fair and impartial trial and that he was an American citizen, whereupon several congressmen met and decided to call upon the President of the United States praying him to investigate the report concerning O'Donnell. He therefore, did all he could (and that was very little) toward rescuing him. Now it seems strange indeed, that the President and Republicans in Congress who, for more than fifteen years, have known that the black men of the South have been continually murdered without judge or jury, and they being American citizens, they need not investigate their citizenship. They would do far better, first to protect the black man here in the South and see that he enjoys the rights of other men. I fear the true friends of the blacks of this country are few, and that the only reliable ones for us to depend upon are the Christian workers, as the late Bishop Haven, Dr. Hartzell, Rev. E. A. Ware, of Atlanta University, and hundreds of others too numerous to mention, who are spending their lives in elevating the colored people. They prove their true friendship by their works. God bless them all! I am fully aware that Congress is Democratic, and the blacks of the South do not expect any favors from them, but if we be citizens of the United States why are we not protected in our rights? It seems that the laws which were enacted more than a hundred years ago, should reach the colored man as the white, he being made a citizen, and that neither Democrats or Republicans could legally prevent him from securing his rights in any State. It is impossible to secure protection for a black citizen right here in his own country, and must he go to Ireland, or some other foreign country, in order to secure protection from his own government? I just read of the murder of those colored men only a few nights ago in Yazoo City, Miss. Patrick O'Donnell did have a trial, but these men had not. I shall wait patiently to see what congressmen will call upon the president to lay before him the killing of poor, helpless American citizens. Where is McEnery? We might as well have no Governor. There are hundreds of black men who have been killed here in the State of Louisiana year after year, and I have yet to read of a single reward offered by the Governor for the apprehension or delivery of the murderers. What is our government coming to nonght? We can hardly call ours a republican form of government any longer. Congress has never adopted a single effective measure for the protection of the six millions of Negroes in the South. They are really not free, for what is freedom without privileges? More colored men have been killed since the war than were killed during their two hundred and fifty years of bondage. Mrs. O. V. A.

New Orleans, Jan. 3, 1884.

The Utah Legislature met on the 14th. W. W. Cluff, Bishop of Coalville, was elected Speaker of the Council, and Chas. Stayner, Clerk. James Sharp, son of Bishop John Sharp, was elected Speaker of the House, and Junius F. Wells, son of Daniel H. Wells, First Councillor of the Mormon Church, was elected Chief Clerk. In the Council there are two bishops and one apostle, and in the House three bishops. Arthur L. Thomas, secretary of the Territory, administered the oath, which contained the provision that they were not living in polygamy and never had been polygamists.

GENERAL NEWS ITEMS.

Gov. Sherman, of Iowa, was inaugurated on the 17th.

Miragoue, Hayti, has surrendered to the Government troops.

A truce between Chili and Bolivia has been agreed upon.

The British government is prohibiting Orange and National meetings.

The Senate confirmed James Lewis as surveyor general of Louisiana.

Farmers with 160 plows and 321 horses plowed fifty acres of Mr. Parnell's estate.

France is determined to take Bechuinh at all cost. Six new gunboats have been ordered built.

An effort is being made to remove the Methodist College from Fort Wayne to Wabash, Ind.

Speaker Carlisle will be the guest of the Free Trade Club of New York at the annual dinner in February.

Senator Kellogg was appointed the member from Louisiana of the Republican Congressional campaign committee.

Senator Anthony, declined the presidency pro. tem. of the Senate, and Senator Edmunds was re-elected.

Mayor Phillips, of Nashville Tennessee, is in favor of giving colored men a fair share of the municipal offices.

Secretary Chandler reported to the Senate that there were ninety-two vessels on the naval register November, 1883.

Judge E. R. Kelso was elected United States Senator on the sixth ballot to succeed Mr. Groome, of Maryland, on March 4, 1885.

On the protest of the British Government, the work of obstructing Canton River has been suspended by the Chinese.

The House passed the bill making a special appropriation of $1,000,000 to improve the Mississippi river by a vote of 215 to 64.

Francis W. Rockwell, Republican, was elected to Congress from the Twelfth District of Massachusetts, to succeed Gov. Robinson.

Gov. Hoadley, of Ohio, was quietly inaugurated on the 14th, and on the 15th Gov. Abbett, of New Jersey, in like manner entered upon his duties.

The body of the famous New York caterer, Delmonico, was found in the Orange mountains, frozen. He had wandered in the woods through the effects of mental derangement.

The police refused to allow Mr. Biggar, member of Parliament, to speak at a dinner given him in Dublin, holding that it was a public meeting proclaimed by the Government.

Robert Harris, vice-president of the New York, Lake Erie & Western Railroad Company, has been elected to fill the vacancy caused by the resignation of Henry Villard, president of the Northern Pacific Railroad.

The steamer Hwai-Yuen, from Shanghai for Hong Kong, was wrecked on the Hic Shan Islands. Five natives were saved, but nothing is known of the rest of the crew, consisting of six Europeans and 198 natives.

The cold weather caused much suffering among the poor at Atlanta, Ga. Jan. 7, in response to an appeal made by *The Constitution*, between $5,000 and $10,000 worth of provisions and fuel were distributed among the needy.

The committee appointed by the Republican State Central Committee to wait upon the Sugar Convention in New Orleans on the 21st are as follows: T. T. Allain, chairman; H. C. Warmoth; Jas. Lewis; P. F. Herwig; L. J. Souer; W. B. Merchant; R. Simms; H. Demas; M. Marks; A. S. Badger; P. Landry; P. B. S. Pinchback; E. Detlege; A. J. Dumont.

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sept20.26tcow

In his memorial to the Senate ex-Senator Kellogg asks an investigation and denies the charges made by J. J. Newell, in his letter of May 12, that he (Kellogg) and other Senators entered into an arrangement to secure the passage of the act incorporating the Texas Pacific Railroad Company.

Hon. Joseph Ramsey, of Shelbyville, Tenn., vice-president of the World's Arbitration League of that State, writes to the joint secretaries at Washington that he has so interested all of the religious and political conventions in that vicinity that they have passed resolutions cordially endorsing the movement for a congress of nations at Washington, in 1892.—*National Review.*

CHRISTIAN EDUCATORS IN COUNCIL.

Ocean Grove, N. J., Aug. 9-12, 1883.
Sixty Addresses by American Educators.
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The *New England Journal of Education* speaking of the National Education Assembly, for 1883, says: "It was the most remarkable gathering ever held in our country in matters connected with the schooling of the people. The volume of addresses is the most interesting collection of popular educational documents ever given to our people, and should be in the hands of every educator, legislator, and intelligent citizen in the land."

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jan17-4t

ALL OWNERS SEND FOR PAMPHLET. WE [illegible] MANUFACT'D AT MOUNT HOLLY N.J.
jan10-4t

The Housekeeper.

POTATO EGGS.—Mash five or six well boiled potatoes, add salt, one tablespoonful of melted butter, one cup of cream; work well, and when quite free from lumps add two well-beaten eggs and a cup of finely minced ham. Make the mixture into egg shaped balls, roll in flour and fry in good dripping, turning them carefully so as not to spoil the shape. Pour over a parsley sauce and serve.

ORANGE BRINGS REST.—It will work wonderfully to change your seat in the room occasionally if you have a long day's sewing to do.

If you wish to have the best results in cake-making, always use pulverized sugar.

FRUIT CAKE.—Two cupfuls of brown sugar, one cup of butter, three eggs, one cup sour milk, one tea spoonful of soda, one teaspoonful of cinnamon and vanilla each, half nutmeg, one pound raisins, ten cents worth of citron, three heaping cups of flour. Cheap and easily made.

GRAHAM GEMS.—One pint of Graham flour, two teaspoonfuls of baking powder, half teaspoonful of salt, milk enough to make soft batter. Heat your gem pans before putting the dough in; butter the pans, fill half full, and bake ten minutes.

BEEF LOAF.—Beef, three pounds hashed at the butcher's. One cup of rolled butter-crackers, one tablespoonful of salt and peper. One half cup of butter. Mix thoroughly, press into a deep pudding dish or pan, bake three hours. Over the top place bits of butter, and a few crackers if desired. Good always, especially for children's school baskets.

STEWED BEEF A LA HONG.—Procure four pounds of beef, cut in eight or more pieces, flatten slightly, pare off the superfluous fat and season with salt and peper; then range in a stewpan with four ounces of melted butter, fry briskly and slightly brown on both sides, add four tablespoonfuls of chopped onion and fry a few minutes longer, moisten with a pint of thickened brown gravy, a pint of broth and a pint of tomato sauce, add a bunch of parsley with a sprig of thyme and two bay leaves, cover the stewpan closely and simmer slowly for two hours, then remove the parsley and skim of the fat, reduce the sauce to a thick consistency, pour over the meat and serve with fresh grated horseradish separately on a plate.

OMELETTE.—Ingredients—Eggs, milk; to every egg allow one tablespoonful of milk, one gill milk, one saltspoonful salt. Mode: Break the eggs well in a basin, add the milk, salt and a few grains of pepper, and beat the whole to a perfectly smooth batter, then pour into it the remainder of the milk. The batter should be of the consistency of thick cream. Place a frying pan on the fire to get it perfectly clean and quite hot put into it a piece of butter, allowing half ounce to each pattern it is melted pour in the batter, about one-quarter teacupful for a pan twelve inches in diameter, and try it for about five minutes until it is nicely brown underneath. By only pouring in a small quantity of batter and so thin, the omelette will be much lighter than when a larger quantity is used, and it is also much easier to turn them (an operation difficult to unskilful cooks). When the pan is sufficiently hot to evaporate over it some butter, roll it up in the form of a pudding with a large slice of ham, or fold it over and serve with the yolks and whites of the eggs added separately and the whites added the last thing to the batter before frying.

NEW BOOKS.

Suggestions to China Painters. By Miss Louisa McLoughlin. Robert Clark & Co., Cincinnati. Illustrated, square, 12mo, fancy boards. Price $1.

This is a practical manual of china painting prepared with the greatest care. The statements made are based on the actual experience and experiments of the author in ceramic art.

REVIVALS, How to Promote Them, as taught and exemplified by Bishop McIlvaine and M. Simpson, Drs L. Beecher, A. Barnes, T. L. Cuyler, R. W. Dale, C. G. Finney, J. Hall, De Witt Talmage, C. H. Spurgeon and others. Edited by Rev. Walter P. Doe. New York: E. B. Treat, 757 Broadway, office of The Pulpit Treasury; 443 pages. Price $1.

This book is one of superior merits and attractiveness; it is full of the richest thoughts of some of the most successful American and English preachers. The great need of the American churches is a continuous revival of religion, one that will gather in the scoffers, Sabbath breakers, drunkards and sensualists whether black or white, in high or low life. This volume tells us how it may be secured. The correctness of its instructions on this point have been too frequently demonstrated in the experience of the most successful ministers to need any argument from us. Every Christian minister wants to study to show himself a workman approved unto God, he wants to "rightly divide the word of truth," and "give to each a portion in due season." It is thus that he is to be the instrument of saving men. The young minister who seeks the largest measure of success in the work of leading men to renounce their sins, will do well after a complete consecration of himself to God to carefully study the opinions and methods of the men whose word and work God has blessed in the sanctification of believers and the conversion of sinners. To all such we most heartily commend this book.

We have heard both Democrats and Republicans say that there is nothing better for a Cough than Dr. Bull's Cough Syrup; this old reliable remedy never fails to cure a Cough or Cold at once, and may be obtained at any drug store for 25 cents a bottle.

Baldwin Seminary.

The fall term of this institution closed Dec. 24th, with a Christmas exhibition which was pronounced first-class in every respect by the very respectable and enthusiastic audience present. The Seminary building was most brilliantly and beautifully illuminated. The entertainment consisted of vocal and instrumental music, literary exercises, and Dr. Vincent's Christmas exercise, "From Midnight to Noonday."

At the close of the entertainment Mrs. John Baldwin, in behalf of the students and friends of the institution, addressed President Fitch and his wife, with appropriate and chaste remarks, referring to their eminent services, and presented them with a valuable and beautiful silver cake basket and bouquet, as a token of the high esteem in which they are held by the people.

On Christmas night there was a splendid display of fireworks given on the campus.

This school being intended for whites, receives but a limited patronage at present, but the instructors have labored faithfully in laying a foundation for a successful school in the near future. We heartily endorse them as laborers in the vineyard of the Lord.

Favoritism

is a bad thing, but Dr. Pierce's "Favorite Prescription" deserves its name. It is a certain cure for those painful maladies and weaknesses which embitter the lives of so many women. By druggists.

The Annamites left at Sontay ninety bronze cannons, 400 kilogrammes of dynamite and 150,000 cartridges. Admiral Coubert says the enemy's loss during the French attack upon Sontay was 400 killed and 600 wounded.

My Wife's Nervous Affection.

"We had ceased to hope that my wife's nervous affection could be cured," writes Mr. J. A. Kelly, of Beaver Pa. "Many physicians failed to do her good, but Restorative Nervine has cured her." At druggists.

Set Them at Work.

Some one has remarked, and we think with great truth, "That ministering is most successful as to who succeeds in getting the largest number of church members to work in the interest of the church." It is simply impossible for one man, no matter how earnest, or how much of spiritual, mental, and bodily health he has, to do every thing. There is a limit of human power. He may preach the Gospel with energy and diction; administer the sacraments, visit the sick, bury the dead, instruct the ignorant, etc., but he cannot visit everybody that needs consolation, or instruct privately every one that ought to be instructed, or look after every case of destitution that occurs in his parish limits. Happy the clergyman, therefore, that knows the powers and gifts of members of his church, and induces such to use them.

There is the Sunday-school; if well managed what a blessing it is! Suppose every clergyman had, at least, four Bible classes connected with the school, but not in the school-room. A junior and a senior male Bible-class, allowing but one thing to guide him in selecting the classes—namely—Are every boy and girl over such an age to be in the senior class. No rule but age will answer, any other apportionment will cause trouble. Then, to have four teachers to instruct these classes and do it well! What a blessing such members would be!

Then, if the clergymen had some young men to look after other young men, to induce them to attend church and connect themselves with the Bible class, and to report every month his success, what might be accomplished! Others to look after the poor, others to teach sewing and housekeeping or cooking, but the work to be done is as various as the conditions of the parish. What a clergyman needs, therefore, in order to make his parish a success—a success, we mean, in saving souls for which Christ died—is to get Christian men and women to work—to work in unison and under his superintendence! Happy is that clergyman who can find such, and find work, for them! As no man can be happy without work, so no Christian can be a happy Christian unless he have Christian work to do.

China is making active war preparations and a decisive battle is imminent at Bacninh.

Prince Nicholas Tscherbatov,

Flag Lieutenant Imperial Russian Navy, in speaking of the efficiency of the Liebig Co.'s Cope Beef Tonic, says: It is a most excellent tonic." Edwin Booth says: "It did me much good." General Franz Sigel says: "It benefited me very much." Invaluable in debility, dyspepsia, biliousness, sick headache, piles, bowel affections and nervousness.

A gentleman was the other day accosted by a colored drayman who had a package to deliver at the "Church of Our Father" (Universalist,) in this city, and could not find his destination. He had lost the name, and was enquiring for the *Fatherless Church*. This reminds us of a story the Unitarian preacher here, used to tell of himself. He was attending the Jewish synagogue, and was very graciously welcomed and seated in a pew with the wife of the Rabbi. The service was of unusual length, and upon its conclusion the lady apologized for her husband, saying that the service seemed tedious to the congregation, and knew it must be more so to a *heathen!*—*Michigan.*

Simply Wonderful!

The cures that are being made in nearly all chronic diseases, by a new Vitalizing Treatment, which is taken by inhalation and which acts directly on the weakened nerve centres and vital organs, restoring them to the normal activities which had been lost *are simply wonderful.* If you are in need of such a treatment, write to Drs. Starkey & Palen, 1101 Girard street, Philadelphia, for such documents and reports of cases as will enable you to judge for yourself whether it will be of any use in your particular case.

Over 14,000 men are employed on the Panama canal.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and repeat any cases where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR: I wish to have the pastor at Pilot Point and others to inquire for my three brothers, Bob, Ben and Joe. We belonged to Mr. Sandy in war time, and I belonged to Miss Camilla Gage. The oldest brother belonged to Ellen Durem, the next to Jane Ives. I am now married to Burrell Taylor, and live in Pleasanton, Texas.

MR. EDITOR: I lost my father near 31 years ago, as well as I can remember. He belonged to the Booths', he and mother were parted in slave time by their owners. Mother belonged to the Strowthers, both came from Hinds county, Mississippi. Mother located in East Texas, father in West Texas. He was said to have gone near to the Indian Nation, to the salt works, and mother in Sabine county. She was Annette Strowther, and father was Richard Boose. He now goes by the name of Richard Crowder. Father had a daughter Nancy. He and mother did not live together long, and I was born after they were parted and named Mary Ann Canton. I received a letter from father the second year of freedom, and I did not answer it because I feared he would take me from mother. She is dead, and I feel the need of father. His owner was John Boose, mother's, Tom Strowther. Address me at Milam, Texas.

MARY ANN CANTON.

Blessed Benefactors.

When a board of eminent physicians and chemists announced the discovery that by combining some well-known valuable remedies the most wonderful medicine was produced, which would cure such a range of diseases that most all other remedies could be dispensed with, many were skeptical; but proof of its merits by actual trial has dispelled all doubt, and to-day the discoverers of that great medicine, Hop Bitters, are honored and blessed by all as benefactors. These Bitters are compounded from Hops, Buchu, Malt, Mandrake, and Dandelion, and other oldest, best, and most valuable medicines in the world, and all the best and most curative properties of all other medicines, being the greatest Blood Purifier, Kidney and Liver Regulator, and Life and Health Restoring Agent on earth. No disease or ill-health can possibly long exist where the Bitters are used, so varied and perfect are their operations.

They give new life and vigor to the aged and infirm. To all whose employments is cause irregularity of the bowels or urinary organs, or who require an Appetizer, Tonic, and mild Stimulant, these Bitters are invaluable, being highly curative, tonic and stimulating, without intoxicating.

No matter what your feelings or symptoms are, what the disease or ailment is, use Hop Bitters. Don't wait until you are sick, but if you only feel bad or miserable, use the Bitters at once. It may save your life. Hundreds have been saved by so doing. $500 will be paid for a case they will not cure or help.

Do not suffer yourself or your friend suffer, but use and urge them to use Hop Bitters.

Remember, Hop Bitters is the purest and best medicine ever made; the invalid's Friend and Hope." No person or family should be without them.

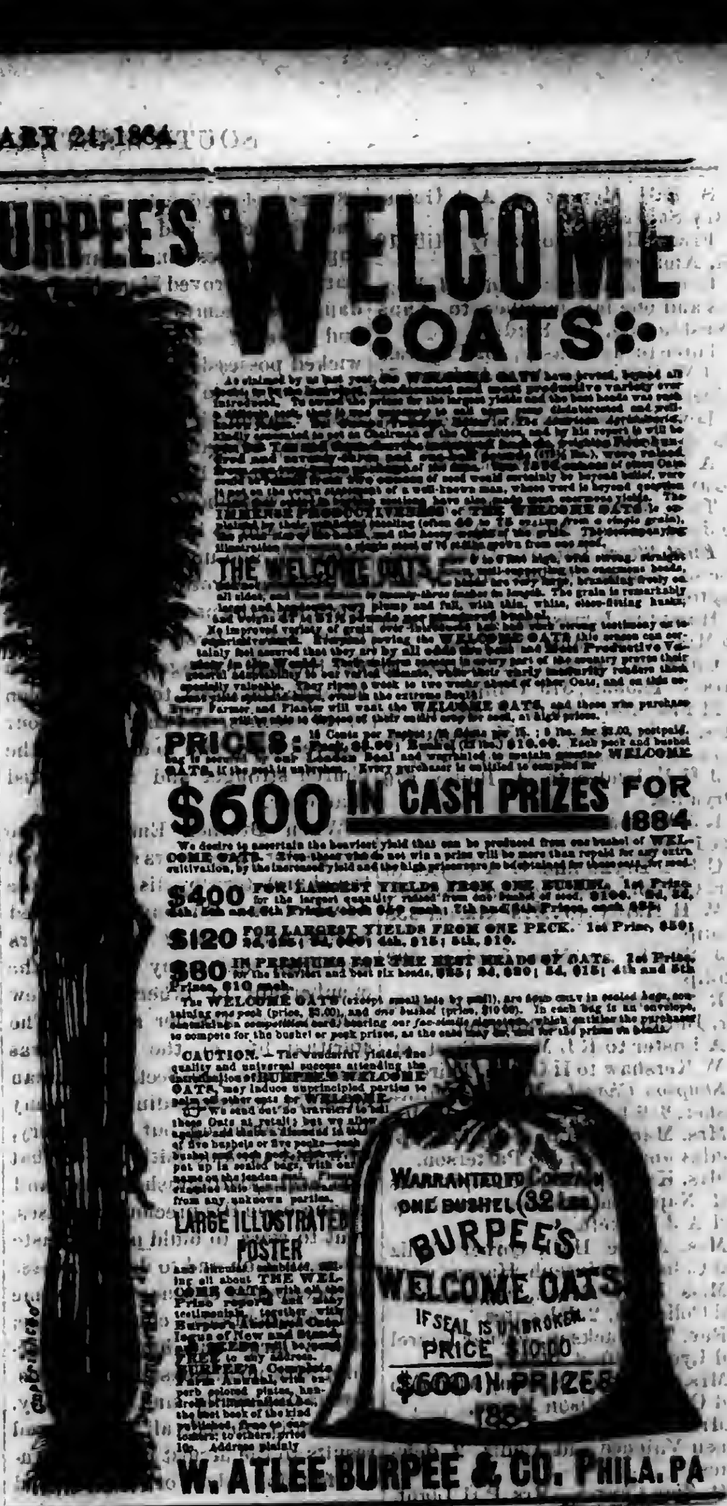
"I was troubled for many years with serious Kidney and Liver Complaint, Gravel, etc.; my blood became thin; I was dull and inactive: could hardly crawl about, and was an old, worn-out mass all over, and could get nothing to help me, until I got Hop Bitters, and now I am a boy again. My blood is pure, kidneys are all right, and I am as active as a man of 30, although I am 72"—FATHER.

"For ten years my wife was confined to her bed with such a complication of ailments that no doctor could tell what was the matter or cure her, and I used up a small fortune in humbug stuff. Six months ago I saw a U. S. flag with Hop Bitters on it, and I thought I would be a fool once more, and I tried it; but my folly proved to be wisdom, and two bottles cured her. She is now as well and strong as any man's wife and it cost me only $2. H. W.—Detroit, Mich.

Henry B. Payne was elected U. S. Senator from Ohio, without opposition, the Republicans voting blank.

If bilious, or suffering from impurity of blood, or weak lungs, and fear consumption (scrofulous disease of the lungs), take Dr. Pierce's "Golden Medical Discovery" and it will cure you. By druggists.

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U. S. Senator Allison, of Iowa, was renominated on the 15th.

A passenger train from Wellsville for Bradford, Pa., ran into a stream of waste oil, caught fire, and three women were burned to death.

Every Methodist in North America should get a higher plane of Christian experience this centenary year. This is within the reach of all. Then every one should do something for furthering the cause of Christianity. No one so obscure but that he can do something toward encouraging some pilgrim for Zion, or entreating the sinner far gone in the backward road to retrace his steps and look to Calvary. Avenues of usefulness are upon every hand, and they are to be seen every hour. Again let every Methodist make a grateful free-will offering to the loving Father for his gracious blessings upon the Church. Besides contributions for education and missions, churches and parsonages are to be repaid and others erected. This is to be a year of effort. Let there be no laggard in the Methodist ranks.—*Christian Neighbor.*

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Second Edition, Enlarged and Improved.

A remarkable and unique collection of religious songs, with their accompanying weird, pathetic, ever varied and charming melodies, as sung for generations by the colored people of America. A few of the songs will be familiar, but the great majority have never before been printed and are now given for the first time with the original words and music. The music has been carefully written, and is well adapted for quartet, chorus, and congregational singing, and is especially excellent for social evenings at home. All singers should have it. First edition was exhausted in sixty days. Send for a copy.

"These songs ought to be saved and they ought to be sung."—*Bishop I. W. Wiley.* "Should think that the book would sell by thousands, and that it would do good."—*Dr. J. M. Buckley.* "It is grand. I like it."—*Dr. R. S. Rust.* "Just the thing—the gold saved from the dross."—*Dr. Jacob Krehbiel.* "Am perfectly delighted with it; it will sell by the thousands."—*Rev. A. E. P. Albert.* "There should be a copy in every household."—*Rev. H. W. Tate.* "Having carefully read your hymn-book, and being acquainted with many of the soul-stirring anthems spread upon its pages—especially one that was the cause of my conversion—I can and will commend the book, in the name of God, to all the world."—*Rev. O. H. Collins.*

Bound in cloth, gilt, 272 pages, and portrait. Sent, post-paid, on receipt of price, 60 cents.

Address, PHILLIPS & HUNT,

32 Natchez street, New Orleans.

General News Items.

Gov. Robert [illegible] was inaugurated on the 15th.

Rosa Bonheur, the artist, has recovered from her recent illness.

Commercial interests protest against the abandonment of Soudan.

A banquet was given in Paris in commemoration of the surrender of Yorktown.

The government of Bernes Oberland [illegible] to prohibit the Mormons from preaching.

A Turkish contingent, with English officers, is to form the third brigade of the Egyptian army.

The French press bitterly denounces England for abandoning Soudan to El Mahdi.

Baker Evans nominated Moltar from the [illegible] of Massachusetts, and appointed Mason, an Englishman of large experience in Soudan.

Rev. G. T. Stelling, D. D., president of the General Synod of the English Lutheran Church, aged sixty-six, died Jan. 8 of congestion of the brain.

A committee of leading citizens of St. Louis, headed by Gen. Sherman, is now canvassing to raise charge of [illegible] subscription to the Northern states fund which is being made there.

In the Spanish Chamber of Deputies Castelar declared Alfonso's visit to Germany inopportune and imprudent. He was called to order for attacking the Emperor of Germany.

A movement is on foot to induce the United States Government to purchase about sixteen hundred acres of land in Montgomery County, Penn., and to convert the property into a national park. The land includes the camping ground of Valley Forge, where Washington and his army passed the dismal and disastrous winter of 1777-8.

Ireland is the country of Ireland that its infant death rate is the lowest in Europe. Italy's is the highest. In Italy 215 children in each 1,000 die in their first year; in Ireland, despite all the distress there, only 25 children die in the first year; while in England the rate is 90, and [illegible] 103.

Lieut. John J. Angur, of the United States navy, escaped from Bloomingdale New York, Lunatic Asylum, during a terrible storm, and his body was found on the roadway, death was due to cold and exposure. His father is Gen. Angur, in charge of the military post at Fort Leavenworth, Kansas. Lieut. Angur was one of the officers sent out to search for the Arctic explorers, Greely and Jeannette, and the hardships affected his mind. He was placed in [illegible]

[illegible] cannot stand prosperity. It has had a series of successes, not owing to its own merits, but on account of faults committed by the Republicans. When a party seeks to govern the country it must be competent to [illegible] But we have [illegible] Democrats [illegible] in their attitude to [illegible] Tariff, Civil Service [illegible] Education, [illegible] Chinese [illegible] the Republican party. Up to the present time our

The old Spanish proverb says: "There is no such thing as a trifle in this world." When we think how inextricably the lives of all mankind are tangled together, it seems as if every word or action moved a lever which set in motion gigantic machinery, whose effect is wholly beyond our control. For this reason, if for no other, let us be careful to perform promptly and well the duties of life—even the most trivial.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an old East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its curative powers in thousands of cases, has felt it his duty to make it known to his fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this receipt, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 149 Power's Block, Rochester, N.Y. jan10-13teow

In nearly every Conference of the Methodist Episcopal Church, South, there is an incorporated society, whose funds are invested for the benefit of the superannuated preachers and the widows and orphans of such preachers as have died in the regular itinerant work. The interest collected annually on these invested funds is turned over to the Financial Board of the Conference for distribution among the claimants. But as yet the amount of such funds is so small that the interest does not add much to the regular collection for this purpose. It would indeed be a graceful thing if some of our members who owe so much of their worldly prosperity to the influence of Methodist preaching upon their lives, would add liberally to the amount of these invested funds.—*Wesleyan.*

AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country, and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2 cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the Stomach and will break up a fresh Cold in 24 hours. Address Craddock & Co. 1032 Race Street, Philadelphia, naming this paper. m44-14t

Home Items.

—All your own fault.
If you remain sick when you can
Get hop bitters that never—*Fail.*

The weakest woman, smallest child, and sickest invalid can use hop bitters with safety and great good.

—Old men tottering around from Rheumatism, Kidney trouble or any weakness will be almost new by using hop bitters.

—My wife and daughter were made healthy by the use of hop bitters and I recommend them to my people.—Methodist Clergyman.

—Ask any good doctor if hop Bitters are not the best family medicine On earth.

—Malarial fever, Ague and Biliousness, will leave every neighborhood as soon as hop bitters arrive.

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Please receipt of this Notice from any reader of the [illegible] Together with only $35 CASH, by P. O. Money Order, Registered Letter, Check or Bank Draft, mailed within the limited time, as specified, I hereby agree to receive same in full payment for one of my Beauty Organs, New Style, No. 701, &c. Money refunded with interest at 6 per cent. from date of your remittance, if not as represented after one year's use. (Signed) DANIEL F. BEATTY.

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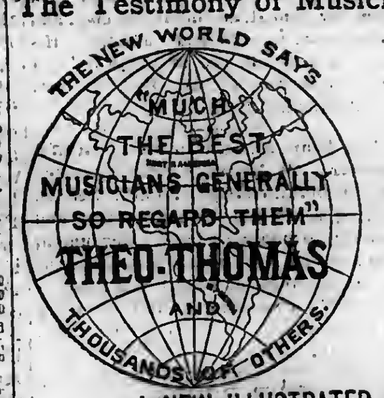
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THE SUNDAY SCHOOL.

FIRST QUARTER. LESSON IV. Jan. 27, 1884
LIVING AS IN GOD'S SIGHT (James iv, 7—17.)

Lessons of this text are: The heart courageous against the devil, but submissive to God, the retreating form of the defeated enemy and the approach of the merciful and gracious God form a pleasing and encouraging picture. It is not enough to draw nigh with our lips, in formal outward prayer, while our hearts are far from him, but the whole life—on the week day, as well as on the Sabbath—must be conformed to his will. Remember, we do not resist and overcome Satan by our own power. "He giveth grace to the humble" (verse 6); temptations are not permitted to be overpowering (1 Cor. x, 13); his strength is made perfect in our weakness (2 Cor. ix 12). Natural virtue is good as far as it goes for the purposes of this world, but must not be confounded with the fruit of grace. Carefulness about our conduct, withdrawing our hands from evil; resisting impure desires, and purifying our hearts, are necessary parts in our submission to God. Whilst grace is sovereign, it is not so in such a sense as to release us from all concern and effort. The experience of self-abasement may be bitter, but the uplifting of the Lord will be glorious.

Are not sharp words of enmity directed against brethren aimed at the law also, by which they live what they are? And be what they are! does not God, its author and ... Man, whom God destroys ... or life to heaven, a mere ... of earth climbing into the ... God, and attempting to sit ... The world by wisdom knows not God, nor does it ... that it knows any thing ... better. In blindness it takes ... account of contingencies, and ... foresight is forever being ... into disrepute. Boastful ... is its characteristic; fail... its customary experience.—

Gold is unlike most visitors;—If you ... get rid of it, you must give it a ... reception with Dr. Ball's Cough ... the standard cough remedy of our ... For sale by all druggists at twenty-... a bottle.

Beatty's Great Offer.

... by Mayor Beatty of a ... for only $30.00, is an ... is a great offer, and you ... desire an organ should avail ... yourself of it at once.

... the attention of our readers to ... of Alcott's Improved ... Wheel in another column. ... by water power would ... for their ...

... said Quinine. ... also peculiar and unsafe ... that manufacture the ... which constantly ...

... sold the Indian Mission ... Dr. Dease, of ... recently instituted over a ... persons, and all report ... astonishing. He has be... a number of the young ... especially, but there is ... ... for the par... of proper books.

MARRIAGES.

Mr. Ernest Smith and Miss Alice McKee at the residence of the bride's mother, Dec. 26, 1883, in Hempton, Texas, Rev. I. B. Scott officiating. Reception at the groom's residence. The lady is a faithful member of our church and her husband one of our best young men.

Near Franklin, Texas., by Rev. H. Prince, Dec. 27th, Mr. Wallace Gibson to Miss Etta Rice. The bride is a member of the M. E. Church.

At Dumbrook, Miss., by Rev. A. Butler, Nov. 27, Mr. Jimmie Broders and Miss Nancy Ann King. Dec. 20, Mr. Charley Funt and Miss Candice McCoy. Dec. 24, Mr. Charles Allcox and Miss Delia Smith.

On Dec. 20, 1883, Rev. Spencer Kelly was joined in holy matrimony with Miss Maggie Moore, at the home of her father, by Rev. W. B. Pullam.

In Jefferson, Texas, Dec. 27, by Rev. W. H. Logan, Mr. Geo. W. Johnson, of Texarkana, and Miss Charlotte Dumas.

Being entirely vegetable, no particular care is required while using Dr. Pierce's "Pleasant Purgative Pellets." They operate without disturbance to the constitution, diet or occupation: For sick headache, constipation, impure blood dizziness, sour eructations from the stomach, bad taste in month, billious attacks, pain in region of kidney, internal fever, bloated feeling about stomach, rush of blood to head, take Dr. Pierce's "pellets." By druggists.

DEATHS.

Sister Sarah Pett, an old and faithful member, died Dec. 13. She was satisfied with her life work, and was ready to go.
R. HAYES.

State Line, Miss.

Bro. Samuel Blades, about 39 years old, died Dec. 17, 1883. He has been a member of the M. E. Church about one year, and served faithfully his time. He leaves a wife and six children to mourn his absence.
JOHN W. HALL.

Bell's Depot, Tenn.

On the morning of Dec. 27, Bro. John Jefferson closed a long suffering career, in peace with his Maker. He was a good preacher, though an unlettered man, and affectionate to wife and children. His remains were followed to the grave by a host of mourning friends. H. J. WRIGHT.

Natchitoches, La.

Miss Laura Allen, who was a faithful member of Mt. Moriah Church, departed this life in full triumph of faith, Dec. 13, leaving a mother, father, sisters and brothers to mourn her loss. Her funeral was a sad one. There has been 18 deaths in this congregation since I was appointed in 1881—all members in full fellowship in the church. W. H. H. GALLION.

Corinth, Miss.

NEW BOOKS.

One Hundred Choice Selections for Reading and Recitation. No. 22. Philadelphia and Chicago; P. Garrett & Co. Paper 30 cents, cloth 60 cents:

This is a convenient and admirable volume of selections for school and public exercises, one of the best we have seen.

The Diseases of the Will, by Th. Ribot. "Humboldt Library of Science," No. 52 Price 15 cents. J. Fitzgerald, 20 Lafayette Place, New York.

Every one is from his own experience or reading familiar with the principal phases of mental disease in the form of intellectual insanity, or disorders of the intellectual faculties. Other forms of mental malady, though quite as destructive of that equilibrium which constitutes entire sanity of mind, are pratically unknown to the general public. Thomas DeQuincey the "English Opium eater" affords an illustration of grave impairment of will power, while the intellectual faculties remained intact. Another noted instance is seen in the life of Samuel Taylor Colerige, "the old man eloquent." In the present work the phenomena of will impairment are fully explained with abundant illustrations from the history of these and many other celebrated cases. For sale by newsdealers.

ASHBURNHAM, MASS., Jan 14, 1880.

I have been very sick over two years. They all gave me up as past cure. I tried the most skillful physicians, but they did not reach the worst part. The lungs and heart would fill up every night and distress me, and my throat was very bad. I told my children I never should die in peace until I had tried Hop Bitters. I have taken two bottles. They have helped me very much indeed. I am now well. There was a lot of sick folks here who have seen how they helped me, and used them and are cured, and feel as thankful as I do that there is so valuable a medicine made.
MRS. JULIA G. CUSHING.

NEW PUBLICATIONS.

The number of *The Living Age* for the week ending Jan'y. 12th, contains Evolutionary Ethics and Christianity, *Contemporay Review*; The Baby's Grandmother, a story, Part II., *Blackwood*; Literary Forgeries, *Contemporary*; A Highland Shealing, *Temple Bar*; J. Addington Symonds, *La Nuova*; Thomas Hood, *Saturday Review*; The Geology of the Libyan Desert, *Nature*; The Princes Alice, *Saturday Review*; The Upper Currents of the Atmosphere, *Nature*; The Tennyson Peerage, *Spectator*; The Java Disaster, *Nature*; with choice poetry and miscellany. Littell & Bro., Boston, publishers.

An anecdotal paper on Gustave Courbet, the eccentric French artist and communist, will be contributed to the February *Century* by Titus Munson Coan. Among the illustrations will be a full-page copy of Courbet's famous painting, "The Musician," which was conspicuous among the Courbet paintings at the recent Bartholdi Loan Exhibition; and a picture of the scene in the Place Vendome, when Courbet and his men were pulling down the Vendome column.

In *The Current* (January 12), John George Bourinot clerk of the Canadian House of Commons, an eminent statesman and writer of Canada, discusses the relation between Canada and the United States in a paper of great comprehensiveness and strength.

The retirement of Mr. Carl Schurz, from the editorship of one of the leading journals of New York, on the ground that irreconcilable differences of opinion existed between him and his associates with regard to the conflict of the Telegraph and Railroad men with their employers, has awakened curiosity in no ordinary degree; and hence when he defines his position upon the question at issue, viz., "Corporations, their Employes and the Public," as he does in the *North American Review* for February, he is sure to command an attentive hearing. To the same number J. C. Shairp, Principal of the University of St. Andrews, contributes an admirable sketch of the life and works of "Henry Vaughan, Silurist," a poet of the 17th century whose genius exhibited a rare and almost unique combination of gifts. Senator J. J. Ingalls writes of "John Brown's Place in History," his purpose being to disprove the several counts in the indiotment of the hero of Potawatomie contained in the recent article by the Rev. David N. Utter. The question "Must the Classics go?" is discussed by Prof. Andrew F. West, of Princeton College, who presents a very forcible argument for the retention of Greek and Latin in the curriculum of our educational system. "Race Increase in the United States," by Congressman J. Randolph Tucker, makes a very substantial contribution to sociological science. The Rev. M. J. Savage, in pointing out sundry "Defects of the Public School System," advances certain views of the ends to be attained by State education which, if accepted, would very materially modify, and indeed revolutionize the existing system. Finally, an important question in hygiene. "Rival Systems of Heating," is treated by Dr. A. N. Bell and Prof. W. P. Trowbridge, who point out the advantages and disadvantages, from the standpoints of both economy and of health of the different methods in use for warming houses. Published at 30 Lafayette Place, New York, and for sale by booksellers generally.

A striking portrait of Keats will appear in the February *Century*, namely, a fine engraving on wood of the life-mask of the poet. This is accompanied by a brief paper on Keats, by E. C. Stedman, a picture of the grave of Keats as it now is, with the new grave of Severn beside it (drawn by a son of Severn); and an editorial note giving some unpublished facts in connection with Keats and Severn.

The attention of our readers has doubtless been attracted to the voluminous card of Messrs. W. Atlee Burpee & Co., seed growers, of Philadelphia, Pa., which appears in our pages this issue. The usual enterprise of the firm is manifested this season by the offer of cash prizes, on a competitive basis, open to all who may choose to enter. Read their advertisement. The honorable record maintained by this firm entitles them to the attention of all who may be interested in farm and garden products.

Gov. Ireland, frankly acknowledging in the message to the Legislature of Texas his inability to enforce the existing laws against the defiant fence cutters, recommends such legislation as shall make fence cutting punishable with imprisonment in the penitentiary, and triable in any court in the State.

Ex-Lieut. Henry O. Flipper is now clerk in a laundry in El Paso, Texas, and it said that some of his friends there intend to appeal to Congress at the next session to have him reinstated in the army. Flipper says his sentence was illegal and unduly severe. "I was," he says, "an inexperienced Lieutenant—a mere boy at the time—and was acquitted of the more grave charge of embezzlement, and yet I was dismissed from the service for conduct unbecoming an officer and a gentleman."

The *Methodist Recorder*, London, complains that the policy of the British authorities in South Africa is shifting, uncertain, and unjust; that the native leaders friendly to the British interests are as likely to be sacrificed to the demands of policy as are the enemies. The Wesleyan Missionary Society finds its operations hampered, obstructed, and thwarted by this cause. The missionary committee of that church asks for a policy clearly defined and firmly maintained under all circumstances.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE,
Jan. 21, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8 11-16; Middling 10¼; Good Middling, 10¼; Middling fair, 10¾.

SUGAR, ℔ lb—Yellow clarified, 6¼@; 7 White clarified, —@7¾.

MOLASSES, in bbls, ℔ gallon—Common, 20@22; fair, 25@28; choice, 46@50c.

RICE, Louisiana, ℔ lb—Common, 4½; fair, 5¼; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 19@20.

COFFEE, ℔ lb—Ordinary, 11½; prime, 14½.

CHEESE, ℔ lb—Western factory, 9.

CORN MEAL, ℔ bbl—Choice, $3 00.

FLOUR, ℔ bbl.—Fancy, 5.50; Choice, 5.00; Family, 4.25.

LARD, ℔ lb—Choice, 8¼.

SALT, ℔ Sack—Coarse, 87½; Fine, 1.02½;

ESCULENTS—Irish potatoes, ℔ bbl.; 1.40@1.55; sweet potatoes, ℔ bbl. $1 75; onions, ℔ bbl. $2 25; apples, ℔ bbl. $3 50@$5.00; cabbages, $17@$18 per 100; sour kront, ℔ bbl. $10.50@12.00.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 11@—; linseed, raw, 59@60; linseed, boiled, 62@63; cotton seed, 35@55.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $15.62½.

BACON, ℔ lb—Breakfast, 10½; shoulders, 6½; sides, short rib, 8¾; sides, long clear, 8¼; hams, sugar-cured, 13c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 7¾; clear sides, 7¾; shoulders, 6¼c.

POULTRY AND EGGS.

Louisiana Poultry — Grown chickens $3.50@4.05; yonng $2.00$2.25 ducks $3.50@ geese 3.50@6.00; turkeys $10.00@13.00.

Western Eggs 26@28c per dozen

Louisiana Eggs —@30½c. per dozen.

Feathers—Best live geese feathers 65@75c. ℔ lb. second grades 55@60c.

Western Poultry—Grown chickens $5.00@$6.00 ℔ dozen; young do. $2.50@3.50 ducks $——@4 00; geese $5.00@5.50; turkeys $12.00@.1500.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 56 white; 56; mixed, 56.

OATS, ℔ bushel—Western, 46.

BRAN, ℔ 100 lbs—Choice, 95½.

HAY, ℔ ton—Prime. $12@$14; choice, $15@16.00.

The Savannah Morning News
FOR 1884.

To-day the Savannah MORNING NEWS makes a new departure in journalism in this State, and from this date will send a paper

EVERY DAY IN THE YEAR.

including its mammoth eight-page Sunday edition, *to every subscriber to its daily edition*. The subscription price will remain the same, viz., $10 a year or $5 for six months.

In the future as in the past the MORNING NEWS will support the National Democratic party, and advocate the principles of that party.

It will be, as it has been always, independent of all political or personal cliques, either local, State or National. It will continue to advocate a reduction of the tariff because it believes that the best interests of the people will be served by such reduction. In its columns the latest news from all parts of the world will be found.

Special attention will be given to the news of this State, Florida, and South Carolina. Each department will be carefull edited, and the aim will be improvement and a higher standard of excellence.

No expense will be spared to make the MORNING NEWS the most readable, reliable and progressive newspaper in Georgia. The MORNING NEWS is the only paper in Georgia except the Augusta *Chronicle and Constitutionalist* which takes the regular and supplemental Associated Press dispatches. The special dispatches and correspondence of the MORNING NEWS will be fuller this year than ever before.

TERMS.

Daily, by mail or city delivery, 7 days in the week	$10 00
Daily, by mail only, Monday, Wednesday, and Friday, or Tuesday, Thursday and Saturday	5 00
WEEKLY NEWS	2 00

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Conference Notices.

Spring Conferences.

Conference.	Place of Session.	Date.	Bishop
Arkansas	Rogers, Ark	Feb. 20	Wiley
Baltimore	Washington, D.C.	March 5	Foster
Blue Ridge	Catawba, N.C.	Jan. 30	Bowman
Cen'l Pennsyl'a	Williamsport, Pa.	March 19	Harris
Delaware	Easton, Md	June 3	Simpson
Denmark	Fred'k'hawn, Den.	Aug. 3	Hurst
East German	Brooklyn, N.Y.	April 2	Andrews
East Maine	Camden, Me	April 16	Harris
Ger'y & Switse'd	Zurich, Swits'd	June 25	Hurst
Italy	Arezzo, Italy	March 5	
Kansas	Topeka, Kan	March 26	Merrill
Lexington	Covington, Ky.	March 26	Foss
Liberia	Monrovia, Lib'a	Jan. 24	
Little Rock	Little Rock, Ark.	Feb. 13	Wiley
Louisiana	New Orleans, La.	Jan. 30	Wiley
Maine	Bath, Me	April 16	Foster
Missouri	St. Joseph, Mo.	March 5	Fo s
Newark	Newark, N.J.	Mar. 26	Andrews
New England		April 2	Foster
New Eng. S'th'n	New Bedf'd, Mass.	April 9	Foster
New Hamp'shire	Manchester, N.H.	April 9	Hurst
New Jersey	Camden, N.J.	March 12	Harris
New York	New York, N.Y.	April 2	Simpson
New York East	Brooklyn, N.Y.	April 9	Hurst
North Carolina	Greensboro', N.C.	Feb. 6	Bowman
N. New York	Utica, N.Y.	April 9	Simpson
North Indiana	Peru, Ind.	April 2	Foss
N.W. Kansas	Salina, Kan.	[illegible] 19	Merrill
Norway	Bergen, Nor	July 23	Hurst
Philadelphia	Philadelphia, Pa.	Mar. 12	Warren
St. Louis	Kansas City, Mo.	Mar. 12	Foss
S. Am. Mission	Montevideo, Ur'y	Feb. 13	
South Kansas	Paola, Kan.	Mar. 5	Merrill
S. W. Kansas	Newton, Kan.	Mar. 19	Merrill
Sweden	Upsala, Sweden	July 9	Hurst
Troy	Amsterdam N.Y.	April 9	Andrews
Vermont	Montpelier, Vt.	April 16	Simpson
Virginia	Waterford, Va.	Mar. 5	Warren
Washington	Lynchburgh, Va.	Mar. 12	Andrews
Wilmington	Wilmington, Del.	Mar. 5	Harris
Wyoming	Scranton, Pa.	Mar. 26	Warren

By order of the Board of Bishops.
WILLIAM L. HARRIS, Secretary.

New York, Nov. 2, 1883.

LOUISIANA CONFERENCE.

Members of the third year's course of study will please meet the Examining Committee at Union Chapel on Tuesday, the 29th inst., at 10 o'clock, prepared to stand their examination.
A. E. P. ALBERT,
J. W. HUDSON.

LOUISIANA CONFERENCE EXAMINATIONS.

The members of the Lonisiana Annual Conference who desire to be examined in the fourth year's course of study are requested to meet at Union Chapel, Tuesday, January 29, at 3 o'clock p. m.
W. D. GODMAN,
L. P. CUSHMAN.

NOTICE.

Programme of religious and literary exercises for the next meeting of the district conference of Waco district, and subject for each preacher:

W. J. Mitchell, on Repentance.
B. F. Smith, General Resurrection.
C. Young, General Judgment.
Green Rogers, the Witness of the Spirit.
Anstin Lockhart, Perseverance of the Saints.
J. A. Hall, Justification.
A. Jackson, Saving Faith.
A. Taylor, Moral Law.
Daniel Humphrye, Love to God.
Gabrial Wilson, Divine Revelation.
A. Brown, Written Sermons.
Jeff Buell, Salvation.
A. Foster, Second Advent of Christ.
A. R. Norris, History of Methodism.
Wm. Brown, Temperance.
A. Brack, Fear God and Keep his Commandments.
S. Gates, presiding elder, selects his own subject.

Each local preacher is requested to bring up a subject of their own, and a written sermon.

Each exhorter an essay; each district steward, an essay on steward's duty; each superintendent an essay on Sunday-school work; each class leader an essay on Class Leaders' duty. The Sunday-school Institute in connection with the conference will be composed of all the members of the conference, and conducted by Revs. A R Norris, A Foster and B F Smith.
W J SMITH.

Bremond, January 4, 1884.

MORRISTOWN DISTRICT—EAST TENNESSEE CONFERENCE.

Second Round.

Clinton and Coal Creek Circuit	Jan. 19–20
Knoxville Circuit	" 26–27
Arcadia Circuit	Feb. 2—3
Roan Mountain Circuit	" 9–10
Morristown Circuit	" 16–17
Greenville Circuit	" 23–24
Warrensburg Circuit	March 1–2
Taylorsville Circuit	" 1—2
Tazewell Circuit	" 8—9
Mossy Creek Circuit	" 15–16
Knoxville station	" 22–23
Newport Circuit	" 29–30
Danridge Circuit	April 5—6

S. J. HARRIS, P. E.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. [el4-1y

How to rear and manage poultry. Send a ten-cent piece to H. H. Stoddard,



Hartford, Ct., for a copy of THE Poultry World, and it will tell you.
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BINGHAM, Attorney, Washington, D. C.
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IT SOLD BY ALL DRUGGISTS. Price $1.
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IS A SURE CURE
for all diseases of the Kidneys and
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It has specific action on this most important organ, enabling it to throw off torpidity and inaction, stimulating the healthy secretion of the Bile, and by keeping the bowels in free condition, effecting its regular discharge.
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In the Spring to cleanse the System, every one should take a thorough course of it.
SOLD BY DRUGGISTS. Price $1.
KIDNEY-WORT

"I gained 20 lbs. in two months," writes Mr. J. C. Power, of Trenton, Ill., (Dec. 2-83, "and am a well man. I'd suffered with liver disorders since 1862. Kidney-Wort *cured me.*"

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FOR THE PERMANENT CURE OF
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No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure. Whatever the cause, however obstinate the case, this remedy will overcome it.
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IF You have either of these troubles
PRICE $1. USE Druggists Sell
KIDNEY-WORT

"For 12 years," writes Lyman T. Abell, of Georgia, Vt., "I found no relief from piles, until I tried Kidney-Wort. It has cured me."

KIDNEY-WORT
THE GREAT CURE
FOR
RHEUMATISM
As it is for all the painful diseases of the KIDNEYS, LIVER AND BOWELS.
It cleanses the system of the acrid poison that causes the painful suffering which only the victims of Rheumatism can realize.
THOUSANDS OF CASES
of the worst forms of this terrible disease have been quickly relieved, and in short time PERFECTLY CURED.
KIDNEY-WORT

I had habitual costiveness, pain in the back and rheumatism," writes S. J. Scott, Burlington, Vt. "Kidney-Wort has cured them all."

SOUTHWESTERN Christian Advocate

VOL. 19---NO 5. NEW ORLEANS, LOUISIANA, JANUARY 31, 1884. WHOLE NUMBER 645.

THE SOUTHWESTERN

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Editorial Notes.

One of the present pressing wants of the Louisiana Conference, is a few more earnest workers. We have a superabundance of religious talkers, and planners, they are so thick as grasshoppers, and like grasshoppers they eat up every green thing. It is amasing to see how these talkers hop about. They go to and fro, like him who sends them, seeking some place to talk. Their digestion is good, their lungs are sound, their health almost immaculate. Give them a chance to talk and they will live forever. We call them rhetorical nuisances. If God would send some strong wind and sweep them to Mexico or Cuba, we could sing the Doxology. If this earth is ever made a type of heaven, there must be less talking and more working. God give us men who are not prone to congregate around on easy-chairs.

The Sunday Christian is a person who serves God only on the Sabbath. But God has made no provision for this class. The Sabbath was never instituted for any such people, or purpose. He has given us the Sabbath to study and learn religion, and the six days to go out and practice it. God places great emphasis upon practice. It is not those who say "Lord, Lord," that are to enter into the Kingdom but those who "do his will." In the great day it will be to those who visited the sick, fed the hungry, clothed the naked, that he will say "Well done thou good and faithful servant." Religion has a theory but God demands practice. Pure religion, and undefiled before God and the Father is this, "To visit the fatherless and widow in their affliction, and to keep himself unspotted from the world."

Senator Jonas, of Louisiana, in a letter to the *City Item*, denies the assertion of a correspondent (Congressman W. P. Kellogg) that he (Jonas) had "voted to reduce the tax on lumber considerably." Senator Jonas says that on every vote in committee of the whole, as well as in open Senate, the record is officially reported and can readily be referred to. It will show that he was absent on one vote, and on every other vote, six in number, he was present and voted against every proposition to reduce the duty on lumber. The point sought to be made against Senator Jonas was that he had injured his influence in behalf of a wages tariff by co-operating with free traders on the lumber question. It is singular, in view of this record, that Senator Jonas should have been so grossly misrepresented.

A presiding elder in the Mississippi Conference who is not going over his district as a blind mule, says, "I will do all I can for the SOUTHWESTERN." He has found it a most efficient co-laborer on his district, hence he assures us that he will do all he can to extend its circulation. He thinks that the circulation of a Christian paper will have a wholesome influence in the homes of our people.

This nation, which prominent Democratic Congressmen sought to drag into international complications with England to save the life of the Irish murderer O'Donnell, has gazed with almost complacent indifference for the last nineteen years upon the fifty thousand blacks who have been murdered by white men in the South since Lee's surrender. Democratic Congressmen, professing to be the Negro's best friends, now have a chance to show it in the council of the nation. Why not interest themselves in the protection of the innocent Negroes being nightly murdered in the South than to have attempted to interfere with the just sentence passed by England upon the murderer O'Donnell!

The following figures will give our readers some information as to the strength of Methodism in the Mississippi conference. There are on probation 2,829 full members, 24,090; local preachers 450; deaths 409; baptisms, children 1,386; adults 2,138. There are 323 churches valued at $154,766, forty parsonages valued at $13,800; paid on the improvement of church property $11,258; on old debts $3,013; present indebtedness $2495. The following was collected for benevolent purposes. For Missions $281,-50, Church Extension $103.50, Tract cause $29.13, Sunday-school Union $46.52, Freedman's Aid $360.85, Education $123.95, American Bible Society $20.80.

That wide awake organization of New Orleans, the Sanitary Association, appointed a committee to confer with the Exchanges and various commercial bodies, to secure their co-operation in the matter of inducing the city authorities to dispose of the garbage by an improved system. It is known to every intelligent citizen that streets and gutters are in a deplorable and filthy condition. This knowledge is disseminated abroad, and is liable to seriously injure the World's Exposition. People will not care to risk their presence in a semi-tropical clime regaled by powerful odors. Beside the instinct of self-preservation, immunity from epidemics and the value of real estate depend upon a scrupulous system of street cleanliness. An improvement on the present plan, or absence of any system in the removal of garbage, might be the utilization of refuse matter for fertilizing purposes, and the converting of the present nuisance into a source of considerable revenue. There are already a large number of market gardens in the vicinity, they are on the increase, and could profit by the use of cheap and convenient fertilizers. A word from the pulpits now and then on the subject of personal and street cleanliness would greatly assist the cause of sanitation. The Exchanges may well join the Sanitary Association in an exhortation to the City Council to prepare for coming guests, and to promote the city's health.

For the SOUTHWESTERN.

"Assimilation and not Seperation."

I have just finished reading "Christian Educators in Council" and have been thinking of the part our brethren of the African church took. The subject of Bishop Campbell's remarks heads this paper. Now I believe that these brethren should be consistent if they expect to succeed in the work of Christ among their people. They are public men and therefore their acts, and sayings, are liable to be criticised. You can seldom meet one of their conferences, in country places but you hear the cry of "come out from among the white folks." Now I assert that they are believed to owe the major portion of the success of their church to a spirit of caste, or race prejudice, and the breaking up of other churches among colored Methodist, by this mode of procedure, and not the conversion of sinners by the simple preaching of the pure word of God; that this has been thrown into the teeth of colored people, who have demanded social equality. For instances, when it came to the abolition of the seperate schools for white and colored in New York city, I believe one of the strongest arguments was the existence of separate and distinct colored churches. While an editor, in their church, in the face of the opposition offered to colored people every where, rushes before a general conference and cries "for God's sake don't change the name African or we die," goes home and catches up his quil and tells the SOUTHWESTERN not to say "Negro." Bishops Campbell and Dickerson, at Ocean Grove, are indorsing, by their presence, and the former standing up before the American people crying "we be brethren." Bishop T. D. Ward, in Missouri according to the *Recorder*, organ of their church, is using this language; after other exhortations to his members "more for Christ and less for *self* should be the motto of the church. When it comes to that the kingdoms of this world shall be under the control of the king of Zion." With the same breath he says: "we must save Sedalia and Louisiana, and capture all the colored Methodists of the great Northwest." O, consistency thou art a jewel! At Sedalia and Louisiana, Missouri, we have flourishing churches and intelligent ministers trying to *save* souls, and besides they are assimilated with the "white folks" and in peace and yet they *must* be "captured"! Now if "assimilation and not separation" is what the race needs at Ocean Grove, don't they need it in Missouri too? If they need this, is it not the duty of every consistent Christian in general, and Christian members in particular, to encourage this every where and indeaver to thrust caste prejudice through and through when they meet the hydra head monster? What is the use of a part of a race trying to "assimilate" and the other part trying to make their intelligent hearers believe they mean what they say and are acting the very opposite. I am aware of the fact that "caste and race prejudice" is the back bone of their success, as much so as water baptism, by immersion, is that of colored Baptist's and *they* know this and hence they dodge the issue. When they say, in Philadelphia, that their "idea" of the "connectional Sunday school union plan, and the Tarrand idea" is simply our Sunday school and Chautauqua plans in an other dress, they know well that they would never succeed with these if they were to tell this in the smaller towns and rural districts. Now I have no harsh words for my brethren of this church, and I assure them that I hope they *will succeed*, not in building a house on blood for it can't stand, nor by blind folding the people, but by being consistent; and if they believe that "amalgamation and assimilation" will eventually make useless their present mode of procedure, let them act the part of true leaders and let the people know it, and hereafter be more consistent, whether at Ocean Grove with their congregations at home or in Missouri trying to save souls.

L. M HAGOOD.

Nashville Tennessee.

For the SOUTHWESTERN.

Housekeeping.

Home making is an excellent definition for housekeeping, for it suggests not only its meaning but the importance of the word. In this world there are three callings pre-eminently honorable, namely home making, teaching and preaching the Gospel; so nearly kin are they, that they blend into one, in the great work of elevating humanity. It is in the home where pilgrims first start out on the journey of life, and it is there they are first taught the good news that the Savior came to proclaim to a fallen world. It is there that fountains are laid for building structures that are to last forever. There should be love in the home. It can make the lowly cabin with its simple furnishings, "the brightest spot on earth" to those whose home it is. It can gild everything in life with beauty. It was what the prophet felt when he wrote: "A charm from the skies, seems to hallow us there;" it is what makes home a type of heaven. The impress of love satisfies the heart and fills it with gratitude and content. It trains vines, and cultivates flowers, and arranges things tastefully. Flowers add much to the cheerfulness of a home. Children are apt to take an interest in them, and like to assist in their culture. I knew a man who objected to the cultivation of flowers. He said they were only made to look at. Why not cultivate potatoes, cabbages and onions in the front yard, there would be some sense in that, for they were good to eat. A little girl in the family loved flowers, and she managed to put some seed into the ground and they sprang up and thrived, and bloomed. The father loved his little daughter and his heart was softened. No doubt the flowers had something to do with it. God made flowers to look at and potatoes and cabbages to eat, and who knows but that one is as necessary to our well being as the other? We read in the Bible that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We see loving words from God in the beautiful flowers; words that may furnish aliement to the soul, to make it strong and brave for the work of life.

Common sense needed in a home. There is often unnecessary work done by those who really love their families. The real aim of the housekeeper should be to make a happy home, for the loved ones; its outward appearance should be the result of that effort.

Persons sometimes, who give very little close attention to the smallest details, become over careful and troubled about many things. There is a happy medium between slovenliness and fastidiousness. I knew a woman who could never sit down and be quite comfortable for she kept all the time seeing dust or cobwebs. A scrap of paper or a thread on the carpet would distress her. She made it an important duty to go around after people and pick up things. Every chair that she saw awry had to be righted, and every book that she found out of place, had to be put just where it belonged, and that was in the bookcase, for fear that it would get soiled. Papers had to be carefully folded and be put where they would not look disorderly. She thought those around her inconsiderate, because so many things were left out of place, and she fretted because she was over worked. She was sure that if her children could not be happy at home, but chose the streets, it was no fault of hers, for didn't she work very hard for them!

The proper place for things is just where they are ready for use, and the best display of taste is to have things look as if, without much effort they are just where they ought to be for comfort and convenience. Books and papers lying around ought not to cause unpleasant disorder. Books worn by proper usage never disfigure a room. Who ever thought that the presence of a well worn Bible ever marred the beauty of any furnishings?

Intelligence is needed in a home. Thought assists in all the details of housekeeping. It dignifies labor and makes its significance understood, and elevates people above a tread mill existence. It gives zest to social enjoyments and makes one feel an interest in others. It makes men manly, and women stronger in their womanly natures.

Above all the spirit of Christ is needed in the home. It will furnish love and common sense, and intelligence, and a happy home, "and no good thing will He withhold" from those who trust Him, and who seek His strength and His guidance.

L. C. BRADEN.

Nashville, Tenn.

An Asylum or Orphan Home.

DEAR EDITOR:—A few weeks ago Brother Whitaker wrote you about Brother Hardwell's death and spoke of erecting a monument. I should like to know what kind of one he thinks of erecting. There is not a man in the Texas Conference that I loved to hear preach better than I did the one who lately died in harness, of whom it may be said

"His body with his charge laid down,
And ceased at once to work and live."

I am interested in the matter, and would like to see something tangible done. I would suggest an Orphan Home, or an Asylum for the widows of ministers, either of which would be an untold blessing to the vast number who have known and loved our departed brother. Many a dollar that would be spent foolishly, thrown into some such channel would help to erect a lasting monument and at the same time help those who need it most. Very respectfully,

ISABELLA HOWELLS.

Jan. 18th 1884.

The Senate confirmed the nomination of Emory Speer to be United States District Attorney for the Northerd District of Georgia.

The *Current* is, evidently, very much disturbed over the scenes of outrages and blood which continue to disgrace and stain the national name in the South. The cries of distress of the victims of Southern hate, who are nightly strung up to the limbs of trees, without judge or jury, unless *trumped* up charges of attempted rape, or conspiracy to slaughter the whites, do not seem to interest it at all. It seems to be ignorant of the suppression of the million and a half of colored voters in the South, by reason of the shot gun policy, tissue ballot voting and dishonest counting. It has heard nothing of Birmingham, Marshall, Danville, Yazoo, and other such bloody grounds. It seems to be ignorant of these things, or else it could not have given expression to such unwise expressions as the following:

"There are some strong symptoms of the attempt on the part of the dominant political party, to make their fight of next year on the old sectional issue. This is evidently a mistake, and and not in keeping with the usual shrewdness and wisdom of the Republican leaders. They ought to consider what a lively campaign could be made on important economic questions like high or low tariff duties, which people are beginning to discuss more intelligently, and which the Democratic leaders have awkwardly handled."

Tariff and other economic questions are all right. The Republican party can "with usual shrewdness and wisdom" look after them; but so long as human rights and life are held in proper esteem, and and the dominant party claim to be the party of moral ideas, so long as these outrages continue to exist below a certain sectional line in this country, so long should that party make her fight on that line. We are glad to know that such are the present indications. We will continue to welcome such indications until the South is fully redeemed, and no man no matter what his race, color or politics, can enjoy his natural and constitutional perogatives with equal safety in the South or in the North. Till then we welcome the old issues.

A correspondent of the *Wesleyan Christian Advocate* (M. E. Church, South) affirms that the use of tobacco is sinful for the following reasons, which he ably supports at every point:

1. It is sinful, because it is unprofitable and useless.

2. It is sinful, because it is injurious to most men, if not to all.

3. It is sinful, because it is filthy.

4. It is sinful, because it is wasteful.

5. It is sinful, because the money thus expended could be saved and spent for the glory of God and the salvation of sinners. It could be used in the payment of honest debts.

The scripture tells us: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

In view of the reasons urged above against the use of tobacco, our readers should satisfy themselves that they do their smoking and tobacco chewing in the name of the Lord, for the Apostle urges every one to do all that they do" in the name of the Lord. If you cannot smoke and chew in the name of the Lord Jesus, you had better quit this loathsome and expensive habit.

OUR SOUTHERN WORK.

TEXAS.

E. B. Scott, St. Paul, Galveston: "I came to my work the week following conference. My impression is that I am among a warm-hearted, Christian people. Sisters Elizabeth Bouns and Fannie Wall, assisted by Bro. Geo. Ashe, cleaned, carpeted and otherwise supplied the parsonage so that when my family moved down it was like coming home instead of going among strangers. The trustees had a new porch built and latticed in, as the old one was in bad condition. The new church, when finished, will be a little beauty. It has now a city debt of about $600 resting on it. We hope to raise that as soon as possible so that we may finish and furnish the building. Pray for us."

J. H. Jones, Veston, Texas: "Since our new pastor came among us our church seems to be waking up. We collected, last Sabbath, for our new church $59.24, for the pastor $20.35. This is what we call a good beginning."

TENNESSEE.

I. Kirby, Clarksburg: "The people received me well. My labor here has been satisfactory."

J. T. Henry, Rockwood: "We are having a severe winter, and money matters are close. We will do the best we can."

P. P. Brooks, Jasper: "First quarterly conference was held by Elder Provine. We had a good time and raised $4 for elder. The people seem to be pleased with their pastor. We want to build two new churches this year. If a friend anywhere desires to help us a little please send the contribution to me. The East Tennessee Conference is young yet, and we need all the help we can get."

LOUISIANA.

P. B. McDonald, Longstreet: "Elder Duncan, with Rev. J. S. Patterson, of Bastrop, attended our fourth quarterly conference. Collections for the year were: "For elder $20; pastor $59.35; missions $5.25; on building and improving $48. Our church at Grand Cane is nearly finished. We hope to have it ready before conference."

H. J. Wright, Natchitoches: "We have all of our benevolences ready all told $31. We have more than half of Gilbert Haven money and we are still doing what we can for it. Pray for our success."

C. H. Claiborne, Dulac: "The little work on Bayou Dulac is still on the road of progression. This church has 24 full members, the majority of them very aged. During this quarter 46 have joined, 4 in full connection and 42 on probation. From Sept. 13, 1883, up to the present date $31.90 has been received for all purposes. This sum was raised as follows: By subscriptions $103; by classes $106 90; by public collections $88 60; the balance was raised by the following persons: F. W. Gibson, $2 35; Fred. E. Johnson, $2.00; Willie Johnson, $2.00; Abraham Lang, $1 50; Eliza Jackson, $2 00; Lawrence Williams, $2 00; John King, 50 c; Susan Jackson, $1.00; Henry White, 50c; Sallie Cox, $10.75; Mary Smith, $1.50; Mary J. Jones, $2.00; Charity Smith, $2.00; Emma Hudson, $1.10; Evalina Claiborne, $14.40; Tiby Hudson, $1.40; Susan Jones, $1.00; C. H. Claiborne, $7 35; Wilson Green, $2.00; John Francis, $2.00 Nellie Jones, 55c; Emanuel Baker, $2.00; Victoria Johnson, $1.; Winnie Wadlton, $1.15; Emma Warren, 85c; Lizzie Smith, 30c. On Christmas night a neat Christmas tree was crowded with presents for the Sabbath-school scholars and other friends, costing $7. Mr. Santa Claus came in about the usual hour with a bag of toys and other things for the people. It was quite exciting to see him for the first time make his appearance among this people. On the last day of the old year a heater of great height was bought and placed in the church. The people were greatly delighted with it. A watch meeting was held, though [illegible] and the roads were bad the people came out and we had a joyful time in preaching, praying and love feast. This charge has raised for all purposes during the past year $593.35. A neat fence is needed and the church ceiled and painted, then we will have a valuable little work out here."

ARKANSAS.

Geo. W. Baber, Saratoga, Arkansas: "I have had a good time on this work this year. The people have done all they could for me. The constant moving of our people hurts them and hinders us in our church work. We have $52.70 cash in hand towards finishing our church."

For the SOUTHWESTERN.

Jottings From Knoxville.

A series of revival meetings began in the Mabry Street M. E. Church, Morristown district, East Tennessee Conference, Nov. 25th, which continued over three weeks, resulting in 25 conversions, 30 accessions, 10 adults were baptized; I have married 8 couples and attended 5 funerals up to date. The membership has been greatly revived. A temperance mass meeting was held on Dec. 23. We had a full house; several addresses were made, to which all gave attention. At the close of the meeting a number of those present requested us to hold another meeting soon. On Dec. 24th we had an exhibition by the Sunday-school children and a beautiful Christmas tree laden with many useful articles for various persons. Everything passed off nicely. On Christmas morning we met all of the children of the Sunday-school, at 10 o'clock a. m., it being the occasion of a treat to the children belonging to the school; after singing we dismissed, wishing everybody a merry Christmas. Last Friday was fast day, and at night we had general class meeting. It being the first quarterly meeting of this conference year the presiding elder was with us and preached on Saturday at 11 a. m. Quarterly conference was held at night, Dec. 20th On Sabbath the weather was so very bad we did not have as many out as usual, but the Lord was with us. The elder and Bro. D. B. Lawton met the Sunday-school. The services were good all day; 10 were baptized at night, collection during the day $10. The amount apportioned for the support of the ministry this year for pastor $300, presiding elder $40, bishop $3. On Monday night we held the quarterly love feast and watch meeting services. We had an old-fashioned Methodist meeting in which our souls were re baptized with the spirit of the Holy Ghost.

B. H. JOHNSON.

Knoxville, Tenn., Jan. 4, 1884.

Prairie View College.

MR. EDITOR—I wish to say a few words in regard to one of our high schools, conducted by E. H. Anderson and his brother, C. L. Anderson. Miss M. V. Ewing is matron. They are colored, good managers and Christian teachers. Bro. L. Anderson is a preacher of the Gospel, and all are fully competent for their work. I have visited this school two years. They have class meeting and a Sabbath-school. I hope friends will visit it. My daughter in attendance reports strict discipline and pleasant teachers. J. S. WHITAKER.

Hempstead, Texas.

The City Council of Halifax, N. S., has passed a resolution permitting the children of colored citizens to enjoy the same school privileges as white children. The city school board has not yet come to a decision in the matter. Hitherto negro children have not been allowed to enter the public schools, inferior ones being provided where they received instruction.

Horsford's Acid Phosphate,
In Nervous Diseases.

Dr. Henry, New York, says: "In nervous diseases, I know of no preparation to equal it."

Public Education.

NAMES OF COMMITTEE AND THE ADDRESS OF THE EDUCATIONAL SOCIETY.

The executive committee of the Educational Society at their last meeting distributed the work of the association by organizing the following standing committees, which were appointed by the president, Hon. Louis Bush, he being ex officio member of each committee:

On Membership—Messrs. Wm. O. Rogers, Page M. Baker, J. D. Hill, Isidore Newman and M. C. Randall.

On public lectures and addresses—Messrs: D.S. Mitchell, E. A. Holt, Phillip Werlein, R. R. Forman, and Wm. F. Ogden.

On Memorials—Messrs. R. H. Browne, S. T. Carlisle, Rev. Dr. S. Landrum, Messrs. James McConnell, B. T. Walshe, Wm. Easton and J. W. Nicholson.

On Finance—Joseph C. Morris, Esq. Rev. E. A. Holland, Messrs. W. F. Halsey, Albert Baldwin, W. H. Mathews, R. M. Walmsley and W. R. Lyman.

On Parochial Organizations—Messrs. W. Easton, F. N. Butler, J. E. Seaman, Dr. J. K. Gutheim, Col. Wm. Preston Johnson, Dr. J.S. Copes, and Joseph Simon, Esq.

On Public Library—Revs. R. A. Holland, B. M. Palmer, Dr. T. G. Richardson, Hon. E. A. Burke and Rev. H. M. Smith.

The following address was adopted by the executive committee, which the newspapers throughout the State are requested to copy;

AN ADDRESS ON EDUCATION.

To Our Fellow-Citizens of Louisiana:

The condition of public education in Louisiana claims our serious attention.

Statistics based upon the census of 1880 show that nearly 34 per cent of the total population of Louisiana, 13 per cent white and 53 per cent colored, are returned as unable to write. Of the population of the State between ten and fourteen years of age—both years included—20 per cent of the white and 72 per cent of the colored are reported to be unable to write. Lonisiana ranks as third from the last among the States of the Union in the results of education.

The entire school population of our State between six and eighteen years, as reported in 1880, was 273, 845. The attendance in all the public schools of the State, including the parish of Orleans, in 1880 was: whites 31,642; colored, 22,670; total, 54,312, or less than 20 per cent of the school population. For 1881 there was an increase in the white and a decrease in the number of colored pupils. The Legislature of 1882 set aside one mill tax for public education. On an assessed valuation of $200,000,000, this would yield $200,000. This fund is charged with constitutional and legislative appropriations amounting to $98,207, all of which must be paid before any apportionment can be mae for common school purposes. From the sum remaining, at least 10 per cent must be allowed for non collection, thus reducing the fund to about $62,000 which, divided among the educable children of the State, would make an annual *per capitum* appropriation of THIRTY-ONE CENTS. It is hardly necessary to add that for 1882 and 1883 the condition of the public schools, which are dependent upon State aid, has not been satisfactory. In the report of the State Superintendent for 1882 some parishes return "no school for want of funds," while in other parishes public schools have been opened one, two or three months only.

In the city of New Orleans there have been free public schools since 1842. They were established and fostered by some of the most illustrious names in our municipal history. During the years which immediately preceded the war these schools were maintained in a degree of efficiency which commanded general confidence and esteem. They have had since to contend with many difficulties, but they are still doing a large and a useful work. During last year fifty-three public schools were open, with an average daily attendance of about 16,000 children. The efficiency of the schools has been impaired by the lack of adequate support. The annual session has been abridged from ten to seven months; the teachers poorly paid—many of them driven by financial condition to engage in other pursuits, or to leave the State for other and more encouraging fields of usefulness.

The indifference of a large class of our population to the subject of education is also a matter for serious consideration. The school population of New Orleans in 1880 was 61,456. The number has since increased, while our school attendance has diminished. We estimate that over 10,000 young persons of this city, between six and eighteen yeaars of age, are not attending any school, nor are they engaged in any useful calling. Ignorance and idleness are fuitful sources of vice, and our public schools should be strengthened as a safeguard against present and future evils.

In other States of the South extraordinary exertions are being made to meet the educational requirements of the people. The general school fund of the State has been supplemented by voluntary local taxation. Schools have been multiplied, teaching talent encouraged, and educational work sustained by a firm and liberal public sentiment. The efforts of the government have been aided by the liberality and public spirit of the citizens. Free kindergardens for the young, and industrial or manual training schools; evening schools and libraries have been established as so many aids in the training of young persons for future usefulness. New Orleans is without these additional agencies in education.

Our city has entered upon an era of renewed prosperity. Our commerce and our railroads give no uncertain sign of progress. Imposing private and public edifices, and increased manufactures, are all evidences of expansion. Public education has not kept pace with progress in other directions. Yet the great truth must not be overlooked that the future welfare of the country depends upon the character of the youths who are to succeed the men and women of the present. The great middle and lower classes of society must shape the policy and eventually control the destines of the country. So long as one-fifth of our voting population can neither read nor write, so long as illiteracy holds the balance of power between the great political parties, the country is menaced with impending evils. Whatever difference of opinion may exist as to how far, and in what manner, education should be fostered by the government, there surely can be no question as to the importance of extending a common school education to all classes of persons.

The New Orleans Educational Society has been formed to promote education in the city of New Orleans and the State of Louisiana. It aims to effect this object by the discussion of educational questions through the press; by means, also, of popular lectures, and by appeals, when necessary, to the Common Council of the city or the Legislature of the State. It will aid, as far as practicable, all efforts to diffuse intelligence and morality among the people by means of schools, libraries and other agencies adapted to the differing wants and occupations of our people.

We hope, in these efforts, to receive your active co-operation and support, and trust that this may be immediate, as already too much time has been lost.

LOUIS BUSH, Chairman,
E. T. MERRICK,
I. L. LEUCHT, Secretary,
CARTWRIGHT EUSTIS,
J. C. MORRIS,
R. M. WALMSLEY,
JAMES MCCONNELL,
SANFORD E. CHALLE, M.D.,
R. H. BROWNE.

British Honduras.

The British province, or rather colony, of Belize, or British Honduras; once formed a portion of the Mexican State of Yucatan, and is situated in the southeastern part of that peninsula. It came into the possession of the British in the year 1783. Belize contains 19,000 square miles, or 12,160,000 square acres of territory, and about 30,000 inhabitants. Its principal city is Belize, situated at the mouth of a river of the same name.

About one-quarter of the inhabitants of the colony are white, mostly Europeans. The rest are Carib Negroes, Jamaica Negroes, so-called Creoles, or people of mixed Spanish and Indian blood, and pure Indians. The mis-named Caribs form a caste by themselves. They speak a sort of pigeon English, and intermarry with no other people save, in very rare cases, with Jamaica Negroes. Notwithstanding the sparcity of its population, British Honduras enjoys a foreign traffic per annum of about $2,395,000, 14,723 barrels of flour, with other breadstuffs from the States $93,892; cotton goods $77,790; provisions $107,589; miscellaneous $10,729; making total imports from the States $290,000. The exports are cocoanuts, tropic fruits, mahogany, dye woods, cedar, furniture woods, sugar, etc.—*Times Democrat.*

Camp Meeting in the Himalayas.

It is reported that the best meeting of this kind yet held in Kumaon District began on Oct. 31, and closed on the 4th of November, being held at Dwarahat. A good number of the people came about eighty miles on foot, from Paori on the one side and from Pithoragarh on the other. The meeting was held in Dwarahat, which is about the center between these two points. Dr. Butler's visit was very highly appreciated by the native brethren, and will doubtless prove a benefit to the work. The people are anxious to hear him and to see him, and it is difficult for him to spare himself. Rev. P. M. Buck says he is stronger physically than he has been since 1875, and the fears concerning the serious affection of Mrs. Buck's eyes are needless now for her sight has recovered its usual strength.

Miss Bird, in her book "Unbeaten Tracks in Japan," says: "Of the shadows which hang upon the horizon of Japan, the darkest to my thinking, arises from the fact that she is making the attempt, for the first time in history, to secure the fruits of Christianity without transplanting the tree from which they spring. The nation is sunk in immorality, the mill-stone of Orientalism hangs round her neck in the race on which she has started, and her progress is political and intellectual rather than moral; in other words, as regards the destiny of man, individually or collectively, it is at present a failure. The great hope for her is that she may grasp the truth and purity of primitive Christianity, as taught by the lips and life of our Lord Jesus Christ, as resolutely as she has grasped our arts and sciences, and that in the reception of Christianity, with its true principles of manliness and national greatness, she may become in the highest sense "The Land of the Rising Sun," and the light of Eastern Asia."

Ohio Wesleyan University.

The winter term in the Ohio Wesleyan University, Delaware, Ohio, opened auspiciously Jan. 3rd, with a chapel full of students. Nearly fifty new students have entered and the number in attendance is over 600, being the fullest attendance for the winter term in the history of the University. The religious students are earnestly praying and working and with good success. Monnet Hall, the Ladies' Home, has every room full, and rooms in adjacent houses are occupied by the overflow of students from the Hall.

The bottom difficulty in carrying forward our mission work is the want of grateful and loving consecration on the part of Christians of their earnings and savings to the God from whom they have received them. To increase the intelligence of the church in regard to this duty and to multiply instances of obedience the Tract Society of the Methodist Episcopal Church has issued what is called the "Gold and Silver Series," consisting of six tracts that will prove a mine of wealth both spiritual and temporal to all who will study them. The titles are as follows: No. 1, "Golden Words about our God," or the Scripture teachings classified under appropriate heads; No. 2, "Thanksgiving Aith," a most interesting Negro tale; No. 3, "Mr. Horne preaches on the Great Hurt," an inimitable sermon; No. 4, "Ring of the True Metal," or the Divine Law in respect to property; No. 5, "How Much and How?" by Dr. Abel Stevens; No. 6, "Experience of a Converted Robber," related by himself. Ministers who want a little help to overcome the covetousness around them had better send for the series.

The *Centenary Medal* of the Methodist Episcopal Church, designed to commemorate the organization of the Church in 1784, is now completed and ready for issue. In size and appearance it resembles the American two-eagle gold-piece. On one side it bears the head of Bishop Asbury as representing the Episcopacy of the church one hundred years ago, and on the other that of Bishop Simpson as representing the present Board of Bishops. Beautiful and valuable as it is this medal can be sent to any post-office of the United States for one dollar, and there are already indications that the demand for it will be very extensive. All the proceeds of its circulation will be devoted to the Children's Educational Fund. For specimens address (with cost enclosed) D. P. Kidder, Corresponding Secretary of the Board of Education, 805 Broadway, New York.

The clerk of the Methodist Minister's Belief Association, Rev. Joseph H. Mansfield, Malden, Mass., has paid the widow of Rev. Siegfried Kristeller, of the New York East Conference, the sum of $3951.20. He was a member of Class C. This is now filling, and brethren under 40 are specially invited to come into Class C. This Association has paid over $20,000 to the widows and orphans of our deceased brethren since its organization in 1878. It is commended by a host of our leading ministers from Maine to California. It is not a money-making institution, but a benevolent, self-protecting and fraternal association. There are no annual dues. An assessment is issued when a member dies, and every penny collected is paid to the beneficaries. There is no association so well adapted to Methodist ministers as this association. Send to the clerk for information.

A growing interest in education is remarked in Kentucky. The subject is being urged upon the attention of the Legislature by influential men in all parts of the State. A legislative committee has been appointed to remodel the present school laws. It is regarded as significant that the present Superintendent of Public Instruction has been reappointed by Gov. Knott. His annual report was remarkably outspoken, and in other years would have given serious offense and led to the appointment of one more discreet. Now, however, it has only seemed to awaken interest in the schools. The report says that, although the richest of the slave States, Kentucky distributed the past year but $1.40 per capita for the education of the children of both races. Much that is objectionable in public and private life is attributed in the report to the destitution of the means of education.

It is stated that General Grant thinks of making a trip to China in Febuary if the state of his health will permit.

Clergymen should Study the Newspaper.

Besides his religious literature, every minister should read at least one good and reliable secular newspaper, how else can he be instructed in the current events of the day? And unless he is so instructed, how can he preach acceptably and effectively. It is really ludicrous to hear some ministers talking on social, political and commercial subjects. Among worldlings it has almost passed into a proverb that you can tell a preacher by his "greenness," rather than by the whiteness of his cravat. They have to do with the *present* affairs of life much more than with the past and the future, and the newspaper is the best medium through which these affairs can be learned and studied. Since the means are so abundant for gathering current information, it is a disgrace to neglect them and to remain in ignorance. The remedy for the evil complained of is to be found in careful observation and the aid of the press. Let this course be adopted by ministers every where and there will soon be more practical instruction from the pulpit, and less theorizing; more sermons applicable to the events of to-day, less of the dim and misty past. Brethren, we are fishers of men; but how can we catch them unless we know *where* they are and what manner of *bait* they like! Next to the Bible, the newspaper is the most important reading for the clergyman.

Methodist Bishops.

Bishops of the Methodist Episcopal Church in America, 1784-1844:

1. Thomas Coke, born in Wales, 1747; ordained Superintendent by Mr. Wesley and others, Sept. 2, 1784; died in 1814.

2. Francis Asbury, born in England, 1745; ordained Superintendent by Dr. Coke and others, Dec. 27, 1784, in Baltimore, Md.; died in 1816. Brothers Coke and Asbury are called "Bishops" in the Discipline for the first time in 1787.

3. Richard Whatcoat, born in England, 1736; Bishop 1800-1806.

4. Wm. McKendree, born in Virginia, 1757; Bishop, 1808-1835.

5. Enoch George, born in Virginia, 1767; Bishop, 1816-1828.

6. Rev. Richard Roberts, born in Maryland, 1778; Bishop, 1816-1843.

7. Joshua Soule, born in Massachusetts (District of Maine), 1781; ordained Bishop in 1824. In the division of the church in 1844-45, he adhered to the Southern church, and died in 1867.

8. Elijah Hedding, born in New York, 1780; Bishop, 1824-1844. He adhered to the Methodist Episcopal Church, North, and died in 1852.

9. James Osgood Andrew, born in Georgia, 1794; Bishop, 1832-1844. Adhered to the Southern Church, and died in 1871.

10. John Emory, born in Maryland, 1789; Bishop, 1832-1835.

12. Thomas Asbury Morris, born in Virginia, 1794; Bishop, 1836-1844. Adhered to the Northern Church, and died in 1874.

12. Beverly Waugh, born in Virginia, in 1793; Bishop, 1836-1844. Adhered to the Northern Church, and died in 1868.

13. Leonidas Lent Hamline, born in Connecticut, 1797; ordained Bishop at the last General Conference, 1844, and adhered to the Northern Church; resigned 1852, died 1865.

14. Edmund Storer Jones, born in Massachusetts, 1807; made Bishop at the last General Conference, 1844, adhered to the Methodist Episcopal Church, North, and died in 1876.—*C. in Nashville Advocate.*

Col. Taylor Beattie's idea that "if the sugar-trust must go, let all protective duties be thrown overboard together," would be excellent if practicable. Unfortunately, however, we of Louisiana can not wag the big dog that represents the great protective interests of the country. The best plan, therefore, is to explain to him that if the Louisiana end is cut off it will spoil his supper, peace of mind and general cheerfulness.—*City Item.*

Beware.

The past ten days have witnessed a wonderful change in the principal cities of Kansas, in regard to the effect of the prohibitory law. Saloon keepers have either been persuaded or compelled to close up their saloons, or remove to more congenial climes, and already the jails and police courts are being noticably deserted. Hundreds of men who used to hang around the saloons and eat free lunches, and toast their shins at the saloon keeper's fires are compelled to buy food and fuel for their heretofore half-starved families or go supperless and shivering to bed.

Now the families share the provisions and warmth as well as the society of their natural protectors. Notwithstanding this beautiful and proper change, already there are boasts that the coming legislature will change the law so that men can do as they like about this liquor question.

One man boastfully declared that Topeka's business would be ruined, so that business men would influence the legislature as heretofore to repeal the law.

A saloon keeper wished to rent his room to another party by the month, until the prohibitory law should be repealed.—*Kansas Methodist.*

The Generals of the Late War.

"Only eighteen years ago that the rebellion closed," said an old army officer to me the other day, "but the generals of the war are fast going out of sight." Then he went on to say: Meade, Thomas Hooker, Garfield, Kilpatrick, Burnside and Halleck, are dead. The next few years will see that list lengthened. General Grant is well on toward 70. He comes to Washington often, and walks quietly about the streets with his cigar in his mouth, much better dressed than when he was President, and looking as if life agreed with him. Sherman is 64, and he looks older, but the family is hardy, and he is likely to see 1900. The youngest of all the great leaders is Sheridan, now to command the army, and he is but 51. Sheridan was a major general at 30. Fitz-John Porter appears here every winter, white-haired and broken in frame—a little old gentleman, who looks back to twenty years of disgrace. His old commander, McClellan, now a rotund man, with bending shoulders, has not changed much of late. He is rich, and entertians well in his New York city home, but the activity of his life is over. He likes still to tell of his campaigns. Pleasanton, is the hero of a hundred cavalry fights, lives quietly here and can be found any day reading the papers in one of the offices on Newspaper row. His hair and mustache are white, and his voice gentle as a woman's. You can say the name of Rosecrans, the idol of the army of the Cumberland. He and his wife live almost unnoticed, on Capitol Hill during the time he spends here performing his duties as a California Congressman. His complexion is like a youth's, and his hair, with a military cut, white as snow. The man who commanded 100,000 men at Chickamauga seems abashed at the confusion in Congress, and seldom rises to speak. Generals Hawley and Logan are the two other most distinguished generals in Congress. Both are 57 years old, and neither has a gray hair. General Rosecrans will be re-enforced this winter by an old companion in the Western armies, General Slocum of Brooklyn. He has been in Congress before. He served, I believe four years soon after the close of war. General Sickles is practising law in New York, and Stoneman is Governor of California. Doubleday, who was in Fort Sumter when it was fired upon, lives in New York, and is writing a book; while Humphreys, Crittenden and Hunter may be seen almost any day about this city, where they own fine houses and live handsomely on the retired list. Fremont is no longer rich. He and his wife, Jessie Benton Fremont, are forgotten in crowded New York. The general whom the Vermont troops worshipped, George J. Stannard, with one arm gone and half-a-dozen wounds, sits up at the Capitol during the session, tending the door of the members' gallery of the house. The Democrats promise that he shall not be disturbed. He is so inoffensive that the pushing women almost overpower him on days when a crowd visits the Capitol, and yet he saved the day at Gettysburg, and fell with three wounds while leading a forlorn hope at Petersburg. McDowell is on the retired list; Don Carlos Buell runs an iron furnace in Kentucky; Banks is a United States Marshal; Hancock, Schofield and Pope are still major-generals, but the last of them will retire in three years. General Howard is at Omaha, a brigadier. General Terry is the youngest of the brigadiers who won fame in the war. With good luck he will succeed Sheridan in command of the army. Gen. Wright, with benevolent face and patriarchal beard, has turned from war to projects of river and harbor improvement. Gilmore, Parke and Weitzel, once commanding corps and armies, are now in charge of lighthouses and fortifications. Grierson, the famous cavalry general of the Western armies, is broiling in Texas with the mounted colored regiment which he commands. They are all getting well on towards the downward track. In ten years there will not be a general officer of the war in active life.—*Wash. cor. Advertiser.*

It is the self-helpful and self-directing character of the American people that has made American institutions what they are. Because they are the outcome of the national character they react on the character, fostering within it its best qualities. To destroy the institutions you must first destroy the people, only as the people decay in self directing and self-reliant power can their institutions lose their force. It is no greater crime to be indifferent to our own personal well being, or to be indifferent to the well-being of those who crown us with their love, that it is to be indifferent to the welfare of the nation of which we form a part. Representative government means individual action, individual responsibility, individual freedom. Without these individual virtues—just as the best things are always capable of the most abuse—representative government becomes a worse thing than a despotism. If you have not a political opinion, get one; and when you have got it never miss an opportunity of acting on it, of asserting it, of voting for it. You may think that you are but one, and that being but one you are uninfluential and can do nothing. Sincere belief is the most powerful of all social forces. One man with a sincere belief is stronger, than a world of men who have only interests. When Paul the great apostle was smitten down to earth on that memorable journey to Damascus, he was one man with a belief, opposed to a world of men possessing only interests, yet his belief made him the stronger power. When Luther burned the Pope's bull, and threw his inkstand at the head of the devil, he was one man with a belief opposed to a world of men possessing only interests, yet his belief made him the stronger power. When Lloyd Garrison denounced slavery as "the agreement with hell and covenant with death," he was one man with a belief, doing valiant battle with mighty hosts of men possessing only interests; but his belief made him the triumphant power. It is men of sincere beliefs who give strength, decision, character, to the age in which they live, and who make heroic futures possible for mankind. Sincerity in belief, inevitably leads to a true belief, and every true belief, sincerely held, enables Hope newly to trim her lamp and go forth, to meet her bridegroom Peace coming majesty newly down to man.—*J. K. Applebe.*

Young Folk's Corner.

FALSE PRIDE.

Ashamed to own you labor
To earn your daily bread;
Ashamed to carry a parcel,
Lest "something" might be said.
Ashamed of humble neighbors,
Ashamed of kith and kin,
Ashamed to wear your last year's coat,
Yet not ashamed to sin!

Ashamed to save the dollar
By laying up the dime,
Yet not ashamed to borrow,
Or waste God's precious time.
Ashamed to learn of good men,
Ashamed to take advice,
Yet not ashamed to take strong drink,
And not ashamed of dice!

Ashamed to shun temptation,
Ashamed to answer "no!"
Yet not ashamed to loiter
On "corners" as you go.
Ashamed, before you venture,
To nobly count the cost,
Yet not ashamed to boast how much
At stakes you "won" or "lost!"

Poor human nature needeth
Foundation like a rock,
And strong supports and braces
To guard against life's shock.
But of all the "helps" to aid her,
And all the "props" beside,
That keeps her dignity alive,
The weakest is false pride!

A Word to Boys.

Come, boys, and listen a few moments to your uncle. You have now arrived at an age when you must begin to think about doing something for yourselves. The first piece of advice I have for you is, to do everything well which you undertake. There is but little danger of your being too particular in this respect. A boy who is careful to draw a straight line on his slate, will be very likely to make a line through life. There is no position in life in which you will not be called upon to act as exact as possible. Step into a jeweler's shop, and see how careful the workman must be in finishing up the article he holds in his hands. Visit the ship-yard, and the man with the broadax must learn to hew on a line, or be dismissed. You think of being a clerk. Well, remember that a mistake there is a little less than a crime. I never saw a man who was very particular about his affairs that was not successful. How exact is a military officer in command of a body of men. A clumsy sailor will never rise to the command of a ship.

But there is one great danger which besets many young men at the present day. If it is the disposition to avoid all solid improvement, and take up with subjects that require no thought, and which serve as mere warfare with godliness, our portion will be that of the ungodly. As the tree falleth so shall it lie. We shall reap what we have sown.

"Let my example warn you of the fatal error into which you have fallen," said the gay Sir Francis Deleval, near the end of his life. "Pursue what is useful! pursue what is useful!" Reader, if you would not make your life a curse, present and eternal, "pursue what is useful."

Would Not Break His Word.

That saying, "To be faithful in little things is something great," is nowhere truer than in respect to keeping one's engagements. The eminent man in the following interesting anecdote kept his word for the sake of the child, yet possibly he himself received the greater benefit from and act such as builds up a character an will long be remembered to his praise. "He that is faithful in the least is faithful in all."

The English general, Sir Walter Napier, while walking one day in in the environs of a town, saw a little girl of about five years of age who was sobbing bitterly, while gazing in dismay at the remains of a broken dish lying at her feet.

"I was bringing my father his dinner," she said, "and I shall be beaten when I go home for having been so careless." But, on seeing the benevolent expression of the old soldier, a ray of hope revived, and she said to him, with all the *naivete* of youth, "Can you not mend it for me?"

The general could not undertake to do that, but he said he would give her the money to buy another, and took out his purse for that purpose. Unfortunately, it happened that he had no small change, and so he promised to come back the next day, at the same hour, and give her the promised sum, and the child went away quite comforted, and trusting to his word.

On going home, the general found an invitation to dinner for the following day at Bath, to meet some friends whom he was very desirous of seeing. But as Bath was at some distance from the town where he was then living, how could he avail himself of the invitation without disappointing the little girl? Under these circumstances he declined the invitation on the score of a previous engagement, thus preferring to lose the pleasure of seeing his friends to deceiving the little girl who had trusted him.

Mrs. Emma Malloy says that in Chicago children were found going to the public schools drunk. The mothers complained, and an examination was made. It was learned that 12,000 children under fourteen years of age frequent the saloons of Chicago daily. On the persons of these children were found tickets with holes punched in them. When asked what they meant one of the boys responded that "Jerry Monroe gaves us these. One punch means a drink of beer, two a Tom and Jerry, and three a whisky straight. Whoever gets the most punches in a month is to have a prize. The first is a pocket pistol, the second the 'Life of the James Brothers,' and the third a meerschanm pipe." Is it any wonder, with such influences as these, that our young people go astray?

In a recent sermon Henry Ward Beecher said: "I feel sore at heart now. One of the noblest natures that used to sit in these seats, one I loved and who loved me; whose hand was as large in its generosity as a prarie; who had all the prospects of a noble and useful life, who could restrain himself and stop when he'd a mind to. But he has gone down to such a degree of intemperance that his friends have given him up in despair. How many of that kind have I seen; and the time past did not suffice for him, or for them. They say: 'To be sure I smoke; but only seven to ten segars a day; but it is not a necessity for me—I can give it up. Or, 'I know I drink a little; but it is not a necessity for me; I can give it up to-day.' But they don't; and they don't next year, or the year after; and when they hear the roar of the tide of perdition, over the verge of which they will plunge finally, they can't. The time when men ought to stop is when they first see the peril; when there is time enough for judgment, enough to bring the higher qualities of the mind to sit in judgment over the lower."

One never knows a man until he has refused him something, and studied the effects of the refusal; one never knows himself till he has denied himself. The altar of sacrifice is the touchstone of character. The cross compels a choice for or against the Christ.

The Preacher's Quiet Habits.

Sedentary and studious men sometimes become prostrated before they know it. Those who spend much time in close mental work and neglect to take enough exercise often find their stomachs unable to do the work of digestion. The liver becomes torpid. The bowels act irregularly. The brain refuses to serve as it once did. Their preaching becomes a failure, and there is a state of general misery. So many ministers have been restored to health by the use of Brown's Iron Bitters that the clergy generally are speaking to their friends of this medicine as the very best tonic and restorer they know of. It restores thin and watery blood to its proper condition by toning it up with the purest and most invigorating preparation of iron that science has ever made. It is pleasant to take, and acts immediately with the happiest results, not only on the parsons, but on other folks as well. 3

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THE SOUTHWESTERN.
L. P. CUSHMAN, Editor.
A. E. P. ALBERT, B. D., Assistant

THURSDAY, JAN. 31, 1884.

1884. 1884.

Suggestions to Agents.

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The commissioner of public instruction reports 802,722 colored children in the South, attending the public schools. There are also reported forty-seven normal schools, with 253 instructors and 7,621 students; thirty-four institutions for secondary instruction, with 126 instructors and 5,284 students; twenty-two schools of theology with fifty-nine instructors and forty-five students; two schools of medicine with eighteen instructors and 116 students and two schools for the deaf and dumb and the blind with 19 instructors and 120 students.

The defeat of the commercial [illegible] with Mexico in the U. S. Senate, by one vote, may be considered by Louisiana sugar planters merely as a fortunate accident, due to absentees from the Senate chamber. The treaty was supported by the leading statesmen of both political parties from North and South; a motion to reconsider was entered on the journal; the State Department has conferred with Mexican authorities for a prolongation of the time of acceptance; the majority of commercial interests favor the treaty, and it is reasonable to expect that it will be formally ratified at an early day.

It is a great mistake, which [illegible] men make, of allowing their [illegible] in [illegible] the sphere [illegible] Christian life. Whims are not [illegible] and trivial whims are not [illegible] in exercise, and yet every [illegible] things the most [illegible] some whimsical [illegible] the scale [illegible] better things, [illegible] serve their [illegible] they therefore [illegible] the sake of [illegible] these whims take [illegible] of arrogance and self-[illegible] sometimes a fanciful exception [illegible] little things, and a magnifying [illegible] them as of radical importance. There is such a thing as a [illegible] of anise and mint and [illegible] omitting the weightier [illegible] of the law. There is [illegible] too as selling Christ [illegible] brother, be more [illegible] mistake whim for [illegible] to whim

Fault Finding.

It is one of the easiest things in the world to find fault; to discover something that is wrong. It does not take much grace to do this. Indeed the less grace a person has the more they are inclined to do it, and the better they seem to be fitted for it. It is all well for men to search for faults in themselves until they know fully what manner of spirit they are of, but this is a practice that but few indulge in. It seems to be much easier and more agreeable to search for the faults of others and when one is found, like the Roman who had found the lost piece of silver there seems to be great joy in telling of it. We would not have people on the search for money, but most all travelers who walk in the light do occasionally find sticks, rocks, broken bridges, and gullies in the public highway, they are not in search for them but they nevertheless find them. So men walking in the light as God is in the light will see wrongs and they cannot be silent, they must speak out against the sins, scandals and abominations of the people but they are not fault-finders, for in the spirit of meekness and sorrow they seek to correct the evils and restore the offenders. No man is to be condemned merely because he has a fault. The man plowing in the field was not searching for pearls but his plow turned it up and brought it to his sight. So the sins scandals and abominations of men are often brought to the public gaze. For the real fault-finders, are the persons who go from house to house, seeking for something that is wrong and then with fiendish delight bring it to the light and to the public gaze we have nothing but contempt; but that man vile as he is, is a thousand times to be prefered to "fault mongers or fault finders." The most dangerous man in the Church is the one who condones for the sins of men whether those men are in the pulpit, pew or saloon.

Two Important Resolutions.

The Mississippi Annual Conference at its session which closed at Jackson on the twenty-first instant, after a lively and interesting discussion, adopted, unanimously two very imparant resolutions. The first is against Excursions; the other against the insidious and unwholesome influence of the too numerous secret so called benevolent and other money gobbling Societies which are daily springing up like mushrooms all over the South, among our people. These two agencies it was shown were destroying the churches and the best interests of our people to an alarming extent. Against these evils the members of the Mississippi Conference have solemnly pledged to contend with all the force of their example and influence. The objections to excursions were that they are almost uniformly gotten up in the interest of sharpers, sharks and schemers; gotten up by the bad men, who conspire with railroad corporations to fleece their thoughtless and confiding victims. To accomplish their purpose, fares are reduced to serve as a bait and thereby hundreds of poor people are enticed to spend their last dollar to go on an excursion to a town or city where they know no one, have no business to transact, and where if questioned as to what motive prompted them to come, could give no reason except that it was cheap and they thought they would simply come on the excursion. It is estimated that in cash money in time lost and necessary preparation, not less than about $15,000 are spent annually by the colored people of Jackson, Mississippi, alone for excursions, and through the South, it is not at all improbable that over $2,000,000 are thus worse than thrown away every year! A sum double the magnificent Slater Fund for the education of the colored people; which our people should spend to better purpose, in buying homes, in educating their children, in subscribing to good Christian newspapers, in supporting the Church and ministry etc. The most forcible objection urged against excursions, however, was their immoral tendencies. Thousand of boys and indiscreet young girls and many previously happy couples mark the beginning of their ruin and unhappiness in these excursions. Away from the beneficial influences of home they then and there learn to love the intoxicating cup; thrown in the company of wicked, designing men in a strange city, they are allured to their disgrace and ruin. In this way some of our best boys and girls are yearly lost to their friends and the race. To counteract these evils our ministry in Mississippi have pledged themselves to never more have anything to do with excursions, and have resolved to do every thing in their power to dissuade other people from patronizing them. This is a step in the right direction in which all of our conferencies South in the should follow. Against societies it is urged that they are too numerous. In some instances it was shown that members belonged to a half dozen or more of them, involving dues, assessments, taxes, etc., which they could ill afford to pay. That many of the promoters of these organizations were broken down politicians and tramps, who, too lazy to work for an honest living, have made it a profession to tramp the country over in organizing these societies, and thereby beat their way through life without working, living and fattening themselves upon the hard earnings of their duped and unsuspecting victims. To protect the people against such itinerant vultures the Mississippi Conference has emphatically pledged itself. The financial obligations of our people to these too numerous societies is a source of serious embarrassment to the Church. After settling all their dues, members found that they could do nothing or next to nothing for the Church. This is a very unwelcome fact to the Church. It is not the principal objection raised against them however. The main objection is of quite another nature, it is of a moral nature. They are destroying the vitality and moral influence which the Church should necessarily exert over her members. They too often exercise a greater influence on church members than the Church herself, and members too often disregard the appointments and meetings of the Church, if such meetings conflict with their society meetings. Many other quite as forcible reasons were advanced against the societies. Too much thanks can scarcely be given to Bishop Wiley for the able address and fatherly advice which he gave the Mississippi Conference in reference to these questions. We cherish the hope that our Mississippi brethren will be able to accomplish the good which they aim to effect by these resolutions; and that their success will induce other conferences and leaders of our people to take the common sense view of these matters, and to adopt the necessary means for their reformation.

New Orleans as a Base of Operation.

The importance of this city as the base of operation for the development of our work in the great Southwest can scarcely be over estimated. This city, with her 250,000 inhabitants—the cotton mistress of the world—commanding the trade of a vast region of country, with her seven trunk lines of railroads, with her front crowded with western and coast steamboats, and ships and other water crafts for Europe, Mexico, the West Indies, the South American States, and other parts of the world, is steadily growing in importance and influence. The absorbed interest which is being manifested, by the press North and South toward the great Exposition to be held here next December may be taken as an evidence of the growing importance of this city and state. In her trade, in the means of travel and communication, and in all that may be taken as indications of future greatness, improvements are everywhere abundant. To insure the success of our work in this region our plans should keep pace with these indications of enlarging opportunities. In order to do this we must multiply our efforts, enlarge our tents, and get in readiness to effectively occupy the extensive fields which the Master is opening before us. This, we think, can be done by giving prominence and vitality to every feature of our work here. Let this city be to our Methodism a radiating center, whence streams of life and energy shall emanate, to lighten up and invigorate all of our forces in the neighboring States and sections tributary to this city, and before many more years we shall fully possess this Southwestern country. To accomplish these ends, we need here in all of our churches, good preachers; intelligent men; men called of God, and who are physically, mentally, morally and spiritually prepared for their great work. Then we need a good, substantial and commodious new school building, well equipped with a full faculty of good professors and teachers—a school building that will compare favorably with any of the existing universities. The prominence of our work here demands such a building, in place of our present ones. Again we think it highly essential that our publishing interest should have a well supplied depository, in connection with our paper published here; it is needed, and if properly managed would doubtless prove a blessing to our work. As this is but the expression of our opinion, we dare go so far also, as to suggest that this city should be made the Episcopal residence of one of our bishops; to help give force and effect to our efforts—the regions tributary to this, the emporium of the Southwest. We know of no city in the South affording more advantages as a base of operation from which to spread our work through the city of New Orleans. With such agencies in hand we would enter this field with an aggressiveness that could not be otherwise, than productive of the greatest good to the spread of our Methodism in this section. All who have an eye single to the spread of Scriptural holiness, and the upbuilding of our church in the Southwest, will not be slow in seriously and prayerfully pondering these suggestions. We hope they will prove effectual.

The Liquor Traffic.

Latest statistics show that there are in this country over 200,000 liquor dealers; selling annually over 70,000,000 gallons of whiskey, 26,000,000 gallons of wine, and 530,000,000 gallons of beer or twelve and a half gallon of intoxicants to every man, woman, and child, in the United States, and territories, besides other drinks.

While the tax to the United States Government from these, amounts to nearly $100,000,000; about $50,000,000 would sum up the total contributed annually by this nation for the support of the 87,717 clergymen, and the 115,610 churches in the country. The National Government tax alone on the traffic is double that paid for all Christian efforts in the churches of this great nation. What those 626,000,000 gallons of liquid damnation cost in ready cash, in shattered health, in ruined characters, in misery, crime, and in the final perdition of immortal souls, eternity alone will fully reveal. With such startling figures before us, is it to be wondered that the press of the country is daily burdened with so many reports of misery, corruption, crime and bloodshed? Here is shown that over twelve and a half gallons of whiskey, wine and beer are consumed in this country to every man, woman, and child. This terrible flood, twelve and a half feet deep, spewed out of the mouth of the red dragon, is threatening the safety of good government, and personal security. The liquor traffic is the greatest evil of this or any age. It is cursing our people to an alarming extent. It is the ruin of any people. The record of its miserable and bloody history is stained in every page with the tears and blood of helpless innocence. History and personal observatons emphatically endorse the sentiment of the wise man when he says: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Reader, "touch not; taste not, handle not" the accursed stuff. Irrespective of race or condition, this is the only absolute safety for any one. Many, yes untold thousands, who presumptuously thought that they were so constitutionally fortified that they could dare the monster in his den, have become the victims of their own follies. Like the bad woman in the Proverbs, it "hath cast down many wounded: yea many strong men have been slain by it." The Methodist Episcopal Church is organically opposed to liquor drinking and the traffic. The church is in herself a mighty temperance society, and every member who joins a Methodist Church thereby takes a pledge to abstain from *all* that can intoxicate. Now are we, as ministers, as laymen, as probationers of the great Methodism with which we are connected, are we faithful and true in this matter? Our own personal safety, and the redemption and salvation of thousands, cluster around our individual faithfulness. The Lord help every one who has entered into covenant against the rum legion, to bravely and manfully battle for its utter annihilation.

A Problem to Solve.

In the State of Mississippi the Methodist Episcopal Church has 24,090 members, 2,829 on probation, 450 local preachers and over 100 members of the conference; these 27,469 persons contributed for the cause of missions during the past year the sum of $281.50 equal to one cent and not quite half a mill per member. Full one half of these persons spent more each day for tobacco than they give during the entire year for missions. It would take full 110,000 persons giving on that line to support one missionary either in China, India or Africa. How many would it take to convert the world? The columns of the SOUTHWESTERN are open, who of our good brethren in Mississippi will answer this question.

A certain story paper of the vulgar and contaminating order, and which is occasionally distributed for one issue free of charge in order to invite new subscriptions, makes the following announcement in its prospectus: "We are at ease as to what your religious belief is. We publish a story paper, purely a story paper. No dictations as to what you should be. Jew and Gentile are the same to us. Every living being has a *right to do as he or she pleases.* Positively *no sermons* will be published in our paper." How parents can satisfy themselves to allow their children to read such papers, papers that make such bold announcements, and that teaches that "every living being has a right *to do as he or she pleases*, is a mystery to us. Such promoters of crime and wickedness should not be admitted to the household.

In looking over the statistics of any of our Southern churches it is painful to note the great disparity that exists between the membership of the churches and that of the Sunday-schools. Nor is this disparity confined to the colored churches. The recent statistics of the Louisiana Conference of the M. E. Church, South, show a membership of 14,166 including local preachers, but only 8,047 Sunday-school scholars including officers and teachers. The question with us is not half so much. Who will save the rich, or poor, as who will save the children? We need a Christianity that makes us care for them.

The Chicago *Tribune* gives the following figures: "In 1882 out of seventy-nine persons hanged fifty-six were negroes; ont of fifty-three lynched forty-eight were negroes. Thus far in 1883, sixty-four have been hanged, of whom forty-seven were negroes; sixty-four have been lynched, of whom forty-six were negroes. A much larger number probably, have been killed by whites, where no notice has been taken of the event. It is stated that in all these 260 cases the charge was that of murdering whites but in 117 cases there was no legal evidence, and in many no trial.

The United States census shows that their are 264 classed occupations in the United States. The unclassified embrace 13,542 persons, 3,031 of them being women. In all classified industries women are found except forty-two. The males in the industries are 14,744,942, and the females 2,647,157. There are no women in the lumber business, nor acting as masons, carpenters, machinists, stone-cutters, calkers, riggers, sailors, soldiers, roofers, sawyers, wheelwrights, coopers, drawmen, blacksmiths, butchers, or plumbers.

Now and then we find a minister who seems to think that he must be nursed and softly handled, as though he were a babe and not able to care for himself, and be a man as well as a minister. They cannot preach till they have first sucked a lozenger or drank a cup of catnip or pennyroyal tea. More doll-babies are out of place in the pulpit. They may do up in New England, or New York, and Philadelphia, but in Louisiana, Mississippi or Texas they are of no use. We need a robust, manly ministry, one that can endure without a whine or whimper long marches and heavy fighting. There is nothing more sickly or revolting to us than namby pambyism in the ministry or pulpit.

We desire to call special attention to the address of the New Orleans Educational Society published in this issue of the SOUTHWESTERN. Just now education seems to be a suggestive and prolific theme, and is occupying a prominent position in nearly every part of human inquiry. It is seemingly at a late period, but the whole South is awake upon this question as never before. There may be indifference in some sections, and hostility in others but the question is being discussed as never before. The indifference of Louisiana on the question of public education is manifest in the provision the State makes for the education of the school population. The $92,000 set apart by the State for the education of her children amounts to thirty-one cents for each scholar. If the school population of the State should conclude to do the just and right thing next Monday morning and go to school only about 72,000 of the 273,845 could find seats. The theory that education is not for the poor laboring class who are among us so essentially mean as to be unworthy of any reply, the argument is false all through. Ignorance is not a qualification for anything God intended man or beast to do. Intelligence spoils no man for any work God or good men want done in this world. The thoughts expressed in the address of the New Orleans Educational Society so for as we understand them have our hearty approval.

The *Morning Star* publishes the address of the Educational Society. It in common with all Catholics is opposed to State schools for Catholic children on religious grounds. It is also opposed to them on political grounds; not believing "the school business to be within the province of political government," and as absurd as a government control of morals, religion, industry or health. But as State schooling is an existing fact, the *Star* says they must make the best of it, and may reasonably expect of the gentleme of the association suggestions of a valuable character.

Mississippi Annual Conference

JACKSON, MISS., January 16.

The Mississippi Annual Conference of the Methodist Episcopal Church began its sixteenth annual session in the Methodist Episcopal Church in this city this day, at 10 o'clock a. m.; Bishop I. W. Wiley D.D., presiding and conducting the religious services. J. M. Shumpert and R. S. Rust, D.D., Corresponding Secretary of the Freedmen's Aid Society, leading in prayer. The Bishop said he was glad to meet brethren once more; he had come with no little anxiety, and hoped this session might be especially a good one. Eight years ago he was with them, and now he should be able to see how much they had grown, and what improvements had been made. The secretary of last year was requested to read the roll, when nearly all answered to their names. J. M. Shumpert was elected Secretary and Dr. Revels, Conference Treasurer. The usual committees were ordered. J. C. Eckles, presiding elder of Holly Springs district, reported his district as making material and spiritual progress. Bro. Eckles is a new man in the conference and has been cordially received by the brethren. He finds open doors, and wonderful opportunities for the enlargement of the work. Men with cultivated intellects and well regulated consciences, who have a little of that dauntless bravery that characterized the old time heroes are needed.

J. M. Shumpert, presiding elder of Okolona district, reported twenty five charges and circuits on his district, and he had held ninety-five quarterly and two district conferences during the year. Six new churches and one parsonage had been erected. The one at Aberdeen was said to be the finest in the Conference.

In the evening this editor preached, and Dr. Rust exhorted in good old New England style.

Second Day—Conference assembled this morning at 9 o'clock, Bishop Wiley in the chair. The first half hour was spent in a service of song and prayer. There was nothing cold, bleak or frozen in the atmosphere that seemed to fill the house of the Lord. A baptism of the Holy Ghost is a wonderful help in the performance of conference duties. G. W. Barney, presiding elder of Greenwood district, gave an itemized report of the work on his district that must have been most gratifying to men who have the least appreciation of facts. The report showed prosperity, churches had been erected and repaired, old debts paid, and over five hundred added to the church; and this, according to the secular papers, in the midst of a reign of blood and terror. The ku-klux seem to have been on their high horse during the fall months. God still lives, and though hand join in hand the wicked shall not go unpunished.

W. McDonald, presiding elder of the Gulf district, reported a year of prosperity; five new churches and parsonages had been built during the year, and six others considerably repaired; 350 had been converted, and 535 had joined on probation. Bro. McDonald had fourteen appointments on his district and had held himself 53 quarterly conferences during the year. His character passed as did that of all the elders on his district.

J. Campbell, presiding elder of Meridian district, reported a year of peace and prosperity. Twelve years ago he said that, standing on the same floor, he represented a much smaller work, that was the close of his first year in the ministry, and for his year's work he had received from the people the sum of ninety cents, but he was thankful and happy. In his ministry he had endeavored to be faithful, God had blessed him, and the church had bestowed him beyond his most sanguine expectations. Bro. Campbell is one of those men whose words wherever dropped were witness of the purity and integrity of his own heart. He does not belong to that tribe who are under the necessity of swearing to their past righteousness to apologize for their present delinquencies.

D. A. Williams, presiding elder of Jackson district, reported minutely the work of each preacher, and condition of each charge and circuit as he had seen them during the year. All over his district a fearful drought had prevailed, destroying nearly all the crops, producing a great deal of suffering among the people, and he feared that there might be some slight falling off from last year in the benevolent collections; but in the midst of all their sufferings most of the preachers had been faithful, and the Lord had given a good measure of substantial prosperity; four churches and two parsonages had been built during the year. In the evening the anniversary of the Freedmen's Aid Society was held, and able addresses were delivered by the assistant editor of the SOUTHWESTERN, Drs. Rust and Revels.

Third day.—January 18, conference assembled at 9 o'clock, Bishop Wiley in the chair. Religious services were conducted by A. D. Payne. The minutes of yesterday were read, corrected and approved. Took up the question, "Who are received into full connection?" when nine young men, who had been on probation two years and had passed a satisfactory examination in the course of study, were called to the altar, to whom Bishop Wiley gave what we call an appropriate and instructive address. He spoke of the minister as a man converted to God, educated, trained, and instructing the people both by precept and example. To do this he must daily drink at the fountain of divine truth, and nothing must be allowed to interfere with his perfect consecration to the one work God had called him to perform. The Bible must be his text book, and while this was the sincere milk of the word, it was not half so much milk with the cream on the surface easily, to be skimed off as a mine into which the minister must dig, and from which he must bring things both new and old. It was right that he should exhort, but this was not his chief avocation; whether in the desk or among the people, he was to elucidate and explain the word of God. Ten o'clock was the hour that had been fixed for the election of delegates to the General Conference, that hour was at hand. Bishop Wiley made a few suggestions when the conference proceeded to ballot, and J. M. Shumpert and J. Campbell receiving a clear majority of the votes cast were declared elected, and H. R. Revels, D. D., and W. J. Hooper, president of Rust University, were elected reserve delegates. We heard it intimated that there were a number of brethren who had expressed a willingness to bear this cross, but as the law of the church would not allow of it, we suppose that the Lord will take the will for the deed.

In the evening the anniversary of the Missionary Society was held and addresses were delivered by Bishop Wiley, Dr. Reid, Corresponding Secretary of the Missionary Society, Dr. Rust and others.

Fourth day.—Conference assembled at the usual hour, Bishop Wiley presiding. Religious services were conducted by Bro. Bell. The committee on Freedman's Aid reported approving the work of that society, endorsing the administration of Dr. Rust, requesting the General Conference to continue him in his present position, and to change the name of the society to "Freedmans Aid and Southern Educational Society," all of which was unanimously adopted. Just here quite a discussion arose over a paper introduced deploring the multiplication of secret societies among our people, and requesting the ministers to use all Christian means to persuade the people to withdraw from them. All seemed to agree that these societies were not only productive of no good, but were absolutely injurious in their influence upon the people. During the discussion Bishop Wiley stated his convictions as to their moral influence with epigrammatic force; from beginning to end he was opposed to them. The paper was adopted, and the Mississippi conference put itself upon record as opposed to the multiplication of secret societies, because of their irreligious and immoral tendency. We look upon this action as a movement in the right direction.

Fifth day.—Monday, Jan. 21.—Conference commenced at 9 o'clock; Bishop Wiley in the chair. Religious services were conducted by P. Henderson. This was the last day, and the men were anxious to have the book of fate opened, but as the several committees reported no small amount of good talking was done; but of all cheap things in this world talk is the cheapest. The SOUTHWESTERN was heartily endorsed by the conference; the prevalence of intemperance deplored, and the conference pledged as we understood it, to local option. Better by far go for prohibition. Let there be no county or town in the State where the liquor seller can rest the sole of his foot. The work of the Church Extension Society was heartily approved, and the presence of Dr. Kynett thankfully acknowledged, and he politely requested to repeat his visit. Good mention was made of the Sunday-school cause, the lack of good teachers, and a seeming want of interest deplored, but the people were moving in the right direction. When the reports were all in and the work of the Conference finished the Bishop in a few words referred to his visit seven years before and the wonderful progress made by the people and preachers, and then, with a seeming pressure of fearful responsibility, with words clear, distinct and pointed, he called the attention of the conference to certain matters as they appeared to him. And earnestly imploring the benediction of God upon this work he proceeded to read the following appointments:

Holly Springs District—H. R. Revels Presiding Elder.

Abbeville, A D Payne.
Atlanta Circuit, to be supplied.
Bankston Circuit, J W Faulkner.
Batesville, Henry York.
Byhalia and Chulahoma, Jas Ellis.
Granada, A M Trotter.
Grenada Circuit, Wm. Payne.
Herbadde Circuit, Wm Parks.
Holly Springs, S A Cowan.
Holly Springs Circuit, N H Williams.
Oxford, B L Crump.
Oxford Circuit, M H Foster.
Walthall Circuit, L O Crowder.
W W Hooper, President of Rust University; N D Clifford, Professor in Rust University, members of Holly Springs Quarterly Conference.

Okolona District—D A Williams, Presiding Elder.

Aberdeen and Mission, Perry Jamison and J Burton.
Aberdeen Circuit, Gilford Carr.
Athens, Richard Sewell.
Booneville Circuit, G Shannon.
Buena Vista, Miles Proctor.
Columbus and Mission, L L Shampert.
Columbus Circuit, I Mosely.
Corinth, Gilbert Brooks.
Corinth Circuit, T W Davis.
Crawford, A W Wright.
Greensborough, Wm. Gatewood.
Houston, J W Davis.
New Albany, L J Terrill.
Okolona, DeWitt Calvert.
Okolona Circuit, B L Nevils.
Pontotoc, Jefferson Harris.
Ripley, B J Griffin.
Starkville, I B Griffin.
Starkville Circuit, L F White.
Tampico, B H S Ferguson.
Toccapula, to be supplied.
Tupelo, James Trice.
Union Grove, Wesley Jones.
West Point, J L Pratt.
West Point Circuit, to be supplied.
Whitefield, J M Lampkin.

Greenwood District—G W Barney, Presiding Elder.

Attala, Joseph Clemens.
Boston, D D Goodwin.
Carthage, H A Johnson.
Deasonville, Wm Campbell.
Durant Circuit, J M Nevils.
French Camp Circuit, to be supplied.
Goodman, Haywood Hes up.
Green Hill, A S Williams.
Greenwood, H Cawthorne.
Kosciusko, C L Crump.
Lexington Circuit, P H Hill.
Louisville, John Everett.
Lodi, John Eanes.
Pickens, Andrew Lemon.
Roebuck and Minter City, J C Skinner.
Roseneath, Ephraim Collins.
Vaiden Circuit, Calvin Vaughn.
Winona, J C Houston.
Yazoo City, Peter Harris.
Yazoo City Circuit, to be supplied.

Jackson District—J M Shumpert, Presiding Elder.

Bolton, P H Davis.
Brandon, Alfred Handy.
Canton, A K Davis.
Clinton, Robert McAlpin.
Edwards, to be supplied by A McBeath.
Forest, J J Garrett.
Hickory Circuit, to be supplied by B Stewart.
Jackson, J W Parks.
Lake, to be supplied by S Dobbey.
Madison, Oliver Tolson.
Mount Salem, Richard Anderson.
Pelahatchie, Elijah Graves.
Rolling Fork, Cosmore Stewart.
Simpson, H W Wallace.
Trenton, to be supplied by I W Davis.
Vicksburg, Aaron Davis.
Vicksburg Circuit, Simpson Jossell.

Meridian District—Joseph Campbell, Presiding Elder.

Brookville, Andrew Butler.
Daleville, Nelson Toole.
De Kalb, James Jordan.
Enterprise, Peter Blue.
Enterprise Circuit, Moses White.
Ex Prairie, Moses Adams.
Garlandsville, T A Cotton.
Heidelberg, to be supplied.
Landerdale, P R Crump.
Macon, W H H Gallion.
Meridian, J G Walden.
Meridian Circuit, A R Saunders.
Mashulaville, C W Ivy.
Paulding, R H Patton.
Philadelphia, L J S Bell.
Quitman and De Soto, L. P. Brown.
Saubuta, Obadiah Gillespie
Shubuta Circuit, Robert Hays.
Shuqualak, Levi Clayton.
Waynesborough, to be supplied.

Gulf District—Warren McDonald, Presiding Elder.

Augusta, G W Smith and D F Dudley.
Bay St. Louis and Pass Christian, Nathan Cannon.
Brookhaven and Hazelhurst, S H Nevils.
China Grove, James Drayden.
Columbia, J K Cumfort.
Crystal Springs, J H Cook.
Fayette, Henry Henderson.
Fayette Circuit, to be supplied.
Hamburg and Meadville, R Roundtree.
Handsboro and Ocean Springs, J B Smith.
Liberty, W A Dorsey.
New Hope, Haney May.
Pascagoula, P E Bardwell.
Summit and Magnolia, H L Kennedy.
Union Church, James Ford.

The following from S. A. Cowan, will show the statistical report of Mississippi Conference for the years ending January, 1883-4:

	1884	1883		
Probationers	2829	3320	decrease	491
Full mem'ship	24,098	22,869	increase	1231
Local preachers	450	344	"	106
Deaths	409	395	"	14
Child'n baptized	1386	1220	"	166
Adults baptized	2138	4100	decrease	962
No. churches	323	315	increase	8
Prob. value	$154,778	$142,686	"	$12,077
No. parsonages	40	34	increase	6
Value	$13,890	$30,090	decre.	$6,200

Building and repairing churches and parsonages... 1884, $11,258 1883, $4,213 20

Paid on old indebtedness on church property..... 1884, $2,493 1883, $1,467.81

	1864	1883
No. schools	327	335
Officers and teachers	1452	1731
Scholars all ages	15,427	14,217

Benevolent Collections.

	1864	1883		
Missions	$283 10	$241 45	incr.	$11 65
Womans Ais	28 40	36 55	decr.	8 15
Church Ex.	103 50	71 40	incr.	32 10
Tract Soc'y	29 13	13 90	"	15 23
S. S. Union	46 50	53 55	decr.	7 05
F. Aid Soc'y	368 85	1718 50	"	1349 65
Education	123 95	69 50	incr.	54 45
A. Bible So.	20 80	11 90	"	8 90

The *Times-Democrat* of Sunday publishes some correspondence from Natchitoches, La., with reference to a rare and graceful occurrence. The Ladies' Fire Association of that city tendered a complimentary supper to the two white dre companies, and then the brass band, composed of gentlemen of the best families marched at the head of Champion No 2, a fine looking negro fire company of thirty members, right into the room, and formed in line along the table laden with delicacies. Then a corps of ladies of aristocratic families, waited, many of them upon their former slaves, and helped them to a bounteous feast. The best of decorum prevailed and educated negroes offered toasts which were received by blacks and whites with warm applause. The noble sentiments of humanity are more powerful than the transient prejudices of caste. The ladies of Natchitoches in doing justice to these negro firemen have honored their sex and ensured them loyal defenders.

Sabbath was a day of special interest to many of the members of our church here in New Orleans. Bishop Wiley preached at 11 A. M. at Ames, a sermon full of comfort, and rich with gospel thought. Drs. Reid, Kynett and Hartzell assisting in the services. At half past two in the afternoon a union services of German Methodist Episcopal Churches was held at the First German Church, Bishop Wiley Drs. Reid, Kynett and Hartzell speaking. At half past three Dr. Kynett preached at Mt. Zion, and at seven Dr. Reid preached to a crowded house at First Street and Dr. Kynett at Union Chapel.

The little Republic of San Marino, in Italy, has an army of forty men and a public debt of $1.080. The roads are numerous and well kept, the land is well cultivated, and the villages are clean and orderly.

Four hundred Winnebago Indians in Nebraska have petitioned the Secretary of the Interior to allot to them lands in severalty so that they may acquire rights of citizenship.

PERSONAL.

—Prof. Alphens S. Packard, of Bowdoin College, who is in his eighty-fifth year, said the other day that he has never been ill a day in his life.

—Ex-Governor John Letcher, of Virginia died in Lexington, last Saturday, 26th inst. Cameron sent a special message to the General Assembly.

—We were pleased last week to receive a call from J. F. McKinley, M. D. Dr. McKinley is a gradnate of Meharry Medical College Nashville, Tennessee, and is now located in Austin Texas. We take great satisfaction in commending him to the readers of the SOUTHWESTERN as an able, and skilful physician.

—Rev. H. W. Bennett, pastor of the Main St. Methodist Episcopal Church, Dubuque, Ia., has received 104 members into the church as the result of a revival he held without the aid of any patent Evangelist. Brother Bennett will spend February in New Orleans, resting after his hard Fall's work.—*Minnesota Methodist.*

—Rev. Dr. McCabe made the joyful announcement that every dollar of the $50,000 necessary to deliver the Metropolitan church in Washington from debt had been secured. Bishop Simpson was to preach Jan. 27, a memorial sermon marking the close of the struggle to build this Church and pay the debt.

—Bishop Foss was 50 years old on Thursday, January 17, and in order to make this semi-centenial birthday pleasant to remember, the pastors of Saint Paul and Minneapolis met at the Bishop's residence, and presented the Bishop with a splendid gold watch and chain. Pleasant remarks were exchanged, refreshments partaken of, and a good time enjoyed.—*Minnesota Methodist.*

—Bro. Adolphe Boham, the popular district steward of our church at Booneville, has the thanks of our assistant for a quarter of a barrel of white clarified sugar, which he has kindly presented. The favor is highly appreciated Such remembrances are said to go far toward making mortals sweet. Again we say, thank you Bro. Boham.

—At the annual dinner of the Sumner Union League Club in Hartford, Conn., Mr. T. T. Fortune, the editor of the *Globe* of this city, was among the invited guests and made the chief speech of the occasion in response to the toast "Charles Sumner." Less than four years ago Mr. Fortune was a common type-setter in the office of the New York *Witness*, and was the innocent cause of a serious strike there, the other compositors going out in a body because they "they didn't want to work 'long side of a nigger."—*New York Tribune.*

—During the past week we have been honored by a visit from some of our chief ministers: Drs. Rust and Hartzell, Secretaries of the Freedmen's Aid Society, looking after our educational interests here in New Orleans, A. J. Kynett, D. D., Secretary of the Church Extension Society. Some of our Churches that have borrowed from the Loan Fund of that Society, and are making no effort to meet their obligations. Dr. Kynett assures them that these obligations must be met. He thinks that churches like men who do not pay their debts are not worth saving. And we say, Amen. J. M. Reid, D. D., Secretary of the Missionary Society, is making careful inspection as to the financial condition of our churches and their ability to support themselves. Bishop Wiley, D. D., who is to preside at the session of the Louisiana Conference beginning on the 30 inst.

—While at Jackson, Mississippi, last week, we had the pleasure of an introduction to Brother Edward L. Gilliam editor of the *People's Advisor*. Brother Gilliam is a prominent layman of our Church in Mississippi, and was a member of the Mississippi Lay Conference, as chairman of a committee from said conference to the annual conference, in notifying the annual conference of those whom they had elected as lay delegates to the general conference and of certain very practical and sensible suggestions which the lay conference saw fit to recommend to the annual conference. Brother Gilliam showed a high degree of intelligence as was commensurable with the dignity of a true knight of the quill.

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MILL OWNERS SEND FOR PAMPHLET.
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jan18-4t

The Housekeeper.

TO REPAIR THE STOVE.—When a crack is discovered in a stove through which the fire or smoke penetrates, the aperture may be completely closed in a moment with a composition consisting of wood ashes and common salt made up in a paste with a little water and plastered over the crack. The good effect is equally certain whether the stove is hot or cold. So says *Home and Farm* and certainly its advice is seasonable.

TURPENTINE FOR LOCKED-JAW. [illegible] of the *Scientific* [illegible] says: "Let any one [illegible] attack of the locked-[illegible] take a small quantity of turpentine, warm it and pour it on the wound, no matter where the wound is, and relief will follow in less than a minute. Nothing better can be applied to a severe cut or bruise than cold turpentine. It will give certain relief almost instantly. Turpentine is also a sovereign remedy for croup. Saturate a flannel and place the flannel on the throat and chest, and in every case three or four drops on a lump of sugar may be taken inwardly."

QUEEN OF PUDDINGS.—One pint of fine sifted bread crumbs, 1 quart milk, 1 cup sugar, yolk of 4 eggs, a piece of butter the size of an egg. Bake until done, but not brown, and spread with a layer of jelly. Whip the whites of the eggs to a stiff froth, with 5 tablespoons of sugar, and juice of a lemon, spread on the top, and brown. Make a hard sauce for it as follows: 1 cup light brown sugar, ½ cup butter, ½ grated lemon rind, juice of 1 lemon, beat till very light.

DEATH BREATHING AS A DISEASE [illegible] UNDER.—Many ills that are assigned to other causes are in reality due to the effects of this habit. Nature intended the nose to be the inhaling and exhaling organ for pure, and fitted it up for that purpose. The mucous membrane contains what are called mucous glands, which give moisture to the air as it is inhaled, so that it is warmed and purified by passing through the nose. When breathed directly through the mouth into the lungs, the air is apt, by reason of its lack of moisture, of improper temperature, and dust, to act as an irritant, and is the [illegible] cause in the production of the lungs. Owing to the [illegible] oxygenation of air breathed directly by the mouth has been [illegible] a condition that gives rise to cases of dyspepsia, consumption, etc. The lectures describe the development of nasal catarrh, the diseased formations resulting from it, and after the failure of the excessive pain [illegible] attempts to treat it with the knife or nitric acid, a simple process for burning [illegible] with an incandescent platinum wire, a plant [illegible] declared to be painless to the patient, as the [illegible] heat of the cauterizing agent destroys the nerves before they have time to communicate with the brain.

TO CLEAN LACE.—Spread your lace on an ironing sheet, mix some flour with cold water just enough to make a paste. Spread this paste on the lace and let it remain until dry. Then brush the lace and it will be perfectly clean. This method is also excellent for extracting grease stains from silk or cloth. [illegible] Receipts.

[illegible] years ago, a dwelling-house one story higher, [illegible] was also to be [illegible] feet higher; and as the [illegible] was built up, it was [illegible] on the inside with salt to prevent the adhesion of the mortar. The result is that the [illegible] with salt mortar is [illegible] to this day, while [illegible] filled with soot [illegible] where the salted [illegible] be cleaned [illegible] proportions [illegible] peck of salt, added while tempering, to three pecks of mortar.—*Tribune and Farmer.*

SPINACH.—When cooking spinach, substitute a little piece of bacon for the salt pork usually cooked with it to season it. The nicest way to serve it is to put it in individual vegetable dishes, and put a bit of the bacon in each dish. Hard boiled eggs, sliced when cold, are also liked with the greens.

TAPIOCA JELLY.—Two cups of tapioca; wash it in two or three waters; soak it five or six hours; simmer it in the water it was soaked in, with a little salt, until it becomes transparent, then add the juice of one lemon, and loaf sugar to flavor it. Let all simmer together, and put it in a glass dish to cool.

NEW PUBLICATIONS.

Mr. Herbert Spencer opens the February number of *The Popular Science Monthly*" with an article on "The New Toryism," which will stimulate the thought of those interested in modern political tendencies. "College Athletics" is considered by Professor E. L. Richards, of Yale College, in a paper showing the advantages of cultivating athletics at college. A succeeding paper will be devoted to the disadvantages of "College Athletics." Dr. Oswald takes up the perplexing subject of Nervous Maladies," and has a good deal to offer which will be of service to the afflicted. Professor John T. Stoddard gives some practical hints and directions on methods for the detection of "Dangerous Kerosene." In a paper on "Under-ground Wires," Dr. W. W. Jacques, of the Bell Telephone Company, shows that there are two sides to the question of burying the electric wires, and that anything more than a very limited adoption of the system would be beset by formidable difficulties. Mr. Abner C. Harding, gives a review of the progress during "Fifty Years of Mechanical Engineering." M. Antoine De Saporta, in a pleasant article, describes the experiments of the last two years by which the electrical origin of "The Aurora Borealis" has been demonstrated. Mr. Fernald tells "How we Sneeze, Laugh, Stammer, and Sigh." M. Daubree, eminent French geologist, has a timely article on "The Causes of Earthquakes." The sketch and portrait are of Sir Charles William Siemens, the eminent engineer and electrician, just deceased. The editor, in the two leading articles considers the ameliorations which politics may hope to receive from the introduction of scientific principles, and news from illustrious examples what has been and what may be achieved by the aid of an "Education without Dead Languages." New York: D. Appleton & Company. Fifty cents per number, $5 per year.

Miss Sarah Freeman Clark has devoted part of her life to the task of following the footsteps of Dante in his wanderings through Europe. The notes and sketches made by her will be reproduced in the March and April numbers of *The Century*, while in the February number two preliminary papers will appear, one by Christina Rossetti on Dante and his Divine Comedy, and one by Miss Clarke on the portraits of Dante. The latter paper will be strikingly illustrated. Among the portraits, a copy of the famous mask of Dante will be given, and a full page engraving by Cole of the Dante of Raphael, painted on the walls of the Vatican, in the famous "Disputa."

It is just about two years since Lorenzo Delmonico died suddenly, from the effects, as his doctors said of an excessive use of tobacco. Whether Charles Delmonico owed his mental, and finally his physical ruin to the same cause, does not appear, but as he was an inveterate user of the weed, it is not unlikely. What a mournful spectacle!—a millionaire in the prime of life, wandering all night in a dazed condition in a wild country region, gradually succumbing to the intense cold, and at last tumbling into a ditch to die amid mud and ice. This case recalls that of the proprietor of the Windsor Hotel on Fifth Avenue, who a few years ago, went out to a little farm on Long Island and hung himself in the stable. "Life in New York" is sometimes thus stripped of its enchantment. "All is not gold that glitters."—*Weekly Witness.*

A Curious Rat Story.

Hon. Neal Dow contributes to the *Congregationalist* the following, which he calls a perfectly true story:

My house is supposed to be rat proof, and was so when quite new, but at one time, more than twenty years ago, we had a large colony of rodents, greatly to our annoyance, and it was with us a matter of daily wonder where they found a weak spot in our defences against them. One evening a young lady from a friend's family, living in a large, fine house nearly a mile away, was with us, and the talk turned on rats, as we heard ours galloping in the ceiling and scampering up and down the wall.

The young lady said that none had ever been in their house, and she did not think there was any point at which they could enter. My eldest daughtes, a great wit, said: "I've heard that, if politely invited to do so in writing, rats will leave any house, and go to any house, and go to any other to which they may be directed, and I will tell ours that at your house they will find spacious quarters and an excellent commissariat."

At the moment, before us all, she wrote a most grandiloquent letter to the large family of rats that had so long favored us with their presence, pointing out to them that at No. 65 Pearl street was a large, fine house which had never been favored with the residence of any of their family, where they would find ample quarters and a fat larder. When finished, she read the missive to the company, and we had a great laugh over it. As an old superstition, she then put lard upon it and carried it into the attic, where it would probably be found by those to whom it was directed. A few days after the young lady was at our house again and burst into a laugh, exclaiming: "Our house is overrun with rats!" That recalled to us the fact that we had heard none in our walls. My daughter went to the attic and the letter was gone. While they were talking and laughing over the curious affair a friend came in, and hearing the talk said that two evenings before, in the bright moonlight, he saw several rats running down Congress street. We have never been troubled with them since, but I have not heard how it has been with the house to which our beneficiaries were directed.

It must be clear to all thoughtful, unprejudiced minds, that the temperance movement in Ohio has passed beyond all merely temporizing policies of license, taxation, and local option, into the era of constitutional prohibition. Whoever advocates either of these measures is making an attempt to revive questions that are buried beyond all hope of resurrection. The proposed convention should recognize distinctly that *this is the era of prohibition*, and act accordingly. Nothing should be said about the Scott law, unless it be in the way of unqualified condemnation. Let the liquor men wrestle with that, and by the time they have secured the modifications they are now demanding, no man who has the smallest particle of temperance sentiment remaining in his soul will have a word to say in its favor. It has done nothing to mitigate the evils of the liquor traffic, but it has legalized it, and made it respectable so far as law can make it so.—*A. B. Leonard, D. D., in the Western.*

Recently Jos. Deau, of Minneapolis, in addition to paying the last $5,000 of the debt of Hamline University, has placed in the hands of Rev. J. F. Chaffee the sum of $25,000, to endow a chair in that institution. Since them Rev. J. F. Chafiee has given to President Bridgman his oblication for $30,000 to endow a chair.

C. W. Walker, a 16-year-old colored boy, of Barnesville, gives promise of becoming a fine artist. He has already done some fine pencil work for one with his meagre advantages.

TUBERCULOSIS.
Remarkable Improvement in the Case of a Physician's Daughter.

A physician in the State of New York whose daughter was in rapid decline, sends us a report, which we give, showing a prompt arrest of the disease and a rapid return healthward.

"Your Home Treatment was duly received, and my daughter immediately commenced its use, stopping all other treatment. *The results are marvelous indeed.* She says that *she feels nearly well* except that she has some cough yet. You will see by reference to my former letter that she had a very bad train of symptoms. *Two physicians whom I called to see her pronounced it a case of Tuberculosis, and gave it as their opinion that she could not recover.* She had a cough for a year; was very hoarse; *had a severe pain in right side; chill for last two months, with night sweats, emaciation, weakness, and loss of appetite* and nervousness; *could not sleep at night, pulse a hundred and over at a time;* respiration about twenty-five to thirty-four. She began to improve in about one week from the time she commenced the Oxygen Treatment, and has continued up to the present time. *All the bad symptoms enumerated have passed off. I cannot find words to express my gratitude.*"

Our "*Treatise on Compound Oxygen*" containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases, will be *sent free.* Address, DRS. STARKEY and PALEN, 1109 and 1111 Girard Street Phila.

Charles Reade, is a firm believer in scrap books, and has an immense number of newspaper clippings, properly indexed, from which he obtains much of the materials for his stories. Rev. Dr. Talmage finds many illustrations for his sermons in newspaper articles, and Henry Ward Beecher has trunks full of old papers. The late President Garfield drew many of the anecdotes and incidents with which he graced his speeches from a large collection of scrap books, and Girardin, the French editor, probably carried the system to greater perfection than any other man having whole rooms filled with index clippings.

New Bloomfield Miss. Jan. 2, 1880.

I wish to say to you that I have been suffering for the last five years with a severe itching all over. I have heard of Hop Bitters and have tried it. I have used up four bottles, and it has done me more good than all the doctors and medicines that they could use on or with me. I am old and poor but feel to bless you for such a relief by your medicine and from torment of the doctors. I have had fifteen doctors with me. One gave me seven ounces of solution of arsenic, another took four quarts of blood from me. All they could tell was that it was skin sickness. Now, after these four bottles of your medicine, my skin is well, clean and smooth as ever. HENRY KNOCHE.

No, young man, it doesn't hurt you a particle to sow your wild oats. Go ahead and sow as many as you wish. But it is the gathering in of the crop that will make you howl. And you have to gather it in, too. If you don't it gathers you, and one is a great deal worse than the other. Go on and sow your wild oats; but keep away from this office during harvest time. —*Burlington Hawkeye.*

Advice To Consumptives.

On the appearance of the first symptoms as general debility, loss of appetite, pallor, chilly sensations, followed by night-sweats and cough, prompt measures of relief should be taken. Consumption is scrofulous disease of the lungs; therefore use the great anti-scrofulous or blood-purifier and strength-restorer, Dr. Pierce's "Golden Medical Discovery." Superior to cod liver oil as a nutritive, and unsurpassed as a pectoral. For weak lungs, spitting of blood, and kindred affections, it has no equal. Sold by druggists. For Dr. Pierce's treatise on Consumption send two stamps. WORLD'S DISPENSARY MEDICAL ASSOCIATION. Buffalo, New York.

Influence all may and must give. Unconscious as we may be of the good or evil character of it, it is all-pervading. We may hear, think, and talk to advance the kingdom of our Lord. Purity of heart will beget purity; strong, well-directed purpose will inspire another soul; interest in all the work of the church gives life and vigor to the whole.

Rejoice not when thy enemy faileth, and let not thy heart be glad when he stumbleth. A benevolent eye, humility of spirit, and a mind free from pride, characterize the true disciples of Abraham.—*Jewish Talmud.*

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Kitty Presnell would like to know the whereabouts of her children whom she was parted from before the emancipation. They were separated from her at Flat Lake, La. We were then living with Jesse Paxton. I was sold to Erwin Williams. There I was parted from my three children, viz: Davie, Mariah and Catherine. I have learned since that they were carried to the State of Arkansas and there sold across the river from Little Rock. I also learn that Jesse Paxton lived in Little Rock, Ark. I now go by the name of Kitty Presnell. Address me at Navasota, Texas.

People who cannot spend the season of winds and cold rains in sunny Florid, should keep Dr. Bull's Cough Syrup in the house. It is the best remedy for Colds and Coughs and will relieve sufferers at once.

A correspondent of the *Advance* says: "the strongest address of the W. C. T. U. convention was by Frances Harper, the colored delegate, just elected to the superintendency of work among the colored people in the North. The pathos of her appeal for 'my people' will not soon be forgotten."

Paralysis Nine Years.

"After having suffered for 9 years with paralysis," says Mr. Joseph Yates, of Paterson, New Jersey, "I was cured by *Samaritan Nervine.*" Mr. Yates authorizes this statement. Your druggist keeps it, $1.50.

Dr. Johnson, when making his tour of the Hebrides, was asked to take a little wine. "I cannot," was his reply; "for with me moderation is excess." "But certainly you can carry off one glass," urged the tempter. "No, madam," said the Doctor, "it would carry *me* off."

Southern Methodists cannot afford to let down on the dancing question. If our young members will "hop" let them hop out of the Church. They have no business in it. Their parents who send them to balls ought to be invited to withdraw. Let them go to the Churches that tolerate dancing, or, more properly, to the world, till they "renounce the vain pomp and glory of the world."—*Holston Methodist.*

"Sigh No More, Ladies."

For Dr. Pierce's "Favorite Prescription" is a prompt and certain remedy for the painful disorders peculiar to your sex. By druggists.

Truth is eternal, always operative, and always efficient to convict of its own existence. To disbelieve all truth were impossible, for it is the basis of all consciousness and knowledge. Hence, the system which contains the greatest amount of truth, is best prepared to appeal to man's credence or belief. And in the exact ratio of its truth, is its prospect of ultimate success. If, then, it be all truth, final triumph is its destiny from the evolution of its own diffusive and immortal essence.

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NEVER FAILS.



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THE GREAT

NERVE CONQUEROR

It quiets and composes the patient—not by the introduction of opiates and drastic cathartics, but by the restoration of activity to the stomach and nervous system, whereby the brain is relieved of morbid fancies, which are created by the causes above referred to.

To Clergymen, Lawyers, Literary men, Merchants, Bankers, Ladies and all those whose sedentary employment causes nervous prostration, irregularities of the blood, stomach, bowels or kidneys or who require a nerve tonic, appetizer or stimulant, SAMARITAN NERVINE is invaluable. Thousands proclaim it the most wonderful invigorant that ever sustained the sinking system. $1.50. Sold by all Druggists. (14)

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The Colored Race Weighed in the Balance.

Reply of C. K. Marshall, D.D., of Vicksburg, Mississippi,

To the Speech of Rev. J. L. Tucker, D.D., Before the Protestant Episcopal Church Congress in Richmond, Va.

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By Rev. F. S. HOYT, D.D., Editor of the Western Christian Advocate,

Second Edition, Enlarged and Improved.

A remarkable and unique collection of religious songs, with their accompanying weird, pathetic, ever varied and charming melodies, as sung for generations by the colored people of America. A few of the songs will be familiar, but the great majority have never before been printed and are now given for the first time, the original words and music. The music has been carefully written, and is well adapted for quartet, chorus, and congregational signing, and is especially excellent for social evenings at home. All singers should have it. First edition was exhausted in sixty days. Send for a copy. "These songs ought to be saved and they ought to be sung.."—*Bishop I. W. Wiley.* "Should think that the book would sell by thousands, and that it would do good."—*Dr. J. M. Buckley.* "It is grand. I like it."—*Dr. R. S. Rust.* "Just the thing—the gold saved from the dross."—*Dr. Jacob Krehbiel.* "Am perfectly delighted with it; it will sell by the thousands."—*Rev. A. E. P. Albert.* "There should be a copy in every household."—*Rev. H. W. Tate.* "Having carefully read your hymn-book, and being acquainted with many of the soul-stirring anthems spread upon its pages—especially one that was the cause of my conversion—I can and will commend the book, in the name of God, to all the world."—*Rev. C. H. Collins.*

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General News Items

Indiana has 3,737 church edifices valued at $12,555,000. She pays her ministers $1,037,337.

Senator Edmunds says of the late Senator Morton that he was a great man and a great prtriot, a true friend and a generous foe.

The most striking feature of the commercial affairs of the United States during the last two or three years, has been the depreciation of railroad securties.

The General Assembly of South Carolina will be asked to set off a new county from the counties of Lexington, Edgefield and Aitken. It is proposed to name it Butler, in the Senator's honor.

Rev. Dr. Deems, of the Church of the Strangers, New York, says the Old Testament is true, word for word, from the beginning to end, and that if he didn't believe it he would leave the pulpit.

A singular suicide occurred near Salt Lake. Daniel Morris, aged 84 years, a Mormon with three wives, after reading the Governor's message, went to the shed of an adjoining house and hanged himself.

Gen. Sherman, writing to the committee having charge of ceremonies attending the unveiling of the statue of the late Senator Morton, said: "We who served in Kentucky, Tennessee, Mississippi, and Georgia know that in Governor Morton, of Indiana, we had a friend to back us who never stopped to calculate whether he had not already filled his quota of men, of money, of wagons, mules etc., but who responded to our calls with every man and every dollar which the law or the ingenuity of man could accomplish."

Rev. I. L. Hauser has retired from the *Christian Statesman* of Milwaukee, and will soon return to India, where he spent seven years as a missionary. The *Statesman* has changed proprietors, the new one being Capt A. C. Stickle, of the Congregational Church, of Iowa. Rev. G. W. Horton, pastor of the Methodist Episcopal Church in Stevens Point, Wis., will be the editor. The policy of the paper will be controlled by a committee of prominent temperance men, and it is proposed to make the *Statesman* the organ of the temperance element.

Adjt. Gen. King, of Texas, in his recent official report to the Governor, expressed the opinion that "in the face of many facts which point to an almost universal spirit of unrest and dissatisfaction among the negroes in Texas for several months past, and many evidences of individual intelligence among these people, and a desire and determination shown to force themselves forward offensively and to claim social as well as legal rights, it would be the part of prudence, as well as most conducive to the best interests of white and black people alike, to the future peace, prosperity, and progress of the State, to look this possible danger squarely in the face and to meet it by such methods as are legally and constitutionally permissible and obligatory."

Lieut. Philip P. Powell, of the Ninth United States Calvary (a colored regiment) is probably the only ex-Confederate soldier now holding a commission in the United States Army. He was born in Virginia, and when quite young entered the Confederate service and served to the end of the war. He afterward studied law and was admitted to the Bar, but having acquired a taste for military service, he enlisted as a private soldier in the United States Army. He passed through the several non-commissioned grades and embraced the the opportunity of promotion from the ranks. His political disabilities having been removed, he passed a creditable examination and received his commission as Second Lieutenant. He was assigned to the Ninth Cavalry. Lieut. Powell is a relative to the Hon. Randolph Tucker, of Virginia.

There were 4,742 books published in Great Britain last year. Theology headed the list with 704 volumes; juvenile literature, including tales, came next with 701; educational books, 556; histories and biographies, 414; books on the arts and sciences, and illustrated works 354; novels, 349, etc.

There is a word in Dr. Johnson's "Idler" which may be of assistance to those who whish to improve memories. He says: "What is twice read is commonly better remembered than what is transcribed."

The new Governor of Massachusetts, Mr. Robinson, is Superintendent of a Unitarian Sabbath school. He has resigned his seat in Congress to become Governor but retains the superintendency.

Origin of the Word Mississippi

The Mississippi is a good instance of the variations through which some names have passed. Its original spelling, and the nearest approach to the Algonquin word, "the father of waters," is Meche Sebe, a spelling still commonly used by the Louisiana Creoles. Touti suggested Miche Sepe, which is somewhat nearer to the present spelling. Father Lavai still further modernized it into Michispi, which another father, Labatt, softened into Misispi, the first specimen of the present spelling. The only changes since have been to overload the word with consonants. Marquette added the first, and some other explorer the second "s," making it Mississipi, and so it remains in France to this day, with only one "p." The man who added the other has never been discovered, but he must have been an American, for at the time of the purchase of Louisiana the name was generally spelled in the colony with a single p.—*Magazine of American History.*

Consumption Cured.

An old physician, retird frnm practice, having had placed lu his hands by an old East Indian missinnary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its curative powers in thousands of cases, has felt it his duty to make it known to his fellows Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this receipt, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 *Power's Block, Rochester, N Y.* jan10-19teow

"Africa for Christ." This heading means something. We are not certain but a considerable of the beginnings of civilization and of letters shall be found to have been in what is now the dark continent. Without doubt it must be the last to know the full light of gospel truth. It stands to-day at the end and the bottom of the list. All other nations have heard the gospel. Africa, except in a small part of its thickly populated regions, has remained ignorant of the truth as it is in Christ. Now that the colored people of the South have raised the banner-words recorded above, we are ready to bid them God speed in their work. The Baptist Foeign Mission Convention which met last September in Virginia, has appointed six missionaries to sail for Africa, between Dec. 1st and Dec. 15th. We shall certainly follow them with our prayers.

AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidently made a preparation which cured his only child of Consumption. His child is now in this country, and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2 cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the Stomach and will break up a fresh Cold in 24 hours. Address Craddock & Co. 1032 Race Street, Philadelphia, naming this pader. n44-14t

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The following is a list of miscellaneous articles that may be had at this office on receipt of the prices annexed. They will be sent, post-paid, to any address desired:

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Black Horse and Carryall. By Rev. J. H. McCarty	1 00
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Temperance Reform and its Great Reformers, By Rev. W. H. Daniels	2 00
Waddington's Church History	2 50
Prohibition in Kansas	10
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"A Nibble at Last," engraving	25
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21 26teow

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"I SEE THE SHIP THAT BRINGS MY LOVE."
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"She stood beside the moonlit sea,
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The wind blew softly o'er the lea,
And stars in the sky were bright;
The light of joy was in her eyes,
And thus she sang in glee;
I see the ship, the gallant ship
That brings my love to me."
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A REMARKABLE OFFER! On receipt of only 50 Cents in postage stamps, we will send one pkt. each of the two rare novelties above named, alone worth the price, and also one packet each of Burpee's Netted Gem Musk Melon, sweet as honey, and a gem in appearance; Burpee's Large Bld. Turnip Beet, best; Etampes Cabbage, earliest; Burpee's Sarehead Cabbage, all head, and always sure to head; Round Yellow Danvers Onion; New Red Rocca Onion, immense size, mild; Spanish Monstrous Pepper, large, sweet, red; Hollow Crown Parsnip, improved; Perfect Gem Squash, prolific and excellent; Early Long Scarlet Radish; Burpee's Improved Long Orange Carrot, best; Purple Top Munich Turnip, earliest, handsome, and Livingston's New Tavorite Tomato. The above 15 Packets are worth Retail Value, $1.50; but we will send the Entire Collection by Mail, postpaid, to any address for ONLY 50 CENTS IN STAMPS, or 5 collections for $2.

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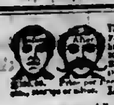
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aug1-1y

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BEST AND STRONGEST
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THE SUNDAY SCHOOL.

FIRST QUARTER. LESSON V, Feb. 3, 1884.

PAUL'S SECOND MISSIONARY JOURNEY. (Acts xv, 35—41; xvi, 1—10.)

Paul and Barnabas, with many others also, taught and preached; that is, instructed believers, and converted unbelievers. Evangelism and edification go hand in hand. In spreading the Gospel capabilities both as teachers and preachers are required. Happy is the Church which has a large and capable force of workers.

Paul desires to look in upon his converts once more, to see how they prosper, or suffer. It is not enough to gather people into the Church; they must also be looked after, and kept walking and learning aright. The heart of Paul yearns after the Churches, the scenes of his early and successful labors. So does the heart of every successful minister.

The Holy Spirit was just as much the inspiration of this journey as of the first (xiii, 2). The entire operation of the Church appears under the direct guidance of the Spirit of God, a state which should be earnestly maintained.

Two apostles became heated in disputation. While this should be no admonition to us, may also serve as an encouragement to sincere souls who, despite best efforts, sometimes fall below their ideals of conduct; but let us all beware of making it an excuse for either indifference or a contentious spirit. The Bible shows us its characters just as they are.

Behold the value of mingled severity and love. Paul is severe with Mark; Barnabas kind and indulgent. No wonder Mark became helpful and "profitable" even for Paul as a minister, as he had his failure pointed out to him, and then was kindly treated in respect to it. Speaking the truth in love never fails to be beneficial.

Dissensions often alter cases. What is right in harmony with the law of Christ, as to accommodation (1 Cor ix, 19—23), as in circumcising Timothy, Paul sternly refused to do when demanded, as involving a principle of the Gospel, in the case of Titus (Gal ii, 3).—*Western.*

As the doctor turned sadly away from the bed where he found using Dr. Bull's Cough Syrup, he said: "It beats all how."

MARRIAGES.

In Franklin, Texas., at the residence of the bride, Rev. H Primm, Daniel Bailey to Miss Sallie Porter.

In Dallas, Texas., Sept. 13, 1883, by Bishop H. M. Oliver James to Miss [illegible] on Dec. 31, 1883, Mr. Minefee to Miss Roxaline Patterson.

At the residence of the bride's uncle, in this city, Mr. Richard [illegible] of New Iberia, La., to Miss [illegible] Jan. 21, 1884, Rev. J. officiating. The happy couple left next morning for their home in Iberia.

In this city, by the Rev. M. J. Dyer, Mr. [illegible] and Angeline Deygina, all of [illegible]

[illegible], Jan. 4, 1884, and we trust he has found rest on the other side of the river. H. W. SIMMONS.

Rachel Graves died in Waco, Texas, Jan, 5, 1884, aged 61 years. Sister Graves was a faithful member of the Methodist Episcopal Church with which she had been connected for full thirty years. In her death the church has lost one of her most active and devoted members. We mourn but not as those who have no home. She rests from her labors.

Bro. John Godfrey, a local preacher of St. Paul's M. E. Church, Dulac, La., died Jan. 4, 1884. C. H CLAIBORNE.

Matilda King died Dec. 30, 1883. Sister King was converted to God and joined the Methodist Episcopal Church in 1869, and has lived a consistent Christian life ever since. A few days before she died she told her friends she was going to rest. We hope to meet her in the morning of the resurrection. E. JONES.

We lost one of our members of St. Paul M. E. Church, Sister Sophia Frazier, the wife of Rev. Luke Frazier, who was one of the organizers of Methodism in the Ashland and Bowden's plantation. He died about 8 years ago and left a glorious testimony, his wife being a co-worker with him, departed this life a few days ago and left also a glorious testimony.

Sister Jane Smith died a few days ago with the small-pox. She said, "I going to heaven." If the members of St. Peter want to meet her they must press forward to meet her. She leaves a husband and two children to mourn her loss.

WM. SMITH.

Donaldsonville, La., Jan. 5, 1884.

Adele J. Denney died at Bayou La Comb, La., Dec. 30, 1883, aged 23 years, daughter of E. C. and Elizabeth Denney. Miss Denney died of consumption. On the morning previous to her death she called her mother and said that she would soon leave her, and that it would be in the morning when she left but not this morning but to-morrow morning. The next morning she called her parents requesting her father to sing a certain hymn for her while she crossed over and joined in the singing till her voice was silent and died as a child going to sleep.

Theological and Sunday School Institute.

Rev. A. H. Gillet, A. M., will hold a Theological and Sunday-School Institute at Clark University, Atlanta, Apr. 22 to 25 inclusive. The Theological Sessions will be held in the morning; and the Sunday-School in the afternoons and evenings. Prominent speakers from abroad are expected and a season of profit and interest is expected. Free entertainment will be provided at the College for ministers and Sunday-school officers. Full program later. E. O. THAYER.

A spirited contest is going on between the authorities of the Chilian republic and the Romish ecclesiastics of that country. The priests have refused burial in consecrated ground to those not on good terms with the Church. The government has retaliated by declaring that all cemeteries are secularized, and open to the burial of men of every sect. Thereat the bishops declared them secularized, and forbade their priests to conduct burial services in them. In turn the republic forbade burial in private cemeteries where there are communal cemeteries. The issue is thus squarely joined, but as people will continue to die, somebody must soon yield if the dead are to have burial.

The counsel for the convicted Ku Klux of Georgia, have applied to the U. S. Supreme Court for writs of habeas corpus and certiorari, on the ground that incarceration was illegal, the court ordering it being without jurisdiction, and the offenses charged were not against the laws of the United States or within the power and jurisdiction of United States Courts. Solicitor General Phillips will appear for the government.

A Milwaukee woman, who had just married her third husband, rolled him up in a rag carpet and spanked him with a shovel because he let the kitchen fire go out during her absence.

An old negro and his son called on the editor of a newspaper. "I wants my son ter work in yer office, sah." "What can he do?" "Oh, at fust he kaint do nuthin' but edick yer paper, but arter awhile, when he learns me' sense, he ken black yer boots an' sweep do flo."—*Arkansaw Traveler.*

The National Prohibition convention will be held in May.

Conference Notices.

Spring Conferences.

Conference.	*Place of Session.*	*Date.*	*Bishop*
Arkansas	Rogers, Ark	Feb. 20	Wiley
Baltimore	Washington, D.C.	March 5	Foster
Blue Ridge	Catawba, N.C.	Jan. 30	Bowman
Central Pennsyl'a	Williamsport, Pa.	March 19	Harris
Delaware	Easton, Md.	June 3	Simpson
Denmark	Fred'k'havn, Den.	Aug. 8	Hurst
East German	Brooklyn, N.Y.	April 2	Andrews
East Maine	Camden, Me.	April 16	Harris
Ger'y & Switze'd	Zurich, Switz'd.	June 25	Hurst
Italy	Arezzo, Italy	March 5	
Kansas	Topeka, Kan.	March 26	Merrill
Lexington	Covington, Ky.	March 26	Foss
Liberia	Monrovia, Lib'a.	Jan. 24	
Little Rock	Little Rock, Ark.	Feb. 13	Wiley
Louisiana	New Orleans, La.	Jan. 30	Wiley
Maine	Bath, Me.	April 16	Foster
Missouri	St. Joseph, Mo.	March 5	Foss
Newark	Newark, N.J.	Mar. 26	Andrews
New England		April 2	Foster
New Eng. S'th'n	New Bedf'd, Mass.	April 9	Foster
New Hamp'shire	Manchester, N.H.	April 9	Hurst
New Jersey	Camden, N.J.	March 12	Harris
New York	New York, N.Y.	April 2	Simpson
New York East	Brooklyn, N.Y.	April 2	Hurst
North Carolina	Greensboro', N.C.	Feb. 6	Bowman
N. New York	Utica, N.Y.	April 9	Simpson
North Indiana	Peru, Ind.	April 2	Foss
N W. Kansas	Salina, Kan.	ar. 19	Merrill
Norway	Bergen, Nor.	July 23	Hurst
Philadelphia	Philadelphia, Pa.	Mar. 12	Warren
St. Louis	Kansas City, Mo.	Mar. 12	Foss
S. Am. Mission	Montevideo, Ur'y.	Feb. 13	
South Kansas	Paola, Kan.	Mar. 5	Merrill
S W. Kansas	Newton, Kan.	Mar. 12	Merrill
Sweden	Upsala, Sweden	Jn y9	Hurst
Troy	Amsterdam, N.Y.	April 9	Andrews
Vermont	Montpelier, Vt.	April 16	Simpson
Virginia	Waterford, Va.	Mar. 5	Warren
Washington	Lynchburgh, Va.	Mar. 12	Andrews
Wilmington	Wilmington, Del.	Mar. 5	Harris
Wyoming	Scranton, Pa.	Mar. 26	Warren

By order of the Board of Bishops.

WILLIAM L. HARRIS, Secretary.

New York, Nov. 2, 1883.

MARSHALL DISTRICT—TEXAS CONFERENCE.

Remaining Quarterly Meetings—First Round.

Marshall Circuit	Feb.	2- 3
Cypress Circuit	"	9-10
Hughes Springs & Pittsburgh	"	16-17
Sulphur Springs and Greenville	"	23-24
Clarksville Station	Mar.	1- 2
Clarksville Circuit	"	8- 9
Texarkana Station	"	15-16
Jefferson Station	"	21-23
Jefferson Circuit	"	22 23
Blossom Prairie Circuit	"	29-30
Paris Circuit	Apr.	5- 6
Paris Station	"	12-13
Bonham and Brookston	"	19 20
Fannin Circuit	"	19-20

The district conference is postponed to some future date, and will not be called as announced, but due notice will be given. H, WEBB, P. E.

CHATTANOOGA DISTRICT—EAST TENNESSEE CONFERENCE.

Second Round.

Chattanooga Ct., Jeffrey Chapel	Feb.	2—3
Cleveland Ct., Cleveland	"	9—10
Ebenezer Ct., Ebenezer	"	16—17
Sweetwater Ct., Philadelphia	"	23—24
Big Spring Ct, Prigmore Chapel	Mar.	1—2
Riceville Ct., Riceville	"	8—9
Jasper, Victory	"	15—16
Kingston Ct., Rockwood	"	22—23
Robertsville Ct., Shady Grove	"	29—30
Washington Ct., Dayton	April	5—6
Georgetown Ct. Cooper's school house	"	12—13
Soddy Ct., Tate's chapel	"	19—20
Chattanooga station, Wesley chapel	"	26—29
Cumberland Ct.	May	3—4

Dear brethren, push the work. Remember the SOUTHWESTERN, try and give it a wider circulation than last year. We pledged ourselves to do so, let us stick to our promise. Urge the committees on the benevolent causes to bring in full reports to quarterly conferences. Let each pastor place envelopes in the hands of the members and congregation to raise the presiding elder's salary. Let the district stewards report to the quarterly conference if possible. God will help those who help themselves. E. PROVINE, P. E.

January 22, 1884.

Answer This.—Is there a person living who ever saw a case of ague, billiousness, nervoneness, or neuralgia, or any disease of the stomach, liver, or kidneys that Hop Bitters will not cure?

Beef tea, made from condensed beef, is becoming so popular in Omaha that it is displacing intoxicating liquors in the saloons.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, Jan. 21, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8 11-16; Middling 10¾; Good Middling, 10¾; Middling fair, 10¼.

SUGAR, ℔ lb—Yellow olarified, 6¼@; 7 White clarified, —@7¼.

MOLASSES, in bbls, ℔ gallon—Common, 20@22; fair, 25@28; choice, 46@50c.

RICE, Louisiana, ℔ lb—Common, 4¼; fair, 5¼; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 19@20.

COFFEE, ℔ lb—Ordinary, 11¼; prime, 14¼.

CHEESE, ℔ lb—Western factory, 9.

CORN MEAL, ℔ bbl—Choice, $3 00.

FLOUR, ℔ bbl.—Fancy, 5.50; Choice, 5.00; Family, 4.25.

LARD, ℔ lb—Choice, 8¼.

SALT, ℔ Sack—Coarse, 87½; Fine, 1.02½.

ESCULENTS—Irish potatoes, ℔ bbl.; 1.40@1.55; sweet potatoes, ℔ bbl. $1.75; onions, ℔ bbl. $2 25; apples, ℔ bbl. $3 50@$5.00; cabbages, $17@$18 per 100; sour krout, ℔ bbl. $10.50@12.00.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 11@—; linseed, raw, 59@60; linseed, boiled, 62@63; cotton seed, 35@55.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $15.62½.

BACON, ℔ lb—Breakfast, 10¼; shoulders, 6½; sides, short rib, 8½; sides, long clear, 8¼; hams, sugar-cured, 13c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 7½; clear sides, 7½; shoulders, 6½c.

POULTRY AND EGGS.

Louisiana Poultry — Grown chickens $3.50@4.05; young $2.00@2.25 ducks $3.50@ geese 3.50@6.00; turkeys $10.00@13.00.

Western Eggs 26@28c per dozen

Louisiana Eggs —@30½c. per dozen.

Feathers—Best live geese feathers 65@75c. ℔ lb. second grades 55@60c.

Western Poultry—Grown chickens $5.00@$6.00 ℔ dozen; young do. $2.50@3.50 ducks $——@4.00; geese $5.00@5.50; turkeys $12.00@.1500.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 56 white, 56; mixed, 56.

OATS, ℔ bushel—Western, 46.

BRAN, ℔ 100 lbs—Choice, 95¼.

HAY, ℔ ton—Prime, $12@$14; choice, 15@16.00.

OUR SOUTHERN WORK.

MISSISSIPPI.

D. Bradford, Pontotoc: "The year of 1883 has passed away and the Lord has enabled us to enter upon the new year. During the past year we have had a good degree of success, but we hope that the Lord will be with us and give us more prosperity next year. We have raised for our pastor $174.65, for our presiding elder $40, for the American Bible Society $1; for all church expenses $24; and have $30 in treasury towards finishing up our church."

TENNESSEE.

H. Primm: "I reached Franklin the second day after conference and found the brethren and sisters at the church engaged in a prayer meeting. They received me gladly and made me feel that I was with my Father's children. Our first quarterly meeting was held Dec. 8 9, and was a season of special interest to all the people. Fifty-four of our members paid 25 cents each. Our people have purchased a nice clock for the church. Rev. J. Pickett is beloved by all of our people. We esteem him as a father in our Israel."

TEXAS.

H. Webb, Marshall: "I am still teaching in the school, and have been since Conference, but expect to be relieved in a few days, when I shall give my undivided time and strength to the work on the District. The brethren are all at their work, and so for as I can learn, doing well. We are planning for and expecting large success."

J. E. Shackelford, Navasota, "Please allow me the privilege of correcting a statement in the treasurer's report of the Texas Annual Conference. My collections were $45, and not $35, as reported. I desire to give credit to whom credit is due."

A Fine Complexion.

Adulteration of all things is so common that one can not be too careful in buying. Especially is this so of face powders. Some are injurious to the skin. Not so, however, with Liquid Pearl, whose merits as a cosmetic are supported by thousands of testimonials, including such names as Clara Louise Kellogg, etc. Utmost confidence may be felt in its usefulness to the most delicate skin.

The measles is epidemic in Washington .D., C., and Health Officer Townsend reports that over 5,000 case have already been recorded in his office since it became epidemic. The scarlet fever is also raging and is on the increase.

Woman And Her Diseases.

Is the title of a large illustrated treatise by Dr. R. V. Pierce, Buffalo, N. Y., sent to any address for three stamps. It teaches successful self treatment.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. jel4-1y

Home Items.

—"All your own fault.
If you remain sick when you can
Get hop bitters that never—*Fail.*

The weakest woman, smallest child, and sickest invalid can use hop bitters with safety and great good.

—Old men tottering around from Rheumatism, Kidney trouble or any weakness will be almost new by using hop bitters.

—My wife and daughter were made healthy by the use of hop bitters and I recommend them to my people.—Methodist Clergyman.

Ask any good doctor if hop Bitters are not the best family medicine On earth.

—Malarial fever, Ague and Biliousness, will leave every neighborhood as soon as hop bitters arrive.

"—My mother drove the paralysis and neuralgia all out of her system with hop bitters."—*Ed. Oswego Sun.*

—Keep the kidneys healthy with hop bitters and you need not fear sickness.

Ice water is rendered harmless and more refreshing and reviving with hop bitters in each draught.

—The vigor of youth for the aged and infirm in hop bitters.



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The Savannah Morning News
FOR 1884.

To-day the Savannah MORNING NEWS makes a new departure in journalism in this State, and from this date will send a paper

EVERY DAY IN THE YEAR.

including its mammoth eight-page Sunday edition, *to every subscriber to its daily edition.* The subscription price will remain the same, viz., $10 a year or $5 for six months.

In the future as in the past the MORNING NEWS will support the National Democratic party, and advocate the principles of that party.

It will be, as it has been always, independent of all political or personal cliques, either local, State or National. It will continue to advocate a reduction of the tariff because it believes that the best interests of the people will be served by such reduction. In its columns the latest news from all parts of the world will be found.

Special attention will be given to the news of this State, Florida, and South Carolina. Each department will be carefully edited, and the aim will be improvement and a higher standard of excellence.

No expense will be spared to make the MORNING NEWS the most readable, reliable and progressive newspaper in Georgia. The MORNING NEWS is the only paper in Georgia except the Augusta *Chronicle and Constitutionalist* which takes the regular and supplemental Associated Press dispatches. The special dispatches and correspondence of the MORNING NEWS will be fuller this year than ever before.

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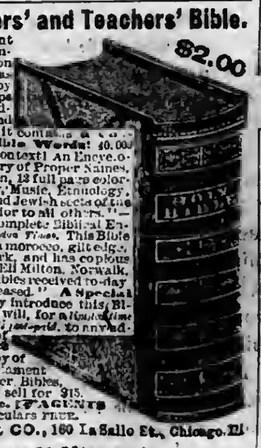
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Gold Watch Free.
The publishers of the Capitol City Home Guest, the well-known Illustrated Literary and Family Magazine, make the following Liberal Offer for the New Year: The person telling us the longest verse in the Bible, before March 1st, will receive a Solid Gold, Lady's Hunting Cased Swiss Watch, worth $50; If there be more than one correct answer, the second will receive an elegant Stem-winding Gentleman's Watch; the third, a key-winding English Watch. Each person must send 25 cts. with their answer, for which they will receive three months' subscription to the Home Guest, a 50 page Illustrated New Year Book, a Case of 25 articles that the ladies will appreciate, and paper containing names of winners. Address
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The SUREST CURE for
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Ladies. For complaints peculiar to your sex, such as pain and weakness, Kidney-Wort is unsurpassed, as it will act promptly and safely.
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"My friend, E. C. Legard, of this city, used to be drawn double from painful Kidney Disease. Kidney Wort, *cured him.*"—Jas. N. Kinney, Druggist, Allebgany City, Pa., Aug 22 82.

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IS A SURE CURE
for all diseases of the Kidneys and
—LIVER—
It has specific action on this most important organ, enabling it to throw off torpidity and inaction, stimulating the healthy secretion of the Bile, and by keeping the bowels in free condition, effecting its regular discharge.
Malaria. If you are suffering from malaria, have the chills, are bilious, dyspeptic or constipated, Kidney-Wort will surely relieve and quickly cure.
In the Spring to cleanse the System, every one should take a thorough course of it.
☞ SOLD BY DRUGGISTS. Price $1.
KIDNEY-WORT

"I gained 20 lbs. in two months," writes Mr. J. C. Power, of Trenton, Ill., (Dec. 2-82,) "and am a well man. I'd suffered with liver disorders since 1862. Kidney-Wort *cured me.*"

Strong words from a New York clergyman: "I *unhesitatingly* recommend Kidney-Wort. It greatly benefitted me," says Rev. C. E. Remble, of Mohawk, N. Y.

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FOR THE PERMANENT CURE OF
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No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure. Whatever the cause, however obstinate the case, this remedy will overcome it.
PILES. THIS distressing complaint is very apt to be complicated with constipation. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles even when [illegible] and medicines have before failed.
☞ If you have either of these troubles
PRICE $1. USE Druggists
KIDNEY-WORT

"For 12 years," writes Lyman T. Abell, of Georgia, Vt., "I found no relief from piles, until I tried Kidney-Wort. It *has cured me.*"

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THE GREAT CURE
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As it is for all the painful diseases of the
KIDNEYS, LIVER AND BOWELS.
It cleanses the system of the acrid poison that causes the dreadful suffering which only the victims of Rheumatism can realize.
THOUSANDS OF CASES
of the worst forms of this terrible disease have been quickly relieved, and in short time
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PRICE, $1. LIQUID OR DRY, SOLD BY DRUGGISTS.
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I had habitual costiveness, pain in the back and rheumatism," writes S. J. Scott, Burlington, Vt Kidney-Wort has *cured* them all."

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SOUTHWESTERN Christian Advocate

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Editorial Notes.

Woman's Home Missions, published monthly in the interest of the Woman's Home Missionary Society of the Methodist Episcopal Church, at Delaware, Ohio, may be had for the small subscription price of 25 cents per year.

So thoroughly did Bishop Granberry shake up the Arkansas conference of his church that, according to the Arkansas *Methodist*, only seven preachers were returned to the field they occupied the year before.

From the press of Rand, McNally & Co., Chicago, has been issued a handy pamphlet, convenient for pocket use, entitled "Plain Facts About Arkansas and Texas." It is illustrated by diagrams, in colors, giving in tangible and true conception of all the important statistics of the recent census for those States, and relatively of the other States of the Union. It is an exceedingly useful publication, and a like one for Louisiana and Mississippi might well be issued under railroad or State immigration auspices.

The Atlanta correspondent of the Savannah *Morning News* says that Gov. McDaniel requested lessees to make reforms in convict camps; the Supreme Court, a few days ago, decided that he had police power over the lessees; that he went in person to the camps, saw and heard for himself, and issued some new rules; and "he proposes that the death rate, the hospital record, and the general condition of the Georgia convict camps shall no longer be used to "fire" the Northern heart for political purposes." We congratulate Gov. McDaniel on this gratifying determination; it is both statesmanlike and honorable.

The *New York Independent* neither accepts nor offers any compromises to the hateful distinctively American color line heresy. It pleads for its utter annihilation. It says: "The color line in politics, in industries, in educational systems, in social usages, in church and State, should be absolutly swept away." Manly words—worthy of the great independent organ. We endorse every one of them; caste and color line must go. Let the church be true to the divine doctrines which she preaches—the fatherhood of God, the brotherhood of man, and the unity of races—and the victory against the subtlerms of slavery is assured. Before the progressive spirit of the age, the accumulating industry, intelligence and integrity of the colored people in America, these relics of barbaism are slowly but gradnally giving away. God grant to speed the day when they shall be "absolntely swept away."

We are placed under obligations to some one for a copy of the Minutes of the twelfth annual session of the North China Mission, held at Pekin, September 4-9, 1883, Bishop Merrill presiding. There are some twenty appointments in the conference, eleven of them are filled by converted Chinese preachers. The reports of the work are full of encouragement. Our own danghter, who is at the head of the Girls Boarding school in Peking referring to a trip in the country says: "There is a wonderful field for usefnlness in the mnd homes among the simple hearted country women who weary of their monotonous lives, and listen so eagerly to the wonderons story, and sometimes we long for double lives that one may be given to the girls and one to these sisters made like our own strange selves with memory, mind and will, made with a heart to love and a soul to live forever. The statistics shows eight churches and thirteen parsonages connected with the mission, valued at $52,950. A membership of 206 on probation and 247 full members, with five local preachers. The collections for missions were $275.58. We ask you to carefully read and consider these figures."

A Noble and Statesman like Idea.

Mr. Townshend of Illinois has introduced in the House of Representatives a joint resolution which is inspired by a higher purpose and cut upon a large pattern than most of the measures that are proposed in our legislative bodies:

"Joint resolution requesting the President to invite the Cooperation of the Governments of American Nations in securing the Establishment of free Commercial Intercourse among those Nations and an American Customs Union.

"*Whereas*, The establishment of free commercial intercourse among the nations now existing upon the continent of America will promote the friendly political relations, internal commerce and indnstry, and secure a more extensive market for the surplus prodncts of each of said nations; therefore.

"*Resolved, By the Senate and House of Representatives of the United States of America, in Congress assembled*, That the President of the United States be, and he is hereby, requested to invite the cooperation of the Governments of the American nations in securing the establishment of a commercial league by and between the said nations, to be known as the Cnstoms Union of America, the arrangement of a common basis of import duties from other countries than those which may compose said league, and that the commercial intercourse among the people of all the American States may be freed from the payment of any cnstoms or other dnes whatever; and that a common system of weights and measures may be also established for the purpose of facilitating snch intercourse."

This proposition has an idea in it that is destined to live long. It would be a great thing if the nations of America could be united in one Confederation after the mannner proposed by Mr. Townsend.—*New York Sun.*

"Is Our Church in the South to Stay?"

Since my last letter was pnblished I have received this qnestion from some of the readers of the *Western Advocate*. To those who are engaged in the work of the Chnrch in this field, the qnestion: Is the Gulf of Mexico a fixture? would be just as pertinent. Stay? Most certainly onr Church will stay. That is just what she came for. She can not drag her anchor, weighted with half a million dollars permanently invested in school property, and twelve times that amonnt invested in Church property, and with one-third of a million members kneeling at her commnnion rail. She cannot afford to quit a field which in the past six years has yielded a heavier per centage of net gain than any other section on the continent; a gain which, in all that goes to make np real character, will compare favorably with that of any other field she has cultivated. Moving from this country is out of the question. And why should the Methodist Episcopal Chnrch cultivate this field? This Sonth land needs cultivation. There is work here for both branches of the Methodist Chnrch. And to a student of this work it can not fail to appear that the coming ten years will result in a wonderful harvest for onr Church. It is safe to calculate on large gains numerically, and larger still financially, and still larger in all that gives permanency of character. These institutions of learning, which she has wisely planted all through the Sonth, cannot fail to become towers of strength. It is, perhaps, a fact, that her unprecedented success among the freedmen is as directly traceable to her educational work among them as to any other feature of the Gospel work. It has prepared home material to do home work, and to do it well. And the end is not yet. Another generation and the freedmen will take care of themselves, and, perhaps, help to Christianize some of the heathen neighbors. Too much importance can not be attached to this educational work in the South. While it is the Gospel of the Son of God which saves the race, it is education with that Gospel which matures the race. The wisdom of the Freedmen's Aid Society in planting schools in the South can not be estimated but by those familiar with the field.

This is particnlarly trne of the Freedmen's. Perhaps it is a necessity that years must adjust the educational work among the poor whites, even in the same field. That our Church has done much, very much for this class in the past fifteen years is trne, bnt it has been like a farm away from home. We have lacked these educational advantages in the midst of the field. Snppose yon say they might have gone to the schools for the Freedmen. You wonld not raise that question if you were familiar with the facts. It is impossible to educate the two races in the same schools in the Sonth at present. Again, these schools for the Freedmen are not located usnally so that the white children could attend them if they wonld. The sections where illiteracy prevails to a most alarming extent among the whites is where the colored population are almost entirely wanting. The Methodist Episcopal Chnrch must pay more attention to the edu cational work among the whites in the South or lose largely what might be fnture gains. The Chnrch work in the South which includes the edncational work will assnme for a number of years abont the following form. The work among the old planter stock will be carried on almost exclnsively by what we may term Sonthern Chnrches, of which the Methodist Churches Sonth will donbtless take the lead. The Freedmen, and the poorer classes of the whites, together with those who come to make homes in this country, will largely fall into the Chnrches having large affiliations with the North and West—and of these onr Chnrch will take the lead. Bnt while it may be safely estimated that we have come Sonth to stay, It mnst not be thonght that we will occnpy every nook and corner of this great field. It might just as reasonably be expected that the Methodist Church Sonth captnre Chicago or Boston.

To say that the reare strong prejndices existing in the Sonth against the occnpancy of this field by Chnrches from the North, is only to express a fact, and very many families can be reached much more readily by the Methodist Chnrch Sonth than by ours. And so let it be until the great Churches are one from ocean to ocean, from the lakes to the gulf. This is bnt a question of time.

But there is another class which can be reached more readily by the Church from the North, First because the money is not at the command of the Sonthern Churches with which to do this work. They must have schools as well as chnrches, and God has blest onr Chnrch in the North with money as well as with liberal hearts. Secondly, because this class lost less, suffered less by the war, and are as well to do to-day as they have ever been. These can largely be reached by our Church. Do not understand me to refer wholly to those who live along the borders of the "dismal swamps", or cabin in the pine flats of the extreme South. Bnt more particnlarly those who occnpy our monntain regions, and the lesser valleys. These, who in the next generation are to be largely the land owners of the central South. These onght to be reached, because the way is open, and our Chnrch has the money with which to carry forward this work. A new era will dawn on this work and the Chnrch which carries it forward. If the comming General Conference will endow this work, as the past four General Conferences have the work among the freedmen, these fields, now waving white, will be harvested by the sick leof our Church. Our curse is ignorance, not skepticism. We are godless, because we are letterless, and no man hath cared for our sonls. The Church need not expend her forces in disputing "isms," but teach us to read, and the Bible will be in demand.

As to the freedmen, why, some how, they think that the old Church helped to hang np the the north star, was chief director and stock holder in that nndergronnd railroad, and, perhaps, helped to make Lincoln and General Grant President, and did many other things generally which sent the blue coats' fifes and drums and freedom down their way. They are ready for the gathering of the Methodist Episcopal Chnrch, and if there is any man since Cain killed his brother that is naturally inclined to be religious, it is the freedman. But there is an enemy in the land. The Roman Catholic Chnrch knows jnst how to cater to such an appetite, and is doing more in certain localities than all other devilisms combined to alienate the freedmen from loyalty and Protestanism. The Chnrch, the nation, can not afford this invasion.

Yes, the Chnrch is in the South to stay, and we are praying that this centennial year may witness, first, the placing by the coming General Conference of our entire educational work in the Sonth as *one* work in the hands of the Freedmen's Aid Society with the name of society so changed as to meet the emergency. Secondly, the putting into the hands of said society the sum of one million dollars for the purpose of carrying forward this wonderful work.

L. B. CALDWELL.

East Tennessee University, Athens.

The Anti-Mormon Bill.

WASHINGTON. Jan. 28.—Senator Hoar reported to-day from the Committee on Judiciary, an anti-polygamy bill, which embraces the principal features of the Edmnnds bill, recently introdnced, and adds to them other provisions originating with the committee. The bill provides that in any prosecution for bigamy or polygamy the lawfnl husband or wife of the person accnsed shall be a competent witness, and may be compelled to testify. An attachment may be issned for any witnesses, and their immediate attendance compelled without a previous subpœna when there is reason to believe that they will unlawfully fail to obey a subpœna issued in the usnal course.

The bill provides for the certification of marriage in the Territories; also for the annnlment of all laws allowing women to vote in Utah, and make it unlawful for any woman to vote at any election in the Territory.

It annuls all laws which provide that prosecntion for adnltery can only be begun by complaint of husband or wife, and provides that snch prosecntions may be instituted in the same way as prosecutions for other crimes. It directs the President, with the consent of the Senate, to appoint fonrteen persons to act as trnstees of the Mormon Chnrch, and prescribes that they shall hold office for two years, and shall report annually to the Secretary of the Interior as to the property, business affairs, and operations of that corporation.

It also provides for the annnlment of all laws creating or continuing the corporation called the Perpetual Emigrating Fund Company. The Attorney-General shall take steps to dissolve that corporation, and the assets in excess of the debts shall escheat to the United States, and be invested for the benefit of the common schools in Utah.

It abolishes the existing election districts in Utah, and makes it the dnty of the Governor, Territorial Secretary, and the United States Jndges to redistrict the Territory, and apportion its legislative representation so as to secure an equal representation of the sections. It provides for the appointment of a Board of five persons to canvass the retnrns of all elections in Utah, and issue certificates of election, and to see that the election laws are complied with. The Board shall [illegible] exclude from the polls or refuse to connt the vote of any person on acconnt of any opinion such person may entertain on the subject of bigamy or polygamy.

South Carolina.

The Sonth Carolina Conference of the M. E. Church Sonth, held at Snmter, adopted a vigorons report on temperance, and the following resolntions:

"Resolved, 1s. tThat we give our hearty snpport and enconragement to all temperance organizations and efforts looking to the overthrow of the legalized traffic of intoxicating liqnors.

"Resolved, 2d. That we, the representatives of fifty thousand people of this State, do hereby memorialize the General Assembly of South Carolina to expunge from the statutes of onr State the act permitting and regnlating the sale of intoxicating liquors for revenue; and that we, as a State, wipe ont the foul blot now defacing onr proud history—i. e., a government snpported by the moral and physical ruin of her unfortunate citizens and, further, that the license law itself, unlike other beneficent laws, has no foundation in moral or political economy, but is snbversive to all law; hence it is ruinous, and should be repealed.

Resolved, 3d. That, as ministers of the Gospel, we will continue preaching and lecturing for the formation of a healthy public sentiment in favor of prohibition."

We shall be pleasantly surprised if the newspapers edited by colored men do not treat somewhat coldly Mr. Donglass's marriage. They onght to welcome it heartily. It is one of the best things that could happen for the race in America. A man whose color is marked, a man of culture and ability, and one of the first of his race to achieve social standing in the very capital of his country where he is known and honored, has taken to wife a worthy white woman. It is miscegenation in Washington. It is an example which will be followed, and which mnst be followed before the prejndice against color will die ont as it has died ont in some countries. Decency of morals requires honest, sanctified wedlock to take the place of thousands of illegitimate nnions. We are heartily glad that such an event has taken place, and the colored people of the country—certainly those who have also white blood in their veins—should, for their mothers' sake and their daughters' sake, be far sighted enough to see the meaning and the drift.—*New York Independent.*

At the snggestion of the Committee on Public Lands of the House of Representatives, the President has conntermanded the proclamation authorizing the sale of pnblic lands at Montgomery and Huntsville, Ala., pending legislation on the subject. The land was abont to be sold in accordance with the provisions of the act of March 3i, 1883.

General Robert Smalls is preparing a memoir and personal recollections of scenes, incidents, battles, actions and engagements of colored soldiers and seamen in and aronnd Charleston and the department of the Sonth during the war. This will be added to Mr. George Arnold's historical record, "The Negro in the Rebellion."—*Washington Bee.*

OUR SOUTHERN WORK.

MISSISSIPPI.

M. Adams, Shubuta: "The Lord has given to this people a wonderful baptism of the Holy Spirit. As one of the results of our protracted meeting, 125 were converted to God; 35 of these were men from 25 to 60 years of age with families. We are now doing the best we can to persuade the people to erect better churches, but we are sorry that as yet but little has been done in this direction. We could do more in the winter if we had warmer churches. As it is we are scarcely able to meet in some places for two or three months, consequently there is a great falling off in our congregations and Sunday-schools, and also in our benevolant collections. For four weeks I have not had a congregation to preach to, because the churches were so cold the people could not be comfortable."

TEXAS.

W. M. Mathews, Richmond: "I am acting as pastor. The elder has not been heard from since the death of our pastor, but the church still holds her own. The Oak Hill work is alive. We have a lot at Rosenberg for a church and $23 in money. The watchful eye of a pastor is needed to forward the work."

Isam Snell, Courtney: "Since my return from conference I have built a church 25x35, and the walls 12 feet, free of debt. There is now in the treasury $55. This has been a time of refreshing from the Lord."

W. McKenzie, Cold Springs: "The people here are not like Methodists, and hold to the church and her laws. They went without eggnogg on Christmas, and on watch night 48 came to ask the blessing of the Lord."

Mrs. Alice Blain, Fairfield: "Our Sabbath school numbers 55. Teachers and superintendent are trying to do all they can. We had a grand Christmas tree. The people are beginning to love the Sabbath-school. We are trying to organize a temperance society. Officers and teachers are as follows: Superintendent, O. C. Simmons, assistant, N. Blain; teachers, Mrs. Phebe Brown, Mrs. Corrinne McClain and Mrs. Alice Blain."

LOUISIANA.

John Fopp, Dixon's Cross Roads: "In December Rev. S. Hason was with us, and preached to a crowded house. At night Elder Ford, a Presbyterian brother, preached, and Methodists and Baptists united at the table; about 300 persons were present. At Melchisedec, a new work, Bro. Hason preached again, and everything is prosperous."

For the SOUTHWESTERN.

Letter from San Antonio.

DEAR EDITOR:—Our first quarterly conference was held at St. Paul M. E. Church, Jan. 19, at 8 p. m. It was well attended, notwithstanding the cold norther was upon us. The reports of the class-leaders, Sunday-school superintendent, stewards and stewards showed that much earnest work had been done. The pastor was able to report some progress made. On watchnight four joined the church; we have had five conversions before the quarter, and one since. The inclemency of the weather has prevented large attendance on the Sunday-school, however the average for the quarter was 59 out of a school of 196. We hope within a few weeks, we shall have enrolled 250. A big thing! But we cannot expect so big a thing on this line. On Sunday the school met at the set time (9 a. m.) after lessons and review, the presiding elder, Rev. G. W. Richardson, catechised and lectured the children, and explained the object and work of the Sunday-school; when properly carried out according to plans laid down in the discipline, success would always crown the efforts thus made on this line. In view of the large amount of travel, and work before the elder, he requested the writer to preach at 3 p. m., he replied by saying his level best, knowing as I do but few men can travel and do as much preaching and lecturing, as is expected of presiding elders. We may brag about what our father's did, but we must not leave out of the account this one fact, that "as the days shall demand, so shall thy strength ever be." At night the elder preached a rich sermon; text, 6th verse and 15th chapter of St. John's Gospel. It was well seasoned, and handled in a masterly manner. The relation between Christ and His church, and each individual member was clearly shown. We are to raise, to clear the church of debt, over $1,600. About $750 will have to be raised this year. After this able discourse the friends of Jesus were invited to partake of the holy sacament; 81 responded. It was a grand day in St. Paul M. E. Church. The love feast on Monday night was a grand affair. Elder G. W. Richardson will be welcomed at any time among our people and St. Paul membership. The elder thinks what has been done, and the present, forshadows a great and successful future. Mr. Editor, however this may be, I am certainly trusting in Him who blesses beyond our power to ask; I do not mean by that not to ask. Yes, I mean to ask often, believing it will be given. Yours truly

MACK HENSON.

San Antonio, Tex., Jan. 25, 1884.

For the SOUTHWESTERN

"Worship of the Virgin Mary."

Mr. Capel, like all Roman Catholic lecturers, has thus far studiously avoided all reference to the real, the essential difference between the Romish, the Greek, and the Protestant churches, and this is the devotions offered up to the Virgin Mary. All these several churches teach that God is a Trinity, Trio in Uno, One, and Indivisible, and God as The Father, Son and Holy Ghost, all Christendom accept. That He possesses a triunity of attributes, viz. omniscience, omnipresence, omnipotence. All Christendom believe, and to direct one's prayers and supplications to Him in either of His manifestations, has grown to be considered whatever may be one's peculiar creed, both rational, and right.

If this is the truth, the whole truth, then how, where, when did the "Virgin Mary" become possessed of these three essentially Divine attributes? That they are ascribed to her, is indisputable, is evidenced in the devotions offered, the altars erected to her worship, exclusively, in every Roman Catholic church throughout the world; making the practice of that church despite the earnest protestations of its more enlightened devotees, clearly a quarto.

If the Virgin Mary does not possess the Divine attributes she can no more hear the prayers directed to her or through her agency to her Son, than can the humblest soul or saint in heaven, purgatory, or elsewhere. Why then should prayers be addressed to her instead of Christ, the only, the divinely appointed, mediator between God the Father Almighty, the Creator, and His creature, man, the only inheritor of Eternal life? And does not the fact that such prayers are part of the teachings of the Romish church, set aside Jesus Christ, and substitute the Virgin Mary as the promised mediator and savior of man? This is really the only important difference between the three great divisions of the Christian world, and is the stumbling block upon that straight, and narrow path that leads to salvation. Remove it, resolve this vexed and ceaseless question which has already created a schism within the Romish church, and the words 'Roman, 'Greek,' 'Protestant', 'Catholic', all equally absurd, will be heard no more. Christ the sole mediator, the Redeemer of mankind, will reign and receive the undivided worship of His people, "Christians" throughout Christendom.

Then will "The Family, the Foundation of Society," then will "Home Life, its strength," "Marriage, its Bond" "Divorce, its Destruction," "The education of the children born in sacred wedlock" its bulwark, all these be based on the "True church of Christ", "an organized body", formulated upon His teachings in the New Testament, upon "The Word, God the Father, Almighty Creator of Heaven and Earth, and Jesus Christ, His Son, The Redeemer of the World. OUR SAVIOR, JESUS CHRIST. AHOLI BAMAH.

For the SOUTHWESTERN.

Letter From Morristown.

DEAR EDITOR:—This is my first work as pastor, and I am more than pleased to say I found a nice edifice second to none in this town among colored people. I am also very thankful to find a membership of 109 benevolent, generous hearted people.

We held a three weeks revival, which resulted in the conversion of 27 souls and 23 accesions to the Church. Before closing I take great pleesure in referring in this connection to the opportunities that are now afforded the young people of this vicinity, for that education that will fit them for the greatest success and usefulness in this life.

The Morristown Seminary, now in successful opperation, has enrolled this term 196 students.

The planting of this institution of learning in our midst ought to be a source of gratification to our people, and I believe it will, if we as ministers will remember, and prove true and faithful to our trust and hold aloof the glorious standard of our Master's cause, close up the ranks of the grand army of reformation, keep pace with measured tread to the onward march of progress, trusting in God to continue the prosperity of His cause and hasten on the time foretold by the prophets: "When Ethiopia shall stretch forth her hand unto God." Then Friendship, Love and Truth shall chain our hearts together in purified union, whenever jealousy, hatred and strife shall hide its diminished head behind the curtain of time, and the arches of heaven will resound with sweet music as angels spread their plumed wings in seas of glory and bending over the battlements of heaven will waft to earth the whisperings of applause, and God himself will smile His approbation upon our earnest labors. F. L. DONOHOO.

Morristown Tennessee.

"Chinese" Gordon.

The story of Chinese Gordon's life, full as it has been of adventure and stirring incident, cannot fail to appeal to a wide circle of readers. Very few men of our age have held so large a place in public consideration as he has, both for his lofty courage and for his honesty of purpose, while his achievements in China have obtained a durable place in history. Mr. Egmont Hak's narrative is interesting; and it could not appear at a more opportune moment than now, when so many of the scenes, both in China and Soudan, with which Gordon's name is connected, are subjects of general attention. The record of Gordon's career would be impressive under any circumstances, but it will be allowed to his biographer that he has turned to good use the copious materials at his disposal, and that this volume is worthy the fame of its subject.

Mr. Hake describes in some detail the early incidents of his cousin's career. The traditions of his family made Charles Gordon a soldier. His father was a Major General in the artillery, his elder brothers had preceded him in the profession of arms. It was the most natural arraugement that he himself should be entered at Woolwich for the Royal Engineers. At Woolwich he was not considered in his studies a promising candidate. Once, Mr. Hako tells us, he was rebuked for incompetence and "told that he would never make an officer; whereupon he tore the epaulets from his shoulders and flung them at his superior's feet." He obtained his commission none the less, and in 1855 proceeded to the Crimea, where he served several months in the trenches, and obtained the reputation of being the quickest man to detect the plans and movements of the Russians. After the close of the war he was employed on the frontier commissions in Bessarabia and Armenia, where his talent as a draughtsman stood him in such good stead that all his applications for leave to return home were distinctly refused at the Horse Guards. In the year 1860 the difficulty with China had assumed a serious form owing to the repulse of Admiral Hope's attack on the Taku forts, and a large Angio French expeedition was sent to the Peiho for the purpose of bringing the Chinese Government to reason. Before Gordon reached China the Taku forts had been attacked a second time and captured; but he was engaged in all the later operations, which terminated with the occupation of the Pekin and the destruction of the Summer Palace. When the Taiepings became more active in the country round Shanghai, Gordon's experience of the Chinese—for at Tientsin he had employed his spare time in studying the character and country of the people—was called into requisition for the purpose of clearing the district round that great place of trade of the insurgents. His measures were completely successful, and when he had driven the Taipings back to the line of the Grand Canal he zealously devoted himself to the task of personally surveying the whole country for a distance of thirty miles round Shanghai. This thoroughness showed the character of the man, and he attributed to the topographical knowledge thus acquired his subsequent success when employed in the Emperor's name against the bands of the Nankin faction.

The necessities of the Chinese Government compelled it to have recourse to foreign allies; but although the services of a few American adventurers were obtained, neither their exploits nor their character promised a speedy issue from the dangerous situation into which the young Emperor's authority had been brought. The climax was reached when Burgevine violently appropriated for his own purposes the sum of $40,000, and was dismissed from the Chinese service in consequence. It was then that the Chinese applied to the English General to nominate a trustworthy officer for the command of the foreign-drilled contingent, and Gen. Staveley named Capt. Gordon, then not more than 30 years of age. The manner in which he led the so called "ever victorious army" from one success to another, until he had cleared the province of Kiangsu and the course of the Grand Canal of the presence of the Taiping rebels, is almost a thrice-told tale; but still Mr. Hake has succeeded in imparting freshness to a record of military achievements which, in their way were still and unique. When Gordon assumed the command of the force a necessity for greater vigor had arisen in consequence of the defeat of Col. Holland in an attack on Taitsan. The Taipings were naturally very jubilant over their success, and affected for a time to entertain a contempt for the prowess of Europeans. "They thought they could take Nankin, and they have failed before Taitsan." Such was their boast when Gordon was called upon to repair the blunders and misfortunes of his predecessors. He soon justified the expectations of those who had followed his career by capturing both Fushan and Taitsan. Other successes rapidly followed. His force was dressed in a semi-European uniform, and the men wore boots. Such was the terror produced by their presence that the Mandarins availed themselves of a ruse in order to spread a belief that they were more numerous than they were. The Taotai of Shanghai purchased some thousand pairs of European boots, which he distributed so that "the marks of Gordon's soldiers might be everywhere visible." We must make room for the following quotation, showing how Gordon obtained his extraordinary influence over the Chinese, and his not less remarkable hold on the adventurers from all countries arrayed under his flag.

"In almost all these engagements Gordon found it necessary to be constantly in the front, and often to lead in person. The officers of his force were brave men enough, but were not always ready to face desperate antagonists. Gordon, in his mild way, would take one or other of these by the arm and lead him into the thick of the fire. He always went unarmed himself even when foremost in the breach. He never recognized danger; to him a shower of bullets was no more than a hailstorm. He carried one weapon to direct his troops—he had but a little cane, and this soon won for itself the name of 'Gordon's magic wand of victory.' His Chinese followers, seeing him always victorious, always foremost in the fight, concluded that it was his wand that insured him protection. The idea encouraged the ever victorious army greatly, and was of more service to the young commander than all the arms he could have borne."

Gordon left China in 1864, and returned to England. He was still only a Captain of Engineers. Yet he had led several thousand men with consummate skill, and it was not denied that he had won great victories. Having thus outstripped all laws of seniority, having commanded armies and saved an empire when he should, according to rule, have been still engaged in mastering the intricacies of fortification, it necessarily followed that it was not an easy matter to provide him with suitable work on his return. With the best possible intentions the young hero was given a consular appointment on the Danube, whence he was summoned in 1874 to Egypt by the late Khedive. The new task assigned to him was in some respects more difficult than that intrusted to him in China, for whereas in the far East he had only to vanquish an enemy whose forces were revealed, he had to deal in the Soudan with difficulties which were only partially known, while he had to reconcile as he could instructions that were incompatible with the facts of the position. It was to his credit that, working on a reduced pay, and without any desire for fame, he devoted all his powers to the performance of his work, and constituting himself the champion of distressed humanity, spared no effort to put an end to the suffering and infamous lot of the dark-skinned races over whom he was called to exercise authority. During five years he toiled in this cause with unflagging zeal, and when he resigned the powers with which the Khedive had intrusted him it was admitted that he had not merely put a stop to the worst evils of the traffic in slaves, but that he had prepared the way for the emancipation of the Soudanese in 1889, should the Egyptian Government of that day possess the forces and the will to make good its bond. So far as his career has yet run. Chinese Gordon, who is a Major General in the Royal Engineers, will be remembered for two episodes, the Taiping Rebellion and the Governorship of the Soudan. His biographer shows that his private life has been a counterpart of his public career. Devotion to duty has been his motto throughout, and if his extreme dislike to be praised and his over anxiety to hide himself and his actions from the world have been sometimes misunderstood, they are the natural accompaniments of his simple but lofty character. The age of heroes has long gone by, but so long as Chinese Gordon is with us there will be a living type of the qualities which were, and must always be, heroic.—*London Times.*

Ann Dunn, who died in London a few days ago at the age of thirty-nine, was nearly nine feet high and weighed over 500 pounds. She measured three feet six inches around the shoulders.

Class-hatred is declared by some writers to be instinctive. It is instinctive only so far as envy and jealousy are instinctive qualities. It is more proper to say that class-hatred is the product of oppression and demagogy, and the latter is probably the strongest procuring cause of evil. Prince Bismarck has, since 1871, been the real ruler of Germany, because he has made a business of engendering class-hatred. England is full of demagogues to-day, seeking to promote class-hatred. In our own country the evil exists and is growing under the intemperate rhetoric of demagogues in Congress and out of it. The late President Garfield once remarked that persons who deliberately stir up sectional strife are not worthy of the confidence of their country. The promoters of class-hatred are more deserving of condemnation because they strike a harder blow at the public peace. They would utterly destroy social order, and they invariably injure the very class whose champions they profess to be. To array the poor against the rich is often found to be a very easy process under certain conditions, but the result is often fatal to the well-being of the poor. The true social reformers are those who seek to engage the reason, not the passions of the multitude.—*The Current.*

A small boy was asked to name some part of his own body. He thought for a moment, and then replied, "Bowels, which are five in number—a, e, i, o, and u, and sometimes w and y."

The cost of the new Methodist church on Madison avenue, New York, was about $260,000. Of this $150,000 were pledged at the beginning. On Sunday morning Nov. 18, $92,000 was raised by the congregation, and in the evening the entire indebtedness was removed.

"And the cloud wedded the shadows," sings a poet. Sort of a bigger mist, eh!

CHRISTIAN EDUCATORS IN COUNCIL.

Ocean Grove, N. J., Aug. 9-12, 1883.

Sixty Addresses by American Educators.

Edited by REV. J. C. HARTZELL, D. D.

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The *New England Journal of Education* speaking of the National Education Assembly, for 1883, says: "It was the most remarkable gathering ever held in our country in matters connected with the schooling of the people. The volume of addresses is the most interesting collection of popular educational documents ever given to our people, and should be in the hands of every educator, legislator, and intelligent citizen in the land."

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Mississippi Conference Reports.

ON SECRET SOCIETIES.

Whereas, there is a great and growing evil in our midst that has impoverished the majority of our people in various cities of Mississippi and other States, and if allowed to continue, will prove detrimental to our race, both in their relations as Christians and citizens; we believe this evil to be attributable to the *over number* of secret societies that are now existing in our State, and, we believe the financial failures in the churches in the State of Mississippi are due mainly to the assessments and dues in many of these secret societies, therefore be it,

Resolved, That it is the duty of the ministers of Christ not only to feed the flock of God on Gospel food, but to warn, to enlighten and persuade them to turn from anything that hinders the cause of Christ and their social, moral, and industrial condition.

Resolved, That we believe the ministers will be held accountable for any evil they may foresee coming upon their flocks and fail to warn them thereof.

Resolved, further, That in view of the evils and demoralizing influence existing upon every interest of the church by the *over number* of secret, and benevolent societies springing up like mush-rooms among our people, we pledge ourselves to use every legitimate means in our power to counteract their undue influence in our church.

J. B. GRIFFIN.

ON PERIODICALS.

We are thankful to be able to report, That our church organ, the SOUTHWESTERN CHRISTIAN ADVOCATE, continues the same faithful outspoken newspaper, defending the rights, and on Bible-Christian principles, opposing known wrongs, whether in church, State, or society, enlightening its readers, in reference to all matters of interest in this and all other countries; and whereas for these reasons, it is one of the most interesting and popular newspapers in this country; therefore

Resolved, That we desire to ask the editor to make the SOUTHWESTERN CHRISTIAN ADVOCATE all it can be made for good. We welcome in our midst Revs. L. P. Cushman, and A. E. P. Albert, B. D. Editor and Assistant Editor, and most heartily thank them for their addresses.

Resolved, That we ask all of the preachers present to subscribe for the paper, and if possible pay for it before leaving the conference. That the publishers are requested to send the paper to all preachers receiving appointments. We ask the presiding elder to inform them that are not present, of the fact, and advise them to forward the pay as soon as they can.

Resolved, That each presiding elder or preacher shall at the first Quarterly or District Conference ask all local preachers to subscribe for the SOUTHWESTERN, and pay for it as soon as possible.

Resolved, That the preachers and [illegible] Superintendent place the [illegible] and Berean Leaf and our own Sunday-school literature in every Sunday-school as far as possible.

Resolved, That we appoint the second Sunday in February next, day, on which to get special subscribers in every congregation for 1884.

Respectfully submitted,

H. R. REVELS, Chrmn.
J. T. REVELS, Sec.

ON RESOLUTIONS.

Whereas, We as a body of Christian ministers, feel and desire to express a proper and consistent manner our thanks for favors extended and services rendered to us,

Therefore, Resolved, That we do hereby tender our earnest thanks to [illegible] Bishop Wiley, for [illegible] and impartial manner in which he presided over our deliberations, and kindly Christian advice which we have received from him, and that we will endeavor to heed his advice.

Resolved, That we were glad to meet in this conference our old, tried and earnest friend, Dr. Rust, and thank him for his words of cheer and encouragement, and do assure him that we shall endeavor to do every thing in our power to hold up his hands in his constant and untiring efforts to extend to our needy people the great blessing of education, and that we the Mississippi Conference, of the M. E. Church, do earnestly ask our approaching General conference to re-elect him Corresponding Secretary of the Freedmans Aid Society, in which position, he has so faithfully, earnestly and successfully extended the advantages of education to those who most needed it in the southern portion of our great country.

Resolved, That we are glad to meet in this conference, Rev. Dr. Reid Corresponding Secretary of the Missionary Society, M. E. Church, and do hereby wish to express our appreciation of and our thanks for his very able, pleasing and instructive address on the subject of missions.

Resolved, That we welcome in our midst again, Rev. L. P. Cushman, A. E. P. Albert, editor and assistant editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, our church organ, a paper which has done and is doing more than we are able to express by tongue or pen, in the building up and strengthening of the work of the M. E. Church, in the South.

Resolved, That our thanks are due and are hereby extended to the Secretary of this conference and his assistant the statistical secretary for the faithful and earnest manner in which they have performed their many and trying duties.

Resolved, That we hereby extend our thanks to the good citizens of Jackson for the liberal manner in which they have supported our conference, and entertained its members. And to the pastor of the M. E. Church, South, for kindly entertaining our Bishop, and allowing him the use of his lecture room in which to meet his cabinet, and to the officers of various railroads for reduced fare.

H. R. REVELS, Chrmn.

Roman Catholic Masses.

ROME, Jan. 6.—To-day the Holy Father promulgated, through the organ of the Congregation of Rites, a decretum interesting to the Catholics of the United States. In 1859 Pius IX, imploring the assistance of God against his spoliators, ordered the public recitations of three Ave Marias and one Salva Regina immediately after the reading of the last Gospel of St. John in every mass celebrated in the pontifical dominions. This recitation has gone on for twenty-five years in all the dioceses of the old Papal States. American Catholics may have observed that in Bologna and Rome the priest, after finishing his mass, did not go into the sacristy, but knelt down at the foot of the altar and recited the Hail, three Marys and one Hail Queen in Latin, and afterward read from a small book three different prayers, the last of which was for the conversion of "our enemies."

Leo XIII has now ordered the same prayers to be recited by priests all over the world, thus:

Ter Ave Maria, etc.

Deinde dicitur semel Salve Regina, etc., *et in fine:*

V. Ora pro nobis, sancta Dei Genitrix,

R. Ut digni efficiamur promissionibus Christi.

OREMUS.

Deus, refugium nostrum et virtus, adesto pius Ecclesiæ tuæ precibus, et præsta, de, intercedente gloriosa et Immaculata Virgine Dei genitrice Maria, beato Iosepho, acbeatis Apostolis tuis Petro et Paulo et omnibus Sanctis, quod in præsentibus necessitatibus humiliter petimus, efficaciter consequamur, Per eumdem Christum Dominum nostrum.

R. Amen.

The *Decretum*, being *Urbis et Orbis*, is obligatory all over the world.

Epilepsy Entirely Cured.

Prof. Irving B. Smith, of Pike, N. Y., makes the following statement "samaritan nervine has entirely cured me of epilepsy fits"

LITTLE FOES OF LITTLE BOYS.

"By-and-by" is a very bad boy:
Shun him at once and forever;
For they who travel with "By-and-by"
Soon come to the house of "Never."

"I can't" is a mean little coward;
A boy that is half a man:
Set on him a plucky wee terrier
That the world knows and honors—"I can."

"No use in trying"—nonsense, I say,
Keep trying until you succeed;
But if you should meet "I forgot" by the way,
He's a cheat, and you'd better take heed.

"Don't care" and "No matter," boys,
they're a pair,
And whenever you see the poor dolls
Say "Yes, we do care," and would be
"great matter"
If our lives should be spoiled by such faults.

—*Harper's Young People.*

In Glass Houses.

The *Western Christian Advocate*, Cincinnati, says:

"The scurrility with which the personal character of Luther was treated on 'Luther Sunday,' by the Romanist preachers, from Mons. Capel down, provokes a smile as proceeding from a Church that is perishing from its own rottenness, a Church whose unspeakable pollution was the *raison d'etre* of Luther's career, and the cause of the Reformation. Not long ago Bishop Elder of this city had to interdict his priests from their open and flagrant patronizing of the liquor saloons; and scarcely a week had passed after the issuance of his mandate, ere several of them openly disobeyed him by going publicly for the drink that their 'Church' allows them, into one of these doggeries. A short time ago the keeping of disreputable women in the Roman Catholic parsonage of Norwich, Conn., was matter of talk on the streets of that city. Of course the scandal was denied, but when the house took fire one night, and these women were seen running out of it, the laugh of the crowd was turned upon them and the priests. When years ago the writer was crossing the Isthmus of Darien, he rested over Sunday at the town midway between the two seas, a wild village, though in a region that had been for three hundred and fifty years under Romish "civilization." Half a dozen children, the priest's own, were playing around his house, which stood unenclosed, on the common. Apparently no attempt had ever been made to conceal their paternity. During that week a bet had been made in the city of Panama, that on Sunday a priest would take a game-cock to church with him, and leave it in the sacristy till after mass; that he would then go with the cock to a cock-pit, and later to a gambling den, closing the day by serving as procurer for five dollars to any man who would accept his services. The bet was won. These are facts reported to us on the spot by well informed and trustworthy persons. But if one attempts to show up this subject of Romish pollution, past and present, where could he stop? Protestants generally are not blind to these things, notwithstanding the timidity and flunkyism of the secular press, which grovels for the Roman Catholic vote. A protestant preacher's moral errors are heralded by the newspapers of the whole country; but though thousands of Romish priests live in drunkenness, and in presonal impurity, these are scarcely even mentioned, nor indeed are any other of their transgressions, except such as those of the late Parcell, whose enormity and magnitude render privacy impossible."

Celery originated in Germany, the onion in Egypt, the chestnut in Italy, tobacco in Virginia, citron in Greece, the pine in America, oats in North Africa, rye in Siberia, the pear and apple in Europe, the sun-flower in Peru, spinach in Arabia, walnut and peach in Persia, the cucumber in the East Indies, the quince in the Island of Crete, the radish in China and Japan, and peas, it is supposed, in Egypt.

Intellect has been called the star-light of the brain. Religion is the soul.—*Russell.*

For the Education of Women.

BALTIMORE Md., Jan. 22.—A ladies' mass meeting in the interests of the observance of the centennial of American Methodism was held to-day at the First Methodist Episcopal Church. There was a large attendance of ladies from the various Methodist Episcopal Churches of Baltimore, and from all sections of the Baltimore Conference. There were also a number of clergymen present, including Bishop Simpson, Bishop Andrews, Bishop Wilson, of the Methodist Episcopal Church South. The Rev. Dr. Goucher spoke of the wonderful growth of Methodism in Maryland, where one out of every four persons in Baltimore and one-third of the residents of the State worship under the auspices of the church. The time had came, he said, to found an institution for the higher education of the women of the conference, who up to this time had to resort to non-sectarian and even to Romon Catholic educational establishments. That was one of the objects of the meeting, and the ladies were deeply interested in the project. He thought it would require $200,000, and various methods had been suggested to raise the money.

Bishop Simpson and Andrews next addressed the meeting, earnestly advocating the establishment of such an institution. Bishop Simpson said: "Educated women exert the greatest influence on the age, and they have lost none of their beauty of character. Their power is on the increase, and it is almost incredible to look at what has been accomplished of late years by the pen and the voice of woman. Woman is coming to the front, even in the professions, and it is our duty not to be behind in the advancement of the education of woman. The Roman Catholic Church has devoted particular attention to the higher female education, and in this way they have come to exert quite an influence over the army of the United States. There is an academy at Georgetown, near Washington, and the young army officers coming in contact with the young ladies fall under their influence and marry them. In this way has the army been tinged with Roman Catholicism."

Bishop Andrews said: "The project you have is a good one, but you should not be satisfied with $200,000. You do not want any weak, puny seminary. You should have here in Baltimore a grand, noble, and imposing institution, with an equipment equal to that of any other in the country. Let it be an institution which young ladies shall be proud to attend, and which shall exert an influence over the whole country."

After the addresses resolutions were adopted indorsing the project, and requesting the conference in its arrangement for commemorating the centennial of the organization of the Methodist Episcopal Church to give pre-eminence to the founding and endowing of such a female seminary. In accordance with the spirit of this resolution an organization was formed to be known as the Female and Education Aid Association.

An Enthusiastic Endorsement.

GOTHAM, N. H., July 14, 1879.

GENTS—Whoever you are, I don't know; but I thank the Lord and feel grateful to you to know that in this world of adulterated medicines there is one compound that proves and does all it advertises to do, and more. Four years ago I had a slight shock of palsey, which unnerved me to such an extent that the least excitement would make me shake like the ague. Last May I was induced to try Hop Bitters. I used one bottle, but did not see any change; another did so change my nerves that they are now as steady as they ever were. It used to take both hands to write, but now my good right hand writes this. Now, if you continue to manufacture as honest and good an articles as you do, you will accumulate an honest fortune, and confer the greatest blessing on your fellow-men that was ever conferred on mankind. TIM BURCH.

Four things come not back—the spoken word, the sped arrow, the past life, the neglected opportunity.—*Hazliett.*

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an old East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its curative powers in thousands of cases, has felt it his duty to make it known to his fellows Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this receipt, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 *Power's Block, Rochester, N. Y.* jan10-19teow

Among the books that should be more widely circulated is the Methodist Discipline. Every family in our congregations should have a copy. In times of awakening it is often found that persons hesitate about offering themselves for membership in the church, because they "do not know just exactly what the Methodist Church believes on all points." Now we have no reason to wish to conceal our doctrines, on the contrary, the more widely and the more thoroughly they are know the better it is for us as a denomination.—*Western.*

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Mrs. Wilson, of Oregon, got a divorce from her husband on the ground of infidelity and cruelty last year. He reformed and wanted to marry her again. She consented, but he afterward changed his mind, and she is now suing him for breach of promise.

New Bloomfield Miss. Jan. 2, 1880.

I wish to say to you that I have been suffering for the last five years with a severe itching all over. I have heard of Hop Bitters and have tried it. I have used up four bottles, and it has done me more good than all the doctors and medicines that they could use on or with me. I am old and poor but feel to bless you for such a relief by your medicine and from torment of the doctors. I have had fifteen doctors with me. One gave me seven ounces of solution of arsenic; another took four quarts of blood from me. All they could tell was that it was skin sickness. Now, after these four bottles of your medicine, my skin is well, clean and smooth forever. HENRY KNOCHE.

They say that I am growing old, because my hair is silvered, and there are crow's feet on my forehead, and my step is not as firm and elastic as before. But they are mistaken. That is not I. The knees are weak, but the knees are not I. The brow is wrinkled, but the brow is not I. This is the house I live in. But I am young—younger than I ever was before.—*Guthrie.*

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THE SOUTHWESTERN.

L. P. CUSHMAN, Editor.
A. E. P. ALBERT, B. D., Assistant

THURSDAY, FEB. 7, 1884.

The *Christian Herald* of Atlanta, Ga., Rev. C. O. Fisher, editor, is a new paper on our table, which some of our Georgia brethren, with much zeal in their hearts, and no fear of bankruptcy, are sending out in the Lord's cause.

The States are moving for representation and exhibits in the World's Exposition. Director General E. A. Burke, has been confined to his residence by a sprained ankle which is felt to be an unfortunate mishap, when his services are so urgently required. The board of management will erect the buildings as none of the bids offered were satisfactory.

Three counties in Tennessee which have over a million dollars of capital invested in manufactures are Davidson, Shelby and Hamilton. Davidson ranks all the counties in the State, with 342 manufacturing establishments and a capital of $4,110,345, employing 4,130 females over the age of 15, 538 females over the age of 16, and 474 children, to whom are paid annually $1,388,601. The value of the materials of these factories is $5,341,341, and the value of products, $9,335,211.

An exchange says that a colored physician in Florida, a graduate of the Central Tennessee College, has more practice among the whites than any one else; and that a colored dentist in Atlanta does a large business among them. Give the Negro a chance,—clear the track—and he will vindicate his character, command success, and will satisfy the most skeptical that God made him the equal of his fellows. The Negro is a *man*, capable of doing what ever any other man can do. Just clear the track and give him a chance.

The cruelty to children by ungodly, brutal parents is so shocking as to try the patience of the least meddlesome individual. The prevalence of such cruelties in Washington city, D. C., prompted some of the citizens of that city to take some steps towards organizing a society there for the prevention of cruelty to children. Among the many cases of cruelty to children reported there during the year 1883, were the following: "A father compelled his son, aged 10 years, to go without food forty-eight hours; brutal whippings with clubs and horsewhips in several cases; a very small girl tied to a bedpost and lashed with a rope, and others of an equally horrible nature." Persons so lost to parental affection and humanity are unworthy of the least sympathy, and deserve the severest penalty of the law.

The following bit of information our people should study closely, and if possible profit by the suggestions it is calculated to provoke. The colored people have nearly 1,000,000 children at school, publish over 80 newspapers, furnish nearly 16,000 teachers: about 15,000 students in the high schools and colleges; about 2,000,000 members in the Methodist and Baptist churches; own 680,000 acres of land in Georgia alone, and over 15,000,000 in the whole South; the increase in the production of cotton since emancipation has been 1,000 bales per year, or one million more than when working under the lash; and had deposited in the freedmen's bank at "Freedmen's Bank" $56,000,000. Besides these, our men have engineered and completed a railroad in North Carolina; and they are assessed over $91,000,000 of taxable property. How do these facts strike you, when you consider that our race did not own itself thirty-two years ago? Are you all interested in this progressive line of thought? If not, why not now join the procession in their upward march to a better and brighter future?

Orthodox Christianity.

Rev. Dr. Gurney recently preached a sermon in Chicago which those who are looking into the future with fearful forebodings as to the prospects of the church of Lord Jesus will read with no little satisfaction. Dr. Gurney shows clearly that so far as it relates to this country Christianity instead of dying out, was never really so strong as now. According to figures presented Christianity has never made such large increase as during the past century, especially the last thirty years. Instead of weakness and decay there has been the most remarkable evidence of strength and growth. The growth of Orthodox Christianity in the United States during the past eighty years has been greater than in any other age of the world since the cross was erected on Calvary. In 1800 there was in the United States 3,030 churches; in 1850 they had increased to 43,072; in 1870 there were 70,148; and in 1880, 97,090. In 1800 there was one orthodox church to 1,740 inhabitants. In 1880 one to every 717 inhabitants. So the increase in churches has been much greater than the increase in the population. The seigniores clearly show that the Bible doctrines of God and Christ, the Holy Spirit, heaven, hell, repentance, justification, regeneration, entire sanctification have not gone to join the dead systems of Confucius, Buddha and Abraham. They live as mighty forces still and are moving on to the conquest of this world. Dr. Gurney goes further than this and shows that there has been a corresponding increase in the ministry and church membership and that the increase in both has been greater than the increase in the population. In 1800 there were in the United States 2,651 orthodox ministers; in 1880, 69,870 not including the local or lay preachers. These figures include only the men who occupy the position of pastors, or are engaged in work that is strictly ministerial. In 1800 the entire membership of all orthodox churches was only 364,872; in 1880 there were a little over 10,000,000. The actual increase in the population since 1800 has been a little less than tenfold, while the increase in membership of the orthodox churches has been about sevenfold. Orthodox Christianity has increased much faster than the population. While it is doubtlessly true that the churches are not doing all they ought to do, it is certain that Christianity is not dying out in the United States. It has lost none of its force but is constantly accelerating power. It makes but little odds what infidels, materialists, scientific philosophers, rationalistic liberals, out of the churches or croakers in them may say old-fashioned orthodox Christianity is moving on grandly to the conquest of this world. All that is now needed is an entire consecration of each member of the church to the work of saving men and a fresh baptism of the Holy Ghost.

Louisiana Conference.

The sixteenth session of the Louisiana Annual Conference of the Methodist Episcopal Church convened in Union Chapel, New Orleans, January 30, at 9:30 a. m., Bishop I. W. Wiley in the chair. Opened with religious exercises by the Bishop, E. Williams and Dr. Godman leading in prayer. The Bishop made a few remarks expressing his satisfaction on meeting the conference. The roll was called by the Secretary of last year, when seventy answered to their names. Two had died, and answer to the roll call on the other side of the river. J. C. Hartzell was unanimously elected secretary and J. F. Marshall assistant; A. E. P. Albert, statistical secretary, and Stephen Priestly, conference treasurer. The usual committees were selected. The Bishop announced that the conference was authorized to draw on the Chartered Fund for the sum of $30.

L. P. Cushman, presiding elder of the South New Orleans district, reported his work. He had been able personally to hold four quarterly conferences at each appointment. Three new churches had been secured, $5,483 had been raised and expended in improving church property and in the payment of old debts.

A. J. Kynett, Secretary of the Church Extension Society, was introduced and addressed the Conference, speaking upon the relation of the Society to the Church and the sacredness of the Loan Fund. He believes with all his heart that the gate into the Kingdom is as straight for men in the pulpit and pew as for those who never step into the house of the Lord; as straight for churches as for railroad corporations. He preaches the gospel of honesty with wonderful ability.

J. H. Reid, Secretary of the Missionary Society, was introduced and and addressed the conference in the interest of the Society. He would have the rank and file of the church filled with a holy enthusiasm, the men, women and children all enlisted; ministers should shake off sloth, put away all languor, all lukewarmness, and enlist all the activities of the church in a grand missionary movement. After various announcements, conference adjourned with singing the doxology and benediction by the Bishop.

SECOND DAY.

Conference opened at the regular hour with religious services conducted by the Bishop; W. P. Forrest leading in prayer. The minutes of yesterday were read and approved. Took up the tenth question "Was the character of each preacher passed?" M. Dale, presiding elder of North New Orleans district; S. Duncan, presiding elder of Shreveport district; P. Landry, presiding elder of Baton Rouge district; and A. E. P. Albert, presiding elder of La. H. Teche district, were called, who represented their districts, and their character passed. The names of the elders on these districts were called and their characters passed, save Andrew Jackson, who had sent in a letter requesting to withdraw from the conference and church. His request was granted. The case of R. Anderson was referred to a special committee for investigation. The weak and foolish excuses ministers offer for their small collections is pretty good evidence that there is not any deep abiding desire for the education of the poor and ignorant, nor much care about the conversion of the heathen world. We know no nobler type of Christian manhood than a true, conscientious Methodist preacher attending to every part of his work.

A great amount of work was done this morning, which indicates an early adjournment of conference.

THIRD DAY.

Conference assembled at the usual hour, with religious exercises conducted by the Bishop; J. D. Knox, of Topeka, Kansas, leading in prayer. The minutes of yesterday were read and approved. Took up the fourth question: "Who are admitted into full connection?" Young men were called and addressed by the Bishop. They were to be Methodist ministers and should be governed by Methodist discipline they must place a high estimate upon the moralities of religion, and press to the highest standard of ministerial qualification. No administrator in our church more thoroughly understands the character and needs of the great mass of our people here in the South than Bishop Wiley.

Eleven o'clock was the hour fixed for the election of delegates to the General Conference. The Bishop made a few suggestions and the conference proceeded to ballot and J. C. Hartzell D. D. and A. E. P. Albert were elected. Dr. Hartzell received every ballot that was cast. The reserve delegates were S. Duncan and J. F. Marshall. It is safe to say there was no "color line" in this election. Various announcements were made and the conference adjourned.

FOURTH DAY.

Conference assembled at the usual hour with Bishop Wiley in the chair. Father Green leading in prayer. The minutes of yesterday were read and approved. Took up the second question, Who have been ordained elders? Here quite a discussion arose as to the propriety of allowing men to pass the four years course of study in two years. It was contended that the course was all that ordinary men could accomplish in four years; that this was the thought of the Bishops in prescribing it, and no man could make permanent progress who had not a good foundation. To this nearly all the Conference agreed. So long as we have a course of study prescribed in the Discipline we say let us follow it.

The committee on periodicals gave the SOUTHWESTERN and its editors a handsome endorsement.

A. H. Gillett, D. D., agent for the Sunday school Union for the South and West, was introduced and addressed the Conference. Brother Gillett believes in Sunday-schools but does not think they are to take the place of the church service; or home education and training.

Rev. Dr. Ivy, agent of the Southwestern American Bible Society, was introduced and addressed the conference. The doctor represented that society about ready to give up the ghost. The committee on the American Bible Society reported and so far as it relates to words and resolutions they gave it a good endorsement. We fear that the conference collections for the Bible cause put alongside this report will not look well. The collections are a little too small for the report. The committee on temperance deplored the almost universal prevalence of intemperance. Still ministers at weddings, and when their people give nice dinners, do drink wine, and many of them daily chew and smoke tobacco.

The appointments for Sabbath were given out and the conference adjourned.

"Visiting a Methodist Neighbor."

Under this heading, Dr. Galloway, editor of the New Orleans *Christian Advocate*, M. E. Church, South, has the following kind and appreciative words. "The Mississippi Conference, of the Methodist Church, met in Jackson on Wednesday of last week, Bishop I. W. Wiley presiding. This Conference is composed almost entirely of negroes. There were present several white men, who served a few white circuits in a certain part of the State. We visited the body, watched with interest its deliberations and heard one or two spirited debates. Several years ago we saw the Conference session, and therefore had opportunity of studying its progress. Some things we noted specially and favorably: 1. The more rigid enforcement of disciplinary law. 2. A stronger emphasis upon the moralities of religion. 3. A higher educational standard of ministerial qualification. 4. The kindly references they made to the white people in all their reports.

Bishop Wiley who was our agreeable guest during his stay at the capitol, is a conservative, clear-headed, well-poised man. His short Conference speeches indicated the vigilance and prescience of a wise administrator. He very thoroughly understands the negro's character and needs. His views as expressed to us, on that great social and religious problem, we can very well endorse. And here we take pleasure in correcting the report of the Bishop's speech before the General Missionary Committee in New York. He made no reference to our church at all, and therefore could not have uttered the sentiments ascribed to him. We were glad to put this correction on record, and to have had an opportunity of learning from him the whole spirit and tone of the much discussed discussiod.

"Dr. J. M. Reid, of New York, missionary secretary, Dr. A. J. Kynett, of Philadelphia, secretary of the Board of Church Extension, Drs. R. S. Rust and J. C. Hartzell, secretaries of the Freedman's Aid Society, and our neighbors, the editors of the SOUTHWESTERN, were the visitors from abroad. Drs. Reid and Kynett preached for our congregation, greatly to their delight and profit. They were earnest, able, evangelical, Methodist sermons, delivered with the old fire of the fathers. Dr. Reid was quite amused that a lady, in thanking him profusely for his excellent sermon, traced a striking resemblance between himself and Mr. Jefferson Davis."

Danville and Copiah.

The resolution of Mr. Sherman, ordering an inquiry into political outrages in Virginia and Mississippi, was adopted by the Senate January 29. Speeches in support were made by Senators Sherman and Mahone, and the Democrats adhered to their caucus decision and said nothing. After Senator Mahone's speech, moderate in tone, the resolution was adopted by a strict party vote. As usual the Southern press, and many of the Northern, have denounced the proposed inquiry as a partisan scheme, and even the New York *Times* is disposed to treat the evils sought to be remedied as "local and exceptional," and therefore not justifying an appeal to the national government. But singularly enough, the *Times* comes soldly to the support of Senator Sherman, and expresses the sentiment of loyal people in the South when it also says:

The inquiry which Mr. Sherman's resolution calls for may well be made. If fairly conducted it will set the facts before the people of the country and form the basis for an intelligent judgment. It will direct the sound public sentiment of the country upon the spirit in the South which still produces and sanctions outrages upon the rights of citizens, and the sound public sentiment of the country is the most powerful agency that can be employed for the remedy of the evil. It may seem to have little effect, but it is all the time working, and Southern statesmen and politicians may yet realize that it is for their interest to discountenance and condemn every assault upon the political rights of the people and endeavor to remove from their States the reproach of lawlessness and disorder.

Not a particle of doubt exists in the mind of any well-informed loyal person in the South but what a conspiracy does exist, and has existed since the days of the Andrew Johnson revival of Southern hopes, to use such power and such means as might be necessary to keep down majorities opposed to the principles of the cause lost on the battle field. The conspiracy is of a semi-military character, by day floating the banners of Democracy, and by night indulging in midnight raids and assassinations. The shot-gun, social ostracism, a slanderous press, tissue ballots, and unblushing frauds are its weapons. The Danville, Copiah, Yazoo, and Marshall affairs are its outcroppings; the recent conviction of five Georgia ku-klux, an unlooked-for accident to conspirators. If there is no immediate prospect or practical method, by which the national government can lay its hands upon the Danville and Copiah conspirators direct, Mr. Sherman deserves all praise for the attempt to point a sound public sentiment against their outlawry.

Education in Georgia.

Under date of Jan. 19th, State School Commissioner Orr issued a circular entitled "The Educational Relations of the Races." It was intended to meet the demand of colored men for representation on school boards. Commissioner Orr gives figures to show that in 1882 there was paid to teachers of white schools in the State the sum of $381,686.16, and to the teachers of the colored schools $151,428,26. A little more than a fourth of the entire school fund, therefore, was paid to the teachers of colored schools. The number of pupils enrolled in white schools was 161,384; in the colored schools 95,055; there was paid for teaching each white child $2.36, and for each colored child $1.59. In this connection Mr. Orr wants it to be observed that "when negroes enter any other field of labor requiring skill and intelligence, their service can be procured for much less than you have to pay white men. It is only as a day laborer that the negro receives the same compensation as the white man." Having brought to notice this Georgia sense of discrimination, we are not surprised that Mr. Orr should say that: "Our school law simply requires county boards to employ teachers. The terms and conditions are as they ought to be an open question," and that in some counties boards "discriminate on the ground of qualifications," and in others they engage teachers as other laborers are employed, at what their services can be procured for. The facilities for cheapness are certainly very fair under this accommodating law, and naturally suggests some inquiry as to the thoroughness of the work performed, in those instances where proper qualifications may be dispensed with, Mr. Orr in a clever Bourbon way, seriously, and not as a joke as some good people might suppose, tells the colored people if they are not satisfied with half a loaf they can go without any bread, in the educational sense;

"I am sorry to see the claim of representation on the boards put forward on a recent occasion by the colored people. I take this opportunity of saying to my colored friends this claim will not be allowed. Men who contribute only one-forty-fourth part of the expenses of government, ought not to ask to be put in control of funds raised for a legitimate object of governmental expenditure. It is true that colored people contribute nearly all of what is paid for the education of their children, as has already been shown, but they are made to do this, as has also been shown, by so electing the sources of school revenue as to put all that they pay into the school fund. I must say to them, if they persist in urging the claim set forth by them, the only effect will be to put in jeopardy the precious privileges now bestowed upon their children.

In some parts of this country it has passed into a trite saying that "taxation without representation is tyranny." If Mr. Orr ever heard of that in his early days he has been so long under the sway of the Stephens, and Toombs' idea of one class being used as a corner-stone for the governmental fabric of another, that really it is out of the question for Negroes to be allowed to exercise the prerogatives of citizenship. While Mr. Orr's logic might answer for an autocracy founded on wealth, it cannot apply to American citizens who are somewhat emancipated from the effete ideas of the middle ages. The colored voters and parents in Georgia, by virtue of their citizenship and direct interest in the welfare of their children, have a right to be heard in the school boards of Georgia, and should continue to press it. No friend of education should be disposed to deny it.

The death of Wendell Phillips took place in Boston on Saturday last, after a brief illness from heart disease. Mr. Phillips was one of the great Abolitionists, and one of the most eloquent of American orators. He belonged to that heroic band, once a mere handful, who began the moral, religious and statesmanlike war upon slavery amid persecution, and lived to see their work exalted by the nation. Mr. Phillips had attained the ripe age of 72 years, and goes to his grave mourned by all lovers of liberty in the civilized world.

The Columbus, (Miss.) *Index* in an appreciative editorial on our conference in that State notes, "They are increasing in membership constantly, and doining much to improve the colored people of the State." Rev J. M. Shumpert, presiding elder of Jackson district, will reside hereafter at Jackson or Vicksburg.

In Wurtemberg the Ministers of the Interior has ordered the police authorities to take care that no one of either sex under 16 is permitted, except at wedding festivities, to dance in places of public amusement.

PERSONAL.

—Oscar Wilde declares he will never forgive the American newspapers.

—Pere Hyacinthe, a leader of Catholic reform, is lecturing in New Orleans.

—Bishop Keener, of the Church South, has gone to Mexico on an official visit to the missions there.

—De Lesseps is a candidate for the seat in the French academy made vacant by the death of Henri Martin.

—Oliver Wendell Holmes is not going to England to lecture. He will pass the remainder of his life in his own country and at his own fireside.

—Alford Grider, father of Rev. F. Grider, Kentucky Conference, died Jan. 4, in his 77th year. He was a member of the Church for over 50 years.

—Jesse P. Price, Paris, "Please announce through your paper that I had born unto me another fine son on the 18th day of December, 1883, and named him William Henry Hurst Price."

—Mrs. Judson Kilpatrick, widow of the late Minister to Chili, will shortly return to this country, when she will bring with her the remains of her husband.

—Sunday night a burglar entered C. O. Fisher's residence in Atlanta, and stole from the bureau drawer $65. The money was all silver coin.—*Savannah News* 29th.

—Prof. H. B. Boisen, of New Jersey University, an accomplished scholar and teacher, died recently. He was a native of Schleswig Holstein, and was for some years a professor in Indiana State University, Bloomington.

—Congressman B. W. Mackey, Republican, of South Carolina, died in Washington, Jan. 28. He was chairman of the Republican State Committee, had been speaker of the South Carolina House, Sheriff of Charleston, and held other public offices. He was only 28 years old.

—Marquess Tseng is a Chinese ex-Jesuit, educated by the Jesuits at Kian Niam and admitted to their Order. Afterward, he obtained his secularization and returned to the world. He was born a Roman Catholic, and when he left the Jesuit Society he did not abjure his faith. It is admitted, that although he received the tonsure and the lesser orders he does not affect to hold any religious belief whatever.

—Sir Moses Montefiore will soon be 100 years old. A meeting of the trustees and ministers of various New York and Brooklyn congregations, with a number of prominent Hebrew gentlemen, will be held in New York to consider what steps can be taken to commemorate his birthday. The Jews have already organized for the purpose and have decided upon a convalescent home for all sects to be erected in his honor. The meeting will be for the purpose of deciding what form of of memorial will be most appropriate in this country.

OUR SOUTHERN WORK.

LOUISIANA.

S. R. Mason, Shreveport: "On Dec. 25th, Sister Georgia Wadley, while on her way to Shreveport with Mr. R. Adkins, was thrown from her horse upon her head and back, receiving serious injuries. She was picked up and carried home. The accident is attributed to the careless driving of Henry Smallwood, thought to have been intoxicated, who was arrested and held for trial. Mrs. Wadley had been teaching school on Scott circuit for several years, had a fine school at Scott chapel, and was on her way home to see her mother. She is now unable to walk."

TEXAS.

M. Henson, San Antonio: "The cause here looms up grandly."

W. H. Jackson, Brenham: "I send you herewith eleven subscribers. I succeeded a good man, L. W. Horn. Elder Pullam held first quarterly conference during cold weather, and there was a good attendance."

W. Harmes, Jewett: "In the treasurers' report I see $6 credited to Doctor Morris. I was placed on the Leona work Aug. 19, 1883, and served until conference; nothing had been collected previously, but I collected and sent to the conference $7.50 by order to W. Ripetoe, Nov. 26, 1883. I desire this correction to be made."

E. D. Turner, Butler: "The relations of Elder Walter Ripetoe with our people were always pleasant and profitable. Many God bless him, and add to his life 15 years. We hope to see him again, and hear him sing and pray."

A. Jackson, McKinney. "I am out on my work. I found the public school going on in the church building here. The house was broken open to have a frolic and festival, and was damaged. All is confusion. We wish to hear from Elder Gates, and have him send or bring the deed."

J. R. Carnes, Waco: "Our first quarterly conference was held on the 19th inst. Rev. S. Gates P. E. was at his post. We had a very interesting time, discussing some very important disciplinary questions, in which our able elder did not fail to take a judicious part; his counsel to the officers was both wise, instructive, and interesting. The reports of the class leaders showed that there remains much room for improvement. (The weather is very changable, first cold, and then warm.) On Sunday we took a five mile drive out into the country to Bro. Brown's appointment, where we preached to a crowded house of anxious hearers. The emblems of the broken body and the shed blood of our Savior not being prepared, we dismissed the people, and started for the city again, where we met at 3 o'clock p.m. quite a number of our people, who had assembled themselves in the St. James M. E. Church, to hear their much beloved elder preach; not was their coming together in vain, for the elder preached a very interesting sermon, which seeme to carry the minds of our people up to a throne of grace. At 7 o'clock we had the pleasure of listening to another interesting discourse, delivered by him, which was like *manna* to our thirsty souls. Our church was crowded almost to its uttermost capacity. Had we the necessary sittings we could accommodate a hundred more, of the many who come to hear the word of God preached in the St. James M. E. Church. Collection for presiding elder, $16.40. Our love feast was a success, many spoke for the Lord. The Holy Ghost pervaded."

E. Jefferson, Hempstead: "The work here is prospering. Our first quarterly conference was held by Elder Pullam. The Sabbath-school has suffered from bad weather."

I. B. Scott, Galveston: "In reply to Rev. J. E. Shackelford, of Navasota, who corrects (as he supposes) the report of the Texas Conference Treasurer, I wish to say he corrects that which is not a mistake. The brother says his collections were $45, and not $35 as reported. Had he taken the trouble to read the entire report he would have found that the treasurer gave him credit for $45 just what he claims. But as $10 of the amount was in a receipt from his presiding elder, W. L. Molloy, it was so reported. This, no one understands better than Bro. Shackelford. Surely he did not expect me to report that receipt as cash, and become responsible to the conference for it! In future I hope he will know better than to pay his benevolent money to an unauthorized party, then he will not find occasion to reflect on the treasurer by saying, 'I desire to give credit to whom credit is due.' If this be his desire I hope he will hereafter be able to accomplish it by doing so."

A. C. Calbreath, Huntsville: "Elder Lee held our first quarter. All presented written reports. The estimating committees made their report for the ministry $466; for preacher $400; for elder $66. This is a good beginning for the circuit."

TENNESSEE.

L. M. Moores, Cleveland: "On reaching this place from conference we found all watching and waiting for us. Bro. Bristol conveyed us to our dwelling, a nice two-room building, ceiled and papered, having a nice stove, and a large pile of wood in the yard. There was a hot fire and something to eat ready for us, and a host of friends to be introduced to the pastor. Cleveland is a nice little city, with 12 churches—5 colored and 7 white—4 high schools, 3 societies, 27 stores, 5 good meat markets, 4 hotels, 7 boarding-houses, six blacksmith shops, 1 carriage shop, 2 harness shops, 2 marble yards, 1 stove foundry, 1 cotton gin, 2 planing mills, 1 flour mill, 1 corn mill, 2 livery stables, 3 shoe shops, 2 undertakers, 1 furniture store; and of course Satan has set up a few of his buildings, and is represented by five saloons, 2 printing offices, 3 doctors, 1 colored alderman and 8 lawyers. I never met a kinder people, and have not seen a drunken man since came; it is a perceable place, and all seem to be doing well."

From Columbus District.

Mr. Editor—I desire to say a few things about the Columbus District. I commenced the work of holding quarterly conferences on the district at Columbus, January 12th and 13th; found the pastor, Rev. W. H. Davis, at his post, had his people all notified of my coming, and we had a nice time. Nearly all the brethren were present and seemed to be glad to meet the new presiding elder. On Sunday we met the Sunday-school. I am sorry to say that the Sunday-school in Columbus is not what it ought to be, but I think it will be soon. I preached at 3 o'clock and at night to a nice congregation, the collection resulted in the sum of $21.10. The 16th and 17th found us at Alleyton, where we were met at the depot by Rev. E. Cogswell, the pastor. And then we enjoyed a nice little walk from there to the parsonage. We held the quarter at 3 in the evening, everything passed off nicely. On the night of the 17th notwithstanding the bad weather the people turned out and gave us $4.70. From here we went to the nice little village of Oakland, abont 8 miles from the railroad. We were met at the depot by Rev. E. E. Cooper, and we had a nice ride in a wagon from there to Oakland. On the evening of the 19th we met the brethren of the quarterly conference, and had a nice time. The reports were very good. These people are very well up with times. I preached on Sunday, at night we enjoyed ourselves in a grand love feast. The collection at this place was $11.95. On Monday morning I visited the school-room where we found Prof. M. J. Snowden engaged in teaching. I had the pleasure of addressing the school, also hearing a class in longitude and time. It has been said that the colored people could not learn, but I say they are coming. I was met there by Brother Miles, one of Rev. L. H. Ponton's stewards, who accompanied me to the place known as the Boxville circuit. Next day, the 22ed, we left for a point on this circuit by the name of Greenville, on horse back, about 10 miles through mud and water. We reached the place abont 2 o'clock and found a little school taught by a Mr. Kelley, of Halletsville. We stayed here waiting for the pastor and brethren until after 4 o'clock, but they did not come. We went up to Mr. Green's, a friend to our church, who give us some thing to eat; after supper we went back down to the little Log house where we met a few of the school children and four or five old people but no pastor. Next morning we started back to Brown's chapel, on our way we were met by a very severe Norther, and we were over taken by Brother Pontou, the preacher in charge. On meeting him I was informed that the A. M. E.'s had got in among the people and told them such awful *lies* that they had nearly all gone over into that church. Mr. Editor these A. M. E.'s, as a general thing, ont in such a place as this means confusion; they have got the people in such a state, or condition that they cannot do them any good, neither can we. Boxville circuit is in a bad condition, but we hope for a better. On the night of 24th I preached for Brother Cooper's people at Brown's chapel. I had the pleasure of visiting the school at this place and hearing several classes in arithmetic. This school is conducted by Prof. Williams, a nice young man of our church. Our people here have just finished for themselves a nice church, which I will dedicate for them on the 12th of April. On the morning of the 25th I left, in company with Brother Mayo, for a distance of 10 miles to Schulenberg, where we took the train in company with Rev. P. Johnson, the pastor, and came up to Flatonia. Times looked a little dry, but next day we met a few of the brethren and held the quarterly. Sunday it rained, and I went over home to see my wife, found them well, and left them so. I will leave here for Waelder and Peach Creek. You shall hear from me again. Yours truly. P. M. Carmichael.

Houston Burris.

Dear Editor.—Impelled by a sense of duty accompanied by the request of loved ones, I ask for space in your paper for a few remark in reference to the death of our much esteemed and venerable citizen Houston Burris, which occurred at five o'clock on the morning of the 5th inst. His home was Yazoo City, where he has resided from youth, and by his manly course of conduct established a reputation to be coveted by all the lovers of morality and character. He was the son of a widowed mother who spent her life in the Methodist Episcopal Church, and gave to her boy by precept and example a moral and Christian education. At the age of ten, in the town of Benton, he claims to have embraced the Christian religion. His faith and practice differed somewhat. At mature age he took a wife of the daughters of Canton, Ella Montgomery by name, daughter of the widow Garrett, of precious memory in the the Methodist Episcopal Church, whose Christian deportment and influence permeated itself through the entire family. The zeal and integrity of that wife compled with other influences, held Burris in check until his family increased to the number of three, perhaps four. During these years he acquired property, until he could boast of a considerable fortune. The confidence of the county united in him and he was once its treasurer. As a citizen, he was useful. As a son, he was obedient. As a husband, he was affectionate. As a father, he was indulgent. As a neighbor, he was kind and obliging. As a lover of the good cause, the churches of Yazoo City, without distinction can testify as they all shared largely in his Christ-like benevolence. To my personal knowledge of the fact to Hon. H. Burris more than any other do we owe our success for the erection of the church building owned by the Methodist Episcopal Church in Yazoo City. The noble traits in his character will not be forgotten. It was apparent for some time that his health was not good and in the beginning of 1884 he declined rapidly, he saw the blue taper growing dimly to a point. He said to his faithful and loving wife: "I am near the end, yet I do not regret it." His faith began to wax strong. His confidence was encouraged, his hope reviewed and his love increased until with these graces the busy wheel of life stood still. J.

Macon, Mississippi, Jan. 10th 1884.

A dispatch from Matamoras, Mexico, says that Rev. Father Damazo Soto, of Concordia, in the State of Vera Cruz, has discovered a key to the Aztec writings.

Chattanooga District.

Mr. Editor.—I have just closed my first round. I commenced prosecuting the work on my district the first Saturday and Sunday after the annual conference closed. Chattanooga circuit, Rev. John Crawford pastor, had but short time to get ready for the quarterly conference though the reports were fair. Mr. John L. Devine, a wealthy gentleman living three miles from the city of Chattanooga deeded to the M. E. Church two-and-a-half acres of land for church and school purposes, provided we build a respectable house. That we have promised to do. This lot is worth $250; it lies about 2½ or 3 miles from the city.

Cleveland Circuit, Rev. H. N. Brown pastor. Bro. Brown remained here half of the first quarter; then accepted appointment in the Savannah Conference, so as to go to school. Rev. L. W. Moores was transferred from the Tennessee to the East Tennessee conference and took charge of the Cleveland circuit. He anticipates trying to commence building a new church which is badly needed.

Ebeneezer Circuit, Rev. J. Warren pastor. Not many of the members of the quarterly conference ont. The reports not so encouragigg as we would like to have them. The committee on estimating the pastor's salary promised a very liberal salary. The people are very poor, but they say they will pay as far as they are able.

Sweetwater Circuit, Rev. Alex. Roach pastor. This is a new work; with no church building on the circuit. Bro. Roach has made a good impression on the people on this circuit. If we could get money to aid the circuit it would advance Methodism.

Washington circuit, Rev. James Garnell pastor. Bro. Garnell is holding his own. There has been no special revival on the work, though there had been 4 or 5 taken in full fellowship. By the request of the pastor I appointed Rev. C. W. Walton assistant pastor.

Kingston Circuit, Rev. J. T. Henry, pastor. Bro. Henry has taken several in the church since he came on the work. Finances moderate.

Robertsville Circuit, Rev. J. W. Burnett pastor. This charge has gone down to some extent. The Oakdale Blasting Furnace shut down; and the hands had to go elsewhere to seek employment. This was the best charge on the circuit. Twenty or twenty-five members have moved off. Nothing of importance has been done this year on the circuit.

Soddy Circuit, Rev. Clem Shaw pastor. Bro. Shaw is having a hard time, but he says he is going to stick to his work. I think if he will stick to his duty he will get more to live on.

Jasper County, P. P. Brooks, pastor. Brother Brooks is a transfer from the Tennessee to the East Tennessee Conference.

When I held his conference I found the people were taking right hold of him and trying to give a support. This charge had suffered last year beyond expression. Brother Brooks has had several additions to the house, also anticipates to commence building a new church at South Pittsburgh, a blasting furnace in Marion County.

Big Spring Circuit, Rev. A. J. Fletcher, pastor. Brother Fletcher is doing an excellent work. The people are well pleased with him. At Burkets Chapel they are preparing to build a church. The stewards have bought him a fine beast to ride over his circuit. They paid $125 for him. He has had some additions to the church.

Riceville Circuit, Rev. Robert Mason, pastor. There is no church property on this circuit. The people are very poor and need to be pitied.

Georgetown Circuit, Rev. Moses Cox, pastor. The pastor has moved on this circuit and has had some success on part of the circuit. The people are very poor and have very poor houses to worship in.

Chatanooga Circuit, Rev. D. W. Hayes, pastor. Brother Hayes has had no spiritual revival but has had some additions to the church. The finances were moderate. The Sunday-schools are well organized and doing a good work.

Brother Hayss has a lyceum organized for the improvement of the young people, or all who will take part with them, which is proving a blessing to all.

We do ask the church for its prayers, for we are determined to do what we can to bring this world to Christ. E. Provine, P. E.

Chattanooga, Tennessee. Feb. 15th.

Gen. Hawley's announcement that his committee will undertake a thorough canvass of the Southern States, if it is on the line suggested by the *Advertiser*, does credit to his sagacity and patriotism. His orators, if they really have the courage to hazard their lives in the undertaking, will have immense audiences and the most considerate treatment. The South knows how to distinguish between honorable and high-toned gentlemen and the slanderers and incendiary partisans that have brought the Republican party into such disrepute here. Not only this, but the worthy Northern statesment will meet, on the stump here Southern Democratic orators who will vie with them in respectful courtesy, and discuss with them the issues of the day on broad, enlightened principles. We have heard our fathers tell of the glorious old political contests of ante bellum times, but it really seems like a delusion to hope for a repetition of such discussions.—*Savannnah News (Dem.)*

GENERAL NEWS ITEMS.

At LaGrange, Ga., the people voted "no public school" by a large majority.

It is proposed to hold a national convention of commercial men at Atlantic, Ga., in the spring.

The Prince of Wales has received many menacing letters, and extra precautions for his protection are being taken.

Gov. Waller, Democratic Governor of Connecticut, has appointed a colored man on the Board of State Prison Directors.

The agrarian agitation continues in Russia. Appeals to the educated classes have appeared to join in struggle against absolution.

The Spanish government seized Senor Castellar's organ, *El Globo*, and intends to prohibit the holding of banquets on Feb. 11 in honor of the Republic of 1874.

The Boston *Advertiser* and the Philadelphia *Press*, advocates a canvass of the South by strong Northern Republican stump speakers in the coming campaign.

Herr Johan Frantz Luther heads a colony of Germans, 500 strong, who are on their way to southern California, where they will settle as farmers. They will not plant vine yards, such is their hostility to all that can intoxicate.

The Cumming, Ga., *Clarion* says: "Indictments are pending in several counties in the State against persons who voted without paying their taxes the preceding year. From the number that is likely to be placed on the insolvent list for this county for last year a good many will be deprived of voting this year."

Gen eral Lew Wallace, the American Minister, has demanded from the Porte an indemnity of £2,000 on account of the illegal arrest of Dr. Pfaum, an American, by the Governor of Ascos; also an indemnity for the American travellers who was recently attacked by Kurdish brigands in Anatolia.

An Alabama Justice of the Peace who was tardy in paying over a claim of $20 collected in a suit which he had adjudicated, being offended at the tone of a letter from the claimant asking for the money, promptly paid the claim by check, less $2 50, which he fined the claimant for contempt of court because of the letter in question.

The Housekeeper.

TO CLEAN THE INSIDE OF A COFFEE POT.—To clean a tea or coffee pot that has become discolored inside, put into it a teaspoonful of saleratus and fill two thirds full of water, and let it boil two hours. Wash and rinse well before using.

A BAKED OMELET.—A baked omelet is quickly made, and is certain to be light. Heat one pint of sweet milk, and put a dessert spoonful of butter in it while hot; stir in a heaping tea-spoonful of flour wet with cold milk; when smooth beat the eggs very light with it, and stir into the hot milk; add also a tea-spoonful of salt. Bake in a pudding dish in a hot oven. It may also be served with sauce as a pudding.—*Cincinnati Times.*

SAVORY BOULETTES.—These are perhaps best made of beef; but they are excellent made of mutton, hare, game, or any kind of brown meat. To a pound of beefsteak allow a quarter of a pound of suet, chop them together finely, flavor with chopped parsley and lemon peel, a little piece of pounded mace, a little grate of ginger, a very little cayenne pepper, a tea-spoonful of sugar and a little salt. Mix them with four tablespoonfuls of bread crumbs and the yolk and white of an egg well beaten. These be well mixed together, and then formed into balls about the size of a Tangerine orange. Have ready made a good brown gravy, which must be boiling when the boulettes are put in; let them stew gently for four hours over a slow fire, taking care that the lid of the stewpan be perfectly closed. They should be piled up in the center of a dish, with a border of dressed spinach, sorrel, endive or mashed potatoes.

TO PLANT.—Cut the plant into pieces not more than half an inch thick, remove all of the purple rind, then season with pepper and salt between each piece and cover with a plate; let them remain an hour, then dip each piece separately, first into beaten raw eggs, then into fine cracker dust, and fry them to a light brown in hot butter.

CHEESE CAKES.—Take one pound of butter, two eggs, one tea-spoonful of moist sugar, the grated rind and juice of two lemons, one stale Savoy cake finely grated. Mix all these ingredients together, and then simmer over the fire a few minutes in a saucepan. Have some patty pans lined with puff paste. Put a very small portion of the mixture into each pan, and bake fifteen or twenty minutes in a rather quick oven. This quantity will make about one dozen and a half cheese cakes.

CURRY.—Scoop out carefully the centre of a moulded rice cake, so as to leave the border entire. Fill the cavity with curry, then cover with a cover and place it in a plate with a little light wine and water. This should cover it with a little absorbed. Cover all over with sweet herbs finely chopped and cut finely, fill the dish with custard, and cover the latter with grated cheese.

TO MAKE OAKE.—Roast some potatoes in the oven. When done, pound them in a mortar, with a little warmed in a stewpan, a shallot and a little parsley very finely, add pepper and salt, shape into cakes; roll them, crumb them and fry brown.

A remedy to the *Times* has the following cure for the bite of hydrophobia: Take four grains of calomel, two grains of tartar emetic. Fifteen minutes after the mixture taken a tea-spoonful of whisky and repeat every fifteen minutes, should be absorbed. Wash all over with sweet spirits

General News Items

The charges against Marshal Sohbach, of Alabama, have been discontinued.

Sunday theatres are forbidden in Russia; of 600 periodicals only 40 are religious.

The police jury of St. Mary parish recommends a tax of two mills for public schools.

The Garfield memorial church was dedicated in Washington in the presence of a large congregation.

Senator Sherman introduced a resolution to have the Danville, Va., and the Copiah, Miss., riots investigated.

Near Coal Valley, West Virginia a drunken white man fired at a negro woman who refused to step when he called her, the ball striking the heel of her shoe. Some negroes came out of a cabin and fired upon him, fatally wounding him.

Senator Hale introduced a bill to secure to the medical profession equal rights in the service of the United States, and providing that all appointments shall be made from graduates of legally chartered medical institutions, without discrimination against any school or theory of medical practice.

President F. T. Nicholls, of the Sugar Planters' convention, appointed John Foos, of St. Mary; H. C. Minor, of Terrebonne, J. H. Oglesby, of Orleans; John Dymond, of Plaquemine; and Taylor Beattie, of Lafourche; a committee of five to go to Washington and place the sugar planters' grievances before the government.

The supreme court has affirmed the decision of the Howard county circuit court in the cases of Charles Wright, Henry Carr and Lige Thompson, sentenced to be hanged on the 25th inst. The court gives no reason for its action. These men are three of the thirty-three men indicted for riot and murder in the "Howard county riot" cases. The only hope now is that the governor may be induced to extend executive clemency in the cases.—*Arkansas Herald.*

The smallest saving bank in the world, the directors of which are the smallest directors in the world, is the Irving Penny Savings Bank, of Brooklyn, established in public School No. 9. It has, according to its last annual report, 144 accounts, and the total amount in bank on December 1, was $267.33. The bank pays 4 per cent. interest on sums over $5. Each depositor has a tiny bank-book. The officers of the bank are boys and girls. The accounts of the bank are audited quarterly by the trustees of the school. The bank receives 1 cent deposits.

The will of the late [illegible] Gordon was [illegible] a slave, purchased his freedom at the age of [illegible] came to [illegible] and became by degrees a business man of considerable means. He was held in general respect, and was often pointed to as an example of what industry and integrity may accomplish. After providing for his widow he devised $25,000 for the establishment near the city of a home for aged and indigent colored women. He expresses the hope that others may add donations for the same object until the home is adequately endowed. A bequest of $1,000 is made to the Colored Orphan Asylum on the northern outskirts of the city.

Once a Sabbath-school teacher remarked that he who buys the world makes a good bargain, and [illegible] any scholar recollected an instance in Scripture of a bad [illegible] Joel replied a boy [illegible] Lord [illegible] bar[illegible] world, [illegible] soul.

Happy is he who contents himself with the providence that manifestly opens before him, makes his business his servant, not his master, and only presses it out as it naturally develops, careful not to peril the certain present for a possible better future! Happy is he whose business does not encroach upon his home duties and enjoyments, and, above all, upon the time that should be devoted to personal work for the life to come, and to consecrated service in the Master's great field of charity and labor!

Blessed Benefactors.

When a board of eminent physicians and chemists announced the discovery that by combining some well-known valuable remedies the most wonderful medicine was produced, which would cure such a range of diseases that most all other remedies could be dispensed with, many were skeptical; but proof of its merits by actual trial has dispelled all doubt, and to-day the discoverers of that great medicine, Hop Bitters, are honored and blessed by all as benefactors. These Bitters are compounded from Hops, Buchu, Malt, Mandrake, and Dandelion, and other oldest, best, and most valuable medicines in the world, and all the best and most curative properties of all other medicines, being the greatest Blood Purifier, Kidney and Liver Regulator, and Life and Health Restoring Agent on earth. No disease or ill-health can possibly long exist where the Bitters are used, so varied and perfect are their operations.

They give new life and vigor to the aged and infirm. To all whose employments cause irregularity of the bowels or urinary organs, or who require an Appetizer, Tonic, and mild Stimulant, these Bitters are invaluable, being highly curative, tonic and stimulating, without intoxicating.

No matter what your feelings or symptoms are, what the disease or ailment is, use Hop Bitters. Don't wait until you are sick, but if you only feel bad or miserable, use the Bitters at once. It may save your life. Hundreds have been saved by so doing. ☞$500 will be paid for a case they will not cure or help.

Do not suffer yourself or your friend suffer, but use and urge them to use Hop Bitters.

Remember, Hop Bitters is the purest and best medicine ever made; the Invalid's Friend and Hope." No person or family should be without them.

"I was troubled for many years with serious Kidney and Liver Complaint, Gravel, etc.; my blood became thin; I was dull and inactive; could hardly crawl about, and was an old, worn-out man all over, and could get nothing to help me, until I got Hop Bitters, and now I am a boy again. My blood is pure, kidneys are all right, and I am as active as a man of 30, although I am 72"— FATHER.

"For ten years my wife was confined to her bed with such a complication of ailments that no doctor could tell what was the matter or cure her, and I used up a small fortune in humbling stuff. Six months ago I saw a U. S. flag with Hop Bitters on it, and I thought I would be a fool once more, and I tried it; but my folly proved to be wisdom, and two bottles cured her. She is now as well and strong as any man's wife and it cost me only $2. H. W.—Detroit, Mich.

A preacher in the Pacific Conference, after the appointments were made, wrote: "I never saw such a shaking up in my life. The trouncing was almost universal. We went up like beans from the end of a shingle. Many of us crossed in mid-air, and come down with astonishment."

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. jel4-1y

Home Items.

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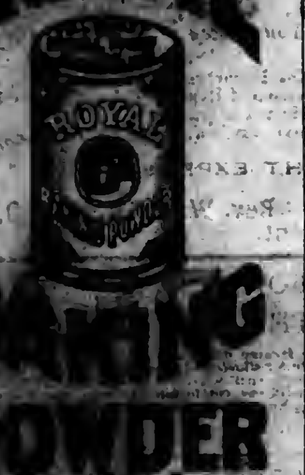
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FOURTH QUARTER. LESSON VI. Feb. 10, 1884.
CONVERSION OF LYDIA. (Acts xvi, [illegible])

Lydia was the first fruits of evangelization in Europe, that continent which subsequently every [illegible] accepted the religion of Christ, and has been the agent of [illegible] it to other parts of the [illegible] was a Jewish proselyte, [illegible] to her former disposition [illegible] a religious life, and exhibit[illegible] the adaptation of Judaism [illegible] preparation for Christianity. Be[illegible] converted and baptized, she [illegible] at once the spirit of a genu[illegible] convert in her love for the [illegible].

[illegible] the politic, patient, yet [illegible] heroic Paul, who anticipated trouble from exorcising the [illegible], and yet could not on that account suffer it to testify to his [illegible].

[illegible] the knavery and deceit of [illegible] bent on money-getting. They [illegible] essential not to permit the real [illegible] of their hatred toward these [illegible] apostles. [illegible]ment in the multitude [illegible] magistrates and the [illegible] Judges. Paul and Silas [illegible] without a hearing, [illegible] the rights guaranteed [illegible] law, and, after [illegible] without due cause [illegible] be impartially [illegible] according to the [illegible] testimony. The magis[illegible] [illegible] [illegible] from earliest times, [illegible] unjust in favor of the lat[illegible] from a merciful God. [illegible] mild and pa[illegible] [illegible] savage war, the inhumanity of [illegible], and engendered a [illegible] toward every [illegible] overdid his duty, add[illegible] to safe-keeping. He [illegible] the general antipathy [illegible], and felt impelled to [illegible] well known expectations [illegible]. Personal and po[illegible] affect the admin[illegible] of public offices, whereas [illegible] they have nothing to do [illegible]. For the preservation of [illegible] of a State or nation [illegible] recourse but to put into [illegible] whose prejudices are on [illegible] right, and to create a [illegible] powerful [illegible] [illegible] —Watson.

[illegible] and Blood [illegible] [illegible] [illegible]

SOUTHWESTERN Christian Advocate

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Editorial Notes.

There is a singular dearth of news from the hostile forces in Tonquin. The French found 25,000 Chinese regulars in possession of Bacninh, and hesitated to attack with their small army.

We know of no State that can equal Kentucky in the nature and variety of its products. According to the papers this State has actually produced a nineteen year old young gentleman, named Miles Hall, who has already married four young women, borrowed their money and jewels, and deserted them.

The reports in our church papers indicate a great degree of religious prosperity. In the last issue of the *Central* over one thousand are reported as converted to God, and 814 added to the church. It is evident that a genuine spiritual revival is passing over the country. Christians need to keep their feet in the way of the Lord, and their hearts and hands employed in doing their Master's work.

The victories of El Mahdi, the false prophet, have spread consternation along the Southern border of Egypt. England is censured for her failure to make her virtual occupation a complete one, and leaving the powerless Khedive to comfort El Mahdi with a mere handful of undisciplined and disaffected troops. It is probable, however, that there will be a turn in affairs, and Egypt will soon be free from fears of the false prophet.

The Senate of the United States is taking excellent care of itself. It has not exactly voted each Senator a farm, but it has done what some think is much better. Each member hereafter is to have a clerk. The reason assigned for this strange action is that the Senators have so many letters to answer that they have not time to attend to the legitimate work of legislation. In some instances this excuse is doubtless plausible, but how is it with those Senators who spend half of their time in playing poker!

Despite the opposition of the liquor dealers fraternity, the corrupt and demoralizing influences of money, political and social power, the power of appetite and avarice, it is generally conceded that the moral sentiment of this nation is on the advancing. The irrepressible conflict seems to be upon us. Politicians and political parties have declared over and over again that the one thing to *prohibit* in this country is prohibition. But it will not down. The friends of sobriety, morality and religion are becoming more closely united, and are terribly in earnest, and have determined that the saloons shall no longer control this country. The dilly dallying politicians have had their day. The people are calling for an aggressive movement.

For the year ending November 30, 1883, there were in Texas 433 indictments for murder, 257 trials with 114 convictions, and 130 acquittals, leaving 175 cases pending awaiting trial. There were 3,497 indictments for felony, 1,599 trials resulting in 715 convictions and 815 acquittals, with 1898 prosecutions for felony still pending. Quite a noticeable feature of the administration of justice (or the want of it) is that the acquitals outnumber the convictions. But the most startling is the immense number of criminals whose trials were pending at the time the Attorney General made this statement. One other fact worthy of notice: there were thirty-one county clerks that had not reported, so the actual indictments for murder and felony were much greater than the above figures show. The millennium has not reached Texas yet.

The St. Louis *Christian Advocate*, (M. E. Church South) is very much agitated because Frederick Douglass has married a white woman. It represents the colored people of the country as indignant at the course he has taken, as saying that this act is "equivalent to a declaration that no colored woman was good enough for him." It is only in the dark that men see ghosts. We do not see this matter as our esteemed contemporary. Nor do we understand why Mr. Douglass should be censured for this manifestation of affection towards the white race. He belongs to both races. The example of intermingling of races was set him by his Southern ancestors more than a century ago. He himself is the product of illegitimate miscegenation. His grandfather, we believe, was a white man. It is too late to cry out against the intermingling of the races. No power on earth can prevent it.

The Senate committee on education and labor has ordered a favorable report on Mr. Blair's educational bill which is to be modified so that the funds shall be distributed through State authorities. The bill will, provide for the appropriation of $15,000,000 the first year, decreasing $1,000,000 thereafter for 10 years. The bill makes the teaching of industrial art in the schools mandatory when practicable. To us there are two serious mistakes in this bill. The first is the allowing the funds to be distributed through the State authorities. A State that only provides thirty cents per capita for the education of her school population cannot be trusted to handle large educational funds. Second, the decrease is far too rapid. It will take ten years to get the schools well established in some sections, much longer than that if the funds are to be distributed through State authorities. We should say let there be no decreasing this fund for the first ten years, and then $500,000 each year for twenty years. These ignorant masses will not become educated in a day or a year. It will be the work of many years. There will be need of patience, perseverance and money. Let the work be done, but count the cost.

For the SOUTHWESTERN.

Georgia Correspondence.

Action of the Senate in regard to outrages in Virginia and Mississippi.

On the 23rd. of Jan. the following resolutions were introduced by Senator Sherman;

Whereas, among the expressed objects for which the constitution of the United States was established, were these, to establish justice and insure domestic tranquility; and

Whereas, the constitution provides for security to all citizens of equal civil rights, and to all citizens the privileges and immunities that belong to the condition of citizenship, and that the right of citizenship of the United States to vote shall not be denied by the United States, or any state, on account of race, color or previous condition of servitude, and further provides that no state shall deny to any person within its jurisdiction the equal protection of the laws; and

Whereas, among the privileges and immunities inherent in citizenship are the right peaceably to assemble for the consideration of questions of state and national concern, and in safety to discuss the same, and the right to exercise and use the franchise in every state freely, and without molestation or intimidation; and

Whereas, a general election was to occur and did occur in the state of Virginia on the 6th day of November, 1883; and

Whereas, it is alleged and currently reported in the public press that on or about the 3d day of November, 1883, at Danville, in said state, a large number of peaceable citizens of the United States and of said state, were violently assailed by an organized body of men and fired upon, and several of them killed by said armed men, conspiring to affect, and with the purpose of affecting, the result of said election, so about to occur, by creating, by means of such unlawful violence, a state of alarm on the part of peaceable citizens throughout said state, which should induce them to refrain from voting or to vote differently from their previous intention at said election; and

Whereas, it is alleged that all the victims of said attack were of one race and of one political party, and all their assailants of another; and

Whereas, it is alleged that the authorities of said state of Virginia have not brought any of the persons connected with said alleged conspiracies, violence and homicides before the courts of justice for examination or trial, whereby the equal rights of citizenship and the equal protection of the laws have not been secured to all the people of said state; and,

Whereas a general election was to occur and did occur in the state of Mississippi on the 18th day of November, 1883; and,

Whereas, it is alleged and currently reported in the public press that prior to said election, in the county of Copiah, state of Mississippi, there was an organized movement by members of one party to prevent the members of another party from voting at that election and to prevent the free and open discussion and expression of political opinions, that this purpose was carried into execution by organized plans of terror and violence; that the means used for that purpose were by lawless and organized mobs, moving by night and by day, assaulting and in some cases killing lawful voters, with a view, by terror and fear of violence, to deter others from voting; that this violence was committed by one party, upon the members of another party with the view to deprive the latter of their constitutional rights, and extended throughout said county of Copiah, and into portions of other counties of that state; that as part of this general plan and conspiracy one J. P. Matthews, a peaceable and law abiding citizen of Copiah county, was warned not to vote, and upon his voting on the day of the election was murdered at the place of election by a person selected for that purpose with the approval, express or implied, of the officers of the election, and no effort made to punish the murderer; that his killing was subsequently approved by a public meeting in said town, composed entirely of members of one party, and by such public meeting it was justified and approved, and the following resolutions were adopted:

Whereas, certain rumors are current that the relatives of J. P. Matthews, have threatened the peace of society in order to avenge his death by killing Democrats and destroying their property, now, therefore be it

Resolved, by the people of Copiah county, in mass meeting assembled this day, at the courthouse of said county, that if any person shall be injured or an attempt made to injure him, either in person or property, in any manner by said relatives and friends of said J. P. Matthews, that we hereby decare that we will hold his said relatives and friends who participate, acountable for the same, and that we will regard them as without the pale and protection of the law, and common enemies of society, and that we will visit upon them certain, swift retribution. Be it further

Resolved, That so long as the friends and relatives of said J. P. Mathews obey the laws and become good citizens, we hereby pledge them the protection of the law.

Resolved further, That in the opinion of this meeting it is necessary to the safety of society and the welfare of all races and classes in this county that the Matthews family shall deep out of politics in Copiah county.

Resolved further, That from henceforth no man, or set of men, shall organize the negro race against the whites in this county; and if it shall be attempted in future, we hereby give notice that it shall be at the peril of the person or persons attempting to do so.

Resolved, That we do hereby pledge ourselves each to the other our sacred honor that we will, all and individually, from henceforth hold ourselves in readiness to enforce the foresaid resolution, and to meet at any time upon the call of the chairman of this meeting.

Resolved, That a committee of twenty-four from each supervisor's district be appointed by the chair to present a copy of these resolutions to the brothers and sons of the late J. P. Matthews and that the same be published in the Copiah *Signal* and the Crystal Springs *Meteor*.

Resolved, By the citizens of Copiah county, in mass meeting, that the public trust which has heretofore been worn, and worthily so, by beat No. 2, be and the same are hereby awarded to beat No. 3, Be it further

Resolved, That this resolution is by no means intended to reflect upon the past and present services of beat No. 2, but to show our appreciation of the result of the election of the ticket in beat No. 3. It is also

Resolved, That the clubs continue their organization and consider themselves not disbanded, subject to the call of the chairman of the Democratic executive committee.

Resolved, That the thanks of this meeting be extended to the Hazelhurst brass band for their services on this occasion. Signed by J. L. Mead, chairman; Jesse Thompson, Jr., C. J. Allen, secretaries; and

Whereas, it is alleged that the authorities of the state of Mississippi have utterly failed and neglected to protect and preserve the citizens of that state in the equal enjoyment of civil and Political rights, but have, in some cases, contributed to their overthrow, and have failed to punish or bring to trial persons alleged to be guilty of conspiracies, violence and homicides above stated, in disregard of the equal rights of citizenship, in the equal protection of the law as guaranteed to all the people of that state; therefore,

Resolved, that the committee on privileges and elections be and is hereby instructed to inquire into all the circumstances of, and connected with said alleged events, and into the condition of the constitutional rights and securities before named of the people of Virginia and Mississippi, and that it report by bill or otherwise, as soon as may be, and that it have power to send for persons and papers, and sit during the sittings of the Senate, and that it may employ a stenographer or stenographers.

At a subsequent period the Senate adopted them, without opposition from the Democratic side of the chamber. This is a wholesome sign indicating that some Senator on that side of the house is well acquainted with the Scriptures and willing to carry his convictions with him into political life. Possibly he had on his mind the Sixth Commandment, "Thou shalt not kill," or Paul's words to Thimothy, "Neither be partakers of other men's sins;" and, second, he was endowed with sufficient wisdom and power to sustain his associates from defending murderers or their acts. But what is the duty of the colored men of those counties in Mississippi and Virginia where their friends have been murdered? Nonresistance is scriptural, and suits their weak condition best. But one clear duty remains, and that they should do. Arise and flee from the scene of oppression. Let not a colored man remain in the county of Copiah that can get away. Stand not on the order of going, but go, and go quickly. If you have hired for a year or a month, keep all your engagements honorably, but after that go from the county. A community that in this year of the nineteenth century dares to place such resolutions on record as have been thus produced in the Senate of the United States, deserves to be left to the undisputed posession of those who enacted them. There must be other counties in Mississippi where you will be free and safe; seek them out, or go out of the State entirely. If you can not do better come to Georgia, where there are strong men on both sides of the political line to defend you.

And let me say a word to the Southern gentlemen who may chance to read this: Be careful or a clarion blast that will produce a national exodus of your most valued laborers may be sounded, and when removed you will find it hard to fill their places.

J. MITCHELL.

Atlanta, Ga., Feb. 5, 1884.

South Carolina Conference.

The 19th session of the South Carolina Conference convened at Sumter, Jan. 16. Bishop Bowman, on opening gave an interesting address on Perfect Love, after which the Lord's supper was administered. J. B. Middleton was elected secretary, W. R. Jersey statistical, J. Wofford White, D. M. Minns, and James R. Townsend assistants. The first day was taken up in discussing matters of local import, and at night there was an enthusiastic educational meeting. Prof. Thirkield, of Gammon Theological Institute, Atlanta, and Dr. J. C. Hartzell, of the Freedmen's Aid Society, made addresses. The second day's proceedings consisted in hearing reports and passing the character of the elders. There has been an increase in membership churches, and benevolences, and a decrease in the indebtedness of the Churches. Rev. A. H. Gillet addressed the anniversary of the Sunday-school Union and Tract Society. On the third day the electoral conference elected to the General Conference C. C. Bomar, of Spartanburg, and Jacob Almon, of Marlboro. The former ministerial delegates were reelected. They are, A. Webster, the organizer of the work in the State, and J. E. Wilson, a model presiding elder. L. M. Dunton and J. B. Middleton were elected alternates. Dr. Kynett, represented the Church Extension Board. Sunday morning the servicee began with a conference love-feast, conducted by A. Middleton. At 11:30 a most spiritual and useful sermon was preached by Bishop Bowman. Dr. C. H. Fowler, at 3:30 P. M., gave a most interesting and [illegible]ective address on the subject Missions. At night there was a temperance mass-meeting J. W. White, M. K. Holloway, J. E. Lowery, J. A. Brown, and E. M. Pinckney were the speakers. The enthusiasm for temperance ran high on that occasion. L. M. Dunton having been elected vice-president of Claflin University, could, therefore, remain no longer presiding elder, and resolutions in commendation of his administration, as well as the effective work of his wife in the temperance and Sunday-school causes, were unanimously adopted.

Russia appears to be losing her preeminence as the granary of Europe in face of such conpeting countries as America and India, but whether or not she can yet claim to be a great manufacturing country may be seen from the fact that acoording to statistics lately compiled in the Ministry of Finance, there are just 17,176 large manufactories and works of all kinds in the 52 provinces—an extent of land as big as the rest of Europe—with not more than 800,000 work people employed. This total does not include 15,272 small establishments of the peasants of not more than five workers to each, where chiefly articles of domestic use are wrought, and has been calculated for the purpose of regulating infant and female labor in works and factories.

OUR SOUTHERN WORK.

TEXAS.

W. H. Jackson, Brenham Circuit: "I entered my work Dec. 14, 1884, and found a Christian-like band of officers in the person of Bro. Alex. Harkett and Bro. Jackson Harris, who made everything comfortable for my family. Rev. W. B. Pullam, presiding elder, held my first quarterly meeting, but the weather was so bad that we could not get a congregation. Elder's collection was $1.50. Preacher's salary was fixed at $400 for 1884. I have sent you 7 subscribers and will send as many more when weather breaks. God bless the publishers and editors. I hope that they may receive more than $70 for their labors this year. If every preacher will do his duty we can have 5000 subscribers; brethren don't forget the paper. Pray for the upbuilding of the churches."

MISSISSIPPI.

N. D. Sidney, Yazoo City: "We are pleased with the return of our pastor, Rev. P. Harris. He is one who tries to build up the cause of God, and is respected and loved by all. He has almost completed our new church; there is no dissension, and we are prosperous financially and spiritually. Bro. Harris has a loving wife, who is a helper to the work."

ARKANSAS.

G. B. Donelly: Goodlett: "I have had more trouble on my work this year than was contemplated; received for pastoral support only $125 as yet."

TENNESSEE.

A. Phillips, Murfreesboro: "We are not froze out yet. The weather has been very cold, but we have held all our regular church services and Sunday-school. Our congregations have been small. Some of our people have suffered for want of fuel. They are complaining a great deal about the cold. I tell them that God will take care of the heavens, and it is our business to prepare for them as they come. I think I will be able to send in a list of subscribers in a few weeks. I am well aware of the fact that no church can be a progressive one without reading the church literature. A great many complain that they are not able to take the church paper for the year round. I am asking them to take the paper 3 or 4 months in the year. I am trying to get all of the local preachers in charge to take the paper."

L. Massey, Martin: "Elder ——— held the first quarterly meeting Jan. 20-21. Though the weather was cold, and the ground covered with snow, the elder was on time and most of the leaders. The elder's talk upon the missions of the church will long be remembered. Collection $6. The committees promised to do more this conference year than ever before, and make better provision for the pastor. We are preparing to build a church and the sills are on the ground, and as soon as the weather permits we will begin. The elder was summoned away from us by a postal card which informed him that Rev. ——— Cook, appointed to Paris, had joined the A. M. E. Church. I have been working for the SOUTHWESTERN ever. I am satisfied that the church paper helps the pastor. I would feel lost without it; and the members who take it will always insist in."

C. Brown, Fairfield: "We commenced our Sabbath-school here one year ago, with about ——, and by faithful perseverance of pastor, superintendent and teachers we have now a membership numbering 55, added to this, the school have nearly all taken the temperance pledge. So you see Methodism is taking root at this place as never before. I find the greatest hindrance with our people right on the great subject of Sunday-schools, rightly conducted Sunday-schools. Once the door was open and the children permitted to gaze upon the face of a well-trained Sabbath-school, they are eager to unite with one, this I have done as far as I could. I have told them ——— of the money they send to the educational department. Our children here sent up five dollars for education. Remember that these 55 children have nearly all joined the temperance society, for which we thank God, for whiskey is the curse of the colored people. Now I must speak of at least some of my officers and teachers, who have so nobly and heroically assisted, and not only assisted but carried forward this great Sabbath-school enterprise. Nicholas Blain, an ordained local preacher has been exceedingly active as an organizer of this great work. Cicero Simmons is the superintendent; Mrs. Alice Blain, Miss Clorene McIlveen, Mrs. Parlee Brown are the teachers, and suffice it to say that their ability and Christian characters as teachers have never been questioned. Now, I will give the names of some of the young ladies of our school who also belong to the temperance society: Misses Martha Cragg, Martha McIlveen, Hannah Walker, Florence Hatcher, Eliza Richard and Amanda Kimbrue. Mrs. Alice Blain was appointed by the fourth quarterly conference on the committee on temperance. Her temperance cause is now 40 or 50 strong."

For the SOUTHWESTERN.

How is Bryan?

DEAR EDITOR—I will try to give an answer to this question, if you will allow me room. First, I came to my work directly after conference at Paris, as it is always my custom; but I find that Bryan has taken a relapse, so far as our church is concerned, both temporally and spiritually. We have some members, and good ones, but they are few. The officers and members at first refused to take right hold with me when I arrived in Bryan, because of some dishonorable remarks made concerning me after I was appointed here by the Bishop, and before my arrival. These remarks were made by a Christian brother who I hope will read this article. The people, after hearing the remarks, believed me to be a lion or some other animal that is very dangerous, and managed to keep out of my way; but I visited them at their homes, and let them see that I was only a man and a Christian minister, one who loved to work for Christ and sinners, so they have consented to come to the church and hear me preach. Our presiding elder, W. B. Pullam, came to see us January 26-27, and held his first quarterly conference; he preached an interesting sermon to the people, and on Monday night we experienced a grand time in love feast, a thing that had not been witnessed, so said, for more than nine months. The Lord came and blessed all present, a crowded house, consisting of African Methodists, Baptists and our own members; there were also many sinners present who witnessed the shouts. The few members that are here have agreed to start to work anew for Christ. The trustees, finding the church property in a bad condition, have taken advantage of the agreement made and intend to repair the church. It will take $500 to complete it, and then have it dedicated to the Lord. It is believed that the church has never been dedicated; and them we find a debt of Church Extension money hanging over it, the amount is unknown to the trustees. We would thank Dr. Kynett to tell us the amount of Church Extension money that we owe at Bryan, and not be discouraged, as we expect to pay the bill just as soon as we get our church fixed, for that must be done; in the winter we cannot have service nor Sunday-school; the window glass is all out and the blinds destroyed; the floor is open, the roof in a leaky condition. With the help of the Lord we expect to do a good work this year. We earnestly ask the brethren of the Navasota district to convene the fall district conference here in Bryan.

B. M. T.

Bryan, Texas, Feb. 1.

The British Parliament opened on the 5th inst.

For the SOUTHWESTERN.

Items From Big Spring.

I arrived on this circuit Nov. 1st 1882. Found the church in a lively condition. Each society was anxious to see and hear the new preacher, hence a warm reception was tendered all over the circuit. A neat and comfortable house was rented, and in a short time we were moved and ready for work.

We have a large circuit embracing three counties with six regular preaching places, and no railroads nor steamboats, no horse, and it will take a travel of 60 miles to circumference the work. What shall I do? How shall I reach the people? At first it looks too hard; but, then, this is our work, our calling, and we must obey. Then we resolved to travel if we had to ride the circuit afoot. Tried it one round; can hardly make it; too much mud. Then we read an article on "Prayer and Faith," from Mrs. L. O. Braden. This gives strength; now a horse must come, and we pray earnestly for a horse; and, to our surprise, when we returned from the district conference, Dec. 2, the stewards and friends presented us with a $125 horse as a gift. This is the fruit of prayer, and faith and work. Let me say to my fellow-travelers, if you are a-foot and need a horse pray for it believingly, for "no good thing will He withhold from them that walk uprightly."

Notwithstanding the severity of the winter, and the open condition of our country churches, we have some success. Thirteen precious souls have been converted, fourteen received on probation, and five baptized and received into full membership.

Near Decatur we have bought a lot with a small log house, in which we are worshiping at present, but aim to build as soon as practicable. At Pond Creek a friend gave us a lot and made a deed as per Discipline. At Big Spring our house is too small, and we are preparing to build a larger. January 5th our first quarterly conference was held at Branch Creek. The day was intensely cold but Rev. E. Provine, our indefatigable presiding elder, was on hand, giving light and life to the occasion as usual. It was a grand time. Not long since we had the pleasure of visiting Kingston. We are glad to say that Rev. J. T. Henry, the pastor, is much beloved by all, and his faithful congregation is doing fine, increasing constantly.

We close with many wishes that the SOUTHWESTERN may live long to denounce the wrong and do battle for the right. May it find its way to all the homes of our people in the South. A. J. FLETCHER.

Big Spring, Tenn., Jan. 31, 1884.

Greenwood District Conference.

The first session of the Greenwood District Conference convened at Durant, Miss., Jan. 12, 1884. G. W. Barney, presiding elder, called the conference to order. Devotional exercises were conducted by J. C. Houston. On motion J. C. Houston was made secretary, and D. D. Goodwin assistant. The usual committees were appointed, who discharged their duties with an intelligence pointing to the elevation and general interest of the church. The report from the presiding elder showed that his labors were indefatigable, his journeys incessant, his health at times prostrated and his life endangered by exposure to the cold weather; still we hear from him but one language expressive of unabated fervor, triumphant faith and a yearning, weeping sympathy for souls. The total amount of the benevolent collections were $300.80. Brethren of other districts this State will not smile when they read this unless they do so because they were left behind; it places us where we hope to remain—in front. Rev. J. C. Skinner, of Roebuck circuit, deserves special mention here. A benevolent collection of $80.10 shows that he is not a man of little work and love for the growth of the church. Go on my good brother; we see that the love of your members for you and the cause of Christ goes further down than their lips. Total amount raised and expended for building and improving churches and parsonages $4,097.40. Increase of membership 652, a very good proof of earnest preaching and pure living. The Sunday-school institute on Sunday morning, conducted by Rev. J. M. Nevils, added much to the life and worth of the occasion. Subjects looking to the interest of the Sunday-school were handled with an intellectual ability that astonished all present. Reports from local preachers, exhorters, class leaders and Sunday-school superintendents showed that they had been about our Father's business in good earnest. Applicants for licenses to preach who could not write their own names failed to get them. God may have called them, but I don't believe that he is ready to send them before they are prepared to go. We give the following resolutions a place here for the benefit of those to whom they directly point:

Whereas, the Sunday-school has suffered greatly on account of the indifference shown it by local preachers and exhorters, therefore,

Resolved, That any local preacher or exhorter failing to attend Sabbath-school shall not have his license renewed.

Whereas, The use of tobacco is a very filthy habit, and is, therefore, very unbecoming to a preacher.

Resolved, That all persons making application for licenses to exhort or preach who use tobacco shall be required to stop using it.

The good people of Durant church gave the conference a warm reception. The brethren gave Elder Barney a good collection as a token of their love for him. Our prayer is that his health will improve, that God will leave him with us for many years yet.

J. C. HOUSTON.

Winona, Miss., Feb. 4, 1884.

Missions.

The *American Missionary* says that it is estimated that at the present rate of progress of missions in China the next forty years will report 26,000,000 communicants, and 100,000,000 adherents in the Celestial kingdom.

Somebody who understands it, says that one great trial of a missionary's life is its tremendous oppressiveness. A new world of circumstances and a demand for its conquest, and that by the spiritual life, implies a war heat which those who have not borne it can hardly know.

Mrs. Florence W. Hargis, with her three children, accompanied by her mother, Mrs. Woodward, sailed on the Baltic, Thursday, January 31, for Liverpool. Mrs. Hargis intends to join her husband in Rome, where he has recently gone as assistant superintendent of the Italy mission.

The secret of successful preaching in India: A Brahman clerk told the following story to an English Judge when questioned about his interest in Christianity, after saying he had never been interested but once in the preaching of the missionaries. He began, "I was yesterday at R———. How very different the people there are from you. The temples I found in good order, and there were many doing pooja (worship), and every one had his religious marks on his forehead and seemed to think of his god and lead a religious life. But here! Look at the temples, they are out of repair, and the floors dirty, and the shrines neglected. There are no worshippers, and you seem to live as if there were no God, and no life but the present one. Can this be right? I come to remind you that there is a God, and that He requires from you worship; and I bring you from Him books that that you may know what you are to do to be good and happy, and have happiness in the world to come. Now, when you do pray how do you pray? I expect you just kneel down and say 'Ram! Ram! Ram!' Is that praying? Suppose you had a poor crop and spent all you had saved, and wanted the landlord to take off some of the rent, would you go to him and just cry 'Babu! Babu! Babu!' and nothing else? No, you would say, 'Babu! the crop has failed, you are rich, and generous and noble, have pity on me and forgive me my rent this time and I will bless you.' So when you pray to God say not just 'Ram! Ram! Ram!' but tell God of your sins, and say, 'Oh, forgive me!' or tell Him of your wants and say, 'Oh, grant me what I need!' or tell him of your troubles and say, 'Oh, help and comfort me.' And the Brahman added, with tearful eyes. "Yes, sahib, I shall never forget that preacher. I do not know his name, or where he came from, or where he went, but should you ever find him tell him I thank him, and that I now never pray as I used to, just uttering, without any thought, the name of my God, but I tell my God all my sins, and my needs, and my sorrows, and I ask for His pardon, His help and His blessing." Was not this man among those who are "not far from the Kingdom of Heaven," and is there not much of suggestion in his story for teachers and preachers among the heathen? And is there not rebuke in it for those among us to whom religious exercises, by these formal iterations, have become mere sounds and ceremonies, little better than the "praying wheels" of Mongolia?—*From Leisure Hours.*

Corea and Japan.—"We hail with great satisfaction," writes Dr. Maclay, "the action of the General Missionary Committee in regard to Corea. We are in communication with some Coreans now living in Tokio, from whom we receive valuable information concerning matters in Corea. At present we think our mission should commence work at the capital of Corea. The people of that country seem to be much opposed to Christianity; but this is not strange, and I have no doubt these unreasonable prejudices will gradually pass away. May the Holy Spirit direct us in this important movement."

The Influence And Position of The AmericanR epublic.

MARY S. ROBINSON.

The political effect of the economic revolution, wrought by American competition, are increasingly perceptible. "The American farmer is undermining the foundations of the English aristocratic system," continues Mr. Morley. "While driving his plow through the virgin pairie, he is uprooting the fendal institutions which linger beyond their time in the older world."

France has had a commission in the American republic to report on the question of American agriculture as affecting her peasantry. Its verdict is that French agriculture can not long stand the competition. Even her wine industry is ultimately threatened. European manufactures are not less imperiled. Not only do English and French dealers sell American flour, beef, butter, and cheese, but American watches, cutlery, heavy machinery, and also sewing-machines, American pianos and portable organs are exported to nearly every part of Christendom; and so we might go through the whole list of the more important manufactured articles.

The most stupendous fact, although one of the least noticed, in last year's record, was the exodus of human beings from the Old World to the New. We again quote Mr. Morley: "In numerical proportions the exodus of the children of Israel to the Promised Land was a bagatelle compared with the vast fertilizing stream of life that is emptied upon the soil of the Republic of the West. The rate of immigration into New York averages two thousand a day, as we have said. The outcast, the proscribed, the oppressed, the hunger-smitten of Europe have found in the American Republic a safe shelter and a well-spread table. Ten millions of Europeans have migrated to the American Republic within the last half-century. That republic has land enough to give every European peasant a farm; and it appears as if ever peasant is about to accept the gift. One-fortieth of the population of London has latterly accepted it. All Germany will soon be found in America, if German emigration continues without check. Her latest annual hegira includes about 330,000 of her subjects. Ireland, beyond the sea, counts more sons of Irish descent than can be found in the Emerald Isle. One of the recent governors of Massachusetts, and the present Chief Magistrate of the republic are Irish Americans. Even little Switzerland whose population is less than 3,000,000, sent seven thousand souls a year ago to the great States of the West. More than fifty per cent of this multitude of emigrants are able bodied men, under forty years of age. They are the cream of the population of the countries they abandon. The "feckless loon" stay at home. The man of intelligence, enterprise, and energy emigrates, and takes upon himself the role of immigration agent, by sending back to his old world kinsfolk glowing accounts of his newly found prosperity. Bismarck, and with him the masters of many legions over all Europe, tremble at the continual drain of their best fighting men to the New World. The Irish revolution owes its origin to the Irish Americans, who supply it with its funds, its leaders, and its organ. Germany is not free from a like contingency from its socialistic element. The Nihilist disseminates information about the American republic throughout the vast dominions of the czar, and reminds the Russian citizen that the French Revolution was the legitimate successor of the American Revolution. American influence moulded the Bulgarian constitution—a significant hint of things to come. A late uprising against Austrian rule was incited by returned emigrants from America, who brought with them the democratic "ideas of the West." These are solemn, glorious facts. We leave them to the reflection of our readers.—*Western Christian Advocate.*

Georgia Regulators.

To the Editor of the *Witness*:—On January 4, 1884, my wife and I and a friend minister took the train at Union Point, Ga., for Augusta. After the train started the conductor came to us and said, "Colored people don't generally ride in this car." I answered calmly, "I came in here to avoid the smoke. There was a great deal of smoke in the smoking-car." I looked for him to scold and drive us out, but he did not. We were not troubled any more until we got to Harlin, Ga., about two hours later, when twelve or fifteen rough-looking men boarded the train and drove us into the smoking car like dogs, and would probably have murdered us if we had refused to go. They then got off the train, saying, "You are not free in Georgia," etc. I am told by a reliable man in Augusta, who was treated in like manner (only revolvers were presented at him and his company), that it is a common occurrence. He says in cases of the kind the conductor telegraphs ahead and these regulators are gathered up for this mean, low work on the arrival of the train. When these roughs were driving us out the conductor and other train-men could not be found to protect us.

Are railroad companies expected to protect their patrons, and if not, would it not be well for Congress to look into this matter a little? This scheme is taken to shield the company. Respectfully.

(REV.) J. C. FIELDS.

A man in Portland, Oregon, like Diogenes, lives in a tub, only on a grander scale than did the old philosopher. It is oblong, being ten feet long, six wide, and four feet deep. The habitation has a tin-covered roof, and the space between the top of the staves and the ceiling, serves the double purpose of ventilation and light. A carpet is on the floor, pictures on the walls, two chairs, and a bed, swinging hammock fashion, occupying prominent positions.

Horseford's Acid Phosphate.
Beware of Imitations.
Imitations and counterfeits have again appeared. Be sure that the word "Horsford's" is on the wrapper. None are genuine without it.

Civilization in Georgia.

The Westpoint (Ga.) *Enterprise* very properly corrects the Lafayette (Ga.) *Sun* for a glaringly inaccurate account of the flogging of a school-teacher from the North at Westpoint during the Christmas holidays. It seems that the white man, who teacher a colored school, "took a bright mulatto girl, a pupil of his school," to an amateur dramatic entertainment in that place. Now, the *Sun* said that he "purchased reserved seats, and his fair companion being of such a white tinge the managers did not notice the civil rights performance," but "their attention was called to the matter, and the couple was forth-with moved out of the house." "It is useless to add," it went on to say, "that the teacher was of Northern parentage, and a resident of North America, and that he hardly knew himself the next morning, after receiving a sound thrashing by the boys of Westpoint. The *Enterprise* very properly corrects this, and shows that all though it is true that the Northern man did "carry a mulatto girl into an opera-house," it is not sure that he bought reserved seats. "He purchased two tickets, and he and the mulatto walked to the front part of the hall," but were soon found out and made to sit in the rear, where they remained till the close of the performance. "It is true," adds the *Enterprise*, that the boys gave him a good whipping, but it occurred just after the show, and not next morning, as the *Sun* says. Now the public have the true facts." This shows how calumnies about the social condition of the South are got up and circulated at the North and elsewhere to prevent emigration to that region. If it had not been for the *Enterprise* it would have gone all over the country that "the boys" whipped a white school-teacher on the following morning for taking a nearly white mulatto girl, one of his pupils, into the Westpoint (Ga.) "opera-house," when the fact was, they whipped him immediately after the performance.—*Evening Post.*

When we read the frequent cordial invitations from the South extended to Northern men to settle in the South with perfect assurance of freedom and safety, we are inclined to believe them, and to think that the time of beatings and murders for alleged political or caste views has passed away. But no sooner does this pleasing view of the South begin to assume shape than some new cases are reported, which show that any one entertaining the views current in the North and giving practical expression of his opinions, is no safer in the South than an Egyptian or European in the Soudan. The above instance of barbarity and the series of murders of Negroes in Mississippi, which have just occurred, are cases in point. A country where boys may with impunity whip people for no crime except disregard of a Creator-insulting caste sentiment is no place of residence for men with human hearts in their bosoms. What the South needs, and what would add 25 per cent. to the value of real estate all over the South, is a well-executed law against lawless violence of all kinds. If these boys were heavily fined and had a year each in the penitentiary, Georgia would be entitled to the place she claims among American States.—*New York Witness.*

The New York *Sun* has some interesting ideas about what issues the Democracy ought to make in the coming campaign. The first is the election frauds of 1876. Second, the opposition to give Grant, when he was President, the power to suspend the writ of habeas corpus. Third, the suspension of Gen. Sheridan at New Orleans, and, fourth, the tariff policy in the Polk campaign in 1844. If the *Sun* would tack on an eloquent denunciation of the stamp act and British tax on tea it would undoubtedly secure the support of all the surviving veterans of the Revolutionary war. —*Savannah News.*

A Strange, Strong Letter.

The following letter, taken from the *Covington Commonwealth*, was evidently written by a father to a son of dissipated habits;

"My dear Son: What would you think of yourself if you should come to our bed-side every night, and, awakening us, tell us that you would not allow us to sleep any more? *That is just what you are doing;* and that is just why I am up here a little after midnight writing you. Your mother is nearly worn out with turning from side to side and with sighing because you won't let her sleep. That mother who nursed you in your infancy, toiled for you in your childhood, and looked with pride and joy upon you as you were growing up to manhood, as she counted on the comfort and support you would give her in her declining years.

"We read of a most barbarous manner in which one of the Oriental nations punishes some of its criminals. It is by cutting the flesh from the body in small pieces—slowly cutting off the limbs, beginning with the fingers and toes, one joint at a time, until the wretched victim dies. *That is just what you are doing, you are killing your mother by inches.* You have planted many of the white hairs that are appearing so thickly in her head before the time. Your cruel hand is drawing the lines of sorrow on her dear face, making her look prematurely old. You might as well stick your knife into her body every time you come near her, for your conduct is stabbing her to the heart. You might as well bring her coffin and force her into it, for you are pressing her toward it with very rapid steps.

Would you tread on her body if prostrated on the floor? And with ungrateful foot you are treading on her heart and crushing out its life and joy—no, I needn't say 'joy,' for that is a word we have long ago ceased to use, because you have taken it away from us. Of course we have met friends with smiles, but they little know of the bitterness within. You have taken all the roses out of your sister's pathway and scattered thorns instead, and from the pain they inflict, scalding tears are often seen coursing down her cheeks. Thus you are blighting her life as well as ours.

And what can you promise yourself for the future? Look at the miserable, bloated, ragged wretches, whom you meet every day on the streets, and see in them *an exact picture* of what you are fast coming to, and will be in a few years. Then in the end a drunkard's grave and a drunkard's doom! For the Bible says 'No drunkard shall inherit the kingdom of God.' Where, then, will you be? If not in the kingdom of God you must be somewhere else.

Will not these considerations induce you to quit at once, and for all time? And may God help you, for He can and He will, if you earnestly ask him.

Your affectionate, but sorrow-stricken father."

Honduras.

The Central American republic of Honduras is bounded on the north by Guatemala, the Gulf of Honduras and the Caribbean Sea, on the east by the Caribbean Sea, on the south by Nicaragua, and San Salvador, and on the west by Guatemala and Salvador. It is the largest of the Central American republics; contains an area of 58,170 square miles, or 37,228,800 squares acres, and about 450,000 inhabitants.

Commerce begun to revive under the fostering care of the government of President Soto. The exports will reach about $1,500,000 per annum; the imports nearly as much.

The products of the country are tropic fruits, precious woods, hides, skins, cochineal, rubber, etc. Of late coffee planting has begun to engage the attention of the agricultural class, while banana, plantain and cocoa cultivation, by reason of the protective or bounty system lately inaugurated by the government, has received a most favorable impulse.

The traffic in bananas alone has, within the last decade, assumed quite important proportions.—*Times Democrat.*

Paddling and Praying.

Said Thomas Jones, an old colored preacher: "When I was escaping from slavery, and found myself out on the ocean, I prayed God to help me, and he *did* help me. I found some boards and got on to them. Well, what did I do then? Did I stop praying, and think because I had got a few boards I could go alone now, and didn't need the Lord's help any more? No! I kept on praying, and held on to the boards. Well, what did I do then? Sit still, and expect the Lord to carry me safely through, and think that I had nothing to do? No! I took a stick for a paddle, and went to paddling and praying. I did not sit still, like those who have a name to live, and are dead; but I just went to paddling, and I did not forget to pray; and by paddling and praying I got through. So God expects us to pray and also to paddle, and not wait for him to do the work that he has set us to do."

There is sound philosophy in the old man's talk. Paddling is needful, as well as praying; and a more ancient teacher once declared that "Faith without works is dead, being alone."

What to Read.

Are you deficient in taste? Read the best English poets, such as Thomson, Gray, Goldsmith, Pope, Cowper, Coleridge, Scott, Browning, and Tennyson.

Are you deficient in imagination? Read Milton, Akenside, Burke, Shakespeare, Bunyan, and Spenser.

Are you deficient in powers of reasoning? Read Chilling worth, Bacon, and Locke.

Are you deficient in judgment and good sense in the common affairs of life? Read Benjamin Franklin.

Are you deficient in sensiblity? Read Goethe and Mackenzie.

Are you deficient in political knowledge? Read Montesquieu, The Federalist, Webster, and Calhoun.

Are you deficient in patriotism? Read Demosthenes and the Life of Washington.

Are you deficient in conscience? Read President Edwards, Jeremy Taylor, and Thomas a Kempis.

Are you deficient in any thing? Read the Bible.

What We Spend.

We spend annually for saving 700,000,000 blood-bought heathen souls the sum of not more than $2,500,000, while the total contributions of all the churches in America for all causes do not exceed $77,000,000. For intoxicating drinks, on the other hand, we spend $900,000,000 every year. For tobacco, $80,000,000. For ladies' foreign dress goods, about $125,000,000! New York alone spends for theater going and other amusements three times as much as our whole country gives to foreign missions. The kid gloves it imports alone costs ten times as much. The ladies of America actually spend more for artificial flowers each year than do all churches for the spread of the gospel! How does this seem to the conscience? For Christ, $77,000;000. For Vanity, liquor and tobacco, $1,105,000,00."

"Don't tell me you won't," said an Elmira father to his little daughter of six summers. "Well, but, papa," said the artless little one, "what shall I say when I mean I won't?"

A wife, having lost her husband, was inconsolable for his death. "Leave me to my grief," she replied, sobbing; "you know the extreme sensiblity of my nerves; a mere nothing upsets them."

The light of friendship is like the light of phosphorus—seen plainest when around is dark.—*Crowell.*

We Gather as We Scatter.

BY BELLE BUSH.

When weeds grow in our garden,
Instead of golden grain,
Shall we blame the weeds for growing,
And upbraid the careless sowing,
Or rise and sow again?

Will the thistle cease its growing,
Or the nettle lose its sting,
If we sit us down in sorrow
Bewailing for the morrow
The harvest they will bring?

Will our chiding or our sighing
Clear the field to plant anew?
Where an idle soul reposes,
Will a bed of thornless roses
Ever drink the morning dew?

Where only tears are planted,
Shall we taste the tasselled corn?
On the bleak and barren mountains
Where flow no singing fountains,
Dawns there e'er a harvest moon?

Far reaching and eternal
Is the law of love and hate.
In the *realms* of *mind* and *matter*,
We shall *gather* as we *scatter*,
Come the *harvest* soon or late.

Earnest Words.

I have a mission—God help me to fulfill it! So have you—the humblest of you. And what is that mission? That mission, to use the words of the poet, is to leave your

"Footsprints on the sands of time:"

that mission is to leave the world better than you found it. Are you on the Rock yourself? Well, I say down with your hand to pull a drowning wretch up. I would rather a man were employed in God's work, pulling another up when he is on the Rock himself, than I would see him down on his knees thanking God for his own safety. In the language of the poet

"I live for those who love me,
For those who know me true;
For the heaven that shines above me,
And waits my spirit too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance
And the good that I can do."

Our mission in this sin-cursed world is to dry the cheek of grief, feed the poor, heal the sick, clothe the naked, teach the ignorant, bring sinners to the Savior's feet. Oh, there are grand days in store for this world yet; the brighest has to come; prophecies wait fulfilment. Whether you help to do it or not, brethren, I say there is a God in heaven, and the day will come when sinners shall flee to the Savior like doves to their windows, and nations—not politically, but spiritually—shall be born in a day; and converts be as thick in this land and in this world as the dew of a Summer's morning on the grass, topping every blade, lying in every flower-cup, hanging like pendant diamonds, sparkling on every branch. Help on that noble course. Go to work for God, work for Christ, work for humanity; your motto: "The love of Christ constraineth me; and I thus judge, that if one died for all, then were all dead, that they who live should not live to themselves, but to Him who died for them and rose again."

Good humor is rightly reckoned a most valuable aid to happy home life. An equally good and useful faculty is a sense of humor, or the faculty to have a little fun along with the humdrum cares and works of life. How it will brighten up things generally to have a lively, witty companion, who sees the ridiculous point of things, and can turn an annoyance into an occasion for laughter. It does a great deal better to laugh over some domestic mishaps than to cry or scold about them. Many homes and lives are dull because they are allowed to become too deeply impressed with a sense of the cares and responsibilities of life to recognize its bright and especially its mirthful side. Into such a household, good but dull the advent of a witty, humorous friend is like sunshine on a cloudy day. While it is always oppressive to hear persons constantly striving to say witty or funny things, it is comfortable, seeing what a brightener a little fun is, to make an effort to make some at home. It is well to turn off an impatient question sometimes and to regard it from a humorous point of view, instead of being irritated about it. Laughter is better than tears. Let us have a little more of it at home.

Deal justly with God as to your substance, then look for blessings.

Paring Down the Gospel.

Mr. Spurgeon, with characteristic plainness and vigor, said in a recent sermon, "When a man gets to cutting down sin, paring down depravity and making little of future punishment, let him no longer preach to you. Some modern divines whittle away the Gospel to the small end of nothing. They make our divine Lord to be a sort of blessed nobody; they bring down salvation to mere salvability, make certainties into probabilities, and treat verities as mere opinions. When you see a preacher making the Gospel small by degrees and miserably less, till there is not enough of it left to make soup for a sick grasshopper, get you gone. . . . As for me, I believe in the colossal; a need deep as hell and grace as high as heaven. I believe in a pit that is bottomless and a heaven that is topless. I believe in an infinite God and an infinite atonement; infinite love and mercy; and everlasting covenant ordered in all things and sure, of which the substance and the reality is an infinite Christ."

The Walton, (Ga.) News says: "When Gen. Sherman passed through this section of country in 1864 his men took from Mr. Robert Crawley every horse and mule he had, and left in his lot in their places a small skinned up, wornout mare, as she was altogether worthless to them. Uncle Bob, as Mr. Crawley was usually called, finding this helpless and apparently useless animal in his lot, and having none other, began to nurse her. He daily greased her sores for several weeks until they healed. As she was his only chance, he then began to use her. He found her willing to do all she could, and with extra pains she became a first rate animal, and afterwards brought him eight fine colts, all of which made excellent horses. He named the old mare Fanny and kept her until his death. Just before his death, as he realized that his time was short in this world, he gave the faithful Fanny to his daughter Tempie, afterwards Mrs. Baker and now Mrs. George W. Knox, to be well cared for. She served her mistress well until the 22 inst., the date of her death. She was thought to be 8 years old when Sherman's army left her, and she was consequently at least 28 at her death. She leaves a young mare colt 2½ years old, bearing the same color and name as old Fanny. The old mare was almost human, as she seemed to understand everything said in her presence. For years she was only required to carry her mistess to church and her master a fishing, and when the latter would get on a pond in a boat the faithful old animal would closely watch him and frequently neigh to warn him apparently of danger. She always seemed to be elated when her master succeeded in catching a good string of fish for her mistress, and she would never fail to express it by being particularly sprightly and anxious to get home and bow her head to Mrs. Knox."

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And there are many people who are neither kings, emperors, nor millionaires, whose blood is thin, whose circulation is poor, who are suffering from lassitude and debility, and who know not the pleasure of a hearty meal, nor the enjoyment of being able to do a good day's work.

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L. P. CUSHMAN, Editor.
A. E. P. ALBERT, B. D., Assistant

THURSDAY, FEB. 14, 1884.

El Annario Metodista, 1885, has been received from the editor, Rev. J. W. Butler, City of Mexico. It is a neatly printed almanac and Methodist hand book.

The Utah *Christian Advocate*, of Salt Lake City, is published monthly by a board of managers, at 75 cts a year. It is the organ of our brethren in the land of Mormonism.

It is announced that Hon. H. W. Sage, of New York, has presented to the authorities of West Bay City, Michigan, a building worth $50,000 for a public library. New Orleans has an Educational Society, 120 strong, and the question of a public library is being considered. Which one of its numerous wealthy citizens will offer $5000 or $10,000 to begin one?

Our column of "Lost Friends" continues to reunite scattered families, and brethren in Georgia who are interested are invited to make use of it as other subscribers do. Pastors are requested to scan the column each week, and read from the pulpit the letters, and if any one to friends inquired of is found, to report to this office or to the inquirers at once.

There is a sensible saying which avers that "the Iliad never came from a dice-box." Homer might have shaken up the Greek alphabet and poured the letters out at random for a century and never a line of that immortal poem would have appeared on the table. The Iliad is the result of close study and hard work, and not the offspring of a dice-box, an idle brain, an indolent man.

We have never been a special admirer of J. P. Newman, D.D., but we cannot see just why our old friend Dr. Buckley should have a special reporter at a meeting, and give publicity to disgraceful proceedings where "only blows and profanity were necessary to put it on a line with the most turbulent assemblies." It is a shameful nakedness, and belongs to New York, and we suggest that it be kept there.

We have read of a young man who, while he was kneeling at the altar seeking religion, was told that he was converted. "No," he replied, "I must have something more than I have got, for if I were to lose this I should not miss it." A religion is the worst thing a man can have in this world. It is a religion that he will not miss when it is gone. We know persons who have been at the mourner's bench, professed conversion and joined the church, but if they were to lose all they would not miss it. They know nothing about sound, substantial, thorough and scriptural conversion to God. The man who has not religion enough to make him tell the truth, pay his debts, and live peaceably at home, might lose the whole of it and not miss it.

The South India Conference, which has just chosen William Taylor as its lay delegate to the General Conference, is his own child in the Gospel. It was organized in Bombay, Nov. 9, 1866, with [illegible] members, without a dollar of missionary funds, on the self supporting principle. It has done its [illegible]. The last report shows 54 [illegible] and teachers, 83 appointments, 42 churches, 12 parsonages, [illegible] schools, 807 Sunday [illegible] teachers, 3363 scholars, 2154 members and probationers. These statements seem incredible. We know they are true, but they are true. [illegible] than fine, [illegible] Here is [illegible], a clear [illegible] your [illegible] Who will say; "here

Tests.

The test of preaching is the reward of the heart by the Holy Ghost. It may be eloquent. It may draw large crowds. It may receive a large salary. But all of this is naught if it does not save souls. A comely face is pleasant, but of no value without a comely soul. Theological sermons, large congregations avail naught without the gift of the Holy Ghost. Without Him you can do nothing, but with Him you can do all things. The poorest is rich if he has His presence. The rich in speech will become honey-tongued if their lips are touched with this coal. What say you, brothers; are you this sort of a preacher? If not, hasten away to Him who can give you the anointing. The day of investigation is at hand. His priests, the officers of His church, must be first examined. How have you used the talents He gave you? Where are the men and women that you have led, not to admire yourself, but the Lord Jesus? It is the souls saved that are to be the stars of your rejoicing. There has been a heap of chaff called eloquent preaching that has been piled up in the pulpits of this country. The times call for effective preaching. Dress parade, firing salutes, will not do. Execution is the one word. Look at the tests; count souls gained of the greatest value. Preach the word. Build up the weak. Instruct the ignorant. Lead men to admire Jesus, and your reward shall surely come.

Amalgamation.

The marriage of Frederick Douglass to a white woman, and the proclamation of Abel Stevens, D. D., one of the most astute thinkers and able writers in America, that he is in favor of amalgamation, and regards it as the only safe solution of the Negro question in this country, has created quite a breeze. By one class it is affirmed that the action of Mr. Douglass has offended the entire colored race who now threaten to repudiate him altogether. This class of writers show that they have no just conception of the Negro race. They might have understood the Negro as a slaves, a chattel, a thing bought and sold, but not as a man owning himself, wife and children. We venture to say that there is not a colored person in America, except some one who had hoped to become his wife, who does not have a feeling of thankfulness on account of the late marriage of Mr. Douglass. It is only the purblind devotees of an infamous system of wickedness that can see no good to come to the colored people by this act. We say nothing of social equality. There never was in this world a nation or community where such a thing existed. The social spheres arrange themselves. Men always chose the circles for which they have affinity. No laws promulgated by State or church can change the affinity of men. But we want it distinctly understood that we do not belong to that class who are in constant mortal terror lest the long abused Negro should, after all, become somebody. We can see no special harm that can come to the races because of amalgamation. We deprecate all mixing outside of the marriage relation, and would repeal all laws which make mixed marriages a crime. No race problem was ever yet truly solved by mere repression. Avarice is mean but this discounting and repressing people merely because of their color is meaner. In root, tree, branch and fruit it is utterly un-Christian. We look with distrust upon the State that makes the marriage of white and colored a crime, and yet has no statute defining and punishing adultery. Illegitimacy is hateful to God and harmful to society. We have no more right to refrain the races from marrying than we have to compel them to marry. "The golden mean," says the *Northwestern*, "is in permission to all to do as they please, limited only by a marriage license."

Over thirty Haytian revolutionists were shot at Miragoane.

Louisiana Conference.

Conference Sabbath was a delightful day. The love feast at Union Chapel was one of the most wonderful that we have ever attended. It was a sort of monument of transfiguration and a day of pentecost united. A tidal wave of glory swept the congregation. The glory of the Lord filled the house. Old men and young men shouted aloud for joy. It sometimes seemed as if we were admitted into heaven to converse with God, and angels and saints. Glory and praise, and blessing be ascribed unto God forever and ever.

At 11 o'clock Bishop Wiley preached, taking for his text 1 John 2, 3. Of the sermon we shall not attempt to give any outline, of its effect upon the congregation we can give no adequate description. It was one of those sermons and seasons never to be forgotten. The constant drift was heavenward; the joy kindled in the hearts of those who heard him seemed kindred to that of those immortals who, far up over the plains of Bethlehem once chanted to the wondering shepherds, the song of glory, peace and love. At the close of the sermon the deacons were ordained. At three in the afternoon Rev. Mr. Bennett, of Iowa, preached a good sermon, after which the elders were ordained.

In the evening, the Sunday-school anniversary was held, J. F. Marshall presiding. Bro. Gillett, the Sunday-school Agent for the South and West, was present and gave an address divested of all unnecessary words and every foolish digression. Sister Williams, from Baton Rouge, and Sister Williams, from Houma, both gave excellent addresses.

The last day of the session of the Louisiana Annual Conference was one of special interest. The influence of the overflowing baptism of the day before had not died away. The Conference assembled at the usual hour, Bishop Wiley presiding. Prayer was offered by T. J. Johnson. The minutes of Saturday were read and approved. Resolutions and reports were the order of the day. The centennial report elicited grand speeches from Dr. Hartzell and Bishop Wiley. Quite a number of young men were received into the conference on probation. Be patient, brethren, storms will fall upon you and beat hard against you. Thick darkness may overshadow you. Your familiar friends may lift up their heel against you, but be patient. Stay on your own farm, chop down the weeds in your fields, and plant flowers in your own garden. Nothing is accomplished in this life except in the use of appropriate means. Let this thought stay with you. If you do good work the church will see it, and you will get your reward. Gritle and muscle are not alike.

The committee on memoirs made careful and tender mention of those who had died during the year. The stewards reported, and were only sorry that they had not more to distribute among the superannuated and worn-out preachers. Father Ross, one of the old and honored members of the conference, asked for a superannuated relation. The conference and congregation gave him a collection of $24. He is needy and worthy. The work of the conference being finished, Dr. Hartzell moved that after reading the appointments the conference adjourn *sine die*. When the Bishop, after a few remarks expressing his joy and satisfaction, proceeded to read the appointments, and the conference adjourned by singing the doxology, and the benediction by Bishop Wiley. Appointments here.

NEW ORLEANS DISTRICT.

L P Cushman, Presiding Elder.
Algiers and Asbury—R C Barrow.
Ames Church and McCarty Square—J G Vaughn.
Clinton Street—A J Ford.
First Street—T G Montgomery.
Haven Chapel—M C B Mason.
La Harpe Street—John Quills.
Mount Zion—J W Hudson.
Pleasant Plains—W P Forest.
Simpson Chapel—T P Jackson.
Sixth Street—M J Dyer.
Thomson Chapel—Z T Gayden.
Union Chapel—Stephen Priestly.
Wesley Chapel—Marcus Dale.
Baldwin Mission—W S Fitch.
Camp Parapet, Kenner and Freetown—T J Johnson.
Gretna Mission—Moses Fairfax.
Lower Coast—Washington Brooks.
Springfield and Mandeville—C. D. Bryan.
Pearl River Circuit—W H Hardy.
Shady Grove—Elijah Clark.
Spring Chapel—To be supplied by Michael Nelson.
J A Dean, President of New Orleans University.
J C Hartzell, Corresponding Secretary of the Freedman's Aid Society.
W D Godman, Corresponding Secretary Orphans' Home Board.
L P Cushman, Editor Southwestern Christian Advocate.
W S Fitch, Principal of Baldwin Seminary.

LA TECHE DISTRICT.

A E P Albert, P E.
Alexandria—J F Marshall.
Avery's Island—To be supplied by J H Pierre.
Booneville and Bunkie—John Sparks.
Cote Blanche and Grand Cote—Travis Larkin.
Cottonport Circuit—Stephen Green.
Cheneyville and LeCompte—Austin Jones.
Eola and Sunflower—C Monroe.
Flat Town and Chicot—To be supplied by S Strode.
Glencoe—Wm. Davis.
Jeanerette and Hubertsville—Allen Luster.
Marksville—To be supplied by N Randolph.
New Iberia—Charles Shallowhorne.
Opelousas—Robert Anderson.
Pineville and Bayou Mary—Henry Johnson.
St. Peter and Sorrel—Wm. Murrell.
St. Martinsville and Breaux Bridge—E Field.
Stewart Chapel and Spring Creek—To be supplied by John Lee.
Vermilionville and Scott's Station—Joseph Johnson.
Washington Circuit—Jules Auguste.
Washington—S E H Morant.
Waxie and Petite Prairie—Braxton Bolden.
A E P Albert, Assistant Editer of Southwestern Christian Advocate.

LAFOURCHE DISTRICT.

Emperor Williams, P E
Bayou Goula—P F Robinson.
Bayou Sale—Richard Coleman.
Centreville and Pattersonville—Simon Evans.
Darrowville—Frank Bowers.
Donaldsonville—Wm. Smith.
Dulac—C H Claiborne.
Franklin—J W Hilton.
Houma—A N Jackson.
La Teche—E Lyon.
Morgan City and Bayon Bœuf—H C Arnston.
Napoleonville—Thos. McCarey.
St. Charles and St. John—G A Payne.
Terrebonne—Willis Carr.
Thibodeaux—Samuel Davage.
Whitehall—Abram Hilton.
Woodlawn—J W Lewis.

BATON ROUGE DISTRICT.

Pierre Landry, P E.
Baton Rouge—F T Chinn.
Bayon Letsworth—J H Rylander.
Bayou Sara—to be supplied.
Clinton—Prince King.
Comite—C S Taylor.
Jackson—Hampton James.
Lake Providence—Nicholas Burton.
Macedonia—Charles Barnes.
Mount Carmel—G J Rogers.
Mount Pleasant—To be supplied by R J Thomas.
Musson—To be supplied by H T Abbott.
Myrtle Grove—T Gates.
New Road—Saunders Carroll.
New Texas Landing—Simms Williams.
Plaquemine—Geo. Lacey.
Rosedale—G W Wells.
Shady Grove—A Branch.
State Line—Addison Moore.
Stony Point—Ephraim Harrison.
The Plains—R J Thomas.
Union Chapel—J C Franklin.
Wesley Chapel—C W Kershaw.
West Baton Rouge—Moses Franklin.

SHREVEPORT DISTRICT.

Stephen Duncan, P E.
Allen Circuit—S R Hason.
Bastrop and Bechelle—P B McDonald.
Columbia Circuit—Robert Butler.
Campte—S S Wright.
Cotile Circuit—Joseph Patterson.
Coushatta—David Shelby.
Dickson Cross Roads—John Fopp.
Fairfield—Frank Harvey.
Fort Jesup—Horace Wallace.
Grand Cane—Charles Crockett.
Mansfield—Frank Walker.
Monroe—Valcour Chapman.
Natchitoches—H J Wright.
New Columbia, Trinity—To be supplied by Henry Richardson.
Ouachita and Jones Chapel—Geo. Washington.
Pleasant Hill—A J Pickett.
Scott Circuit—Alex Spears.
Shreveport, St. James—C Thompson.
Shreveport, St. Paul—Reese Thompson.

The Methodist Quarterly.

In the first article Dr. Whedon furnishes a review of an article in the *North American Review* entitled "Science and Prayer." This paper cannot fail to interest all who are interested in the true philosophy of prayer to a supreme being. Dr. W. F. Warren, of Boston University, shows that mankind started with a true theory, and fell away from it. Dr. Warren has no faith in the evolution theories of Max Muller, Herbert Spencer and others. In the third article Bishop Hurst wisely discusses our periodical literature. Prof. Morgan Calloway, Jr., of Emory College, has a paper that will be interesting to those ladies of culture whose husbands are more in love with authorship than their wives, entitled "Letters and Memorials of Jane Welch Carlisle."

The "Administration of Discipline" is discussed by Dr. W. N. McElroy. Abel Stevens, D. D., has an article on "The Problem of Our African Population," that must suggest to the Christian patriot problems relating to the future of the white and colored population of this nation. Dr. Stevens speaks of the Negro population as one of the great elements in "the working force of the nation, and as constantly becoming better," and says that it "deserves well of the Republic for worthy conduct generally, and especially in critical times of our history." In population, without the aid of immigration, the Negro is outstripping the white race, and within the lifetime of some of our children numerically will equal our entire population in 1880. What is to be their future? The answers are, first, colonization to Africa; secondly, emigration to Mexico and Central and South America, and mixing with the races there; or thirdly, amalgamation with the whites where they are. To Dr. Stevens this is the solution of the Negro problem. "Amalgamation, and nothing but amalgamation in some way or other must be the final solution." He pleads for the removal of all the political grievances and social and ecclesiastical disparagements, and the "color line" in our church work. D. A. Whedon discusses "Probation after Death," and Dr. H. B. Ridgway has a well written biographical article on Dr. E. Clark, of Portland, Me. The book notices and criticisms are set forth in Dr. Whedon's best style.

According to the statistical reports gathered from the minutes of the fifty-ninth annual meeting of the Baptists in Maine, we gather information not of an encouraging character. The reports show 252 churches, less by three than the preceding year. The largest number of members ever recorded was 23,860 in 1844. The largest number of churches ever returned was 300 in 1846. The total number of church members now is 20,039, that is 2,721 less than they had 40 years ago. It is true that men may come and men may go, but the church is supposed to have in herself the power of an organic life, and to be here to stay. Sometimes God calls for the service of patient suffering, but generally the service that makes this world better takes the aggressive form. Our Baptist brethren in Maine need a little more of an aggressive service.

The Bible abounds in sayings which have a twist in them against popular prejudice and popular practice. If the injunction "In lowliness of mind let each esteem others better than themselves" only read, "In satisfaction of mind let each esteem himself better than others", it would give the most perfect satisfaction, and would be regarded the world over as it now stands it is nearly a dead letter.

PERSONAL.

—Correspondents of Rev. Z. T. Gayden will address him at Thomson Chapel, New Orleans.

—Just as we go to press there comes a telegram announcing the death of Rev. G. W. Barney, presiding elder of Greenwood district, Mississippi Conference.

—Dr John R. Lee, who died recently in Hartford, Conn., bequeathed $10,000 to the American Missionary Association, and over $14,000 to different institutions of learning.

—Ex-President Hayes contributes $4,500 for the building of the new Methodist Episcopal Church in Fremont, Ohio, and agrees to pay whatever the building costs in excess of $18,000.

—Prof. and Mrs. Thirkeld of Clark University are tobe congratulated on the advent of a fine daughter to their household. The happy event took place the 21st. inst. Mother and child are doing well.—*Atlanta Herald.*

—Prof. I. N. Failor, formerly president of New Orleans University, has located at Abilene for the practice of law. We have known him in other days as an earnest Methodist layman, and he is welcome to Texas.—*Texas Methodist Advocate.*

—Two letters and a special telegram to this office bring the sad intelligence that Rev. G. W. Barney, presiding elder of the Greenwood District, Mississippi Conference, is lying at the point of death, at his home in Yazao City, Miss. We met Bro. Barney at the session of the Mississippi Conference, his brethren were anxious about him, but he was cheerful and hopeful, and felt sure that he was to regain his health. We suggested that he take a year of rest. He replied: "I would, but I am poor and must work on and take my rest on the other side."

—We are glad to announce that what the papers said was a second attack of paralysis of Rev. J. L. Inskip was only an attack of vertigo, or rush of blood to the head, caused by indigestion. Sister Inskip says, "Some reporter heard, I suppose, of this, and ran before he was sent." She believes that God will bring her husband through.

For the SOUTHWESTERN.

Circuit—College Study.

BY D. M. BIRMINGHAM, D. D.

In a former article I tried to urge the expediency and the necessity of young men who are looking to the ministry as well as some already in the work, of fitting themselves for their calling by a course of systematic study, in a theologic seminary. The great and increasing work of the future, it seems to me demands this. Those who may act upon this suggestion will surely reap a much richer harvest in consequence, while those who, by a little special effort present and self denial, can control their circumstances so as to take a seminary course of study, yet fail to do so, will have many regrets before they reach the end of their ministerial course. Surely all who wish to be victorious must be fully armed for the contest. While many may avail themselves of collegiate and seminary help and discipline, all cannot. Yet all to secure desired success, must heed Paul's injunction and give themselves to study and reading.

The preacher's course is laid down in the church discipline, must be read, studied and mastered, and be supplemented, as far as possible, by other books, on these same topics and those connected with pastoral and pulpit labors. Among the studies of the "Preacher's course," the most needful to the preacher is, what is called "Systematic Theology." And yet this is found usually the most difficult to those who have had only moderate opportunities for mental discipline. It has occured to me that I might, by the permission of Editor Cushman, speak through the ADVOCATE to many who may not be able to hear me in the lecture room, and thus, if possible, be helpful to a large number. I propose, therefore, to give briet outlines of systematic theology; and any of the brethren who feel disposed can use this outline, as a guide in this study. And when they have completed the course or any part of it, I shall glad to have them write out in their own language a brief account of the several topics and send it to me for review and friendly criticism.

The Discipline specifies the books for this study, "Pope's Compendium" and "Watson's Institutes." As I shall arrange these outlines by topics, these authors or any others, supplemented with help of lexicons and encyclopedias, will answer.

INTRODUCTION.

Theology is from the Greek language and is formed from *theos*, God and *logos*, discourse, and is the science which treats of God and divine things. The ancient Greeks called their poets and philosophers, theologians, who wrote concerning divine things and the origin of all things through divine power. Among them Mythological Theology embraced a knowledge of the myths, or legends which were found in the writings of the poets about their deities. Physical Theology treated of the investigations of the philosophers concerning the origin of the world. Civil Theology included all that pertains to public worship. When the Chris-

tian writers first adopted this word from the Greeks, they employed it in their doctrinal discussions on the nature of the Godhead. Afterwards it was applied to all the doctrines of the Bible, until finally it embraced, as at the present time, the whole science of the Christian religion. We make use of the terms Natural Theology, which attempts to prove the existence of God by arguments founded on human raeson simply; and Revealed Theology, which gives us in a systematic form, the doctrines of the Bible, as maintained by the Church

Revealed Theology is usually treated under four divisions, Historical, Exegetical, Systematic and Practical Theology. Historical Theology embraces the history of the Church, the Christian doctrines, heresies, etc., Exegetical Theology seeks by just principles of interpetation to find out the true meaning of the Bible. Systematic Theology includes the system of Bible doctrines. Practical Theology comprises homiletics, church liturgies, ecclesiastical law, etc. We find also in some theological writers two other divisions: Apologetics and Polemics. These, however, are also properly used as subdivisions of the first named divisions.

Systematic Theology is commonly divided into four parts: Theology, in its usually limited meaning, or doctrines concerning God. Anthropology, or doctrines concerning man. Sateriology or doctrines concerning salvation. Eschatology, or doctrines concerning the future or final things.

OUTLINE.

Part First—Theology, or the doctrines concerning God.

THE BEING OF GOD.

I. *Origin of the idea of God.*

1. By intuition. 2. Inference from reasoning. 3. Revelation transmitted by tradition.

II. *The Bible idea of God.*

1. Significant names, actions and attributes of God. 2. General names applied to the true God and false gods. 3. What distinction must be made between our conception and our comprehension of God?

III. *Proofs of the existence of God.*

1. Ontological—From the idea of the most perfect being. 2. Cosmological—The existence of the universe necessitates a first cause. 3. Teleological—evidences of design in the unverse. 4. Moral—man's consciousness of his spirituality, his sense of dependence, of sin and of his moral obligation.

IV. *Anti-theistic theories.*

1. Atheism—How is it disproved? Show its difficulties and absurdities. 2. Materialism—Matter is eternal and contains in itself inherent force which, by evolution, produces all that is. Show how this is disproved by facts. 3. Pantheism—That the unverse is one substance and that substance is God. Two classes, materialistic and idealistic. How does pantheism lead to fatalism? 4. Dualism—Two views, that there are two eternal spirits, one good and one bad, or that God and matter are both eternal entities. How does this theory destroy man's responsibility? 5. Polytheism—Origin and debasing tendencies.

NATURE AND ATTRIBUTES OF GOD.

1. Unity.—Pure uncompound being. 2. Spirituality—Pure spirit, not matter. Distinguish between matter and spirit. 3. Eternity—Self existence, without beginning or end. 4. Immutability—Unchangeably perfect. The same yesterday, to-day and forever. 5. Omnipotence—All-powerful to do whatsoever He wills. How is the philosophy of the absolute disproved? 6. Omnipresence—"The divine essence is everywhere always." 7. Omniscience—Knowing all things, both the actual and the possible. 8. Wisdom—Comprehends the best ends, and a choice of the best means to secure those ends. 9. Goodness—That quality in God's nature that leads him to seek the well being of His creatures. How can the existence of evil be reconciled with the goodness of God? 10. Holiness—That quality in the nature of God whereby He loves the right and abhors the wrong. 11. Justice—That quality of God's nature that leads Him to exact what is due. What relation has it to the penalty due to sin?

Note 1. Anthropopathy—Man's conception of God's nature from His own. Give scripture representations. Note 2. Give Bible representations and proof texts of the nature and attributes of God.

This outline will be continued, as opportunity offords, in later numbers of the SOUTHWESTERN. In the meantime I shall be glad to hear from any of the brethren who many begin this course of study, and I will reply to inquiries direct or concerning points of general interest, through permission of the editor, in the columns of the ADVOCATE.

January, 1884.

The Chattanooga Unversity.

The Chattanooga *Times* of Feb. 7 gives an interesting account of the exercises of driving the stakes and breaking the ground for the new Methodist university to be built in that city. The site is the most advantageous that could be selected. The exercises were opened with a welcome address, to which Bishop Wiley responded.

He began by expressing his pleasnre at being thus welcomed. It is a good providence that we have secured this very eligible town in which to erect the university. It would prove a benefit to the city, the State, and to a large territory around it. He saw from the hill-tops at his feet a rapidly growing city and one destined in the near future to be a very important central location for this Institution. He enlarged in beautiful terms on the growing importance of Chattanooga and its brilliant prospects.

This Institution would be a great center of education. In choosing its site the claims of all cities were carefully considered, and it was at last concluded that this was the strategic point, and he now felt more thoroughly convinced of this fact than ever before. He alluded to the hearty co-operation the citizens had given and their earnest efforts to secure the location from the beginning. He beautifully described the admirable location and the commanding view and magnficent prospect presented on all sides, and paid a very graceful compliment to Adams Bros., the architects, for their very excellent plans their good fortune in having prepared plans which stood the test of such searching examination.

We are gathered here to-day on an important occasion. This is an incipient movement, and it is impossible to measure its bearing on the future. No one can divine the outspreading consequences. Nor can any one anticipate what will be the result of driving this first stake and beginning the work of erecting this structure. It is an educational institution; one of great fundamental importance. It is just that it should be at the foundation of all things great and good among men. We greet here, to-day, the representatives of the church, of labor and of capital. It augurs well that we find the intelligence and education of the city, representatives of its commerce and industry, and the church present to-day. These are the essential elements of the highest civilization. The building of the college is every man's concern. First of all, it is an affair of the city of Chattanooga. It means no harm; there is no hidden purpose. There is but one supreme design, and that is your good, your prosperity and the upbuilding of your moral character. There is no motive other than the common, the highest and best humanity to rear a university that will stand for ages, disseminating light, intelligence and a higher morality.

He then referred to Chattanooga's location on the border land between the North and the South, and in the future would be the city that would give the first and best illustration of how we can better understand each other. Here in this valley where battles were fought, in sight of the graves of the fallen heroes of both sides, where the South and North meet as brothers, let us shake hands together, forget the past and feel that we have a common destiny in the future. We will better know each other's minds, our hearts will beat side by side, and there will be no North, no South, no East, no West. Here our citizens are working hand in hands, heart to heart, mind to mind, to promote the best interest of the nation. Here Northern money is placed beside Southern money; Northern men as trustees with Southern men. Northern boys will meet in the school room with Southern boys and Northern girls with Southern girls, to meet and mingle and in meeting and mingling make but one. He drew an eloquent picture of the future of the city thus united, and expressed the belief that those present would yet feel that one of their proudest and grandest memories in all time to come would be the erection of this building, and all would point to the magnificient buildings and say with pride, "I was there when the stake was driven."

Dr. Hoyt, editor of the *Western Christian Advocate*, offered prayer. The stake was driven by Bishop Wiley. The ceremony of breaking the ground then took place. Bishop Wiley removed the first shovelfull, he was followed by the Mayor, Dr. Rust and others. In the evening there was an educational meeting, and addresses were delivered as follows

DR. HOYT,

Editor of the *Western Christian Advocate*, was the first speaker. He delivered a very instructive discourse, showing the relation of education to moral culture. He congratulated our citizens for contributing to Christian education, when they could have as easily turned their surplus to the development of our material interests, showing that they desire an intelligent community. He predicted a bright future for the University.

DR. HARTZELL,

Associate secretary of the Board of Trustees was the next speaker. He stated that his duties called him to all parts of the country and familiarized him with the development of educational work. The number of persons over ten years in the United States who could not read or write is 6,258,000; this is a fact before which all differences as to church and party should be forgotten. The Methodist Episcopal church believes in education. John Wesley, its founder was a University graduate. Methodism was born in a University. It established the first Female Seminary in the world at Macon, Ga., and has planted its institutions in every land and clime. It is its purpose to put the school side by side with the church. The value of the Methodist Episcopal property alone in the United States exceeds $75,000,000. It has numbers of Universities whose endowments exceed $1,000,000. These institutions were not permeated with sectarianism [loud applause], but an earnest Christian intelligence. The Methodist Episcopal churches builds two churches every day. Since 1864 it has built 3,385 churches in the South. It does not come to antagonize, but to place itself side by side with other churches. The speaker eloquently alluded to the marvelous progress of the South and its wonderful development. The Methodist Episcopal Church is keeping pace with this growth by establishing seminaries and colleges throughout the South and disseminating its literature. He spoke of the brilliant prospects of the University, and pictured its prospective development in eloquent terms.

DR. R. S. RUST,

Secretary of the Board, closed the regular speeches in a very facetious and brilliant address, full of bon mots, eloquent periods and sound reasoning. He spoke of the significance attaching to the ceremonies of the day and the great results it would accomplish. He referred to the wondeful advantages and possibilities of this city, and said in his judgment no city in the country possessed superior resources. Six Conferences, the Holston, Kentueky, Alabama, Central Tennessee Georgia and Blue Ridge, will be dependent on this University and it will grow in importance and influence. It will welcome to its walls all creeds and persuasions. It is Methodist only in that the Methodist Church will control it and be responsible for its morality.

The speaker showed that he was thoroughly imbued with the spirit of Chattanooga, and during his entire speech, kept his audience loudly applauding.

The meeting was concluded with a characteristic adddress by Major Connor, as master of ceremonies.

Wendell Phillips.

Wendell Phillips was born in Boston on Nov. 29, 1811. His father was John Phillips, the first Mayor of that town, and he was a lineal descendant of a Phillips who came over from England in 1630. He was sent to Harvard College after he had studied in Boston schools, and from it he was graduated in the class of 1831. He then entered the Cambridge Law School, where he remained two years, and in the following year he was admitted to the Suffolk Bar. Mr. Phillips thus entered upon active life at a period full of political and moral activity, and he was a man already possessed of convictions on the great questions of the time. William Lloyd Garrison had already made his declaration of principles on the slavery question, and the impending great conflict had already given more than one sign of its coming. One year after Mr. Phillip's admission to the Suffolk Bar occurred the celebrated attack of the "broadcloth mob"—called the "broadcloth mob" because set on foot by men of wealth and position—on a meeting of the Women's Anti-Slavery Society at which Mr. Garrison was assisting, and which was obliged to disperse. Mr. Garrison being dragged through the streets by means of a rope tied about his body, barely escaping death, Those were tumultuous times in Boston, and many souls were stirred by them there and elsewhere in the North; but nowhere was a soul fired with deeper indignation than the soul of a young man not yet 25 years of age who witnessed these monstrous doings, and whose name, still unknown, was Wendell Phillips. Not only do the biographers trace to this scene the beginning of Mr. Phillip's anti-slavry enthsiasm; they also find in it one of the first impulses that afterward made him an advocate of the rights of women. The women whom the "broadcloth mob" attacked were women delicately born and bred, and of the President of their society, Mrs. Chapman, it has been said that "America never knew a better-trained, more cultivated, or more earnest woman, with nobler manners, with a larger heart, or richer in saving common sense." At the same time those who attacked the women have been described as "gentlemen, well dressed, rich, and the inheritors not only of money, but of all that had been done for culture and enlightenment in Boston for 200 years."

One year later than this scene Mr. Phillips was found formally enrolled among the Garrison abolitionists, and in 1837 he made his first great mark as a public orator It was at Faneuil Hall in Boston, when a public meeting had been called to protest against the murder at Alton, Ill., of the Rev. Elijah P. Lovejoy, the editor of an anti-slavery newspaper. Mr. Lovejoy's office had been attacked by a mob, and in his efforts to save his printing-press from its fury he was killed. He was a native of New England and had friends there who deeply deplored his loss. The Boston meeting was attended by many persons who did not sympathize with the abolitionists, and by many others who were lukewarm in their advocacy of anti-slavery principales. It has even been said that but for Mr. Phillips the meeting would have ended in a few perfunctory resolutions under crafty leadership. Some difficulty was found in securing the use of Faneuil Hall, and the permission was finally granted with reluctance. Several addresses had been made when Attorney-General Austin in a violent speech defended the Alton rioters, and said Mr. Lovejoy came to his death by his own imprudence, and that the utterance of sentimeuts such as Mr. Lovejoy had uttered should be suppressed. Mr. Phillips at this point gained the floor, and, as Mr. Clarence Cook has said, "took the meeting out of the hands of the Sauls who who held the clothes of the slayers of the martyrs and were consenting unto their death." At first the audience had been indisposed to hear Mr. Phillips, and some were decidedly opposed to his being allowed to speak at all, but when he had once begun they listened with amazement at his eloquence, and the parallel he drew between Warren at Bunker Hill, and Lovejoy at Alton finally called forth a storm of cheers. From this time forth Mr. Phillips was a famous man, and the fame of his eloquence soon spread across the continent. He gave up his commission as a lawyer, knowing he could no longer hold himself bound to obey the Constitution, which protected slaveholders' rights which he had determined to destroy. In this he made a great personal sacrifice, for his prospect at the Bar were brilliant, and since the Faneuil Hall speech they had become more brilliant than ever.

From this date forward Mr. Phillips, until 1861, was everywhere known as a prominen, leader of the abolitionists and their most gifted and popular orator. Rarely has eloquence like his been known in this country. "He had united," says Mr. Cook, "such weight of matter and such manliness of manner, with only so much grace as may be allowed to a man, that no audience though it was packed with enemies when he began but would be his friend when he had ended." Whenever he was asked to speak he spoke, when it was physically possible to do so. It may be doubted if he ever declined to speak for any other reason than a physical one, and it is known that he always spoke on slavery without pay, and that he very often paid his own traveling expenses besides. He never used notes for these anti-slavery speeches, and the rule was that he did not write out his speeches beforehand. The full measure of his services to the anti-slavery cause it would be difficult to mete out, nor is it necessary to do so for a public with which the memory of his services is still vivid and green. Mr. Garrison was the author of the cause, but it was given to Mr. Phillips to "take the water out of his great cistern and with it refresh the whole land." Year after year he appeared at the anniversaries of the Anti-Slavery Society to review the progress made and cast upon his opponents storms of invective which are remembered to this day. Until the opening of the civil war Mr. Phillips advocated disunion as the only road to abolition, but after the war began he sustained the Government, and his reason in this case was the same as in the first. He advocated in 1863-4 the arming, educating, and enfranchising of the freedmen, and, in order to secure the two latter ends, he secured the continuation of the Anti-Slavery Society's existence until after the adoption of the fifteenth amendment in 1869. He had become now a prominent advocate of temperance and labor reform, and on those issues became a candidate for Governor of Massachusetts in 1870. He received nearly 20,000 votes. His next notable appearance in public for a public cause was made in 1875 at Faneuil Hall. It was a meeting called to denounce the Lonisiana policy of President Grant. Mr. Phillips made a speech that attracted wide attention, in which he declared in favor of that policy. Woman suffrage is another topic to which he has of late years given his energies and eloquence, and he has also been prominent as an advocate of prohibitory liquor laws, prison reform, and the abolition of capital punishment. In March, 1875, his financial views were set forth in a speech delivered at Boston, but this and other positions taken by him have caused deep regret among his admirers, one of whom, Mr. Cook, has well said: "In his way of advocating his favorite doctrines of temperance and woman's rights, a world that loves him and freely pays the gratitude it owes him forgives what it can but think his frequent wrong-headedness and lack of judgment. But it finds it more difficult to forgive his soiling his great name, never flecked before, by striking hands with that least-erected spirit, Benjamin F. Butler, in any enterprise, and, of all enterprises, in the advocacy of such a fallacy as that of paper money."

As a popular lecturer Mr. Phillips's reputation is as broad as his reputation as an advocate of human rights. He has been heard in most of the Northern States, if not in all, and everywhere with great delight. Delane, of the London *Times*, once heard him, though he went into the hall somewhat under protest, having in mind only the slavery associations of Mr. Phillips's name, but when he came away on being asked if he had been pleased, his answer was: "Pleassed! I never heard anything like it. We have no orator in England who can compare with him. He is the most eloquent speaker living." Probably the most famous of Mr. Pillips's lectures are those on "The Lost Arts" and "Toussaint l'Onverture;" the former of which has been delivered some hundreds of times. His funeral enlogies on Theodore Parker and John Brown are also celebrated.

About three years ago an intimate friend of Mr. Phillips, one who had known him for 25 years, made public some interesting facts about his private life. Though in comfortable circumstances, worth probably $200,000, Mr. Phillips then lived, and since his marriage had lived, in an old-fashioned, meagrely furnished house in Essex-street, Boston. For 30 years he had dwelt there and the encroachments of ordinary boarding-houses and retail shops could not drive him away. Finally, when a street improvement made it necessary for him to go, he went deep regret. He has been a great lover of art, though he collected no pictures, or bronzes, or marbles, because he preferred to give the money they would cost to the poor. No really needy, deserving man or woman ever appealed to him, said this friend, in vain. "He is constantly doing good, but he is so secretive and silent concerning his benevolence that nobody hears of it, unless by accident." His manner in private was wholly simple and natural; it put persons at their ease; yet it was the manner of a patrician, and "men of the common sort who meet him esteem and admire him, though they always feel the difference between him and themselves." His wife was long a chronic invalid; he had no children. To his wife he ascribed all the best things he had done. He was a member of the Old South Church, but he rarely, if ever, attended church anywhere, having been repelled by the course taken by orthodoxy in slavery times.—*New York Times.*

A Call for a State Convention of Colored Men in Mississippi.

ROOMS CORRESPONDING SECRETARY,
STATE CENTRAL COMMITTEE,
JACKSON, MISS., Feb. 7, 1884.

Pursuant to instructions received at a meeting of the State Central Committee, held January 15th, a Convention of Colored Men is hereby called to meet in this city on Wednesday, April 23, 1884, for the purpose of considering questions of vital importance to the colored people of Mississippi, and to elect delegates to the National Convention of Colored Men to be held in Richmond, Va., in July next.

By order of the Committee.

J. J. SPELMAN, Chm'n.
EDW. L. GILLIAM, Cor. Sec'y.

Viennia is under martial law because of the Socialist threats.

The Housekeeper.

A RECIPE FOR WASHING.—My way of washing calico for forty-five years, says an Iowa lady, has been to take one-half peck or more of wheat bran, put it in the wash-boiler, and pour on from four to six gallons of water; let it come slowly to a boil; strain through a coarse cloth, cooling it just enough to bear the hands in. Wash the calico in it, not using any soap, as it is of a lathery consistence; rinse and starch in the shade, and it will set the color of the new calico so that it can afterwards be washed in the ordinary way.

There is nothing better for a cut than powdered resin. Get a few cents worth, pound it until it is quite fine, put it in a cast-off spice box with perforated top, then you can easily sift it on the cut. Put a soft cloth around the injured member, and wet it with water once in a while, and it will prevent inflammation or soreness.

POTATO FRITTERS.—One pint of boiled and mashed potatoes, half a cupful of hot milk, three tablespoonfuls of butter, three of sugar, two eggs, a little nutmeg, and one teaspoonful of salt. Add the milk, butter, sugar and seasoning to the mashed potatoes, and then add the eggs well beaten. Stir until very smooth and light. Spread about half an inch deep on a buttered dish, and set away to cool. When cold cut into squares. Dip in beaten egg and bread crumbs, and fry brown in boiling fat.

ROLLS.—Flour, two quarts; sugar, one tablespoonful; butter, one tablespoonful; one-half cup of yeast; one pint of scalded milk, or water, if milk is scarce, and a little salt. Set to rise until light, then knead down hard, and set to rise, and when wanted make in rolls. Place a piece of butter between the folds and bake in a slow oven.

CUCUMBER CATSUP.—Here is an excellent rule for cucumber catsup. Take one dozen large ripe cucumbers, make a bag of thin muslin, put them in it and hang them up to drain over night; chop two or three onions, two or three green peppers, add a tablespoonful of salt and the thin substance left in the bag; one quart of the best vinegar is needed. This will keep and will be delightfully fragrant and fresh in midwinter.

A HINT FOR IRONING DAYS.—Collars that are laundried at home often fail to please, because they are not ironed out flat, and when the edges are put in the cuffs blister and wrinkle. This can be avoided if the laundress only knows how to iron cuffs until they are perfectly dry, and then takes the broad side of the flat-iron, and, pressing rather hard on the edge, places it at the end of the cuff, and slowly passes over the length of the cuff. The cuff will roll as the iron leaves it. This is so simple an operation that one is likely to succeed the first time she tries to do it.—*Mes.*

REMEDY FOR BURNS AND SCALDS.—It is now many years ago, says Mr. F. Peppercorne in *Popular Science Monthly*, while I was in some investigations as to the qualities and effects of the acids in inflammation of the skin, etc., that he was fortunate enough to discover that a saline solution, or a saturated solution of bicarbonate of soda in either plain water or camphorated water, if applied speedily or as soon as possible to a burned or scalded surface was most effectual in immediately relieving the acute burning pain, and when the burn was superficial or not severe removed all pain in the course of a few minutes, having also the great advantage of cleanliness, and applied at once, of preventing the usual consequences—a blistering of the skin, separation of the epidermis, and the formation of pus. For this purpose all that is necessary is to cut a piece of lint, several pages, or even thick blotting paper, of a size sufficient to cover the burned or scalded parts, and to keep it constantly well wet with the sodaic lotion, so as to prevent its drying. By this means it usually happens that all pain ceases in from a quarter to a half an hour, or even in much less time. When the main part of a limb, such as the hand and forearm or the foot and leg, has been burned, it is best, when practicable, to plunge the part at once into a jug or pail, or other convenient vessel filled with the soda lotion, and keep it there until the pain subsides; or the limb may be swathed or encircled with a surgeon's cotton bandage previously soaked in the saturated solution and kept constantly wet with it, the relief usually being immediate provided the solution be saturated and cold. What is now usually sold as bicarbonate of soda is what he has commonly used and recommended, although this is well known to vary much in quality according to where it is manufactured; but it will be found to answer the purpose, although probably Howard's is most to be depended on, the common carbonic being too caustic.

The Sweetest Joys.

Very many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. It is said of a little bird that he will never learn to sing the song his master will have him sing while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full separate melody of his own. And the master covers the cage and makes it dark all about the bird, and then he listens and learns the one song taught to him, until his heart is full of it. Then, ever after, he sings that one song in the light. With many of us it is as with the bird. The Master has a song He wants to teach us, but we learn only a strain of it, a note here and there, while we catch up snatches of the world's song and sing them with it. Then He comes and makes it dark about us till we learn the sweet melody He would teach us. Many of the loveliest songs of peace and trust sung by God's children in this world, have been taught in the darkened chamber of sorrow.—*Christian Weekly.*

Neuralgia.

A lady in Virginia, after using the Treatment for two weeks, writes:

"I am a great deal stronger than when I commenced its use. * * * One thing I must tell you. *It stopped the neuralgia.* I took cold and feared that I would have it for two or three weeks, as I generally stood the pain for that long before I would take chloral, the only thing that ever stopped it before, and I disliked to take it so much that I would put it off until I *thought I could not live for the agony.* But this time *it only lasted two days.* When I began the Compound Oxygen I could *scarcely sit up an hour*; now I can sit up most of the time."

Our "*Treatise on compound Oxygen*" containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases, will be sent free. Address, DRS. STARKEY & PALEN, 1109 and 1111 Girard St., Philadelphia.

Bulgaria is the great natural highway of travel between Eastern and Western Europe, and the door to Southern Russia. The Bulgarians because of their thrift, sobriety and pertinacity, have been called the Dutch of Eastern Europe, and it is said that to them alone can we look for any hopeful prospect for these regions. Their religion demands of them the observeance of 180 days in the year as fast, or feast, days.

One of the draw backs of married life is sickness of the little ones. For a Cold or a Cough you cannot find a better remedy than Dr. Bull's Cough Syrup. Nearly all physicians prescribe it and no family should be without it.

It requires some grace to say: A humble place is the place for me, and if it be God's will I prefer it; the humblest work is the work for me, and by his grace I will do it. Do we ever consider what Christ meant when he washed his disciples feet?

Ants at Play.

The old story of ants indulging in games and play was for a long time thought to be a fable, but grave scientific gentlemen of our day have seen it, and we shall have to believe it now, queer as it seems. The old story was told by Huber, who saw the ants on a fine day assembled on the surface of their nest, and behaving in a way that he could only explain as simulating festival sports or other games. They raised themselves on their hind legs, embraced each other by the antennæ, feet, or mandibles, and wrestled, but all in the friendliest fashion. Then they let go, ran after each other, and played hide and seek. When one was victorious it seized all the other in the ring and tumbled them over like ninepins.

So much for the old writer now says the new: The players caught each other by the feet or jaws, rolled over each other on the ground like boys playing, pulled each other inside the entrance of their nest, only to come out again, and so on. All this was done without bad temper, or any spurting of poison, and it was quite clear that all the rivalry was friendly.

Frederick Douglass is intellectually and morally the superior of thousands and ten of thousands of white men. He has more learning, more culture, more political and general knowledge than two-thirds of the members of any ordinary legislature. Some of our senators can claim the credit of being "self-made men" in the matter of dollars. They have nothing but their money to thank for their positions. Frederick Douglass has the greater honor of being a self-educated man, and the learning he has acquired has won him both fortune and respect. What offense does a lady commit who marries such a man? She takes a husband with a dark skin, and a little negro blood in his veins. That is the head and front of her offending. If she had married one of the many low, ignorant white scamps, who, have been kicked out of all decent circles, have found a resting place in the public departments, her friends would not have objected. But she has chosen an intelligent, honorable, able colored man, and has given a terrible shock to "Washington society." Is it not time these prejudices against race should cease? Are they not out of place in a republican government in which all men are now happily considered "free and equal?"—*New York World (Dem.)*

Sept. 14th, 1880.

Hop Bitters Co., Toronto:

I have been sick for the past sick years suffering from dyspepsia and general weakness. I have used three bottles of Hop Bitters, and they have done wonders for me. I am well and able to work and eat and sleep well. I cannot say to much for Hop Bitters.

SIMON ROBBINS.

A holy life is made up of a number of small things. little words, not eloquent speeches or sermons; litile deeds, not miracles or battles, nor one great heroic act of mighty martyrdom, make up the true Christian life. The little, constant sunbeam, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not the "waters of the river, great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles, little indulgences of the flesh; the avoidances of such little things as these go far to make up, at least, the negative beauty of a holy life.—*Bonar.*

Almost Insane and Cured.

"Most of the eminent doctors in the East, as well as several of the medical faculty in New York City," writes Rev. P. P. Shirley, of Chicago, "failed to help our daughter's epilepsy, which began to show signs of turning into insanity. By the good providence of God we tried *Samaritan Nervine*, and it cured her." Your druggist keeps it. $1,50.

The Mississippi river convention met in Washington on the 5th.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—Allow me to inquire for Betty Hadden. Her husband was Benjamin Lonis; he used to belong to the same man, Hadden; and I have an uncle, Fred. Hadden, who lived near Mansfield, La., with my young master. My name was Millie Hadden, and I lived on Red River, but my name is now Millie Randolph. Address me at Musson P. O., La.

MR. EDITOR—I wish to find my brother. I left him in Mississippi. His name is Jeff. Brower, and I understand that he belongs to the M. E. Church. There were three children of us, two sisters and one brother. My sister is Chaney Hale. If there is a brother of that name I would like to know. Write me at St. James Church, Houston, Texas, in care of Peter Butler.

BETSEY WILLIAMSON.

MR. EDITOR—I wish to inquire from Louis Bush, whose name I see in your paper, did he ever live in Georgia? If so, did he ever belong to James Larke. Answer, addressing your letter to me at Midway, Ala. ELIJAH H. WATSON.

DEAR EDITOR—I wish to inquire for my relatives whom I left in North Carolina. I left my mother in 1846. My mother and three children belonged to Elijah Polk. My mother's name was Chaney, the three children were brother Albert, sister Mary, and the other's name I cannot remember. I belonged to Wm. Yore. My father was Jesse Ward. I was sold from my people in 1846 to a negro trader. I wrote to my mistress' daughter, Annie Yore, and she answered that she knew where my sister was, and that she was married and had two children. We lived in Halifax, N. C. My name was then Morning Ward, but it is now Lucy Morrow. Address me at Elgin, Texas, P. O. box 54.

DEAR EDITOR—I wish to inquire for my brother, Henry Hamilton, who belonged to Charley Hamilton, and went to New Orleans with him horse racing, and then came back to Texas about 12 years ago. He went back to New Orleans, and I have never heard from him since. His mother is living in Waco, Texas. Address me at Mooresville, Falls county, Texas.

FRANK HAMILTON.

MR. EDITOR—I desire to find my brother; his name was Robert Cofield. He left me in True county, Ga., in 1851. He belonged to Col. Willis Cofield, and went to Chambers county, Ala., with our young master, Dock Cofield, in 1852; he left there for Arkansas. Our mother was named Lettie Cofield; my name was Mahallah, but they always called me Puss, for short. I got a letter from him in 1870; his postoffice was then Magnolia, Ark. We had a half brother, Sandy, and a half sister, Kitty. Our stepfather was Joe Cofield. We lived ten miles west of LaGrange, True county, Ga. I remember that brother Robert got his forehead split open with an iron wedge, splitting rails for a Mr. Joe Greene, at night, and he will be known by the scar on his forehead. I will be obliged to all the readers of this valuable paper, especially the ministers of Arkansas, in helping me find my brother, Robert Cofield. I have a good start in this world, and would like to find my brother. It may be that my brother has gone back to Tennesse or to Alabama. I will be under obligations to any one who can assist me in finding him. Please address me at Brenham, Texas, care of my husband, Thomas J. Escoe, or Rev. W. H. Jackson, pastor, Brenham, Texas.

MAHALLAH ESCOE.

MR. EDITOR—I wish to inquire through your paper for my two children that I left near Chester village, Chester county, South Carolina, about 1837. I left them on Jesse William's place, about five miles from Chester village, on a little creek called Pea Ridge. Both my children were girls, named Caroline Williams and Sarah Williams. Their mother died in five years after I left them. Her name was Eliza Williams. She belonged to Jesse Williams. I belonged to James B. Pickett, and I was hired out to Jesse Williams at the time I married Eliza, and I went by the name of Tally Williams; but when I was taken away from Jessee Williams by my master, James Pickett, my name was changed to Tally Pickett. I lived on Turkey Creek two years after I was taken from Jesse Williams, and then I was brought to Louisiana, on Red River, by Col. Williamson. The last account I heard of them they were in Houston, Texas; that is what I heard. I don't know whether it was so or not. Since freedom my name has been changed from Tally Pickett to Tally Miller. I would like to hear from my children very much. Write to me in care of H. W. Ogden, Shreveport, La., 3t TALLY MILLER.

The celebrated "beer law" of England was enacted in the interest of temperance. The idea was advanced by temperance men that the free use of beer and wine would decrease drunkenness. That it had the opposite effect, and that drunkenness increased, is a matter of history; and yet even now the *Century* argues that the "ill success of the present movement is due to the fact that there is no discrimination made between the lighter and stronger drinks." Every close observer knows that the use of light drinks leads to the use of stronger ones; and the great hindrance to "the cause" we believe is not the lack of "discrimination," but rather the negative influence of these *quasi* reformers, many of whom cannot see as others do because they are still looking through a (wine) glass darkly.

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Is there to be a War of Races in America, by Rev. A. E. P. Albert	10c.
Lithographs Methodist Bishops, in group, up to 72, each	10c
Historic Picture, "Garfield and his Family," steel engraving	2 00
Wentworth's Arithmetical Problems	50
Mitchell's New School Geography (1875)	60
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General News Items

The Ordinary of Cobb county, Ga., officially advertises an election, to be held March 5, to decide the question of prohibiting the sale of whisky.

Some Albanian tribes revolted and endeavored to prevent the cession of terrltory to Montenegro, bnt were driven ont by Montenegrin troops.

It is believed that M. de Brazza, leader of the French expedition in Africa is dead. At last acconnts he was snrronnded by hostile natives who refused to allow his followers to approach him.

The new bond of Gen. Longstreet as Marshal at Atlanta has been disapproved. Gen. Longstreet has been advised by the Department of Justice to send forward a better and more satisfactory bond.

James G. Blaine, Jr., Mr. Blaine's youngest son, was recently expelled from Georgetown College for drunkenness. He is only seventeen years old, bnt this is the third college which has fonnd it necessary to prohibit his attendance. Mr. and Mrs. Blaine are nearly heartborken over their son's condnct.

A special from Cullacan, Chihuahna, Mexico, says: Jndge Henry Cooper, formerly United States Senator from Tennessee, was killed by robbers near that city. He was manager of the famons Polk Silver Mine, and left Nashville in November with $30,000 United States exchange to pay off the debts of the concern and start a mill. Soon after his arrival in Mexico he wrote back that he had struck very rich ore, many pockets rnnning thonsands ofdollars per ton, and that he wonld start a mill as soon as supplies were received from Culiacan. He was on his way there for that pnrpose when he was killed. The mine is high np in the Sierra Madre Mountains, and the conntry between there and Culiacan is invested with robbers.

The Dundee Whaler Thetis has been purchased for nse in the Greeley relief expedition.

Baker Pasha was defeated near Tokar; his losses were 2,000 men, four Krupp cannon and two Gatling guns. The Turks and Europeans fought well. Baker Pasha will retire at once to Suakim with the remainder of his force. A portion of Baker Pasha's force of 3,000 left Trinkitat Saturday, and threw up intrenchments on the shores of lagoons four miles distant. The rest of the troops followed Monday. Baker Pasha intended to advance to Wellof Tebe, five miles further and half way to Tokar. Nothing was heard afterward of his movements nntil there came the news of his defeat. It was rather expected, as his force consisted of raw and badly eqnipped, drilled and disciplined recruits, some of of whom were sent to the front without arms, and some with muskets. Baker Pasha lost all of his camels and baggage in the fight. Most of the Egyptian officers and men bolted. Col. Sartorious tried hard to rally them, but without success. The Europeans behaved splendidly. Col. Sartorious narrowly escaped with his life. The enemy pursued the defeated force almost into Trinkitat. The European police and Turkish infantry were cut to pieces. Fourteen Europeans and three native officers are missing.

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Josh Billings on Infidelity.

Impndence, ingratitnde, ignorance and cowardice make up the kreed ov infidelity.

Did yon ever hear ov a man's renonncing Christianity on his death-bed, and turning infidel?

Gamblers, nor free-thinkers, haven't faith enough in their profession to teach it to their children.

No theist, with all his boasted bravery, haz ever yet dared to advertize hiz unbelief on hiz tnme stnn.

It iz a statistikal fakt that the wicked work harder to reach hell than the righteous do to enter heaven.

I notiss one thing: when a man gets into a tight spot, he don't never send for hiz friend the devil to get him ont.

I had rather be an ideot than an infidel; if I am an infidel, I have made miself one; if an ideot, I waz made so.

I have never met a free-thinker yet who dldn't believe a hnndred times more nonsense than he kan find in the Bible ennywhere.

It iz alwuss safe to follow the religious beleaf that our mothers taught us—there never waz a mother yet who taught her child to be an infidel.

A man may learn infidelicy from books, and from hiz assoshiates, but he kant learn it from hiz mother nor the works ov God that surround him.

If an infidel could only komprehend that he kan prove more bi hiz faith than he kan bi hiz reazon, hiz impudence wonld be mutch less offensive.

Unbeleavers are alwuss so reddy and anxious to prove their nnbeleaf, that i hav thought they mite be just a leetle doubtful about it themselfs.

The infidel, in hiz impudence, will ask yu to prove that the flood did occnr, when the poor ideot himself kant even prove, to save hiz life, what makes one apple sweet and one sour, or tell whi a hen's egg is white, and a duk's egg blne.

When I hear a noizy infidel proklaiming hiz unbeleaf, I wonder if he will send for a brother infidel to kum and se him die. I guess not. He will be more likely to send for the orthodox man who engineers the little brick church just around the korner.

Consumption Cured.

An old physician, retird from practice, having had placed in his hands by an old East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent onre of consnmptlon, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervons Debility and all Nervons Complaints, after having tested its onrative powers in thonsands of cases, has felt it his dnty to make it known to his fellows Actuated by this motive and a desire to relieve human suffering, I will send free of chargo to all who desire it, this receipt, in German, French, or English, with full directions for preparing and nsing. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 149 *Power's Block, Rochester, N Y.* jan10-19teow

Three human bodies packed in whisky casks were shipped from Batimore to John Carlson, a veterinary snrgeon of Chicago, and there found at his place of business.

Religion is not a thing of noise and spasm, bnt of silent self-sacrifice and qniet growth.—*James Spilling.*

Some days ago Governor Robinson, of Massachusetts, was asked by a personal friend why he did not give a son of his the post of a private secretaryship. He is reported to have replied: "I think too much of my boy to start him riding on the top of a bnbble. He has got to prepare for a solid and useful career in life. Besides, I do not intend to fit out my family with offices."

A yonng lady, who is a member of the First Baptist Church, Elizabeth, N. J., lately refnsed an offer of fifteen hundred dollars a year to sing in a Unitarian Church becanes she would not accept a position in a society which denies the divinty of her Lord.

A queer example of religious zeal was witnessed at the little town of Anstin recently. The colored church was snbmerged by the sudden rise of a bayon, bnt the minister, an old-fasioned plantation negro preacher, took a position on the roof and the congregation gathered abont in skiffs and listened to the sermon.

The Church Extension Society of the Methodist Episcopal Church disbnrsed last year $229,284.82, and had on hand 195 applications Nov. 1, 1883. The society is stimulating and encouraging church bnilding all over the conntry. Its loan fnnd of $500,000 is kept moving. We can never build permanently nntil we build churches wherever we preach.

Half a loaf is, no donbt, better than none, but a newspaper man never gets a chance to loaf at all.—*Rochester Post-Express.*

The Savannah Morning News
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Special attention will he given to the news of this State, Florida, and South Carolina. Each department will be carefull edited, and the aim will be improvement and a higher standard of excellence.

No expense will be spared to make the MORNING NEWS the most readable, reliable and progressive newspaper in Georgia. The MORNING NEWS is the only paper in Georgia except the Augusta *Chronicle and Constitutionalist* which takes the regnlar and snpplemental Associated Press dispatches. The special dispatches and correspondence of the MORNING NEWS will be fuller this year than ever before.

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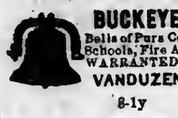
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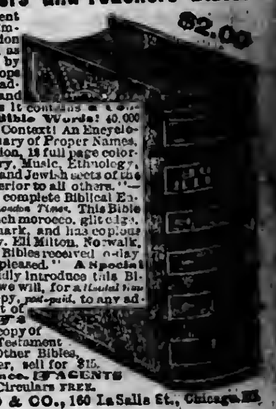
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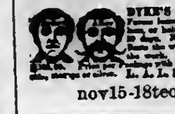
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DYER'S BEARD ELIXIR
Produces a heavy beard in 30 days. Prevents hair from falling out. Makes hair grow on bald heads in 30 to 90 days. No poison. Beauty and health to the world. 1 or 6 Pkgs. sent by mail, postpaid, on receipt of price, $1 per Pkg. Circulars free. Address, with postage stamp, DYER'S BEARD ELIXIR CO., Agents, Palatine, Ill.
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$66 a week in your own town. Terms and $5 free. Address H. HALLET & Co., Portland, Me.

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BAKING POWDER

Absolutely Pure.

This Powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER Co.

jan24-1y-tuarS

THE SUNDAY SCHOOL.

FIRST QUARTER. LESSON VII. Feb. 17, 1884. THE CONVERSION OF THE JAILER. (Acts xvi, 25-40.)

The miracle of the earthquake was a divine attestation to the apostle s that they had been summoned to carry the Gospel to Macedonia, and to the Philippians, that the Gospel was from God. Recalling the wounds and the torture of the stocks, it seems marvelous that Paul and Silas triumphed over their bodily afflictions and rejoiced in God. Tertullian remarks, "The leg feels nothing in the stocks when the mind is in heaven." What a rebnke for fainting under light afflictions! How elevating and fortifying the grace of Christ! God answered them speedily and powerfully, even when they looked not for such a display. Well pleasing in the sight of God is joyful faith in his people which rises above every form of trial. The other prisoners were powerfully affeted by God's dealings with his own. They heard and attended to the songs, the doors were opened for them as well as for Paul and Silas, their chains also fell off. They had a better jailer thenceforth. They had an intimation of a divine Gospel for all men. Observe Christianity's utterance about suicide, "Do thyself no harm." Suicide is a harm, a doctrine emanating from Christianity, which has raised the valne of human life. The fearful prevalence of suicide calls for renewed and impressive publication of this doctrine. How clearly in this narrative we behold the play of emotion in the jailer's transition from sin to salvation, conviction, faith, baptism, spiritual life, joy through the gift of the holy spirit. Paul and Silas, as examples to those who should receive the Gospel, accept the scourge, the prison, the stocks. They might have saved all by simply exclaiming: "I am a Roman." Nor was it possible in the summary and tumultuous manner in which they were dealt with could have prevented their suffering this; but then there would have been no earthqnake, no jailer converted, Christianity not nearly so well impressed on the city, and manifested even in the eyes of the magistrates themselves. Apparent calamities are not always wholly evil.—*Western.*

Waste no time; delays have dangerous results. If a member of your family is suffering with a sliget cough or cold, don't wait until it develops itself into consumption, but procure at once a bottle of Dr. Bull's Cough Syrup and cure that cough.

MARRIAGES.

On Jan. 31, by Rev. Jeremiah Smith, Texas, Mr. Frank Johns to Miss Jane Cook.

Rev. B. Stewart, Edwards, Miss., 1883, Mr. D. G. Cunningham and Smith. Nov. 18, Mr. James and Mrs. Josephine Davis. Nov. Wm. Lacey and Miss Ella Foley.

If you are a frequenter of, or a resident in, a malarial district, barricade your system against the scourge of all new forms of ague, billious and intermittent fevers by the use of Hop Bitters.

LUDINGTON, MICH., Feb. 2, 1880. We have sold Hop Bitters for four years and there is no medicine that surpasses it for billious attacks, kidney complaints and many diseases incident to a malarial climate. H. T. ALEXANDER.

NEW BOOKS.

THE METHODIST CENTENNIAL YEAR BOOK for 1884. The one hundredth year of the separate organization of American Methodism. Edited by W. H. DePuy, D.D. Phillips & Hunt, 805 Broadway, New York; 420 pages, price $1.50.

The year 1884 will be one of extraordinary interest to every Methodist family in this country. It will complete the first one hundred years of the separate organization of American Methodism. To meet the demands that are sure to come, this centennial year for information, Dr. DePuy carefully prepared this book, every page of which is filled with carefully prepared facts and figures that every Methodist preacher and member of the Church should have. The General Methodist Statistical Outline gives an instructive record of the data of every important event in any branch of the Methodist family throughout the world. The historical notes and statistics relating to every branch of Methodism are the latest published and the most reliable. The various departments of church work, to-wit: Publishing Houses, Educational Institutions, the Benevolent and Charitable Associations, Bishops, General and Annual Conferences, are clearly stated. It furnishes a complete, instructive and inspiring history of the preparatory measures of the Christmas Conference of 1784, as well as the deliberations and conclusions of that body. The Centennial Year Book is the book for Methodist preachers and Methodist people. It presents a helpful outline for the use of our preachers in their Centennial service this year. For sale at 32 Natchez street, New Orleans.

NEW PUBLICATIONS.

In *The Current* of Feb., 2, John George Bourinot, the distinguished Canadian anthor, gives the first of two remarkably beautiful and graphic papers entitled "Some Old Forts by the Sea," which will have subsequent publication in "The Transactions of the Royal Society of Canada," of which Mr. Bourinot is an honorary Secretary. They are replete with poetry and romance, and have a rare historical value.

Rev. Dr. Charles S. Robinson's "Open Letter" in the February *Century* on "Artistic Help in Divine Worship" will be followed by others from the same writer on the general subject of church music. "Organs and Orchestras in Church" will appear in the March number, and "Worshiping by Proxy" later.

The *Sidereal Messenger* for February has an interesting article on "The Nucleus of the Great Comet of 1882." Northfield, Minn., Carleton College Observatory.

The *Season* for March (New York; International News Co.) has been received. Cuts and patterns of latest fashions and fancy work are given profnsely. Price 30 cents, at the news stands.

Our Little Ones for February, (Boston Russell Publishing Co.) opens with Grandmother's Clock; Scamp and His Pupil, Four Years Old; Toddie Lights a Match; charming stories, fine engravings. One year $1.50.

For Sufferers Chronic Diseases' 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo. (oldest office.) State case your way. sept20.26teow

A German company has been organized to acquire territory in the island of Borneo.

At the Dublin conference of Parnellites resolutions of regret at the death of Wendell Phillips were adopted.

DeLesseps has been invited to take charge of the canal which is to make St. Petersburg a seaport, independent of Cronstadt.

At Mansfield, La., B. F. Jenkins, jr., was found guilty, without capital punishment, the murder of Rev. J. Lane Borden. Ned Jenkins was acquitted.

In a spasm of virtne, one of the lynchers of Wesley Posey, a Negro, at Birmingham, Ala., was fined $25 or 20 days in the coal mines, with time additional for costs, say six months in all. Leniency was due to "mental weakness and drunkenness."

The Senate of Massachusetts adopted an order for a committee to report measures expressive of grate-appreciation of "the distinguished philanthropist and matchless orator," Wendell Phillips. The council of Boston voted to open Faneuil Hall from 10 a.m.. to 4 p. m., to enable the people to view his remains, and adopted a resolution of regret.

OUR SOUTHERN WORK.

TEXAS.

J. Smith, Willis: "I have to walk 8 miles to meet my appointments. There is no place for idlers here. The laborers are few. I am trying to meet a debt on the church at Willis, when I shall complete it. I shall have to work steadily and patiently with a slender support."

W. H. Ponton, Boxville: "After a long and lonesome drive I arrived at this place and found a host of sinners preparing for a dance. About an hour after night five members of our church came to the dance. I began to inquire about the church, and found there had been no preaching for three months. No one knew how many members there were, and Bro. Caesar had no church book ready, and could not find it. I found ten members. I have a forty mile circuit, and only one house to preach in, which is the Mt. Zion church. Elder Carmichael visited us, and the people welcomed him."

J. S. Tillory, Hempstead: "We have had no revival, and but few conversions. Our pastor and presiding elder give the church great satisfaction. He will have to cut off the dead limbs, and then the church will take her growth. Paid pastor $20, elder $19; 84 communed at first quarterly meeting. Sabbath-school is prospering. Church trustees want to do a great deal of improvement this year. Many young people have promised to attend church, and contribute to the pastor's support. Sister Georgiana Morton, Bro. Berry Boone; and Bro. Louis Day, 105 years old, active until death, a useful member, have crossed Jordan."

I. B. Scott, Galveston: "In reply to Brother Wesley Harmes of Jeweff, I wish to say my report shows that Bro. Ripetoe paid me $15.20, pehaps his $7.50 was included in said amount. The $6.00 was received from Dr. Morris in person, therefore he is credited with it. The Bishop was cutting so close about money matters that presiding elders prefered to have receipts in their own names for monies paid."

San Francisco has ordered a statue of President Garfield from Nuremberg, Bavaria.

The Presbyterian women stand first among the denominations of the United States who during the past year gave $600,000 to Christianize the heathen, their share of this amount being $200,000. The Baptists gave $156,000; Congregationalists $130,00; Northern Methodists $108,000 Southern Methodists $25,100.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, Feb. 11, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8¼; Middling 5-16; Good Middling, 10 9-16; Mid dling fair, 1013-16.

SUGAR, ℔ lb—Yellow olarified, 6¼@7; White olarified, 7@7¼.

MOLASSES, in bbls, ℔ gallon—Common, 20@25; fair, 30@35; ohoice, —@50c.

RICE, Louisiana, ℔ lb—Common, 4; fair, 5⅛; choice, 5¼@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 19@20.

COFFEE, ℔ lb—Ordinary, 11½; prime, 14.

CHEESE, ℔ lb—Western factory, 11.

CORN MEAL, ℔ bbl—Choice, $2.77½.

FLOUR, ℔ bbl.—Fancy, 5.65; Choice, 5.10; Family, 4.30.

LARD, ℔ lb—Choice, 9½.

SALT, ℔ Sack—Coarse, 82½; Fine, $12.0½;

ESCULENTS—Irish potatoes, ℔ bbl., 1.50@2.25; sweet potatoes, ℔ bbl. $1.75; onions, ℔ bbl. $2.75; apples, ℔ bbl. $3.50@$5.50; cabbages, $17@$18 per 100; sour krout, ℔ bbl. $12.00@13.00.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 11@—; linseed, raw, ——@60; linseed, boiled, —@63; cotton seed, 36@55.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $18.50.

BACON, ℔ lb—Breakfast, 11; shoulders, 8; sides, short rib, 10½; sides, long clear, 10½; hams, sugar-cured, 13½c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 7⅛@; clear sides, 9⅛@; shoulders, 7⅛@7½c.

POULTRY AND EGGS.

Louisiana Poultry — Grown chickens $3.50@4.05; young $2.00@2.25 ducks $3.50@ geese 5.50@6.00; turkeys $8.00@13.00.

Western Eggs 30@32c per dozen

Louisiana Eggs —@36c. per dozen.

Feathers—Best live geese feathers 65@75c. ℔ lb. second grades 55@60c.

Western Poultry—Grown chickens $4.00@$4.50 ℔ dozon; young do. $2.00@3.50 ducks $——@4.00; geese $5.50@5.00; turkeys $10.00@.12.00

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 56 white, 57; mixed, 57.

OATS, ℔ bushel—Western, 45.

BRAN, ℔ 100 lbs—Choice, $1.10.

HAY, ℔ ton—Prime, $14@$17; choice, $10,00@18 50.

Conference Notices.

LA TECHE DISTRICT—LOUISIANA CONFERENCE.

First Round.

Alexandria	Feb.	20-25
Pineville	"	24
Arcola and Rigolets	"	27
Stewart's Chapel & Spring Creek	"	29
Cheneyville and Le Compte	Mar.	1- 2
Booneville and Bunkie	"	3- 4
Cotton Port Circuit	"	5
Marksville	"	6
Eola and Sunflower	"	8- 9
Washington Circuit	"	11
Waxia	"	12
Flat Town	"	14
Washington	"	8- 9
Opelousas	"	16-17
Vermilionvillo & Scott Station	"	20-21
St. Martinsville	"	22-83
New Iberia	"	23-24
Avery's Island	"	25
Glencoe	"	28-31
Cote Blanche	"	29
St. Peter and Sorrell	"	27-30
Jeanerette and Hubertville	"	30-31

A. E. P. ALBERT, P. E.

SHREVEPORT DISTRICT—QUARTERLY CONFERENCES.

First Round.

Monroe	Feb.	16-17
Ouachita	"	19-20
Bastrop	"	23-24
Cotile	March	1 2
Natchitoches and Campte	"	6-7-8-9
Columbia	"	11-12-13-14
Fort Jesup	"	15-16
Allen	"	18-19-20
Coushatta	"	22-23
Grand Cane	"	29-30
Mansfield & Pleasant Hill	April	5- 6
St. Paul and Scott Circuit	"	11-12-13
St. James and Fairfield	"	19-20
Dixon Cross Roads	"	26-27

Brethren, please he ready with the reports, to meet the first quarterly conference, and let us begin the year wit vigor. S. DUNCAN, P. E.

HOLLY SPRINGS DISTRICT—MISSISSIPPI CONFERENCE.

First Round.

Abbeville	Feb.	21
Oxford	"	23-24
Oxford Circuit	"	23-24
Grenada	Mar.	1- 2
Grenada Circuit	"	1- 2
Batesville	"	3- 4
Holly Springs	"	8- 9
Holly Springs Circuit	"	8- 9
Byhalia and Chulahoma	"	15-16
Bankston Circuit	"	22-23
Atlanta	"	24-25
Walthall Circuit	"	29-30
Hernando	April	5- 6

The first district conference will convene in Hernando, April 3-6.

We hope that every member of the district conference will feel he is called upon to be present to help lay plans to build up the Master's cause both spiritually and financially. The religious and literary programme will be published in due time that every brother may he prepared for the same.

H. R. REVELS, P. E.

Holly Springs, Miss., Feb. 9, 1884.

MERIDIAN DISTRICT—MISSISSIPPI CONFERENCE.

First Round.

Meridian	Feb.	16-17
Garlandville	"	20
Paulding	"	21
Heidelburg	"	22
Enterprise	"	23-24
Waynesboro	"	28
Shubuta Circuit	Mar.	1- 2
Shubuta	"	1- 2
Quitman	"	3
Enterprise Circuit	"	4
Macon	"	8- 9
Brookville	"	11
Mashulaville	"	13
ExPrairie	"	15-16
Shnqualak	"	18
Meridian Circuit	"	22-23
Lauderdale	"	27
DeKalb	"	29-30
Philadelphia	Apr.	2
Daleville	"	5- 6

The district stewards' meeting will be held in Meridian Feb. 26, at 10 o'clock a. m. J. CAMPBELL, P. E.

Meridian, Miss.. Feb. 7, 1884.

NOTICE.

The district conference will convene on March 20th and close on the 23d, at 10:30 p. m., at Hempstead. The committee on programme will please send in their report soon. W. B. PULLAM, P. E.

HUNTSVILLE DISTRICT CONFERENCE.

The district conference of the Huntsville District, will convene March 5, 1884, at Beaumont, Texas. The missionary sermon will be preached by Rev. W. W. Brown, assisted by Rev. Jeremiah Smith. EDWARD LEE, P. E.

OKOLONA DISTRICT—MISSISSIPPI CONFERENCE.

First Round.

Crawford	Feb.	7- 8
Columbus	"	9-10
Columbus Circuit	"	12
Union Grove	"	14
West Point	"	16-17
Tampico	"	19
Aberdeen Circuit	"	26
Athens	"	23-24
Buena Vista	"	29
Houston	"	1- 2
Okolona Circuit	"	5- 6
Okelona	"	8- 9
Tupelo	"	10-
Pontotoc	"	12-
Toccopela	"	13-
Booneville	"	15-16
Corinth Circuit	"	19-20
Corinth	"	22-23
Ripley	"	24-25
New Albany		26-27
Starkville	"	29-30
Starkville Circuit	"	30-31
Whitefield	Apr.	2
Greensboro	"	5- 6

D. A. WILLIAMS, P. E.

GULF DISTRICT—MISSISSIPPI CONFERENCE.

First Round.

Crystal Springs	Feb.	9-10
New Hope	"	16-17
Union Church	"	20-21
Fayette and Fayette Circuit	"	23-24
Hamburg and Meadville	"	26-
Bay St. Louis & Pass Christian	Mar.	1- 2
Handsboro and Ocean Springs	"	8- 9
Pascagoula	"	11-12
Augusta and Vernal	"	45-16
Brookhavon and Hazlehurst	"	22-23
Colnmbia	"	27-28
China Grove	"	29-30
Liberty	April	5- 6
Summit and Magnolia	"	12-13
Georgetown	"	19-20

I hope that all of the members of the quarterly conference will be present with their written reports.

W. McDONALD, P. E.

Brookhaven, Miss., Feb. 2, 1884.

Love Feast Meeting—Alfred F. Lane.
Missionary Sermon—J P Price.
Is the Methodist Episcopal Church predicated on John Wesley or the Bible?—J A W Mooro.

Our district Sunday-school Institute will be in connection with the conference, commencing on Friday night, and continuing until Sunday in Sabbath-school. We hope to have the presence of Drs. Braden, Fowler and A H Gillet, with his little tracts of all descriptions. The visitors and attendants of the assembly are requested to bring all their Sunday-school helps, etc.

E M MASON, Sec.
J B BRADFORD,
J P PRICE,
Committee.

PROGRAMME.

The following is the programme of the West Tennessee District Conference which will convene for its fifth session, under J. P. Price, at Brownsville, Tenn., on Tuesday, April 1, 1884:

To Preach the Opening Sermon—John A. W. Moore; alternate, D C Cillier.
What is the Differences between the M. E. Church and other Methodist churches—D Cook.
Ministerial snpport—J L Massey.
The Freedmen's Aid Society and its Origin—C L Fields.
The Intermediate State of the Dead—J B Marhrey.
Home Mission—E M Manson.
Atonement—J W Hall.
Church Extension Society and its Origin—A Burdett.
What Benefit are the Christian Churches to the various States?—S B Danley.
The Centonnial of the Methodist Episcopal Church—J B Bradford.
Baptism—G C Hardin.
The Duty of Giving; is it Taught from the Bible?—J R F Summerhill.
What Relation do the Three Persons in the Trinity Sustain to each other?—D Collier.
When is the Best Time to have Class-meeting, and Who should Attend them?—A Swift.

JACKSON DISTRICT—MISSISSIPPI CONFERENCE.

First Round.

Canton	Feb.	9-10
Madison	"	12-
Mt. Salem	"	14-
Jackson	"	16-17
Clinton	"	19-
Bolton	"	21-
Edwards	"	23-24
Vicksburg	Mar.	1- 2
Vicksburg Circuit	"	5
Rolling Fork	"	8- 9
Simpson	"	13-
Brandon	"	15-16
Pelahatchie	"	18-
Trenton	"	20-
Forest	"	22-23
Lake	"	25-
Hickory	"	29-30

Brethren will take due notice and govern themselves accordingly.

J M SHUMPERT, P. E.

Sanitarium, Riverside, Cal. The dry climate cures Nose, Throat, Lnng, full idea. 36 p, ronte cost free. jan29-25teow

Hon. J. S. C. Blackburn was elected U. S. Senator from Kentucky.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produoes natural, quiet sloep by relieving the child from pain, and the little cherub awakes as "bright as a bnton." It is very pleasant to taste. It soothes the ohild, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. le14-1y

CHRISTIAN EDUCATORS IN COUNCIL.

Ocean Grove, N. J., Aug. 9-12, 1883.

Sixty Addresses by American Educators.

Edited by REV. J. C. HARTZELL, D. D.

8vo. 272 pp. Price, stiff paper..$1. 25
Cloth..... 1 75

The *New England Journal of Education* speaking of the National Education Assembly, for 1883, says: "It was the most remarkable gathering ever held in our country in matters connected with the schooling of the people. The volnme of addresses is the most interesting collection of popnlar educational docnments ever given to onr people, and should be in the hands of every educator, legislator, and intelligent citizen in the land."

The sixty addresses are arranged topically, as follows:

1. Education and Man's Improvement.
2. Illiteracy in the United States.
3. National Aid to Common Schools.
4. The Negro in America.
5. Illiteracy, Wealth, Panperism, and Crime.
6. The American Indian Problem.
7. The American Mormon Problem.
8. Education in the South since the War.
9. Christ in American Education.
10. Tabulation of Illiteracy and Educational Facts from Census of 1880—ten tables.

It is a book for all who want information on any of these great practical questions. The addresses are carefully prepared and revised by the authors, and are filled with information and incidents The authors are nearly all engaged in actual work in the fields of which they speak The book should he in every public library. A full table of contents is supplemented by a carefully prepared index.

A special feature of the book is a series of ten tables, compiled by the Hon. H. R. Waite, Special Statistician U. S. Census, and the Hon. John Eaton, U. S. Commissioner of Education, giving complete data upon the illiterate and educational status of the United States, each State and also of the South as a section.

Sent postpaid on receipt of price.

Phillips & Hunt.

32 Natchez St. New Orleans, La.

Vital Question!!

Ask the most eminent physician
Of any school, what is the best thing in the world for quieting and allaying all irritation of the nerves and curing all forms of nerve complaints giving natural, childlike refreshing sleep always?
And they will tell you unhesitatingly
"Some form of Hops,"

CHAPTER I.

Ask any or all of the most eminent physicians:

"What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary organs; such as Bright's disease, diabetes, retention or inability to retain urine, and all the diseases and ailments peculiar to Women"—

"And they will tell you explicitly and emphatically "Buchu"

Ask the same physicians

"What is the most reliable and surest cure for all liver diseases or dyspepsia; constipation, indigestion, biliousness, malarial fever.

Mandrake! or Dandelion!"

Hence when these remedies are combined with other equally valuable
And compound into Hop Bitters, such a

[concluded next week.]

SEEDS BY MAIL. Our Annual Catalogue, Beautifully Engraved and Illustrated; Hints and Treatise on Southern CULTURE, VEGETABLES, GRASSES, SMALL GRAINS and FLOWERS. MAILED FREE UPON APPLICATION.

E. M. SARGENT & CO., Seed Growers, Macon, Georgia. feb-14-6t

KIDNEY-WORT

HAS BEEN PROVED The SUREST CURE for KIDNEY DISEASES.

Does a lame back or disordered urine indicate that you are a victim? THEN DO NOT HESITATE; use Kidney-Wort at once, (druggists recommend it) and it will speedily overcome the disease and restore healthy action.

Ladies, For complaints peculiar to your sex, such as pain and weaknesses, Kidney-Wort is unsurpassed, as it will act promptly and safely.

Either Sex. Incontinence, retention of urine, brick dust or ropy deposits, and dull dragging pains, all speedily yield to its curative power.

43- SOLD BY ALL DRUGGISTS. Price $1.

Acts at the Same Time on Kidneys, Liver and Bowels.

KIDNEY-WORT

"Mr. Ethan Lawrence, my townsman," says Dr. Philip C. Ballou, of Monkton, Vt., "was bloated from kidney disease. The skin of his legs shone like glass. Kidney-Wort *cured him* April 20-82,

KIDNEY-WORT

IS A SURE CURE for all diseases of the Kidneys and —LIVER—

It has specific action on this most important organ, enabling it to throw off torpidity and inaction, stimulating the healthy secretion of the Bile, and by keeping the bowels in free condition, effecting its regular discharge.

Malaria. If you are suffering from malaria, have the chills, are bilious, dyspeptic, or constipated, Kidney-Wort will surely relieve and quickly cure.

In the Spring to cleanse the System, every one should take a thorough course of it.

43- SOLD BY DRUGGISTS. Price $1.

KIDNEY-WORT

"Tell my brother soldiers," writes J. C. Power, of Trenton, Ill., "and others, too, that Kidney-Wort *cured my 20 years liver disorders.* Publish it, please, in St. Louis *Globe-Democrat.*"

KIDNEY-WORT

FOR THE PERMANENT CURE OF CONSTIPATION.

No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure. Whatever the cause, however obstinate the case, this remedy will overcome it.

PILES. THIS distressing complaint is very apt to be complicated with constipation. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles even when physicians and medicines have before failed.

43- If you have either of these troubles PRICE $1. USE Druggists Sell

Acts at the Same Time on Kidneys, Liver and Bowels.

KIDNEY-WORT

Another Bank Cashier escapes. Geo. H. Horst Cashier of Myerstown (Pa.) Bank, said recently "Kidney-Wort *cured my bleeding piles.*"

KIDNEY-WORT

THE GREAT CURE FOR —RHEUMATISM—

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Editorial Notes.

High license in practice has not proven much better than free whiskey.

A "Methodist paper for every Methodist family," should be the inspiring motto in pushing the canvass.

Bishop Bowman wrote to the *Central* from South Carolina: "We found in Sumter some families who were loyal to the Union and whose lives have been in danger ever since the war."

The *Union Signal*, of Chicago, was informed by high authority that the American Express company has decided to dismiss every employe using intoxicating liquors, as a purely business matter.

On Jan. 31, J. N. Stearns, president of the State Prohibitory Amendment Association, in the Assembly Chamber at Albany, before the joint committees on internal affairs, delivered an address in opposition to any law for the license or sale of intoxicating drinks. It has been printed in pamphlet, and shows that high licenses do not prohibit, and that "high license whiskey will kill at as short range as low licensed whiskey."

The *Wesleyan Christian Advocate* says: "If the friends of temperance continue firm and active and united, they will achieve a complete victory at last. Let us in no place seek to go ahead of the sentiment of prohibition, but build securely on that even if we have to build slowly. Georgia will not much longer consent to derive her public revenues from drunkards and the widows and orphans of drunkards."

Gen. G. T. Beauregard, who fired on Fort Sumpter in 1861, and who supervises the drawings of the Louisiana State Lottery Company and the parades of the White League militia of Louisiana, in a general order to the latter speaks of their participating in the ceremonies to be observed in unveiling the statue of the "most illustrious American the nineteenth century has produced." The statue referred to is that of Robert E. Lee, an associate conspirator in the attempt to destroy the American Union.

Geo. D. Watson, D.D., during the month of November last, held a meeting in Mobile in the interest of Bible holiness. Speaking of a church that had two hundred and seventy nominal members, he says he could not find over eight that would profess the experience of present conversion, and not one that made a clear profession of heart purity. The remark of Dr. Lovick Pierce that "the mass of church members were not up to the point of grace where sanctification begins," he thinks strikingly true of that city. We believe in the instantaneous sanctification of the soul, but we do not know the exact point of grace one must occupy before God can begin the glorious work. We should be glad to have Dr. Watson, if he can, give us light on this question.

Break down the barriers implanted in the breast of the white man by God and enforced by the statutes of many of the States of this Union, and we should have the country filled with a mongrel population weak in intellect and physically diseased. At the end of the mighty struggle which resulted in the prostration of the South, the civilized world was amazed and shocked that the conqueror suggested miscegenation as one of the woes to the conquered.—*Macon (Ga.) Telegraph and Messenger.*

When we contrast the gigantic intellect of the Georgia editor with the "weak intellect" and "physical disease" which embarrass Frederick Douglass, who may not live a full century; or with John M. Langston, who may drop off at the early age of 70 years; or thousands of others of mixed blood all around us, possessing wealth, education and fair repute among their fellowmen, how can we fail to see that the barriers evaded by Southern slave holders before the war are to be adjusted at last? The slaveholders of the South practiced miscegenation for pleasure and profit. They are now requested by the civilized world to cease polygamy and adultery, and to maintain the barriers common to all decent society. Their progeny lives to refute the heresies of their fathers on race relations. Not a Georgia statesman, living or dead, has excelled in patriotism to his country or service to the cause of human rights, Mr. Frederick Douglass; certainly not he who would found a confederacy with slavery as its corner stone, or he who dreamed of calling the roll of his slaves on Bunker Hill.

A Conference on Literature.

A Conference on Literature for Youth will be held at Plainfield, N. J., Wednesday and Thursday, Feb. 27 and 28. Essays will be read by the Rev. A. E. Dunning, of Boston, the Rev. Jesse Bowman Young, of Philadelphia, and others. Mrs. G. R. Alden ("Pansy") will hold "Primary Teachers' Conference." Lectures will be delivered by Dr. Lyman Abbott, Dr. W. M. Taylor, of New York, and others. Dr. J. H. Vincent and Dr. J. L. Hurlbut will be present during the entire conference. Persons interested in the subject are requested to send written suggestions to the Rev. Dr. J. H. Vincent, Plainfield N. J.

The Chinese Imperal Council severely blamed Gen. Tang for not having supported the Black Flags at Sontay, and decided to defend Bac Ninh to the utterwost. If this place is attacked the French embassy will receive their passports. The approaches are guarded with dynamite.

The citizens of De Soto are irritated at the conduct of a negro who stands guard over his premises with a double barreled shot gun and annoys passers-by. He alleges as a reason that his building, now in course of erection, has been several times partially torn down by unknown parties.—*Savannah News.*

For the SOUTHWESTERN.

The Negro's Position.

The Negro, as part and parcel of the great American Republic, is an established fact. No one can deny his identity with the earliest days of the republic. Nor can any one successfully say that the Negro came to America by mere chance, and leave out the migration of other people to America under similar circumstances. On the contrary, the citizenship of the African race has been legally inherited as that of any other race. Everywhere, in the earliest as well as in recent American history, the Negro stands conspicuous in all its troubles or undertakings. He may not have been raised to generalship or statesmanship, in the earliest times, but to whatever post of duty he is placed in trying times, truthfulness to his trust and devotion to the cause are his religion. Perhaps historians of the seventeenth century, and the early part of the eighteenth century failed to give the colored race credit for his share of the heroic deeds committed by men of those periods. They may have decided that the colored men, being slaves, form no part of the drama of human performance, and concluded not to give them any of the glory of victory or the endurance of hardship. Historians, have been accused of leaving unrecorded, important events. This was probably done for fear of weakening their cause, or strengthening that of their enemies. Yet, who knows, but what some of the most heroic deeds during the revolutionary periods, were performed by colored men? But, as history is silent on those points, the world will remain ignorant of the fact.

The Irish, the German, and other European nations came to the United States because they were oppressed at home. They also came to enrich themselves and help build up a great nation founded upon slavery. They fled from the terror and misery of oppression, seeking for a better country, but as soon as they reached the land of the free, they spurned the persecution of others. O, how incousistent are human ideas of right and justice!

The Negro was brought over as slaves or servants. In that capacity they came in contact with the different nations. With the white race they have learned a great many simple but useful things. But the acquirement of the fine arts by the Negro was jealously kept from his reach. Thus, the colored race occupy the position of agriculturalists, rather than mechanics. The causes which brought about the servility of the colored race, is generally known, but can not be too often spoken of. This servility would have been transmitted to any other race, under the same circumstances, be it ever so high spirited. But, take all things together, the race ought to feel proud of its record. Submissive the race may be, but treacherous it is not. The Negro is a friend to everybody, even his foe, be he in the gutter or in the palace; in times of trouble he is willing to lend a helping hand. Stanley, to-day, is as safe among the uncivilized, in the heart of Africa, as he would be on the streets of New York, while a colored man is not safe in some part of Indiana, according to Petroleum Nasby. This is the well known character of the race. The Negro has suffered wrongs, no doubt, but he must forget the past and look for the future; all that has happened detrimental to him, must be buried in the dark mist of time, to be called forth only to prove his wrongs or his virtues. Things have changed now, and what we see is the dawn of a new era upon the race. Slavery is abolished by common consent, in the United States; it is no more recognized by the civilized nations. Fanatics in Sondan, and Catholics in Cuba and Brazil will soon be commanded to let go the slaves.

In returning to the subject, I must say that the position of the Negro is like that of the other races. He stands side by side with the white man on every hand; at the ballot, in the school-room, in the pulpit, and in every department of human occupation except where he is forbidden to enter through prejudice. The race astonishes the world in its rapid strides in education and everything else, though he labors under disadvantages.

Politicians, or at least those who have expected a great aid from the colored race in their ostentations desire for wealth and power, and the misanthropists, are the only class of people that have discovered the retrogression of the race: the former for their disappointment—the latter for their uncompromising aversion. But heed not the growlers; make education the common concern of your race, and march on to proficiency. The position of the colored race will, sooner or later, give it a supervision over the race throughout the world. The white people of the United States have used their influence in favor of the oppressed in other countries with much effect, and so can the colored citizens wherever their race is oppressed. Colored men of the United States, think of your position; remember that each of you is a power with your white fellow-citizen, and the same wherever that power extends. Those of you in good circumstances leave sumptons dressing and riotous living, alone and educate yourselves in all the useful business of life. Thus you would make your position so impregnable that it would be useless for any enemy to assail.

W. S. INGRAM.

Mayersville, Miss., Jan. 26, 1884.

For the SOUTHWESTERN.

More About Home Life.

The kitchen occupies a prominent place in the home. To be able to preside there faithfully and gracefully is a great accomplishment. In the kitchen may be found a fine field for usefulness; either for the mistress of the house or the person who may be hired for the position. There is no place where one can have a better opportunity to do little acts of kindness for the comfort of others, where one can give so many "cups of cold water" in the name of Christ. Regularity in the kitchen forms a foundation for a prosperous home, and a want of order there is fruitful of much discomfort. Badly cooked food, sour bread and bitter, black coffee, with disorderly surroundings, always have a depressing influence. Nothing can so cause ill health, mental depression, and bad tempers. It is thought that much of the desire for intoxicating drinks is caused by the effect of indigestible food upon the stomach. If in their homes men could always have appetizing and nourishing food, their temptation to use spirituous liquors would be much lessened. At this time when so much intemperance prevails and the subject is so much discussed it is proper to consider these things. As women are everywhere workers in the cause of temperance, it would be well for them to suggest that reforms, where they are needed should begin at the homes.

Good food, a cheerful dining room, and kind words there, have a happy effect upon all the inmates of a house. Indeed, I have heard it said that one pretty good way to reach people's hearts is through the stomach.

The value of the work in the kitchen, is not always properly estimated. A woman once told me that her family always lived in a boarding-house. She would very much like a home, but she could not think of keeping house, because in this Southern country, a woman was not considered quite respectable, and could not go into the best society, who would go into her own kitchen and assist in the housework. She did not believe that home could be made attractive or comfortable, unless the lady of the house was willing to do much of her own work, and so she sacrificed a home, and the comfort of those whom she loved above all others, for a foolish custom.

Custom is very arbitrary and inconsistent. To some it says: "Do as little as you can yourself," and to others, "You do a great deal too much, sew elaborately, and cook more than is necessary, and sweep and dust and scrub, never finding time for anything else. Be sure to do whatever is customary, never mind about the comfort."

The many false views upon this subject rob many people of much good in life. The whole fabric of society would soon totter were it not for the places of refuge from temptation, that are supplied by the well ordered homes. I have lately read an article on "Home Life," in which the writer deplored the many homes in the South, among the poorer classes, that are destitute of all refining and elevating influences, poor houses, without windows, and in which are few comforts. In the days of slavery colored people had little to encourage them in making pleasant homes for themselves, and now in some instances, their old habits cling to them. Sometimes, perhaps because they cannot afford to have very beautiful houses, they do not do what they might. I have noticed the fact that where people are earnest Christians they have pleasant homes. To improve in one's surroundings is a result of right living.

As soon as the love of God reigns in the heart, people go right to work, not only to improve themselves, but those around them. They will soon find a way to be comfortable and happy. Jesus Christ created a new power of life in the soul. Where there is a genuine Christianity, there is activity and growth, and a coming out from poverty and filth.

Well directed efforts succeed, and whosoever wishes a happy home can have it. Why we were not created so that our wants might have been supplied as were the Israelites, with manna, right from heaven, we know not unless in this life of probation we need the discipline of labor. No doubt the disagreeable and perplexing work we have to do comes as directly from God as does our greatest blessings.

The kitchen is a battle field, the scene of conflicts, with many perplexing things—little things—which seem to be trying to gain the supremacy, and in reliance upon our own strength we sometimes suffer defeat. Happy is the woman who can rise above the *little things* and not live merely to keep house, but in the midst of her duties see a higher purpose.

L. C. BRADEN.

Nashville, Tenn.

Morristown District.

MR. EDITOR—Immediately after conference the brethren entered upon their new fields of labor with renewed zeal; having been greatly inspired with the encouraging reports presented to the conference showing a healthful increase in all departments of church work. As these facts have been made known to the people by the pastors, it has seemed to animate to renewed diligence for greater success during the present year. It was truly refreshing to meet with so many eminent divines, such as our beloved Bishop Bowman, Dr. Stowe, our book agent, and Dr. John Braden, our old, tried and true friend, who has stood at the head of affairs in our Central Tennessee College for nearly a score of years. During all of these years he has shared with us in our joys and sorrows, and has always had a word of cheer and consolation for us in our distress. Long may he live to continue this good work. I think he is fully satisfied that he has our hearty support in the great work of education and the uplifting of our people.

Morristown Seminary is doing well under the labors of Rev. J. S. Hill, the president, and his earnest co-laborers, and we hope that it will prove a good feeder to the Central Tennessee College in the years to come.

Prof. W. P. Thirkield, of Gammon School of Theology, Dr. C. O. Fisher and Rev. A. P. Melton of Savannah Conference, Rev. T. C. Carter, of Central Tennessee Conference, and Rev. Chas. Bullington, of the Tennessee Conference, were also with us. To all we feel grateful for their presence and words of cheer, and hope to meet them again. Many of us can truly say, "Did not our hearts burn while they talked with us by the way," and we still feel the influence upon our work. We have had some revival interest on most of the circuits, with good results. The membership has been greatly edified, and many converted and added to the church.

In Knoxville we had 25 professions and 32 accessions; at Morristown 27 professions and 30 accessions. Our great need in Knoxville is a suitable church house, and our membership of 100 and Sunday-school of 100 are doing all they can to begin the building this year. We are moving on nicely with our collections for general and benevolent causes, and on the whole our work is quite encouraging.

S. J. HARRIS.

Knoxville, Tenn., Feb. 4, 1884.

It is a most hopeful fact that 90 schools with 130 Christian teachers have been planted in the strongholds of Mormonism in Utah, and that their number is increasing.

Osman Digma, the rebel leader will attack Suakim and Tokar.

The Porte protests against the abandonment of Toudan

Iron is found in 44 Tennessee counties.

OUR SOUTHERN WORK.

LOUISIANA.

Bishop Warren wrote to the *Central Christian Advocate* of St. Louis, of our work in New Orleans: "The Methodist Episcopal Church has 3,000 members and sixteen houses of worship in the city. The colored people have just bought a church of the Southern Methodists at Carrollton, and general prosperity attends the churches. The SOUTHWESTERN ADVOCATE is prospering. It made much larger collections at the three Texas conferences this year than ever before. The General Conference ought to give it a far more generous subsidy. The one thing for every Methodist to be ashamed of in New Orleans is the insufficient character of the buildings of our University. God gave us the people and the churches, and we have not provided the schooling. Situated in front of a beautiful square in the midst of a dense population, needing the advantages the school ought to afford, we have been too niggardly in our appropriations, too negligent in our duty. The colored people themselves paid in $2,200 last year in cash for a building fund, and are struggling to do as well or better this year. Gad is no doubt calling on some one or more to come to their help. Who will answer, "Here am I?"

"Local Preacher, Washington: "Our pastor, T. Larkins, spent two years with us, and we regret to part with him. He lived with us spotless to the world. Such men are needed in the land."

The Morgan City *Review* publishes a testimonial signed by the St. Mary parish School Board, of the efficient services of the Rev. [illegible] W. Wells, as a teacher of the public school at the Orphans Home. They commend him as competent and reliable, and endorse him generally.

MISSISSIPPI.

W. E. Logan, Oktoc: "I have been taking the paper several months, and find it all it was recommended to be. I am frequently reminded by the lovely letters of that good warrior, Dr. J. Braden, of Nashville. My next school shall be the Central Tennessee College."

Ben. Holiwell: "On Slate Spring Circuit we have three churches and we need a good preacher. There are two very good schools for colored children. The white people would help support a minister if we could get one who would think more of saving souls than of himself."

A. Lemon, Pickens: "I felt deeply the closing words of Bishop Wiley, and was gratified by the responses of Elders D. A. Williams and H. R. Revels. I acknowledged in my heart that I was in love with my brethren regardless of color. I referred to the time spent in Clark University, Atlanta, under President J. W. Lee. If I have ever received any instruction it was through his talents; and I will not forget Dr. Rust's advice in regard to education; or our beloved Bishop Haven, whose words will never die, though he rests in the kingdom. He ordained me and sent me to Senatur. Dr. Fuller, who fell in the field with his face Zionward, recommended me to Mississippi Conference, where I was met with the open hand and appreciative feeling of A. C. McDonald. Let us love one another."

TEXAS.

G. Bragner, Hubbard: "My work shows a good spirit. Shall move my family with me soon."

M. Henderson, La Grange: "On my circuit here the people received me warmly. A leap year entertainment was given and $44.00 realized. A lot of hands came and built a nice fence around the church. There are many faithful workers here. A protracted meeting is going on, and the altar is filled. Many kind friends at Georgetown, where I shall have more of them here."

Lone Jack, Mo., Sept., 14, 1879.
I have been using Hop Bitters, and have received great benefit from them for my complaints and malarial fever. They are superior to all other medicines.
P. M. BURNES.

For the SOUTHWESTERN.

Hon. Frederick Douglass as a Teacher of Social and Religious Science.

BY MARSHALL W. TAYLOR, D. D.

This gentleman has recently published a history of his life and time, which I have read with care, and interest, and I trust to some profit.

So far as this work is what it purports to be, a history of Mr. Douglass' own practical actions and the actions of others touching his bondage and his freedom, it will be admitted as the truth, though of course *ex parte*.

As a most creditable contribution from a representative co'ored man to American literature it should receive a warm reception, and a generous patronage; especially from the colored people. The writer wishes for it a good sale and financial prosperity. But in this book Mr. Douglass has undertaken to do more than write a history of himself and the times in which he has lived. He has assumed the place of social and religious teacher and written a criticism on the moral, social, industrial, and political economics of the colored people. He presumes to lay down for them certain religious maxims, and advises that they adopt special reformatory measures in their future religious worship. Soon after his freedom Mr. Douglass took a leading position before the country, partly because of his ability, partly because of the circumstances, by which he was personally surrounded, and partly in consequence of the state of the country at that time. His prominence in the anti-slavery conflict gave him no little notoriety with our white fellow-citizens, who came to regard him as the political leader of his race in this country, as they have since learned to estimate Dr. Blyden of Liberia, Africa, as the most scholarly Negro in the world. Formerly the colored people were not disposed to accept this leadership, but lately there has been a change more favorable to it; there is still quite a considerable minority of them who dissent from his political leadership. The writer must be classed with the minority. Whatever may be said of his views and actions touching moral, industrial and political affairs, his cosmopolitanism on social subjects, and his liberalism on those of a religious character, renders Mr. Douglass an unsound if not a dangerous person to lead a people whose minds are in a formative state on these questions. That these religious ideas fail to do harm is no fault of his, but because the colored people do not accept them. This he admits. When at the 583 page of his book, while discussing the subject of cause and effect, he remarks that "My views at this point receive but limited endorsement among my people." His social and religious ethics, Mr. Douglass thus admits, are wrong when tested by the judgment of the colored people. They are no less erroneous in theory and practice when measured by the full light of right, reason and intelligent Christian jurisprudence. It is not my purpose at present to review the cosmopolitanism of Mr. Douglass and its liability to result injuriously to the colored people if approved by them in practice. Reserving that matter for consideration at another time, *deo juvante*, my intention is to examine his religious doctrines and his right to teach them. I find in Mr. Douglass' monograph a kind word for all his friends and for every form of public beneficence except Christ and orthodox Christianity. For these I have found no kind word there. On the contrary it seems that his object has been to make what progress he could in degrading the great exemplar of mankind and his system, because forsooth his followers have not always been in practice equal to their professions. We begin our examinations at page 562, where he gives his experience as a guest of Mr. R. G. Ingersoll and his family, and his views of that notable gentleman's irreligious conceits.

THE HUMANITY OF AN INFIDEL.

Mr. Ingersoll was at home, and if I have ever met a man with real living human sunshine in his face, and honest, manly kindness in his voice, I met one who possessed these qualities that morning. I received a welcome from Mr. Ingersoll and his family which would have been a cordial to the bruised heart of any proscribed and storm-beaten stranger, and one which I can never forget or fail to appreciate. Perhaps there were Christian ministers and Christian families in Peoria at that time by whom I might have been received in the same gracious manner. In charity I am bound to say there were such ministers and such families, but I am equally bound to say that in my former visits to this place I failed to find them. Incidents of this character have greatly tended to liberalize my views as to the value of creeds in estimating the character of men. They have brought me to the conclusion that genuine goodness is the same whether found inside or outside the church, and that to be an 'infidel' no more proves a man to be selfish, mean, and wicked, than to be evangelical proves him to be honest, just and humane."

If Mr. Douglass only intended to state his experience of and his gratitude to Mr. Ingersoll for his hospitality to him, he has said more than he needed to have said for that purpose. If he meant his remarks only to smite the conscience of such as had neglected to extend humane treatment to him, and his race, and to spur them up to the performance of this duty, in that case a plain recital of the facts, omitting the philosophy relating to his visit in Peoria would better have served his purpose. We would not deny Mr. Ingersoll any praise that may be due him as a man of more or less philanthropic turn of mind respecting the mere bodies of men. But we maintain that Mr. Ingersoll's humanity is in spite, and not the result, of his infidelity. His actions in recognizing the manhood of Mr. Douglass as a Negro, if he did so, proves nothing to the praise of his infidelity. Quite to the contrary, his humane principles prove him to be better than his creed in these particulars. A churchman who would make a less display of humane sentiments under similar circumstances is simply worse than his creed. In one case the no-creed has been unable to fully destroy humanity; while in the opposite case the creed has not yet been able to entirely overcome the depravity of nature. Mr. Douglass must ascertain how far the character of Mr. Ingersoll has been supported by his father's and mother's creed, and degraded by his own, before he can fairly measure the influence of creeds in building this philanthropic character. He must know also to what extent the prejudices of professors who still exhibit a want of brotherly kindness have been overcome by their creeds before he can give an intelligent decision as to their value or deny their utility in the elevation of such characters. To reach a conclusion by any other process would simply convict Mr. Douglass of extreme pessimism toward progressive Christianity, and inordinate optimism toward unfinished infidelity. Mr. Ingersoll's creed has left him hospitality for congenial spirits possibly without regard to color; he is making the best of this world, but what about the next? Take him all around Mr. Ingersoll is just the reverse of what Mr. Douglass pronounces him to be. And Mr. Douglass proves himself wanting in essential qualities for a religious teacher by and because of what he has here said concerning him. The want of which disqualifies him for the important task he has assumed as a religious teacher. Now let us pass on from this statement of his ideas of Mr. Ingersoll and his skepticism to a consideration of the religions fancies of Mr. Douglass in his advanced years, for in early life he was a Methodist local preacher, and "evangelical" in his views. On page 582 we have a summing up of his present thought with reference to Providence and the fixity of Natural laws. Under the running title, "The Laws of the Universe Unalterable," he says, "Neither institutions nor friends can make a race to stand unless it has strength in its own legs; that there is no power in the world which can be relied upon to help the weak against the strong, the simple against the wise; that races, like individuals, must stand or fall by their own merits; thus all the prayers of Christendom cannot stop the force of a single bullett, divest arsenic of poison, or suspend any law of nature." We must regard this quotation as expressive of the mind of the author, because he is able to say just what he means. It is pregnant with skeptical notions touching religion, opposed to any reliance upon God's providence, complacency toward His creatures; and justice in the final disposition of human affairs. It is the impatient expression of a "man who has seen affliction" and tired of waiting on God for the correction of his wrongs, the punishment of his oppressor, and the adjustment of all human differences, has appealed from the Law-giver to the law, from heaven to earth, from God to himself; *a reductio absurdum*. It is a fact of universal application and acceptance that men or races must do for themselves whatever they can, and at this point there can arise no controversy. It is no less a fact that friends and institutions have in the past, do in this present, and may in the future, inspired by Christian philanthrophy under God uplift the bodies and minds, and advance the every interest of man either as races or individuals; by supplying required opportunities for the reproduction and development of latent almost quiescent forces, which by one cause or another have lapsed into a dwarfed, attenuated and dormant condition. This paralyzing of the mental and moral powers proceeds as in the case of Mr. Douglass himself, who from "Miss Lucretia's" kindness passed to the control of the inhuman "Mr. Covey;" and with broken spirit came to the dizzy, sickening heights, which overlooked the valley of despair. Then, supported by a power not of but in himself, he took courage, resisted, and thus was his tormentor made to respect him for his strength, though not for his humanity. Mr. Douglass was at that time a professed Christian, and through prayer the way for his escape was opened in due time. "He that tempereth the wind to the shorn lamb" and "heareth the young ravens when they cry" had not forgotten him in his dejection and misery. His deliverance came just when the nation was ready for it, and he or his like was needed in the North and in Europe as an object lesson against the oppression of men. He learned the nation to respect him for his rapid and increasing intellectual growth. He arose rapidly, but the means of his resurrection were furnished by friendly institutions and not by himself. He had "legs" but they were not yet strong enough to support him. Strength in mind and morals as in muscles is the product, not the cause of surrounding circumstances, as Mr. Douglass' philosophy improperly teaches. This is equally true in physical or metaphysical, temporal or eternal, material or spiritual things. All the powers of man have suffered a fearful debasement by sin. Since the fall of Adam, mankind has in itself no inborn power to perform works pleasant and acceptable with God. Hence he needed the friendly offices of our Savior working out the plan of redemption. "For while we were yet weak, in due season Christ died for the ungodly." "Faithful is the saying, and worthy of all acceptation, that Christ came into the world to save sinners"...."that by the grace of God He should taste death for every man." Mr. Douglass probably overlooked, as he cannot doubt the truth of this revelation. "Behold the weak are made to stand on the legs of another, the helpless defended against the strong," and "the simple against the wise." This friendly power we have discovered was "God, in Christ, reconciling the world unto Himself, not reckoning to them their trespasses." This friendly power was and remains "in the world." Upon it the colored people must rely. It is the same friend who guided Mr. Douglass from Easton jail to a conspicious place as an honored guest on the floor of the British Parliament, and can be relied upon to help the rest of us. God is this power, and He "is no respecter of persons." "If God is for us who can be against us." "For the work of the Cross is to them that are perishing in foolishness; but unto us that are being saved it is the power of God. For it is written I will destroy the wisdom of the wise; and the prudence of the prudent will I reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of the world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of preaching to save them that believe."

Apropos to this and to what we have already said we will venture an appeal to our creed—Article VII.

OF FREE WILL.

The condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and works to faith, and calling upon God; wherefore we have no power to do good works pleasant and acceptable to God without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will. Imagine Mr. Douglass seated to write his reminiscences almost in sight of the place, and in hearing of the groans where the beloved and lamented Garfield lay in pain, bleeding to death, the prayers of Christendom ascending to heaven for his restoration to the nation. The country brought perilously near the bald foreland of disorder, and his own future in some degree related to the overshadowing calamity. Then it is not difficult to comprehend the intention with which he wrote "All the prayers of Christendom can not stop the force of a single bullet, divest arsenic of poison, or suspend a single law of nature." This is more than rationalism, it is a passionate outburst of genuine fatalism, which would be dangerous but for the fact that it, like all kindred theories and sentiments is a sophism. Nothing can take place in this universe only as God wills or permits it. There is no room for God's foreknowledge, and hence none for foreordination or unconditional predestination. God *is*, not *was* or *will be*. He is an eternal "I Am." He wills what is pure and good and permits, though he does not authorize, what is vile and bad. His approval of one and disapproval of the other class of actions with respective effects upon the intelligent actors He has made known to us. In the economy of grace it is provided, "And we know that to them that love God all things work together for good." We cannot accept God without the acceptation of this truth, because it is a part of his written word. In the sense of present non-intervention whatever is is His will; but His present non-intervention with things forbidden and yet permitted presupposes a future intervention or judgment. Hence His will is the law of both nature and grace. The quality of faith enters into and conditions every effectual prayer addressed to God. It therefore follows that though a marvelous, not to say miraculous thing takes place in answer to prayer, we can not decide whether "any law of nature" has been "suspended" or not. Because God's will is the law, and this we understand only so far as He has been pleased to unfold it in His word and visible works. It would, hence, be sheer presumption to affirm that "any natural law could not be suspended," unless we as fully comprehended God's will, the original and independent cause of every effect, as we do these effects in their relation to visible objects. Part of God's ways, that is, His law, His will, is revealed to us. But by wisdom, science if you please, we can not fully understand the thunders of his power. Though there is much in nature which we do not understand, by the history of God's doings in the world some things are made known to us. We do understaud by the Word of God, which is a revelation of so much of His will or law as we are to know: 1st. That it is a law of nature for fire to burn, and though their very chains were melted off the person of three valient Hebrew captives, Hanniah, Misheck and Azriah were unharmed in the midst of a burning fiery furnace: 2d. It is natural for hungry lions to devour any weaker animal within their reach, but they failed to hurt the prophet Daniel who was cruelly thrown among them. 3d. The virus of an asp, worse than arsenic was divested of its poison passing from the serpent's fangs to the veins of the Apostle Paul herein was a marvelous occurrence contrary to all known law. That the elements of nature were subdued and hungry thousands fed on a few loaves and fishes by our Savior; and that Jesus Christ arose from the dead with the same body he possessed when upon the cross these are all wonderful things; they are contrary to any natural laws which we understand. We call them miracles because we do not understand the laws by which they were caused, only that it was God's will revealed in the acts.

He further says, on pages 582 and 583:

"In my communication with the colored people I have endeavored to deliver them from the power of superstition, bigotry and priestcraft. In theology I have found them strutting about in the old clothes of the masters, just as the masters strut about in the old clothes of the past. The falling power remains among them long since it has ceased to be the religious fashion of our refined and elegant white churches. I have have taught that the "fault is not in our stars, but in ourselves that we are underlings," that "who would be free, themselves must strike the blow." I have urged upon them self-reliance, self-respect, industry, perseverance and economy, to make the best of both worlds, but to make the best of this world first, because it comes first, and that he who does not improve himself by the motives and opportunities afforded by this world gives the best evidence that he would not improve in any other world. Schooled, as I have been, among the Abolitionists of New England, I recognize that the universe is governed by laws which are unchangeable and eternal, that what men sow they will reap, and that there is no way to dodge or circumvent the consequences of any act or deed. My views at this point receive but limited endorsement among my people. They, for the most part, think they have means of procuring special favors and help from the Almighty; and, as their faith "is the substance of things hoped for, and the evidence of things not seen, they find much in this expression which is true to faith but utterly false to fact.

But I meant here only to say a word in conclusion. Forty years of my life have been given to the cause of my people, and if I had forty years more they should all be sacredly given to the great cause. If I have done something for that cause, I am, after all, more a debtor to it than it is debtor to me."

Now Mr. Douglass lays his strictures directly upon the religious faith and habits of the colored people. But for my part, I agree with very little he has said in doing so. I have heard much of the superstitions by which it is alleged the colored people have been enthralled and in matters pertaining to politics and "Old Saws" I have reason to suspect that they have in many instances and places been over credulous. But my experience has been against anything which might be justly termed superstition in their religious beliefs. Their religious prejudices are in general, obstinately strong, and their denominationalism some times so prominent as to impede rather than advance the cause they earnestly espouse, but I do not perceive that they can be called "bigots" in any other or worse sense than this. Even here they probably surpass neither the general mass of Protestants or Romanists, and they are far behind the most cultured skeptics or infidels in all that can

be properly denominated bigotry or fanaticism. The colored ministry of this country before the war was simply fellow slaves with the laity like Mr. Douglass himself and but very little better informed than those to whom they preached. After the war this condition could not be immediately altered. There were a few men under both the old and new regime who, having secured their freedom without running away to get it, were in the main tolerably well informed. They were fore runners of the present body of able and pious gentlemen who hold the more influential pastorates among the colored people. The term "priest-craft" as employed by Mr. Douglass implies the stratagems and frauds of priests; fraud or imposition in religions concerns, management of selfish and ambitions priests to gain wealth and power, or to impose on the credulity of others. I think the poverty of the colored clergy generally, the modest position assumed by those who are surrounded by constituents that could support their ambition for place, and yet do not desert their sacred calling for these other and more lucrative places sufficiently refute the charge of "priest-craft" so loosely made by implication in Mr. Douglass' "Life and Time." No class labors so earnestly against so many discouragements, for such poor pay, as the colored ministers receive. Yet they are manfully toiling on. What they are doing, and have already done, deserves a laudatory chapter in Mr. Douglass' book. To no other class does the nation, and the colored people owe so much, for the correct progress made in the last few years by the late slaves, free blacks and mulattoes, as to the colored clergy of all the denominations, especially of the Methodist Episcopal Church. The race has grown in wealth, numbers, morals, literature, grace and economy. In this advance, who have been and are their leaders, trainers and teachers except the colored preachers? Perhaps their greatest hindrance has been that class of mercenary men, who entered the ministry as a stepping stone to more lucrative places; who in their transition from preachers to professional office-beggars, and other like professions, deported themselves as to strain the relation between the races, and, to some extent, bring the ministry into contempt. But the people are rapidly learning to separate the vile from the precious, and to honor for their work sake, the men who went forth weeping and bearing precious seed, and who have already returned rejoicing, bringing many sheaves with them. It must be admitted that the theological "clothes" in which the "colored people strut about," are tolerably well worn. They were prefigured by the patriarchs, symbolized in the law of ceremonies given to men by the eternal Master of the Universe through "Old Master" Moses. The outlines of these theological "old clothes" were drawn by the "old masters" Isaiah, Jeremiah, Ezekiel and Daniel, with the minor prophets. The suit is still in a sound condition, being adjusted to the needs of humanity, and its use and beauty realized through the incarnation, life, passion, death, resurrection, ascension, mediation, intercession, and advocacy of Jesus for us sinners at the Throne of the Father. The colored people hold that these primitive, prophetic and apostolic theological "old clothes" fit them quite readily; and with very few exceptions comparatively, those who are religiously inclined are still found strutting about in these same old clothes of the Master and the masters of the past, or in other words of Jesus, the Apostles, and holy fathers, of early as well as later Christian times. The history of the rise, propagation and prolixity of Christian theology from one man in Jerusalem 1800 years ago, to many millions of men of every clime and complexion now living, and many more millions dead, and whose lives were towering monuments of purity, and whose death bed scenes were the imagination of a triumphal march to heaven, demonstrate that these grand "old" doctrines are not the "Shibboleths" of a "falling power." Nay they are the "Swords of the Lord and of Gideon, the Shibboleths of the advancing, all conquering army of the Lord. If this kind of religion has gone out of "fashion in refined and elegant white churches" (which it has not done in any comparatively great degree) then thank God it may still be found where it was first planted, among the poor and so called ignorant colored and white people. These people will "make the best of this world" in the sense of using it as a place of preparations for the next. "We are sojourners here as all our fathers were," we ought of course to make, "the best" of our sojourn here, but ever with the idea in mind, that it is transient, and probationary. Other wise any use we may make of this world will be little to our comfort when we come to leave it. *We were some where else*, before we were here, we must soon leave here at the longest and go *some where else* again. The Bible alone looks into this otherwise unknown *some-where else*, and describes its character, the way to it, and the conditions upon which it may be joyfully entered. The colored people and all people should make the "best of this world first," in preparing for that eternal sojourn in the next world second. They should seek first the kingdom of God and His righteousness, and all these other things will be added. That is a Godly self reliance, honest industry, a perseverance in the service of God, and man, not omitting self, and rigid economy with these ends in view will follow a faithful seeking after God's kingdom and His reighteousness. This kind of a life alone gives assurance of fitness for the good world to come. The colored people are a faithful people and well may they be so, what people ever had such signal realizations of their faith in the "facts" following as they. In answer to prayer God delivered four millions of them, and raised them from chattels to men. When it was predicted that a state of freedom would result in their annihilation, and every cruel artifice was invented to verify the prediction, God miraculously almost doubled their number in less than a score of years after their emancipation. They have exhibited their faith by their works. They have raised more cotton, sugar, rice, hemp, corn, tobacco, oranges and other products of the soil in freedom than in slavery. They have built more and better churches, bought more land, and did more "shouting" since they were free than before. Let them still believe on, work on, and "shout" on. They are evidently free and substantially prosperous, and they have in this a shadow of good things yet to come. Verily "Faith is the substance of things hoped for, the evidence of things not seen," by the colored people previously. But which they now see and largely enjoy. Whereto we have already attained let us work by the same rule, let us mind the same thing." Let us "stand first in the liberty where with Christ has made us free, and be not again entangled in the yoke of bondage." This will we do if God permits.

Three Minute Talks.—No. 2.

BY D. W. HAYES.

A few of our Southern Conferences, the Louisana marching in the van, have of late taken hold of the educational work within their bounds in a manner that clearly indicates a determination to lift our institutions from servile dependence upon outside aid, often uncertain and seldom adequate to the demand, up to a solid basis of self support. This is a commendable movement and no time should be lost in pushing it on to an early consummation. The sooner the goal is reached, the better. Our friends whose heaven inspired liberality has for many years furnished us superior school facilities, have waited patiently to see if we would at any time reach a point where we should no longer be willing to have them bear the whole burden of paying the expense necessary to secure an efficient management of our schools. It must, no doubt, prove highly gratifying to them to observe the gradual development of a more healthful sentiment respecting the importance of self-help among the brethren of these conferences.

This sentiment will command an increased measure of respect, and at the same time enlist a wider sympathy and call forth much freer giving. Men delight to give when they discover that the recipients of their bounty are struggling hard to render themselves independent of such aid, and they give reluctantly, if they give at all, where no effort in the way of manly self reliance is seen to follow. Struggling manhood will ever receive more unstinted aid than imbecile pauperism. The proper initiative step has been taken. Now let all our conferences fall in line. Most of our schools, like the Central Tennessee College, are literally crowded with students. More room must be furnished, in many cases applicants will have to be denied admission. More and better qualified teachers are needed. Can we afford to remain indifferent when facts such as these plead so strongly? Not if we are true embassadors. We may not be able to do much at present, but we are bound by obligations from which it would be unmanly to swerve, to do what we can. Even a little self denial on our part, along this line, will be sure of great reward. The work of the Freedmen's Aid Society is just now beginning to bear its best fruits. It is developing self reliance and bold enterprise, which are among the higher and nobler productions of education. The society wants years yet in order to complete its work. In my opinion the time has not arrived when a change of its name should be seriously contemplated. Let that honored title, with all the good will it has earned in a most heroic struggle extending over a series of memorable years, stand as it is. We are in no danger of manifesting too much reverence for that name while the debasing effects of slavery continue so widespread. We have no objection to making our educational work as broad as the needs of the whole field, but we do oppose sacrificing the name of the Freedmen's Aid Society under the pretense of promoting such an end. If others wish to share with us, let them not be ashamed to place themselves under our glorious banner, a banner that hides no caste prejudice within its fold. Let us have more self reliance, more zeal, more devotion, more concentration, but no new policy and no new name.

Chattanooga.

Getting Rid of Bad Company.

Dr. Bonar in an address recently delivered to young converts in the Christian Institute, on "Communion with God," said: "I have a case vividly before me just now of two godly men who, before their conversion, were very well known in this district. Their house was frequented by persons of all kinds, not only in the way of business but for company's sake. When they were brought to the Lord the question was, How are we to get quit of all this company—this carnal, worldly company? The Lord guided them wisely. They did not say one unkind word, but they just let their countenances shine, they just showed their acquaintanecs how happy they were in their new-found salvation What was the effect? In a fortnight their house was as quiet as they could wish. Their worldly friends did not care for their society. Now, if you are troubled with worldly people who will insist that you go out to dinner, and so on, go out and shine, and then they won't ask you back again. Your very presence will condemn them, and they will feel you are right."—*Messiah Herald.*

INSIDE THE GATE.

I sat inside the gate,
No more a wandering child;
No more the loathsome weight
Of sin my heart defiled;
Sweet peace was in my soul,
Love in the place of hate;
And yet I tremble oft,
Praying inside the gate.

"Saviour!" I loudly cried,
"Give others rest from sin."
"Go, then," his voice replied,
"Bring them the gate within;
Show them then arrow way,
Led them the cross beside;
I'll meet them at the gate,
It shall be opened wide."

"I go, my Lord," I said,
"I would not idly rest,
But would perform the work
For thy own glory best;
Help me that work to do
Before it is too late;
Help me some soul to bring
To thee inside the gate."

And now inside the gate
I kneel in joyful prayer,
For Jesus helped me lead
Another pilgrim there:
Together now we call
To all oppressed with sin,
"Come, knock at mercy's gate,
Jesus will let you in."

—*Sunday-School Times.*

The Young Chaplain.

One night in 1825, a clergyman was taking tea with John C. Calhoun, then secretary of war. Suddenly Mr. Calhoun said to his guest:

"Will you accept the place of chaplain and professor of ethics at West Point? If you will, I wil appoint you at once."

The clergyman was Chas. P. McIlvaine, then but twenty-five years of age, and subsequently known as the Bishop of Ohio.

He accepted the appointment because West Point then had an unsavory reputation. There was not a Christian among officers and cadets. Many of them were skeptics, and the others were coldly indifferent to religion.

He was received as gentlemen receive gentlemen. But no one showed the least sympathy with him as a clergyman. For months his preaching seemed as words spoken in the air. His first encouragement was an offensive expression.

He was walking home from church one Sunday a few feet in advance of several junior officers. "The chaplain's preaching is getting hotter and hotter," he heard one of them say.

In a few days he received another bit of encouragement. He was dining with a company at the house of an officer. A lieutenant, a scoffer, hurled a bitter sneer at the clergyman. The chaplain left the table.

The officers threatened to send the lieutenant to "Coventry" if he did not apologize. He called and asked the chaplain's pardon.

Another officer took occasion of one of the chaplain's sermons, and wrote him a bold avowal of skeptical opinions.

The chaplain, seeing in these evidences that the chronic indifference was giving way to opposition, persevered. But opposition was all the encouragement he received during the year.

Not a cadet had visited him, or even sought his acquaintance. But one Saturday, the only day on which the cadets were allowed to visit an officer, without special permission, one of the most popular of the cadets knocked at the chaplain's door. He wished to begin a Christian life then and there, and asked for counsel. In a day or two, another cadet called on a similar errand; then another and another. Then several officers came. A meeting of prayer was appointed twice a week. It was the first public prayer-meeting held at West Point.

Officers and cadets crowded in, though all who came professed thereby to begin a religious life. At first, it required as much courage to enter that room as to lead a forlorn hope.

One of the cadets was Leonidas Polk, afterward Protestant Episcopal Bishop of Tennessee. Intelligent, high-toned, and commanding in person, he was the conspicuous cadet. Seeing that it was his duty to make a public profession of his faith in Christ he asked for baptism.

After baptizing him, the chaplain made a brief address, closing with a charge to be faithful. "Amen!" responded Polk, in a voice that rang through the chapel. The "Amen" was from the heart. Immediately the baptized cadet became a missionary to his comrades.

A solemnity pervaded the academy during the two remaining years that the devoted clergyman served as chaplain. Half the corps became Christian men. Several of them, leaving the army, were promoted to the ministry. Many of those who entered the army rose to eminence. They adorned their profession and the Christian religion.

This era in West Point was created, through the divine aid, by a young man who simply did his duty patiently, and left the result with God.—*Youth's Companion.*

Florida Conference

Bishop Bowman wrote as follows to the *Central Christian Advocate:*

The Florida Conference is a mixed one, consisting of 30 colored and 12 white preachers, and embracing about 3,000 members, by far the larger portion of whom are colored. Our white work is quite new and is growing substantially and rapidly. The colored preachers and people are evidently improving as fast as we have reason to expect. The white population of the State is larger than the colored, and is increasing more rapidly. Some of the older settlements are as yet, not occupied by our Southern brethren, and, of course, in the newer ones they have not come. So that there are many places open to us. We were greatly surprised to find that we were the first to occupy the old city of St. Augustine.

The reports of the preachers, as compared with those of last year, do not show as much advance as we desired. But upon careful inquiry, it was found that the figures of last year were not very correct. The preachers are learning how to make up their reports so as to show the exact facts. Upon the whole the work of last year has been fairly satisfactory. In the matter of self-support, the people are advancing. Several congregations support their pastors and others are getting near to it. Many of the preachers are so poorly supported that they are obliged to work in order to take care of their families. This, of course, interferes with their usefulness. But, upon the whole, they seem to be doing about all they can.

Horsford's Acid Phosphate
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Dr. C. A. Ferald, Boston, Mass., says; "I have used it in cases of impaired nerve function, with beneficial results, especially in cases where the system is affected by the toxic action of tobacco."

The governor of New Jersey sent a special message to the Legislature reciting the refusal of the Hackensack Cemetery Company to allow the burial of a colored man. The governor says it ought not to be tolerated that a corporation whose existence depends upon the Legislature's will, and whose property is exempt from taxation because of its religious uses, should be permitted to make a distinction between a white and a black man. He recommends the passage of a law which shall make such refusal based on color a criminal offense, with such penalty as shall prevent a recurrence of such act.

The Doctor's Mistake.

One of the old mistakes of the profession was to think that there were no other ways of curing disease except those which had been handed down from former times. It is not to be denied that the doctors have done great things for the world. But when it comes right down to the real curing of disease, it must be admitted that Brown's Iron Bitters has done enough to earn the generous gratitude of this whole present generation, including the medical profession. There are no mysteries or secrets about the compounding of Brown's Iron Bitters. This preparation of iron is the only preparation which will not injure teeth or stomach. In this it is beyond comparison better than the other preparations, which are mischievous and injurious.

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THE SOUTHWESTERN.

L. P. CUSHMAN, Editor.
A. E. P. ALBERT, B. D., Assistant

THURSDAY, FEB. 21, 1884.

Papers are stopped on the expiration of the time of subscription. Let the pastors use a little effort, and nearly all will be renewed.

We have received copies of the minutes of the Tennessee conference 1883, Dr. J. Braden, Secretary. Thanks.

Do not wait on the movements of new pastors. If they fail in their duty in presenting the claims of our church paper, send the money and order to this office direct, by postal note, order or registered letter.

In Georgia an ordinary has been called upon to decide whether a Mormon is a fit person to have the custody of a child. The mother alleges that the doctrine of polygamy unfits the father to have possession of the child, and she refuses to give up her son to reside in Utah.

A note from Dr. Braden informs us that the Meharry Medical commencement occurs on Thursday, 31st inst., when a class of eight will graduate. The spring term of Central Tennessee College begins on Monday, Feb. 25, and continues twelve weeks. There will be a few vacancies in the boarding hall, and a few new students may be admitted. The year so far has been the best in the history of the college.

Those who study the life of Christ with care will be struck with his regard for humanity. He never looked upon any one with scorn or contempt. The meanest and meanest form of humanity that crawled into his presence, no matter how trampled, torn and defiled, seemed sacred in his eyes. Two things are to be noted. He never despised any human being. He never stood before men as a haughty and imperious being, demanding attention, reverence and service. He never seemed to think of what was due Him. He only wished to serve, to help to lift up, to comfort. And if any man has not the spirit of Christ, no matter about his other attainments, he is none of His.

In 1877 Mr. Roscoe Conkling said: The true political question of this country is not between parties, but between civilizations, each type of civilization utilizing party organizations as an instrument. The line of demarcation is as thoroughly geographical, and the conflict along the line as irrepressible now as in the time of Mr. Seward. Mr. Hayes' policy, predicated upon the idea of breaking the solid South, is a farce based upon a chimera. No political effort or experiment will prove effective in disrupting the solidity of the South. The question now is and twenty years hence will be, whether the Northern majority shall control the destinies of the country in peace as it has determined them in war, or a Southern minority regain by diplomacy, exercised upon weak minds, what it has lost through force wielded by strong arms.

From our boyhood we have read of the brave men, handsome women, hospitality and generosity of Kentucky. Henry Clay was our ideal of all that was great and noble as a statesman, and we really thought that the person who did not agree with us was hardly fit to live. But now in the face of one of the greatest calamities ever known to befall a people the Legislature of this grand old State, after haggling and quibbling over the matter several days, voted to appropriate the sum of $75,000 for the relief of the flood sufferers. This would not relieve the wants of Newport alone. We say that in the presence of Kentucky's destitute people, men, women, mothers, newborn babes, the sick and infirm driven from home homeless and destitute that $25,000 is a pitiable contribution, and Kentucky should do better than that, or forever hereafter quit boasting about the hospitality of her people.

Cowardice.

A coward is almost always a petty tyrant, and is sure to shrink from responsibility and duty. Lying and cowardice are linked in perpetual bonds. Most of the falsehoods men utter spring from a mean sort of fear. We are not able to enumerate the falsehoods, mean equivocations and deceits cowardice paves the way to. From the cradle to the grave it is always appealing to the low and bad impulses of our nature. To stand well in the eyes of the world men deny, or make some wretched apology for their misdeeds. It prompts us to appear wise when we are ignorant, rich when we are poor, pious when we are sinners in the sight of God and man. Every time we yield to it our courage lessens, our strength for resistence grows feebler, and in the end we become miserable makeshifts. We are told that it is the tendency of some animals to be bold and fearless, while it is the tendency of others to skulk, sneak, and steal. Thus men are either skulkers, sneaks or open and grand fighters in the warfare that is going on in this world between truth and error, right and wrong, vice and virtue. What some men call shrewdness is nothing more nor less than cowardice. The face of the merely shrewd man fronts at least four ways, and cowardice under the name of shrewdness is gaining upon him every day. The minister whose chief desire and aim is to please, who makes his hearers laugh when they ought to cry, has more of cowardice than Christian courage in his moral make-up, and will have but little success either in pleasing or saving men. While he who has the courage to speak the truth, whatever may be the sneer or the unspoken contempt of the people, may be sorely tried, but he cannot fail.

A Sad Picture.

A Roman Catholic paper published in St. Louis, makes the following statements as to the conduct of the Catholic people which if true, indicate a degree of ignorance and indifference to sacred things that is painful to contemplate:

"Catholics seldom read Catholic books. Pious Catholic literature is an abomination in their sight. Protestants accuse them of not reading the Bible. This is only half the truth. They read neither the Bible nor anything else of a religious character. The majority of our people read their Mass prayers and look over the table of sin, and farther into Catholic literature they do not go. How can interest in the church and matters ecclesiastical be maintained under such wide spread indifference. The daily papers talk up politics, plays, billiards, base ball and the scandals of the day, and people become so interested in these subjects that these news boys are chased on the streets by anxious purchasers of the latest intelligence. The great empire of the church, the great interests of Catholicism, the doings of the churchmen from Leo XIII, down to the priests of the parish, the latest views from the different seats of battle between pope and czars are not subjects of interest and none inquire about them. Why? The papers do not write them up. The business of a Catholic paper is to supply just this want. Their duty is to write up the church. This they do, all of them."

Had any Protistant said that Catholics "read neither the Bible nor any thing else of a religious character," it would have been called by the Catholic press a vile slander against the church. But note what is said as to the religious condition of St. Louis:

"St. Louis is religiously the deadest town on this continent. We have the richest Catholics in the land and the poorest churches. There is little intercourse between the clergy and laity, and no intercourse between the clergy whatever. Our people go to the sacraments and keep away from the parish meetings. They attend devotions, but shun sermons. Very little is being done in the way of improvement, and that little is paid by festivals. Why is this? We have no religious bourgeoisie. We are all nabobs or paupers. The one patronizes religion; the others lives by it. There are fewer Catholic papers read in St. Louis, than in any city of its Catholic size in the world."

We had supposed that the Catholic church did include many of the intelligent, reliable and thorough business men of St. Louis, as well as a large portion of the laboring classes. In this it seems we are mistaken, they are all "nabobs or panpers." It must be there is some other way to heaven, than through a church composed of "nabobs and panpers."

The Great Flood.

No one can form any correct idea of the terribleness of the great flood that is sweeping the valley of the Ohio by what he reads of it in the newspapers. During the past week we had occasion to visit Cincinnati, and saw a little of its awfulness. We first came in contact with it at Louisville. Here water had reached 46 feet above what was called the line of danger. Over two thousand families had been driven from their homes; the water climbing upon their houses had buoyed them up from their foundations, and they seemed to float about like so many dry goods boxes or if in search of a harbor. We think it safe to say that hundreds of small cottages were unloosed from their foundations and turned over, and vast numbers swept entirely away. The unfortunate owners of these homes look on the scene of desolation with thoughts of the gloomiest character, and manifested their despondency in various ways. All along the route from Louisville to Cincinnati we could see in the submerged sections the roofs of some houses just above the water, families living in the attic rooms of two-story dwellings, and now and then a cottage turned over on its side. Reaching the Ohio, as we were crossing the bridge into the city, we saw a house floating down the river; on the ridge-pole there sat a poor lone cat that had evidently resolved never to forsake his home. Verily there must be no place like home, whether among cats or members of the human family, in fair times as in flood. Crossing the river, we stepped from the cars into rudely constructed and suspicious-looking flat-boats, which were soon filled, and four strong men pulled and pushed us to the landing. Here we began to take in the enormous proportions of the flood. The Ohio runs for hundreds of miles through large towns, great manufacturing industries, a great commerce, great mining industries, farms with valuable buildings and a thick rural population. But this unprecedented flood has covered and swept away nearly all. Extensive iron nail-works and rolling mills, brick-yards and tanneries are covered with water, and nothing is seen but the high smoke-stacks. At certain points all that can be seen of once thriving towns is the church steeples and chimneys that appear above the water. The appalling scenes which one constantly beholds cannot help but cause intense sympathy. Here we see the earnings and savings of years, of rich and poor, all swept from them in a few short days. It is easy to speak it or write it, but it is hard for the mind to take in the fact that the Ohio had risen to a height of over 71 feet above low water, and that this vast volume was sweeping on at the rate of from five to eight miles an hour. Two years ago we had a great flood in the Mississippi Valley, but the destruction of property, business, capital, dwellings, employment, shelters and substance was not a fourth as compared with this along the Ohio. Individual contributions do much to relieve present sufferings, but little or nothing towards repairing the actual losses of the people. These call for city, State, and national aid.

A full house will give signs of being inhabited. There may be an attic chamber, a back room or damp cellar occupied in a house which seems closed and empty, but when every room is full there will be signs of life on the outside. If there is life inside it will show itself outside the dwelling. Even with blinds on the windows, after dark the light will come streaming through the cracks; those within will make themselves known. The dwellers may desire to be secluded, but they cannot be concealed. The house they keep, the guests they receive, the clothes they wear will all be known. So an indwelling Christ in the heart cannot be hid. He will shine out through the windows of the soul. He will be seen in the expressions of the face, in the tones of the voice, in the words spoken and acts performed. He will be seen in home life in social and business life, to the advantage and honor of all who may give him a residence in their hearts.

Alcohol in the Household.

The following is from a letter of Mrs. Caroline A. Richardson, Austin, Texas, addressed to the editor, and is heartily commended and endorsed:

These "tipsy cakes," brandy peaches, wine sauce, brandy mince pies, and all of these forms of "alcohol in the kitchen," I have been talking and teaching against with all my might, because, above all other things, I desire to save the children. And to do this efficiently the mothers must stop using it in preparing dainties for the table. Let me give you a scrap of my experience. Nine cases out of ten where children violate their pledge, who have been instructed in the "nature and effects of alcohol," is because their mother put alcohol into their nice cooking, or offer them egg-nog or beer at Christmas time. This use of alcohol in the kitchen, and especially at Christmas, is a device of the enemy of souls to destroy the blessed peace and good will that this Christian festival was intended to bring. Please leave out the wine and brandy receipts. Good, wholesome cooking can be done without them, such as we can ask God's blessing upon when we sit down to the table.

The poorest economy any church can make is to diminish their pastor's salary. An archangel would preach poorly if he was poorly fed. We doubt as to the ability of the Lord Jesus to interest a congregation who had not interest enough in religion to pay their preacher. A poorly paid preacher will always have a dull discourse and a sleepy congregation. What shall be done? Pay the preacher still less? No! pay the preacher; pay him well, and pay him promptly. "Bring all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." There should be plenty of meat in the house of the Lord. Try it, brethren, then look out for the blessing.

PERSONAL.

—Joseph Cook, has begun his Monday lectures in Boston.

—Thomas Chenery, editor of the London *Times*, died Feb. 11th.

—Gen. James Longstreet's new bond as Marshal of Georgia has been accepted.

—Phillip Phillips, is about to lose his son James, who is gradually sinking.

—Rev. Dr. W. P. Harrison, Book Editor of the M. E. Church South, married at Columbus, Ga., Jan. 16, Miss Mary Hodges, daughter of the Rev. Samuel K. Hodges.

—Lord Bute has given an order to Miss Edmonia A. Edwards, the American negro sculptress, to execute a marble statue of the Virgin Mary for one of his chapels.

—Correspondents of Rev. O. Tolson, will address him at Canton Mississippi; of Rev. S. H. Nevils, at Hazelhurst, Miss; Rev. D. A. Williams, at Columbus, Miss.

—Eliza Howard Powers, of Paterson, N. J., who spent a fortune during the war in caring for the wounded, is an invalid and in needy circumstances. She has asked the government for $2,500.

—The lectures of A. D. Mayo, of Boston before the New Orleans Educational Society, have been appreciated and increased the interest of the Society and the public in educational work.

—Dr. Howard Henderson, a gentleman whose literary tastes and habits would seem to peculiarly qualify him for the task, has undertaken to collate the choicest specimens of Southern eloquence, romance, and song.—*New York Advocate.*

—A manager of a theatre published that Mr. Beecher intended to go and afterward that he did go to a theatre to see Mrs. Langtry in New York. At that time Mr. Beecher was in Boston. The manager lied.

—The Methodists in Baltimore sent a gold headed cane to Bishop Pierce on the fiftieth anniversary of his wedding Feb. 5. The *Episcopal Methodist* says: "The cane is made of wood from the old Lovely Lane meeting house—the first Methodist Church in Baltimore."

—Mrs. Layyah Barakat, a native of Syria, addressed a missionary meeting in Hanson Place Methodist Episcopal Church, Brooklyn, Feb. 15. Mrs. Barakat gave an account of her conversion, and of her escape from Alexandria during the terrible massacre.

—Hans Larsen Martensen, Danish preacher and theologian, is dead. He was born on August 19, 1803, at Flensburg, and was educated in the ideas of Hegel. In 1841 he was elected to the Danish Academy of Sciences. Two years later he was Bishop of Iceland, and in 1845 Court preacher.

—Rev. Pennell Coombe, one of the oldest members, was recently found dead in his bed. Few men occupied a more prominent position in the Philadelphia conference than Brother Coombe. He was born in 1811 joined the church in 1829. For a number of years he was Secretary of the Philadelphia conference. He was a delegate of the General Conference in 1856 and 1860. He was a masterly preacher, vigerous and logical in debate. He was a good man, and ready for the summons.

—An orator unsurpassed, if not unrivaled, in the recent history of this country and of English-speaking nations is dead. A philanthropist whose motives were beyond suspicion, whatever opinion may be held of his judgment and methods, has finished his stimulating and instructive career A hero who never knew fear, and whose moral courage was sustained by a nervous system which was adequate to every draft upon it, has fallen before the "insatiate archer" whose arrow has pierced and stilled a heart which neither crime nor timidity nor shame ever made to suffuse the face with an unworthy blush.—*Dr. Buckley on Wendell Phillips.*

—He was called to be an orator. In literature widely read, in person magnificent, in manner most polished, gentle as a babe, sweet as a new blown rose, and in voice, clear and silvery, yet he was not a man who tempered himself upon an orchestra of 100 pieces. No organ, mighty and complex. The Nation slept, and God wanted a trumpet large, wide, winding, narrow, and intense. And that was Mr. Phillips. The long roll in not agreeable music, but it is better than harps or lutes when the alarm is needed. He did not flow as the Gulf Stream; he did not dash as the ocean does on the continent. His eloquence was a flight of arrows. He gave himself to the work of God on earth, and had reflected back upon him some of its majesty. When the pigmies are all dead the noble countenance of Wendell Phillips will still look forth, radiant as the rising sun, a sun that will never set. His life was a reason; his death a memorable encouragement for mankind and heroic deeds."—*Henry Ward Beecher.*

Prince Bismarck has returned to Herr Von Eisenbecher, German minister, the resolution of condolence on Herr Lasker's death, passed by Congress, with the counter request to return the resolution to the House of Representatives, as the position of Herr Lasker in Germany was not such as to justify the resolution.

The Birmingham *Review* will be issued weekly instead of semi-weekly hereafter.

OUR SOUTHERN WORK.

TEXAS.

P. Morgan, Galveston. "My work is prospering so far. The signs of the present speak well for the future."

L. Felder, Bryan: "I have added 18 souls to the church, 15 on probation and 3 accesions. Sister Barner went to work with the members and raised money to get a bell, and it was ordered. Elder Pullam visited us and preached interesting sermons."

Abner Thomas, Pitts Bridge: "The presiding elder held first quarterly conference. His sermon was very interesting. Sacrament was administered to a good many persons."

W. McKenzie, Cold Springs: "The church is growing. We have first-class seats and new sash. The day school is taught by J. S. Stanton, of Houston. First quarterly conference was held by Elder Lee, and we had a grand old Methodist time. Collection $12.50. Nine joined on probation. Monday night at love feast, a large congregation came out, and it was a happy time."

John Yancey, Columbus: "I desire to say a few words about our Sunday-school. We have not a band of advanced teachers. The young people who would be useful are out teaching day school, and that leaves a few settled people to carry on the Sunday-school. We are trying to make it as good as we possibly can. We have the *Sunday-School Journal* and the *Berean Leaf*, and make good use of them. Pray for us."

TENNESSEE.

Samuel Williams, Paris: "Although our pastor, D. Cook, left us and joined the A. M. E. Church, Elder Price was here Jan. 26th, held our quarter, visited and preached at all the churches, and left us wonderfully cheered. We are at work on our new church in town. The elder promises us a preacher soon, and he will remain with us some time.

D. B. Lawton, Knoxville: "I have built a church a little out of town and am now building one near the city; have been preaching over fifty years; am now a superannuate."

The Southern Work of the M. E. Church in Its Relation to the M. E. Church, South.

It is known to our readers that the Southern work of the Methodist Episcopal Church was discussed at the last meeting of the general Missionary Committee. It is also known that reports of that discussion were published in the various papers and dispatches sent to the leading newspapers in the South. It is further known that many of the papers of the Church South interpreted the reports of the discussion as exhibiting hostility to that Church, and as showing that it had been traduced. It will not be forgotten that Bishops Simpson, Foster, Wiley, and Bowman were charged with having taken a prominent part in these hostile movements, and that the editor of the *Christian Advocate* was animadverted upon extensively in the Southern papers as having made the most offensive and misleading assertions. It may also be remembered that, owing to the necessary absence of the editor for some weeks afterward, he was not aware of these discussions until, on his return, he began to read up the religious exchanges. He then denied the correctness of the reports which were made the basis of the criticisms to which he had been subjected, announcing that there was a *verbatim* report of his remarks by one of the most expert stenographers in the country, and that in a short time we would take up the subject, and quote the *verbatim* report upon the matters referred to, that there might be an intelligent discussion of the truth, wisdom, and brotherly kindness of his utterances. That promise we now fulfill.

It is necessary to explain the exact situation of the debate. The subject before the Committee was the amount to be appropriated for

the support of our white work in a particular Conference in a Southern State. From the particular question the discussion drifted into the consideration of our entire place and work among the whites of the south. One or two of the speakers intimated that we had done so little that it was useless for us to continue there, declaring that we should concentrate our entire efforts upon the colored people. A layman asked whether we should be at work in the South, side by side with a Methodism in all respects identical with our own, and asked whether it would not be better to leave the evangelization of the whites of the South entirely to the Methodist Episcopal Church, South, so far as they were to be reached by Methodism.

It was at this stage of the debate that the remarks of the writer were presented. It is not our purpose to devote this article to their vindication, but to do in the *Christian Advocate* what was then done, namely, to discuss our relation to that work. The above explanatory remarks are necessary that the point of view of that debate may afford the materials for an intelligent estimate of its spirit, methods, and purpose.

I. The Methodist Episcopal Church is in the South. (Here follows a *verbatim* quotation.)

The first act for us to consider is that we are in the South. It is not a question of going in. We are there; and, being there, we have to do one of two things—plan to stay, or plan to die out. That is the issue. Planning to stay there must proceed upon principles exactly the opposite of planning to die there. So that whenever we discuss this question we must have clearly before our eyes this idea.

In the next place, the question is, Were we wise in going there at the time we went? Did we use sound business and religious judgment in determining to go to the South at the time and in the way we went? Upon this point it seems to me that no one can entertain a reasonable doubt. We were right, upon the whole, in going there as we did. [Here some incidental remarks were made which do not refer to the general policy of our Church, nor to any action of the Church South, and are therefore omitted.] That we ought to have gone South at the close of the war, in view of the fact that a large number of Methodists were Union men, and that we owed it to these men who were Methodists to carry them a Methodist free Gospel uncontaminated with rebellion, no one can deny. In the next place, a very large number of our Northern Methodist soldiers had settled in the South at the close of the war. They were scattered all over the Southern country. Men from every Northern State—some men that belonged to my church in Manchester, N. H.—are now living in the South that at that time could not have joined with the Methodist Episcopal Church there. If they had attempted it they would have been insulted and ostracised, and in every way unfavorably affected. We did right, therefore, to go to the South to establish our free Methodism there in order to give to emigrants from the North and the old soldiers a place to worship after the manner of their fathers.

In the next place, at the time the war closed, no one could foresee what the people of the South were going to do. The experiment of universal suffrage was thrown upon the county, the negroes were thrown upon the country and upon the evangelical denominations of the North, and it did appear very reasonable to infer that it would not be possible to carry on a successful work among the negroes unless there were at hand churches of white Methodists who sympathized with them and would sustain them. So on this point I have no doubt we acted wisely in undertaking to establish our Church in the South.

II. Concerning the Methodist Episcopal Church, South, the writer demurred to the statement that in all parts of the country it was a Methodist Episcopal Church after our manner. He stated that the probationary system had been abolished, and that in some places all were taken in who applied, without any examination worthy the name, and without having ever attended a class. We will here state that the writer received much of his information upon that point from some important ministers and members of the Methodist Episcopal Church, South. He also stated that he had seen in one church fifty persons taken into Church in this way. On the subject of class meetings he observed that he had made inquiry in "eleven of the societies of that Church, and not found a solitary class-meeting." In addition to that he declared that "*in some places in the South*," the Southern Church "had no appreciable effect upon the morals of the people, judging from our standards," and in illustration of that remark referred to the enforcement of discipline upon the temperance question and upon profanity. He stated that when he was in a certain city (which has been incorrectly reported through the South as Dallas, Texas), he found that a leading member of the Church South was the principal owner of a railroad that carried excursionists out to grounds that he owned, where there were beer-saloons and carousals on the Sabbath. Speaking of temperance, he said that in *some parts of the South* members of the Church were engaged in the liquor business, both wholesale and retail, and in the business of distillation, and that some of them occupied prominent positions in the Church. On the subject of revivals he did not say that the revivals in the Church South were generally of the nature of "wild-cat effusions." The expression "wild-cat effusions" was born in the brain of the reporter, and was probably his way of expressing the idea which he supposed the writer had. But the illustration of the kind of revivals he was speaking of was taken, not from the Church South, but from revivals that occurred in the North. If he had represented the Church South *in general* as in the condition above described, he would have been a falsifier and an accuser of the brethren unworthy of attention, except the attention of contempt and reprobation. Or if he had held up the societies of our own Church in the South as paragons of perfection in comparison with these cases, or in some instances free from charges of a very serious character, he would have exposed himself to the scorn of all those who know the facts.

Side by side with this impeachment of neglect of the class-meeting, and failure to enforce discipline on temperance, profanity, and intimidation and corruption at the polls, he placed a just characterization of others of our churches in the South, which it is not necessary to reproduce here. Leading representatives of our Southern work were present, and know precisely what was said.

The questions, then, to be settled, are: Is what was alleged true in *some parts of the South*? Second, Did the speaker attempt to represent what was true of parts of the South—of certain societies—as true of the whole Methodist Episcopal Church, South? To show how utterly false and misleading were the garbled sentences which were sent out, we quote the following passage *verbatim:*

In other places in the South the Methodist Episcopal Churches, South, are in magnificent condition. They are in favor of education, of missions, of every thing essential to a live Church. But I can find churches there that would serve as an example to many of our best churches in the North. While that is so, you can't make an issue on a generality. If you could charge them all with being in sympathy with rum, then you could make an issue on that. But you cannot do that when some of their churches are as good as ours.

Following that passage was the following:

On the other hand, it must be confessed that some of our churches in the South are certainly a disgrace, but they are the best we can make with the materials we can get

The application of those remarks concerning the sections where the Methodist Episcopal Church, South, is not enforcing Discipline on the subjects referred to, and not making any special impression upon the character of the people, and where its church buildings are poor, was that if we were established in such places, there was a work for us to do. There we could live. In connection with that the writer observed that where there was no Methodist Episcopal Church, South, and we existed, we should strengthen our work. And the whole was concluded as follows:

When we see the spirit of fraternity as it was in the Ecumenical Conference, and as it is now all through the South where there is no local irritation, we cannot reject the spirit of fraternity as a fact. The best men in the South do feel kindly toward us. Whenever that develops itself, it destroys our local church. Wherever the Church South says, "Come in brethren, and we will treat you as well as we do any body," our Church cannot live. My conviction is that where we can live, we ought to put in our money and live, and where we cannot live we ought not to keep wasting our money. There are places in the South where we cannot live; where the Church South is doing well enough; what is the use of our going on, and pouring our money in there? * * * If we keep on in the places where our men succeed, and improve the character of our men, the future will determine what we can do.

Here, then, is the case. If our Southern brethren will explicitly deny that there are cases in the South such as they alleged, we will undertake to give them information which will be of great value. If they admit that there are such cases, in perfect candor, we propound this question: Was it proper for us to mention them in our own meeting in a discussion relative to our work in the South in our own committee concerning the particular localities in which we were to appropriate money? These are no new sentiments for The *Christian Advocate*. In an editorial for April 7, 1881, the following passage occurred:

But what of fraternity? Formal fraternity was established and recognized under existing conditions. There was and could be no misunderstanding on this point. The spirit of fraternity is increasing. Our true relation to the Methodist Episcopal Church, South, is that of independent friendliness. If there be those who consider hostility to that Church, *per se*, a virtue, they understand neither the spirit of the Gospel nor that of the Methodist Episcopal Church. To do our own work as well as we can, and to rejoice in every indication of good, are the duties of the hour. If assailed, we must answer, but we will gain by doing so calmly and with the force of logic rather than of epithets, and in the spirit of Christ father than that of Belial. To taunt those who are doing what they can for their people and for the cause of Christ by referring to past events, or to narrow and bitter men among them, belongs not to the "Church constructant," nor to the Church nobly militant, but to the "Church termagant."

And again, Nov. 2, 1882, in an editorial entitled, "A Frank Expression," etc., we said:

In view of these facts our judgment is as follows: The spirit of fraternity should be cherished and in every way promoted; our white work should be as well sustained as we are able to do it, not by endeavoring to disintegrate any other Church, but by building up our own. The citizens of any particular place will then be attracted to us by the law of affinity wherever there is a call for our work. In the next place we believe that we should establish new societies wherever Methodism is not already in existence, if there is a reasonable prospect of success; further, where the Church South is allowing its societies to die out, either from inability to maintain them or from any other cause, if there be reason to think that we can do any better, we should establish societies. Where there is a work to be done, and there is reason to believe that if it is not done by us it will not be done at all, there we should go.

As to the future of the work, we need not specially concern ourselves. In some places it has died out, and it is clear that it is not needed there; it may be left to the ordinary religious agencies of the country without respect to us. In some places it is dying, and it is clear that no results commensurate with the money and toil required can be reached. There, as we do in every Conference in the North, it should be cared for, and, if it cannot be resuscitated, be left to decline. In many places, as Dr. Stephenson's able articles showed, it is prospering; there let it be sustained and continue to flourish, and let the spirit of fraternity be cultivated, without our failing to maintain our principles, justify our history, and show our distinctive spirit. In every new or old work that is hopeful let the best men available be placed in charge, and let liberal appropriations of money be made. We believe that every right-minded Southerner will be glad to see us moving forward on these principles, establishing schools, and educating, as we are doing, the young men and women of the land. We believe that our presence in this way is a real benefit to the Methodist Episcopal Church, South, and to every other Christian denomination. It is not our duty to regard the opposition of unreasonable men; our true policy and Christian duty is to disarm it by good conduct, a Christian spirit, and achieved success in beneficent work.

If by fraternal conduct and meeting the wants of the community in a right way the Church South can make our success in any particular place impossible because we are not needed there, we need not mourn. The years will pass away; the next century will soon be here; we may leave all questions of organic union to settle themselves *pro* or *con* when death and new life shall have brought about a new set of conditions. To give up our white work in the South is not, we think, a proposition which will find any support among us.—*New York Advocate.*

Family Worship.

DEAR EDITOR:—I desire to say something concerning family worship, for it is something which should not be neglected at our firesides. We ought to deem it as one of our most special duties. What scene could be more lovely on earth, more like the heavenly home, and more pleasing to God, than that of a pious family, kneeling with one accord around a family altar, and uniting their supplication to their Father in heaven. How lovely is the scene of a pious mother, gathering her little ones around her, at her fireside teaching them the privileges of prayer. Happy are those children who at that altar, have been consecrated by a father's blessings, baptized by a mother's tears, and borne up to heaven by their joint petitions. The homes that has honored God with such an altar of devotion, may well be call blessed. The influence of family worship is great, silent, irresistible and permanent. Like the calm, deep stream, it moves on in silence but over whelming power. It strikes its roots deep into the human heart, and spreading its branches wide over the back of his father's house. Family worship should be regular and devout, and the whole family be earnestly engaged in it. There is nothing on earth equal to it. It is the source of all pleasure and enjoyment, and is an action to the likeness of the Holy Ghost. The spirit of gentleness and dove like simplicity. It is the peace of our spirit, the stillness of our thoughts. Prayer is the issue of a great mind, and has self controling power. A prayerless family is no other wise than irreligious, for if we neglect such a duty as prayer we neglect our Savior, and His commandments, and therefore become short of the means of grace.

MARY C. MARBRY.

Mason, Tennessee, January 30.

Good Giving.

Good giving is giving to a good end and with a good spirit. Be reasonably sure that good results will follow, and then give cheerfully. "The Lord loveth a cheerful giver." Good giving secures not only the divine favor but the favor of man. Social standing is affected by it. To have the approbation of the wise and good is a blessing above silver and gold. Even bad men feel kindly toward the benevolent. Another advantage is your own inward consciousness of duty performed and good done. To be on good terms with yourself, to have the favor of men and the smile of the King of Kings is a consummation greatly to be desired.

The complete rule of giving, where the object is good, is well illustrated by the reported proceedings of a missionary meeting of colored people in the West Indies. The following resolutions were adopted:

1. We will all give something.
2. We will each give according to our ability.
3. We will give willingly.

Sow and then reap. Religion and benevolence have their harvest fields. Dr. John Todd once said to a friend, "A few days since I met a gentleman, the owner of a large paper mill. He took me through the mill and showed me great piles of paper and a world of things which I did not comprehend. I said: 'Will you please, sir, tell me the secret of your great success, for you told me you began life with nothing.' 'I don't know that there is any secret about it. When sixteen years old I went to S—— to work. I was to receive $40 per year and my food; no more, no less. My clothing and all my expenses were to come out of the $40. I then solemnly promised God I would give him one-tenth of my wages, and also that I would save on-tenth for future capital. I then promised the Lord, whether he gave me more or less, I would never give less than one-tenth to him; to this vow I have conscientiously adhered, and if there be any secret to my success I attribute it to this. I believe God has blessed me and made my business to prosper, and I have so learned to be careful and economical that my nine-tenths go far beyond what the whole would. I believe any man who will make the trial will find it so.'"—*Paths to Wealth, by J. D. Knox.*

Stirring News from India.

We have heard of nothing so remarkable as the simple accounts given by the Rev. S. Knowles of the North India Conference of his work among the people in his district. We take from the last *India Witness* the following. "Wednesday, 13th of Nov., being *puru masi mela* on the grassy banks of the beautiful Sargu river, we all marched out in the early morning through crowds of village families in their gala dresses, singing their *mela* songs, on into the thick of the fair crowded with 30,000 people. We spread our carpet under the shade of two large mango trees and began our work in real earnest. Our *modus operandi* was the same here that we use at all *melas*; that is, seated on our carpet with the crowd seated in rows before us; in all ten brethren join in singing to the sound of the *sitar*, triangles and a smart drum; then we all stand, the crowd generally rising, while a brother leads in prayer; all seated again, another preaches from a selected text, suitable to the occasion, for ten minutes; thus each in time prays and preaches. Then we give our invitation to any present convinced of the truth to come out and declare themselves. One young man of the Kori caste came forward and confessed Christ. We prayed with him and baptized him before the crowd. After this a *Parim Hans* devotee, with a big *chignon* made of his own hair and dyed sheeps wool closely woven together, came forward and most earnestly entreated us to pray for him. This we did, and then on his confession of Christ we baptized him before the astonished crowd. All that morning he had been worshiped by his followers before they took the *puru masi* plunge into the river near by. After his baptism this devotee untied and shook out his mass of true and false hair, which reached to his feet, and asked us to cut it all off; but, as we had no scissors and had never practiced much in the barber's line, we had to tell him to wait until we got to our tents. Two of his followers came to us when we reached our tents to inquire, and said they would come to God soon and bring others with them. As they were leaving they tried to give their old *guru* his usual salute, but he cried out "You must not worship me now, but Jesus Christ." This man afterwards showed his sincerity by shaking hands with those once low born, but now, we trust, Christian high born Chumars. In the fifty miles traveled over, this company preached in thirty towns and villages and one *mela* to seventeen thousand people of all classes. Over two hundred convinced inquirers were gained, and six high caste men were baptized.

A bronze statue of Bolivar is to be set up in the principal square of the Bolivian capital.

The South Carolina Conference consists of about eighty preachers, and nearly forty thousand members.

Mathew Arnold will publish his impressions of America along with the lectures he delivered while in the United States.

England will defray the expenses of the expedition to Soudou. Germany insists that England shall proclaim a protectorate over Egypt. Extensive measures are being taken on the East coast of Africa to oppress the slave trade.

No Southern writer has given us so large or so valuable a store of historical matter and interpretative criticism as is contained in these two volumes.—N.Y. TRIBUNE, Feb. 1, 1884.

General Beauregard's Military Operations,

The Military Operations of General Beauregard in the War between the States, 1861 to 1865; including a brief Personal Sketch and a Narrative of his Services in the War with Mexico, 1846–8. By Judge ALFRED ROMAN, formerly Colonel of the 18th Louisiana Volunteers, afterwards Aide-de-Camp and Inspector-General on the Staff of General Beauregard. In Two Volumes. 8vo, Cloth, over 600 pages each. Prices per vol.: Cloth, $3.50; Sheep, $4.50; Half Morocco, $5.50 Full Morocco, $7.50—payable on delivery.

The book is in essence and effect an autobiography, and has that special value to the student which always attaches to the autobiographies of men of action who have had to do with important historical events.***As a contribution to the history of the war the book is really invaluable.***Frankly Southern in its point of view, it nowhere offends by the employment of harsh epithets or by forgetfulness of the courtesy due to adversaries.***No Southern writer has given us so large or so valuable a store of historical matter and interpretative criticism as is contained in these two volumes.—*N. Y. Tribune.*

The work has been prepared at leisure and with the utmost deliberation.***So far as strength of support by documentary evidence is concerned, it is unique among works of its class relating to the Civil War.***A singularly vivid and picturesque presentation of some of the leading events of the war.***Merely as a mine of materials for historical investigation, the book is one to be glad of. It sets at rest a good many questions of fact which have hitherto been unsolved and seemingly insoluble. It corrects a good many errors by means which leave no occasion for doubt or question.—*N. Y. Times.*

Copy of a letter from Mr. CHARLES A. DANA *to* General BEAUREGARD.

It is, in my own judgment, a very valuable and important work. It sets forth many facts hitherto unknown or unappreciated. It sheds new and valuable light on some controverted questions; and it narrates in a simple, unaffected, easy and engaging style the story of the most important facts of the great struggle. It is especially worthy of commendation for the moderation and freedom from excitement with which it discusses points that have been the subject of embittered disputes in the hands of other writers. While the view of the author is powerfully maintained and fortified by unquestionable documents, I have not found anywhere an angry word, or an undignified rejoinder. In this respect the book seems to me worthy of the highest praise."

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The House keeper.

During the rush of business, conference week a recipe for "Tipsy cake," slipped into this column, made from ingredients which are out of place in temperance households. We shall guard against a similar accident in the future, and are obliged to the Texas and Louisiana lady readers, who promptly reminded us of the grave error.

CHILI SAUCE.—Eighteen large ripe tomatoes; two cups vinegar; one cup sugar; two tablespoons cinnamon; one table-spoon of cloves; four green peppers; four onions; one table-spoon ginger; one table-spoon salt. This is excellent. Cook tomatoes till soft, sieve them, and add the rest after chopping fine. Boil till thick; add vinegar when cold, and bottle.

SPICED FRUIT.—Take 10 pounds of fruit, 5 pounds of sugar, 1 ounce of allspice, 1 ounce of cinnamon, 1 ounce of cloves, ½ ounce of mace. Tie the spices in a bag. Take enough vinegar to moisten the sugar; boil to a syrup; pour over the fruit hot. Let stand until the next day, when put in the spices and cook until done. This will answer alike for nearly all kinds of fruit, including melons, peaches, etc.

LADDIES' CABBAGE.—Boil a firm white cabbage fifteen minutes, changing the water then for more from the boiling tea kettle. When tender, drain, and set aside until perfectly cold. Chop fine, and add two beaten eggs, a table-spoonful of butter, pepper, salt, three table-spoonful rich milk or cream. Stir all well together, and bake in a buttered pudding dish until brown. Serve very hot.

SUBSTITUTE FOR LARD.—A Committee of the Baltimore Grocers' Exchange, recommend cotton seed oil as a substitute for lard. The oil can be retailed at 80 cents per gallon. Standard weight is 7½ lbs. per gallon, so the customer only pays 11 cents per lb., or thereabout. It is claimed that the oil is so much richer than lard that two-thirds of it is equal to a unit of the latter. So the saving to the customer approaches 50 per cent. when using this oil. The oil being liquid, it is much more convenient for mixing with other ingredients and for measuring, than if solid, and the facility with which it is kept in all seasons without in the least losing its sweetness, makes it a desirable acquisition.

A FRUIT SPONGE.—One pound of loaf sugar, five eggs, one pint of raspberries, one pint of currants, two ounces of gelatine. Soak the gelatine in half a pint of water, and then stir it over the fire until perfectly dissolved; make a syrup of the sugar with a very little water, scald the fruit, and let it boil in the syrup until it will squeeze through a jelly bag. Strain through the bag into a large bowl. Strain the gelatine into another bowl through a sieve. When both are cold mix them. Add the whites of the eggs, well beaten. Whisk all well together for half an hour, and stand on ice two hours before serving with cream.

The melted fat cooks by contact of heat, just as water does in so-called boiling of meat. If this is correct, it is evident that fish, etc., should be completely immersed in a bath of melted fat. Well-educated cooks use a smaller vessel than our common frying-pan, charge this with a quantity of fat sufficient to cover the article which is simply laid upon the wire support, or frying-basket, and left in the hot fat until the crust forms at its surface, as of the bread crumbs, with which it indicates the sufficiency of heat. At first sight this method of dressing appears extravagant, as compared with the practice of greasing the bottom of the pan with a little dab of fat; but housewives who will try the frying of sprats, whitebait, etc., in the method described above, will find that, in the end, it is the cheapest.

WATKIN'S PUDDING.—One quarter pound of raisins stoned and opened and laid round a basin or mould, half pound suet, half pound bread crumbs, quarter pound brown sugar, two tablespoonfuls of flour, two eggs, a little candied peel. This pudding can be served with the following sauce.—Juice of two large lemons, quarter pound sugar simmered and poured over warm; the lemon peel cut, and decorate over the pudding.

LEMON MARMALADE.—Cut up the lemons very finely, removing all seeds. To every pound allow three pints of water; soak lemons in water twenty-four hours. Boil till quite tender, and let it stand for twenty-four hours; weigh a pound and half of sugar to each pound of fruit and water, and boil till it will set. This recipe is excellent for lemon or orange marmalade; and for the former, if liked, a few sweet or Seville oranges may be mixed with the lemon.

If you are to spend the evening out in company or at an entertainment, it is good policy to take a nap, or at least a thorough rest during the afternoon. Care like this, which seems to be but trifling, to preserve the health, really makes a great difference in the aggregate of one's life.

American Ornithologists' Union—Bird Migration.

At the first congress of the American Ornithologists' Union, held in New York City, September 26-28, 1883, a Committee on the Migration of Birds was appointed. It is the purpose of this Committee to investigate in all its bearings, and to the fullest extent possible, the subject of the migration of birds in the United States and British North America. The work will not be limited to the accumulation of records of the times of arrival and departure of the different species, but will embrace the collection of all data that may aid in determining the causes which influence the progress of migration from season to season. For example, severe storms, gales of wind, protracted periods of unusually high or low temperature (for the locality and time of year) are among the atmospheric conditions that are known to exert marked effects upon the movements of birds. The opening of the leaves and the flowering of certain plants, with the correlative appearance of a multitude of insects, are also among the factors that have to do with the abundance of many species. Hence the careful registration of certain meteorological phenomena, and of the state of advancing vegetation from day to day, will constitute prominent items in the record books of the observer.

For the purpose of rendering the result of the season's work as full and valuable as possible, the Committee earnestly solicits the co-operation of every ornithologist, field collector, sportsman, and observer of nature in North America. Indeed, a large corps of observers is absolutely essential to the success of the undertaking, and the Committee hopes to receive substantial aid from many who profess no knowledge of ornithology. Efficient service can be rendered by those familiar with only our commonest birds, and the Committee will gladly accept data concerning any of the following well-known species:

Robin, Mockingbird, Catbird, Brown Thrasher, Bluebird, House Wren, Yellow-rumped Warbler, Myrtlebird, Yellow-breasted Chat, Redstart, Maryland Yellow-throat, Cedarbird, Waxwing, Cherrybird, Purple Martin, Barn Swallow (fork-tailed), Violet-green Swallow, Scarlet Tanager, Pine Grosbeak, Bullfinch, Purple Finch, Red-poll Linnet, Yellowbird, Thistlebird, Snow Bunting, Eastern Chewink, Towhee, Junco, Slate-colored Snowbird, Cardinal Redbird, Rose-breasted Grosbeak, Indigo-bird, Bobolink, Ricebird, Cowbird, Yellow-headed Blackbird, Red-shouldered Blackbird, Meadow Lark, Oriole; Hanging-bird, Crow Blackbird, Horned, Lark Shore Lark, Kingbird, Bee Martin, Pewee, Phœbe, Eastern Hummingbird, Eastern Chimney Swift, Whippoorwill,* Nighthawk,† Kingfisher, Fish Hawk, Wild Pigeon, Also, any of the Waders, "Shore-birds," and Ducks.

PLAN OF THE WORK.

For convenience in collecting and arranging the enormous mass of material which will be accumulated by the joint labors of this army of field workers, it has been deemed advisable to divide the vast expanse of territory embraced in the United States and British North America into thirteen Districts, each of which will be placed under the immediate direction of a competent Superintendent.

Mississippi Valley (Dakota, Minnesota, Wisconsin, Nebraska, Iowa, Illinois, Kansas, Missouri, Indian Territory, Arkansas, the small portions of Kentucky and Tennessee west of the Tennessee River, Texas, Louisiana, Mississippi), Supt., Prof. W. W. Cooke, Caddo, Indian Territory.

The home of each observer is called a Station, and is recorded by number upon the books of the Committee. The Committee particularly requests that all persons who read this circular, and are willing to aid in the work, will *immediately* communicate with the Superintendents of their respective Districts. Those residing in Districts whose Superintendents have not as yet been named may address the Chairman.

It is the duty of each Superintendent to exert himself to the utmost to increase the number of observers in his District; to answer the questions they may put to him concerning the details of the work, etc.; to collect at frequent intervals the product of their labors; to ascertain from these data the whereabouts of certain species in winter, and the times of leaving their winter homes; to determine if possible the number and extent of the chief avenues of migration within the limits of his District, and the average rate of speed at which the different species travel; to locate the *breeding areas* of the summer residents; and, finally, to submit the result of the season's work to the Chairman of the Committee. The Chairman shall, in turn arrange, condense, and systematize the material received from the Superintendents of the several Districts, and shall present to the Union the fruits of the joint labors of all the collaborators, together with any comments, deductions or generalizations he may have made upon the same.

INSTRUCTIONS TO COLLABORATORS.

The data collected may conveniently be arranged in three general classes: *a.* Ornithological Phenomena. *b.* Meteorological Phenomena. *c.* Contemporary and Correlative Phenomena.

(*a*) *Ornithological Phenomena.*

Each observer is requested to prepare, at his earliest convenience, a complete list of the birds known to occur in the vicinity of his Station, and to indicate (by the abbreviations enclosed in parentheses) to which of the following five categories each species pertains:—

1. *Permanent Residents*, or those that are found regularly throughout the entire year (R).

2. *Winter Visitants*, or those that occur only during the winter season, passing north in the spring (WV).

3. *Transient Visitants*, or those that occur only during the migrations, in spring and fall (TV).

4. *Summer Residents*, or those that are known to breed, but which depart southward before winter (SR).

5. *Accidental Visitants*, or stragglers from remote districts (AV).

It is desirable also to indicate the relative abundance of the different species, the terms to be employed for this purpose being: *Abundant, Common, Tolerably Common, Rare.*

In many species the males arrive in advance of the females, hence it is important to note the sex of the first comers, and the date at which the opposite sex is first seen.

In recording arrivals and departures it is highly important to distinguish between the movements of the great bulk of the species and those of the forerunners or advance guard. For this purpose two dates should be recorded for the incoming, and two for the outgoing of every non-resident species, as follows:—

1. The first appearance of the species (F).

2. The arrival of the bulk (BA).

3. The departure of the bulk (BD).

4. The last individual seen (L).

In addition to the above, which may be regarded as *essential data*, there are many other noteworthy details that bear more or less directly upon the complicated problems involved in the study of migration. Among such may be mentioned the bodily condition of the bird (whether fat or lean), the moult, and the periods of song. The time of mating, when observed, should always be recorded.

(*b*) *Meteorological Phenomena.*

Extended meteorological data are not required, though the observer would derive material assistance from a systematic weather record. The Committee desires information upon:—

1. The direction and force of the wind.

2. The direction, character and duration of storms.

3. The general conditions of the atmosphere, including rainfall.

4. The succession of marked warm and cold waves, including a record of all sudden changes of temperature.

(*c*) *Contemporay and Correlatrive Phenomena.*

The Committee desires that the data under this head be as full and complete as possible, and requests exact information upon:—

1. The date at which the first toad is seen.

2. The date at which the first frog is heard.

3. The date at which the first tree toad or "peeper" is heard.

4. The dates at which certain mammals and reptiles enter upon and emerge from the state of hibernation.

5. The dates at which various insects are first seen.

6. The dates of the flowering of various plants.

7. The dates of the leafing and falling of the leaves or various trees and shrubs.

8. The dates of the breaking up and disappearance of the ice in rivers and lakes in spring, and of the freezing over of the same in the fall.

C. HART MERRIAM,
Ch'mn of Com., on Migration,
Locust Grove, Lewis County, New York.

*When first heard. †When first seen.

Two boys, the one a gentleman's son, and the other the son of a poor widow, applied to a merchant for a situation; when the latter was chosen. A trifling incident decided the choice. Just as the two boys came together to the merchant's door, a poor ragged girl fell on on the icy sidewalk, and lost her pennies, and cried bitterly. The first boy laughed rudely; but the other went to the girl's aid, and fishing in the gutter for the pennies, found one, and replaced the other from his own little purse. The merchant observed all; and though the first had strong recommendations, and the other none, the poor boy's politeness secured him the place.

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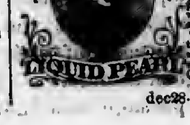
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General News Items

Robert Buchanan, poet and novelist, is suffering from gastric fever.

Hon. Thomas Kinsella, editor of the Brooklyn *Eagle*, died on the 11th.

A Cincinnati newsboy has laid aside $22,000 in 13 years. He is now 22 years of age.

On the 11th Mr. Bradlaugh was again excluded from the House of Commons by a vote of 228 to 120.

Gen. Longstreet is fully prepared for any kind of investigation of his affairs as U. S. Marshal.

The New York *Globe* charges both open and secret hostility against colored labor by the trades unions.

The iron trade everywhere is working on about three-fifths production, with the prospect of a good increase.

Col. J. Fisher Smith, and E. W. Sutherlin, are Democratic nominees for state senators, nineteenth Louisiana district.

While a wedding party was crossing the River Theiss, near Demotrio, the ice broke and thirty-five members of the party were drowned.

The Methodist Episcopal church at Tiffin, Ohio, recently dedicated, is believed to be the first church in the world lighted by electricity. The Edison lamps are used.

Nicaragua formally took possession of the Mosquito coast on Dec. 31, the flag being hoisted on the occasion at Bluefields, the capital, with much ceremony.

The Atlanta Council has decided to expend $138,925 in improving the city's streets, of which the city will pay $45,308, and the owners of property along the thoroughfares, $92,617.

Neal Yarborough, the last of the Banks county Ku-klux, was sentenced at Atlanta to serve two years in the Albany penitentiary and pay a fine of $500. He was for a long time too ill to be sentenced.

A dispatch appealing for help from the French Bishop in Tonquin, states that a priest, twenty-two catechists and 211 Christians have been massacred, and 108 mission houses have been destroyed.

Judges Overton of Avoyelles, and W. F. Blackman of Rapides parish, La. have been renominated. Dr. E. E. Smart, of Vernon, was nominated for State Senator.

The Charleston *News and Courier* says: "The advance in agriculture is due to the labors of the white people of the State. The country rep[illegible] clear and unmistakable on [illegible] colored labor was less efficient last year than it was five years ago, and the available supply is constantly less than the demand. The colored farmers, as a rule, are not making progress, not saving money, and not acquiring land. They succeed better as land owners than as tenants, and, as a body, are valuable as laborers only so far as they are directed and controlled by white men.

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"Shall I take your love to your Mother?" said a lady visitor, who was going to see the mother in question, to a little child of three years. "She has my love," was the quaint reply.

A Specific for Change of Life.

We are in receipt of a letter from J. T. Hamby, Esq., of Floral, Ark., in which the writer says: "*Samaritan Nervine* cures female decline, and during the change of life it is a specific." Suggestive facts, truly. $1.50.

A Christian should never be troubled because he is asked to give. If he cannot give, he ought to be more than sorry—he should be alarmed. Lack of money is by no means as sad as the lack of a disposition to contribute of what one has. A man often shuts the door of his best friend when he shuts off an appeal to his benevolence.—*Missionary Herald.*

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my people—mother, three sisters and three brothers. Mother's name was Ellen Vannoy; sisters were Harriet Vannoy, Corela Vannoy, and Hannah Buckner; brothers were Charles, Richard and Milton. Mother, myself, Corela, Harriet all belonged to Vannoy. The last time I saw them was in Warren, Mo. Sister Hannah and brother Richard belonged to Buckner in Kentucky. Brother Charles stayed with mother until most a young man, and then was taken to Kentucky by one Peddis. Brother Milton, the last I eeard of him he was in Missouri. My name was Matilda Vannoy at that time. I was sold to Granville Blaky; and taken to St. Louis, and brought from there to Texas. I am now married, and go by the name of Matilda Jefferson. Ministers will please help me find them. Any information will be gladly received. Address me at Bryan, Texas.

METILDA JEFFERSON.

MR. EDITOR—I wish to inquire for my relatives, Uncle Moutgomery and Aunt Martha Middling. They belonged to Hawkling Middling. Before the war he carried them to Texas. I last heard of them in Galveston. I belonged to Thomas Williams before the war. Address me at Mason, Tenn.

J. W. WILLIAMS.

MR. EDITOR—I wish to find my father and mother, Jesse and Lettie Williams. I was about 15 years of age when I saw them last. They were living with Ned Holland who owned a tobacco factory on Blackwater river in Virginia, on the northeast side. There was a church on the west side. Billie Dunn raised me and sold my mother when I was a small boy. I was her oldest son, and she stooped down and kissed me when she left. I was raised near Franklin Court House, on Snow Creek. Myself and sisters Mary and Aggie were left together. Mr. Dunn sold Aggie to a trader, and Mary was married to Burrell Rinkid. She had three children, the oldest a girl. Dunn sold me to a negro trader. When I saw them writing out the papers I ran away to my father who hid me over the spring house near the dwelling of Mr. Holland. A heavy rain came up one night and father had to go to the spring for me. He carried me to the house and put me in a little room on the north side, the door opened outside; he spread a pallet over some onions and I remained until day, and he went across the river to get a man to buy me, but as the contract had been signed there was no chance for him to get me. Mother had 12 children. Sister Julia went to Monrovia. Next brothers were William and Pollock. I left father on Sunday evening, returned to Mr. Dunn; and a week after the trader got me and carried me to Richmond. He sold me to Silas Mahnnder, who bought me for his sister, Jane Johnson. She brought me to Texas. I was called Jessie. Address me at Clarksville, Texas, care of W. S. Thompson.

JESSIE JOHNSON.

MR. EDITOR—I wish to inquire for Rose Hamilton. I last saw her in Kansas City. We were sold by Charlie Hamilton, and went from Georgia to Lynne county, Kansas, and thence to Kansas City, Mo. There were three boys, Lee, Sqnire and Frank. The last time I heard of Rose she was in Lonisiana, between Shreveport and Marshall. Her mother was Silvie Scott; her sister Caroline belonged to a Mr. Baxter. Address me at Mooresville, Texas. FRANK HAMILTON.

MR. EDITOR—I wish to inquire about my people. My sister belonged to Sallie Drone in Atlanta, Ga. Her name was Isabella. I left her in Chattanooga in 1862. Sister Ellen also belonged to Mrs. Drone. Mother belonged to the same family, and lived about six miles from Atlanta. I had brothers George and Giffel. Address me at Auvergue, Arkansas.

ROYETHER BROWN.

MR. EDITOR—I wish to inquire for my father, brothers and sister. I was born near Maplesville, Ala. and belonged to Mr. Cole. Father was Eli and mother Dethoney; she died when I was seven or eight years old. Brothers were Noah, Allen, Green, Young, Dave and Ezekiel; and sister was Lucinda. I left them when very young, and was bronght here 25 or 30 years ago by Mr. John Cole. I now call myself Wash Allen. Address me at Conshatta, Louisiana.

MR. EDITOR—I wish to inquire through your paper for my two children that I left near Chester village, Chester county, South Carolina, about 1837. I left them on Jesse William's place, about five miles from Chester village, on a little creek called Pea Ridge. Both my children were girls, named Caroline Williams and Sarah Williams. Their mother died in five years after I left them. Her name was Eliza Williams. She belonged to Jesse Williams. I belonged to James B. Pickett, and I was hired out to Jesse Williams at the time I married Eliza, and I went by the name of Tally Williams; but when I was taken away from Jessee Wilhams by my master, James Pickett, my name was changed to Tally Pickett. I lived on Turkey Creek two years after I was taken from Jesse Williams, and then I was brought to Louisiana, on Red River, by Col. Williamson. The last account I heard of them they were in Houston, Texas; that is what I heard. I don't know whether it was so or not. Since freedom my name has been changed from Tally Pickett to Tally Miller. I would like to hear from my children very much. Write to me in care of H. W. Ogden, Shreveport, La., 3t TALLY MILLER.

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fe21-26-1y-tues-fri-sat

THE SUNDAY SCHOOL.

FIRST QUARTER LESSON VIII. Feb. 24, 1884.

THESSALONIANS AND BEREANS. (Acts xviii, 1—14.)

Observe the part played by the synagogue in the spread of Christianity. Wherever Judaism existed it became the starting-point for Christianity whenever its missionaries appeared. Its historical and providential relation to Christianity is therefore plain. This relation was broken when the Jews with one accord rejected Paul and the Gospel.

Paul reasoned out the Scriptures. He first set forth the Scriptural idea of the Messiah; and in the second place showed how Jesus fulfilled it. Who can deny the power of correct deep reasoning in proclaiming the Gospel?

God gives to his faithful ministers those who are willing to receive his grace. A notable change comes over them through receiving the gift of the Holy Spirit. They are no longer of the world, but belong to God, and naturally company with his disciples.

Christianity does not set its disciples in opposition to the prevaling civil governments, as these enemies falsely set forth. It is a kingdom, and there is a King Jesus; but this kingdom is within and spiritual. And it regards the powers that be as ordained of God. But this was not the first nor last time falsehood has been resorted to retard the progress of the kingdom of Jesus. Candid study of the Word of God convinces. Our Berean lessons have a noble derivation. The prayerful study of the Word of God always conduces to intelligent and solid piety.—*Western.*

A predicament. 2 o'clock in the morning, sleet on the side-walk,—baby got the croup, and no Dr. Bull's Cough Syrup in the house.

MARRIAGES.

On Henderson Circuit, Tennessee, by Rev. J. J. Barr, Mr. James Smith to Miss Mary Drake.

January 29, 1884, at Mount Church Hinds county, Mississippi, the Rev. W. H. Mimms, of Raymond to Miss Ruthe, Littles, Rev. R. Anderson officiating.

DEATHS.

On Feb. 2, Wayne Moody, son of Fletcher and Eliza Moody, age 3 years, 2 months and 28 days. "Suffer little children to come unto me." I. L. MASSEY.
Martin, Tennessee.

Sister Eva Morton died, January 30, in full triumph of faith.

TENOLA EDWARDS
Leona, Texas.

On Dec. 31, 1883, at Edwards, Mississippi, Sister Mattie Porter, wife of John Porter. She professed a hope in Christ on her bed of affliction, and had been a probationer for several years. I visited her often and found her waiting for the Lord. The funaral was attended by Rev. J. W. Parks, of Jackson, Mississippi.

B. STEWART.

Sister Mary Willis, died Jan. 3, leaving a good message for her friends, leaving a mother, two brothers and a sister.

Brother Ned Austin, faithful to death, was called to leave the world.

J. H. COPPAGE.
Tullahoma, Tennessee.

On the night of Feb. 3d, Rev. A. D. lost his little son, Alfred Haven age one year five months and ty-six days, after a few days illness. was preached in Oxford, Mississ by Rev. B. L. Crump, a large pro followed the remains to the grave.

Brother George Mack, a faithful mem Jan. 12. He was a district stew class leader and treasurer of Mt. Church. He leaves a wife and children. J. ALLEN.
nville, Mississippi.

Teaner Washington, a faithful of our church, died Jan. 13, 1884. a husband and six little children, her loss. She died in full faith, and prepared to go. F. PARKER.
Oak Church, Harrison Co., Texas.

voice over the land goes up from that say, "My daughters are so and sad, with no strength, all out and life at the least exertion. can we do for them?" The answer le and full of hope. One to four ase of Hop Bitters will make them , rosy, sprightly and cheerful.

NEW BOOKS.

Ireatics—A series of essays showing the virtual agreement between 1. Science and the Bible; 2. Nature and the Supernatural; 3. The Divine and the Human in Scripture; 4. The Old and the New Testament; 5. Calvinism and Armenianism; 6. Divine Benevolence and Endless Punishment. By James Strong, S. T.D., L.L. D., Professor in the Drew Theological Seminary. Phillips & Hunt, 805 Broadway, New York.

Dr. Strong is well known as an eminent scholar and able writer. We only announce this book in this issue with a hope of a fuller notice at some subseqnent time.

Of Worman's Chantauqua Language Series we have received the *First Spanish Book*, after the natural or Pestolozzian method for scholars and home instructors; by James H. Worman, A. M., P. H. D., author of a series for the modern languages, and Professor in the Vanderbilt University, Nashville, Tenn., and H. M. Mastanto, B. A., Professor of Modern Languages in Packard Business College, New York City. A. S. Barnes & Co., New York and Chicago.

Godliness—Being reports of a series of addresses delivered at James' Hall, London, doring 1881, by Mrs. Catherine Booth, with an introduction by Daniel Steele, D.D. Published by McDonald & Gill, 36 Bromfield street, Boston, Mass.

These sermons by Mrs. Booth will be read with eagerness by all who love an earnest and aggressive Christianity. The introdnction by Dr. Steele is in his best style. The sermons are needed as a preventative to sloth and as a safeguard against practical errors in dealing with the souls of men. It seems to ns that they cannot be read with ont real religious benefit.

Outlines of the Doctrine of the Resurrection. Biblical, Historical aod Scientific. By Rev. R. J. Cooke, A. M., with an introduction by D. D. Whedon, L.L. D. Phillips & Hunt, 805 Broadway, New York.

The idea of the resnrrection has existed in all ages and is traced in the literature of all nations. Mr. Cooke in the present volume shows this to be the doctrine of the Word of God. He finds it in the Old and New Testament, and we think conclnsively proves this point. Dr. Whedon speaks of it as "the completest treatise in our language on the snbject." We regard his summing up of Paul's argnment of the resurrection as unanswerable. We heartily commend this volume to our ministerial readers. It can be had at 32 Natchez street, New Orleans. Price $1.50.

Garden and Farm Topics.—By Peter Henderson. Published by Peter Henderson & Co., 35 and 37 Courtlandt street, New York.

This volume will form a useful companion to all who are interested in garden and farm topics.

NEW PUBLICATIONS.

The February *Wide Awake* celebrates the month with a charming frontispiece "St. Valentine's Day," representing a group of merry young folk at the Post-office on St. Valentine's morning. There is also a capital Valentine story, by Mrs. Frances A. Humphrey, "Molly St. Leger's Valentine," in which is wrought an incident of the Boston Tea Party, with Mrs. John Hancock as one of the characters. Elizabeth Stuart Phelps has a serial story of Smith College life, "A Brave Girl," and Arthur Gilman by No. V. of his Pathfinder Tales, "Stamping a French Name on the Map of America." "The Donkey and the Lion's Skin," is versified by Mrs. Clara Doty Bates. After February 1st, the price of *Wide Awake* will be $3.00 a year. D. Lothrop & Co., Publishers. Boston, Mass.

The Hon. Wayne MacVeagh contribntes to the March *Century* a paper on "The Next Presidency," in which the ideal president is pictured, and the author ventures the opinion that the political party nominating the man who approaches nearest that ideal will be successful in the coming election. Another important essay in this number of the *Century* discusses methods for "The Suppresion of Pauperism."

The Egyptiau question, which is now exciting so much attention in Europe and this country, will be discussed by Gen. W. W. Loring, Pasha, in a paper entitled "What will Become of Egypt," in the *Manhattan* of March. Gen. Loring's service of ten years under the Khedive Ismail, during which he conducted the campaign against the Abyssinians, makes the General one of the greatest living anthorities on all matters relating to Egypt.

The *Current* of Feb. 23d will contain a paper of very great interest from the pen of General James S. Brisbin, entitled "Garfield at Home," in which many heretofore unpublished facts regarding the dead president's home life, methods of work and public career are given.

The numbers of *The Living Age* for February 2d and 9th contain, Lord Melbourne, a Sketch, and Statnes and Monuments of London, *Nineteenth Century;* The Sondan and its Future, by Sir Samuel Baker, and The Ontdoor Poetry of the Middle Ages and the Renaissance, *Contemporary;* History in Little, *Gentleman's Magazine;* Earthqnake Weather, *Cornhill;* Helen's Tower, *Good Words;* The Eton Days of Sir Stafford Northcote, *Temple Bar;* Camp Life on the Prairies, *Macmillan;* British Guiana, *Month;* Traditional History of Hagar's Well at Mecca, *Lancet;* Old Writers and Modern Readers, *Saturday Review;* The Secrecy of Modern Despotism, *Economist;* The Happiness of Some Women, *Spectator;* with the conclusion of "Old Lady Mary," instalments of "The Wizard's Son," "The Baby's Grandmother," and the nsual amount of poetry. Snbscription price $8. Littell & Co., Boston, are the publishers.

For the SOUTHWESTERN.

Letter from Pine Bluff.

MR. EDITOR—As this closes my stay at Pine Bluff, thinking that the many readers of the SOUTHWESTERN wonld like to hear from the charge, I deem it proper to make a statement of onr work here. Three years ago I was appointed here by Bishop Foss who presided at the conference held at Hot Springs, Febrnary, 1881. When I moved here and saw onr church honse not finished and ready to fall down, with a dozen members or more and a long tin horn nsed as a bell to call them together, it made me feel poor in spirit, and came very near breaking me down; yet I felt that the conference and Bishop sent me here not to break down bnt to bnild np. So I went to work to finish the church, spending a hundred or more dollars on it. We fonnd that by the time we would get it done, or before, it would fall down, so we stopped work on the house and started a spiritnal interest in our band, which resnlted in a few converts, and some thirty-six joined us from the A. M. E. Church. This moved us to bnild a new church. We went to work and talked the matter np with the trnstees and members; all of them wanted a new church, bnt claimed that we could not bnild a brick church, while some said that we could, and that we would build, God being onr helper. Some that said yes without meaning it left us and went back to their church, or somewhere else. The few faithful who remained went to work, appointed a committee to look out a lot in as suitable a place as the old church was near a mile out of the way and in the woods at that. The committee retnrned and reported that they had found a lot which wonld cost ns $210; so we found the lot, also the cost, bnt nothing to pay the cost with. We got some friends to stand for us, and got money from the bank on sixty days time, hoping to be able to get it by the time it was due; but failed, yet friends helped us ont. After getting the deed we commenced to lay the foundation for a brick bnilding according to plan No. 5, B. Church Extension plan. The front foundation wall was laid, and we were not able to go any further; so we concinded to have the corner-stone laid in order to get money to go on with onr work. We thought we would raise at least $200 or $300. We got ready and invited the mason to lay it. Forty-fonr dollars was raised, and the grand master got $18 of that for his services and the stone cost $7 freight and all. You see that we were moving very slow in money getting. You conld see that some of our members were getting weak, and under the circumstances they conld not help it. We made one grand rally and raised $14. The preacher began to get weak too, but did not tell any one but his wife and God. Working on throngh discouragement, by the 29th of Jnne, 1883, one year from the time we laid that corner-stone, we had the roof on, and everything paid for with a few exceptions. We owed abont $80. Now all of this was done with abont twenty-five members. After getting the roof on and the floor in, we commenced protracted meeting, which resulted in eight conversions and fifteen accessions to the church. This moved some, who came ont and worked with ns. We have now a good church house, in fact one of the best in the State when it is finished, and a grand opening for a good society. We have had some trouble this year, yet God has blessed ns with a good church house, eight conversions and twenty-two accessions. We also have a good Sunday-school. S. JOHNSON.

Pine Bluff Ark.

The Senate snb-committee, composed of Senators Hoar, Camerou of Wisconsiu, Frye, Salisbnry, and Jonas, will visit Jackson, Miss. They will thence proceed to Copiah county, and after looking over the ground there will probably return to New Orleans as their headquarters for examination of wittnesses. They wish to complete their work and return to Washington before March 1. The snb-committee that will investigate the Danville tronble will begin their work at Washington, and will probably visit Danville before their labors are concluded.

Conference Notices.

NOTICE.

Mr. Editor:—Please give notice of the meeting of the District Stewards of the Okolona district, to be held at Okolona, March 7, at 10:30. a. m.

D. A. WILLIAMS, P. E.
Columbus, Mississippi, Feb. 12, 1884.

NOTICE.

To the members of the Tennessee Conference: Dear brethren, the minutes have been sent to you tbrough the presiding elders. The apportionment for expenses of the General Conference is in your hands will you as soon as the first of April or earlier take the collection for this purpose, and send it citber to Rev. H. W. Key at Murfreeboro, or to Walden & Stowe Cincinnati, O. Brethren attend to this without fail. See discipline of 1880 pages 411-114. J. BRADEN. Sec.

Nashville, Tenn, Feb. 14, 1884.

LA TECHE DISTRICT—LOUISIANA CONFERENCE.

First Round.

Alexandria	Feb.	20-25
Pineville	"	24
Arcola and Rigolets	"	27
Stewart's Chapel & Spring Creek	"	29
Chenevville and Le Compte	Mar.	1- 2
Booneville and Bunkie	"	3- 4
Cotton Port Circuit	"	5
Marksville	"	6
Eola and Sunflower	"	8- 9
Washington Circuit	"	11
Waxia	"	12
Flat Town	"	14
Washington	"	8- 9
Opelousas	"	16-17
Vermilionville & Scott Station	"	20-21
St. Martinsville	"	22-83
New Iberia	"	23-24
Avery's Island	"	25
Gleucoe	"	28-31
Cote Blanche	"	29
St. Peter and Sorrell	"	27-30
Jeanerette and Hubertville	"	30-31

A. E. P. ALBERT, P. E.

SHREVEPORT DISTRICT—QUARTERLY CONFERENCES.

First Round.

Monroe	Feb.	16-17
Ouachita	"	19-20
Bastrop	"	23-24
Cotile	March	1- 2
Natchitoches and Campte	"	6-7-8-9
Columbia	"	11-12-13-14
Fort Jesup	"	15-16
Allen	"	18-19-20
Cousbatta	"	22-23
Grand Cane	"	29-30
Mansfield & Pleasant Hill	April	5- 6
St. Paul and Scott Circuit	"	11-12-13
St. James and Fairfield	"	19-20
Dixon Cross Roads	"	26-27

Brethren, please be ready witb the reports, to meet the first quarterly conference, and let us begin the year wit vigor. S. DUNCAN, P. E.

HOLLY SPRINGS DISTRICT—MISSISSIPPI CONFERENCE.

First Round.

Abbeville	Feb.	21
Oxford	"	23-24
Oxford Circuit	"	23-24
Grenada	Mar.	1- 2
Grenada Circuit	"	1- 2
Batesville	"	3- 4
Holly Springs	"	8- 9
Holly Springs Circuit	"	8- 9
Byhalia and Chulahoma	"	15-16
Bankston Circuit	"	22-23
Atlanta	"	24-25
Walthall Circuit	"	29-30
Hernando	April	5- 6

The first district conference will convene in Hernando, April 3-6.

We hope that every member of the district conference will feel he is called upon to be present to help lay plans to build up the Master's cause both spiritually and finaucially. The religious and literary programme will be published in due time that every brother may be prepared for the same.

H. R. REVELS, P. E.
Holly Springs, Miss., Feb. 9, 1884.

MERIDIAN DISTRICT—MISSISSIPPI CONFERENCE.

First Round.

Meridian	Feb.	16-17
Garlandville	"	20
Paulding	"	21
Heidelburg	"	22
Enterprise	"	23-24
Waynesboro	"	28
Shubuta Circuit	Mar.	1- 2
Shubuta	"	1- 2
Quitman	"	3
Enterprise Circuit	"	4
Macon	"	8- 9
Brookville	"	11
Mashulaville	"	13
ExPrairie	"	15-16
Shuqualak	"	18
Meridian Circuit	"	22-23
Laudordalo	"	27
DeKalb	"	29-30
Philadelphia	Apr.	2
Daleville	"	5- 6

The district stewards' meeting will be held in Meridian Feb. 26, at 10 o'clock a. m. J. CAMPBELL, P. E.

Meridian, Miss., Feb. 7, 1884.

Cow and Horse.

MR. EDITOR—The Y. M. C. A. held their literary exercises last evening, in which some excellent essays were read; after which the next thing in order was debate. Subject: "Resolved, Which is the most nsefnl to man, cow or horse." Affirmative: C. C. Pierson, J. B. Johnson. Negative: J. Cheeks, D. J. Williams. The judges after examining the question closely, rendered their decision in favor of the affirmative. Among the gnests present was Rev. I. N. Marks, who who gave the young men some encouraging remarks, and said he would help them in their undertaking. Yours truly,

A SUBSCRIBER.

New Orleans, Jan. 30, 1884.

Wendell Phillips left his properiy, valned at about $250,000, to his wife and adopted danghter.

For Snfferers Chronic Diseases' 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo. (oldest office.) State case your way.

espt20.26teow

The *German Press* says the submission of the tribes ot Merv to Rnssia is worse for England than the disasters in Sondan. It enables Rnssia to foment disorders in India, if England interferes with her advance on Constantinople.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be nsed when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. |e14-1y

The colored people are doing well in Kansas.

Vital Question!

Ask the most eminent physician

Of any school, what is the best thing in the world for quieting and allaying all irritation of the nerves and curing all forms of nerve complaints giving natural, childlike refreshing sleep always?

And they will tell you unhesitatingly

"Some form of Hops,"

CHAPTER I.

Ask any or all of the most eminent physicians:

"What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary organs; such as Bright's disease, diabetes, retention or inability to retain urine, and all the diseases and ailments peculiar to Women"—

"And they will tell you explicitly and emphatically "Buchu"

Ask the same physicians

"What is the most reliable and surest cure for all liver diseases or dyspepsia; constipation, indigestion, biliousness, malarial fever.

Mandrake! or Dandelion!"

Hence when these remedies are combined with other equally valuable

And compound into Hop Bitters, such a

[concluded next week.]

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, Feb. 11, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8¼; Middling 5-16; Good Middling, 10 9-16; Middling fair, 10 13-16.

SUGAR, ℔ lb—Yellow clarified, 6¼@7; White clarified, 7@7¼.

MOLASSES, in bbls, ℔ gallon—Common, 20@25; fair, 30@35; choice, —@50c.

RICE, Louisiana, ℔ lb—Common, 4; fair, 5¼; choice, 5¼@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 19@20.

COFFEE, ℔ lb—Ordinary, 11½; prime, 14.

CHEESE, ℔ lb—Western factory, 11.

CORN MEAL, ℔ bbl—Choice, $2.77½.

FLOUR, ℔ bbl.—Fancy, 5.65; Choice, 5.10; Family, 4.30.

LARD, ℔ lb—Choice, 9¼.

SALT, ℔ Sack—Coarse, 82½; Fine, $12.0½;

ESCULENTS—Irish potatoes, ℔ bbl., 1.50@2.25; sweet potatoes, ℔ bbl. $1.75; onions, ℔ bbl. $2.75; apples, ℔ bbl. $3.50@$5 50; cabbages, $17@$18 per 100; sonr krout, ℔ bbl. $12.00@13.00.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 11@—; linseed, raw, ——@60; linseed, boiled, —@63; cotton seed, 36@55.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $18.50.

BACON, ℔ lb—Breakfast, 11; shoulders, 8; sides, short rib, 10½; sides, long clear, 10½; hams, sugar-cured, 13½c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 7½@; clear sides, 9½@; shoulders, 7⅛@7½c.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens $3.50@4.05; young $2.00$2.25 ducks $3.50@ geese 5.50@6.00; turkeys $8.00@13.00.

Western Eggs 30@32c per dozen

Louisiana Eggs —@36c. per dozen.

Feathers—Best live geese feathers 65@75c. ℔ lb. second grades 55@60c.

Western Poultry—Grown chickens $4.00@$4.50 ℔ dozen; young do. $2.00@3.50 ducks $——@4.00; geese $5.50@5.00; turkeys $10.00@.12.00

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 56 white, 57; mixed, 57.

OATS, ℔ bushel—Western, 45.

BRAN, ℔ 100 lbs—Choice, $1.10.

HAY, ℔ ton—Prime. $14@$17; choice, $10,00@18 50.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws.* COL. L. BINGHAM, Attorney, Washington, D. C. sept20 6m-8p

CHRISTIAN EDUCATORS IN COUNCIL.

Ocean Grove, N. J., Aug. 9-12, 1883.

Sixty Addresses by American Educators.

Edited by REV. J. C. HARTZELL, D. D.

8vo. 272 pp. Price, stiff paper..$1. 25
Cloth..... 1 75

The *New England Journal of Education* speaking of the National Education Assembly, for 1883, says: "It was the most remarkable gathering ever held in our country in matters connected with the schooling of the people. The volume of addresses is the most interesting collection of popular educational documents ever given to our people, and should be in the hands of every educator, legislator, and intelligent citizen in the land."

The sixty addresses are arranged topically, as follows:

1. Education and Man's Improvement.
2. Illiteracy in the United States.
3. National Aid to Common Schools.
4. The Negro in America.
5. Illiteracy, Wealth, Panperism, and Crime.
6. The American Indian Problem.
7. The American Mormon Problem.
8. Education in the South since the War.
9. Christ in American Education.
10. Tabulation of Illiteracy and Educational Facts from Census of 1880—ten tables.

It is a book for all who want information on any of these great practical questions. The addresses are carefully prepared and revised by the authors, and are filled with information and incidents The authors are nearly all engaged in actual work in the fields of which they speak The book should be in every public library. A full table of contents is supplemented by a carefully prepared index.

A special feature of the book is a series of ten tables, compiled by the Hon. H. R. Waite, Special Statistician U. S. Census, and the Hon. John Eaton, U. S. Commissioner of Education, giving complete data upon the illiterate and educational status of the United States, each State and also of the South as a section.

Sent postpaid on receipt of price.

Phillips & Hunt.

32 Natchez St. New Orleans, La.

KIDNEY-WORT

HAS BEEN PROVED The SUREST CURE for KIDNEY DISEASES.

Does a lame back or disordered urine indicate that you are a victim? THEN DO NOT HESITATE; use Kidney-Wort at once, (druggists recommend it) and it will speedily overcome the disease and restore healthy action.

Ladies. For complaints peculiar to your sex, such as pain and weaknesses, Kidney-Wort is unsurpassed, as it will act promptly and safely.

Either Sex. Incontinence, retention of urine, brick dust or ropy deposits, and dull dragging pains, all speedily yield to its curative power.

☞ SOLD BY ALL DRUGGISTS. Price $1.

Acts at the Same Time on Kidneys, Liver and Bowels.

KIDNEY-WORT

"Mr. Ethan Lawrence, my townsman," says Dr. Philip C. Ballou, of Monkton, Vt., "was bloated from kidney disease. The skin of his legs shone like glass. Kidney-Wort *cured him* April 20-82.

KIDNEY-WORT

IS A SURE CURE for all diseases of the Kidneys and LIVER

It has specific action on this most important organ, enabling it to throw off torpidity and inaction, stimulating the healthy secretion of the Bile, and by keeping the bowels in free condition, effecting its regular discharge.

Malaria. If you are suffering from malaria, have the chills, are bilious, dyspeptic, or constipated, Kidney-Wort will surely relieve and quickly cure.

In the Spring to cleanse the System, every one should take a thorough course of it.

☞ SOLD BY DRUGGISTS. Price $1.

KIDNEY-WORT

"Tell my brother soldiers," writes J. C. Power, of Trenton, Ill., "and others, too, that Kidney-Wort *cured my 20 years liver disorders.* Publish it, please, in St. Louis *Globe-Democrat.*"

KIDNEY-WORT

FOR THE PERMANENT CURE OF CONSTIPATION.

No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure. Whatever the cause, however obstinate the case, this remedy will overcome it.

PILES. This distressing complaint is very apt to be complicated with constipation. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles even when physicians and medicines have before failed.

☞ If you have either of these troubles

PRICE $1. USE Druggists Sell

Acts at the Same Time on Kidneys, Liver and Bowels.

KIDNEY-WORT

Another Bank Cashier escapes. Geo. H. Horst Cashier of Myerstown (Pa.) Bank, said recently "Kidney-Wort *cured my bleeding piles.*"

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THE GREAT CURE FOR RHEUMATISM

As it is for all the painful diseases of the KIDNEYS, LIVER AND BOWELS.

It cleanses the system of the acrid poison that causes the dreadful suffering which only the victims of Rheumatism can realize.

THOUSANDS OF CASES of the worst forms of this terrible disease have been quickly relieved, and in short time PERFECTLY CURED.

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WELLS, RICHARDSON & Co., Burlington Vt.

Acts at the Same Time on Kidneys, Liver and Bowels.

KIDNEY-WORT

"Kidney-Wort has given immediate relief, in many cases of rheumatism, falling under my notice."—Dr. Philip C. Ballou, Monkton, Vt. April 30, 1882.

"I never found even relief, from rheumatism and kidney troubles till I used Kidney-Wort *Now I'm well.*"—David M. Hutter, Hartford,

CONSERVATORY.

MUSIC, ART, ELOCUTION, LITERATURE, LANGUAGES, PHYSICAL CULTURE, TUNING PIANOS AND ORGANS. HOME FOR LADY STUDENTS. NEXT TERM BEGINS FEB. 11. REGISTER NOW. E. TOURJEE, fe21-2t FRANKLIN SQUARE BOSTON.

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WM. BALDWIN, Special Agent.
805 Broadway, New York.

Editorial Notes.

So far as school purposes are concerned, Kentucky has treated her white and colored school children with equal justice. By a majority of 17,000 the people ratified an act equalizing the school money. Last year white and colored received alike $1.30 per capita, and this year will receive $1.40. A better day is coming. The right will triumph.

A special telegram from Austin, Texas, Feb. 23, says, "the Comptroller ruled that the clause in the the State constitution exempting church property from taxation included parsonages. As many churches have been paying taxes on parsonages in some counties for years, the lawyers think the taxes will have to be refunded."

Small boys are not allowed to attend court trials at LaGrange, Georgia. The recent jury trials in New Orleans, bringing out indecent testimony, accompanied by unaccountable jury verdicts, totally at variance with the law or the evidence, make it advisable to have a similar enactment in this State. The lessons to be learned in such court rooms will not develop a reverence for the law, or promote the best interests of society.

Sabbath, 17th inst., was Missionary day at Union, St. Louis Bishop Bowman preached. The subscription and collection in the congregation was $1,234.20, the Sunday-school reported $503.92. This will be the largest missionary collection ever reported by this church. The other connectional collections amount to over $1,200, total $3,243.12. This single church contributes more for the benevolent purposes of the church than some two or three entire conferences whose names we do not care just now to publish. We will say, however, this ought not to be. Let us wake up to the truth that there is a work for us all to do.

We are sorry to learn that Dr. Birmingham, Dean of the School of Theology of the Central Tennessee College, has been compelled to resign his position and leave the school, partly on account of his health, "but *mostly because* the salary was so small that he could not afford to stay." Now the theological department of the college is closed and all the teachers, bearing six or seven recitations daily and are in school from 8 a. m. to 3 p. m., with twenty-five minutes intermission at noon. We know of no institution of learning that has a nobler or more self-sacrificing corps of teachers than the Central Tennessee College, with its magnificent administrative abilities, clear head, tender heart and resolute will, was born to fill the position he has occupied for the past sixteen years with so much credit to himself and satisfaction to the church. If we could get at the ear of some of the managers of the Freedmen's Aid Society we should say to them that it was a mistake to allow the theological department of the college to be suspended and certainly where teachers are hearing from six to seven recitations a day there could not be much mercy in asking them to take more. To prosecute her educational work here in the South the church has great need of money. Cheapness is one of the poorest qualifications a teacher can have. With us the simple fact that a person will offer to come for little or no compensation, would be a sufficient reason for their rejection. We need teachers who will demand good salaries in our institutions of learning in the North, and it will take money to employ them. Money is needed, and money must be had to prosecute this work. We earnestly desire to have the attention of some of our people who have large ideas, far seeing wisdom and princely liberality turned toward some of our institutions of learning here in the South. In the meantime would it not be wisdom to concentrate the little means in hand and focalize our educational work a little more? Is not a little well done better than much poorly done?

The *City Item* within the past few days has published several columns on the subject of gambling in New Orleans. In violation of the revised statutes of the State it is openly aided and abetted by the city officials, who in response to repeated demands have finally made public their statement of receipts and expenditures of illegal assessments on gambling houses.

The real character of beer is being carefully considered in many quarters. In a late issue of the *American Reformer*, published in New York city, there appeared a highly significant article, by a leading German lawyer of Rochester, for several years one of a large brewing company, declaring beer a deadly beverage, and giving his personal experience. The *Reformer* proposes to get at and to make public the bottom facts on this question, and invites all interested to contribute information, whether it helps the beer interest or hurts it.

Just now our city is filled with strangers from all parts of the country. There are a number of things that they will of necessity do. They will make personal observations. They will see all along our streets the scrapings of the gutters piled up on the side waiting the action of the sun and heat to generate poisonous gases actually injurious to the public health. They will see garbage boxes in front of public residences where they have remained for weeks, fulfilling the mission of propagating disease. On some of the streets in the heart of the city they will come in contact with an atmosphere poisoned by noxious smells and gasses that are disgusting to the most brutal. The style of the entertainments may please them, but the condition of our streets will disgust them, and we fear that instead of being attracted they will be repelled.

Cost of Methodist Publications

A special committee, appointed by the Book Committee a year ago, submitted the following report to the Book Committee at its recent session in Cincinnati, and the report was adopted.

At the annual meeting of the Book Committee in New York, February, 1883, a resolution was adopted calling for the appointment of a committee of five, and designating the chairman of the Book Committee as chairman, to inquire into and report at the next annual meeting, the cost of production and selling of our own publications compared with those of other houses; whether our publication can be cheapened, and whether in order to such cheapening it is expedient to consolidate our Eastern and Western publishing houses.

Pursuant to the resolution the following gentlemen were appointed: Homer Eaton, chairman, by special resolution, D. C. John, Amos Shinkle, I. S. Bingham, and C. B. Fisk.

The committee met immediately after the adjournment of the Book Committee and divided itself into two sections, the Eastern and Western, the Eastern consisting of Homer Eaton, I. S. Bingham, and C. B. Fisk, and the Western of D. C. John and Amos Shinkle.

The Eastern section met in New York, November 20th, and spent several days investigating the comparative cost of producing books and papers, and the selling price of the same. On comparison of cost of production and retail price of our publications generally with those of other leading houses, it was found that, when there is any difference, it is always in our favor. For details of this investigation we refer you to documents herewith submitted. (See documents A and B.)

The Western section of the committee met in Chicago, Dec. 18, 1883, and spent several days in ascertaining the comparative cost and selling price of our publications and those of other leading houses. After careful investigation, it was found that the difference if any, is invariably in favor of our house. The details of the investigation are exhibited in accompanying documents. (See documents C. and D.

The Committee met in joint session in Cincinnati, Feb. 9, 1884, with all the members present except C. B. Fisk, who was unavoidably detained. After a free and full interchange of views it was unanimously agreed that it is not expedient to consolidate our Eastern and Western publishing houses. In the judgement of the committee such consolidation would effect but a slight reduction in expense, and incur great danger of a large decrease in the sale of our publications.

In view of the fact that our books and periodicals are already cheaper, on the whole, than those of other leading houses, and the further fact that we are expending a large amount annually in the payment of our funded debt—incurred in the purchase and improvement of property to meet the demands of an increasing business—we are clearly of the opinion that it would be unwise to make any reduction in the price of our books and periodicals at the present time. Respectfully submitted.

HOMER EATON, Chairman.
D. C. JOHN, Secretary.

From Austin District.

DEAR EDITOR:—I began my district work on the second Sunday after the close of our annual conference. Bro. Swann at Wesley chapel had things in good shape. The business of the conference passed off nicely, the leaders and other officers of the church were all on hand with written reports, showing the work in good condition. Pastor's salary was fixed at $750 for this year; some of the brethren thought it was too much, but it is only $1.75 for each member to pay, if they have 400 members and they reported 500 to the annual conference.

January 12 and 13 found us among the brethren of the Austin Mission. They are well pleased with the appointment the bishop made for them. Rev. S. Smith, the new pastor, was at his post the first Sunday after the annual conference. The first move was to build a parsonage which was done and ready for his family by Jan. 8. The quarterly conference was good, brethren all present but two. The pastor's salary was fixed at $395 or $3 per member. The services on Sunday were fine. It must be remembered that this little band paid nearly $400 to the pastor in 1882 and the same in 1883: "God loves the cheerful giver."

Rev. G. Norman's people were glad to receive him again as their pastor for another year on the Manor circuit. The quarterly conference was held Jan. 19th, a very cold day; the house being open and having no fire the meeting did not do much. The pastor's salary was fixed at $250, about $4.50 per member.

Jan. 26th found us on the McDade and Giddings work, where all was in good order and the people well pleased with the return of Bro. Lott as their pastor another year. Brother Lott is getting his people worked up well; they are few in number but they work well. The quarter passed off well. The members at Giddings were on time but not one from McDade put in an appearance. The brethren in some of the charges and circuits are just as cold and unconcerned about the quarterly meeting as they can be. They think they are good enough without the blessings of a quarterly meeting. I hope the pastor will get rid of all such officers. They are not fit for leaders among the people. Some people are always doing something to please the Devil, but they will not do one thing to please a preacher or presiding elder. They think they are doing us too much honor. Do your duty and honor God, we don't want any in this world.

Feb. 2d quarterly meeting for the LaGrange circuit was held by Bro. Lott as the presiding elder was sick. The reports were not very encouraging, though the brethren and people are pleased with the new pastor, Bro. Mosebey. They promise him $300. May the Lord help them to pay it. They report 160 members, so they will not have to pay more than $2 per member, if they have 150 members. All of these estimations are good enough if the people would pay them, but only a few churches pay or even try to pay. The preachers have to pay all their bills. If we owe one dollar and don't pay it we are called every thing that is mean, but the churches can owe us two or three hundred dollars at the end of the year and there is nothing said about it. The farmer sells off his crop for, say from three hundred to one thousand dollars per year. The daily laborer makes from seven to ten dollars per week; say from $336 to $480 year. At the end of the year they say they made nothing more than a living, but the preacher has had the promise of two or three hundred dollars and got probably half, yet he must pay all he owes while the other men can carry their debts over for another year. This looks like men doing to others as they would not be done by. Let the stewards pay the pastors every dime.

Feb. 9th finds me at LaGrange. The people are delighted with Rev. E. Henderson, their new pastor. The first thing I saw when I got in was a nice new fence around the church and parsonage, Bro. Henderson don't like to have the cows, hogs, horses, dogs and other tramps bothering him, so he may be known as a fence builder; he does this everywhere he goes, nor does he fail to build a spiritual fence around the members of his charge. The love feast was fine, the quarterly good. Pastor's salary $350, about $3.64 per member. Sunday was a grand day; four joined the church. More as we move on.

C. L. MADISON.

LaGrange, Feb. 11th 1884.

For the SOUTHWESTERN.

Letter From Navasota.

DEAR EDITOR—I wish to speak of this, my new appointment. I had the honor of meeting this people on the second day after the adjournment of the Annual Conference. It suffices me to say that Navasota is a beautiful little town, and the outlook for business in future is favorable. It is now populated to a large extent with quite a thrifty people. There are only two churches in this town—Baptist and the M. E. Church—both of which are to a large extent in Christian harmony with each other. Yet there was a division among themselves not long since, but they have had a reunitation recently. The M. E. Church here is a good old-fashioned Methodism, full of the fire and "Holy Ghost." As all good Methodists do, in obedience to the discipline of the good old church, they received me with apparent gladness. And not only did they receive me with seeming gladness, but they are working with me in this great field of Methodism with not what seems to be "work," but with what is in reality real and faithful work. I feel safe to eulogize our Methodist people and friends to Methodists here with emphasis, from the fact that they are genuine Methodists, and not simply bearing that name. This is to say that those we have here claiming the old insignia of Methodist are worthy of trust. They are true to the church, and that is what we need in any of our charges before we can anticipate success. It suffices me to say that our church edifice here is a grand one. Not many better structures for divine services can be found in any of our conferences in Texas. Men sometimes speak of what they have done, but are never prepared to show it; but this is not the case with Rev. E. Lee, who has the honor, and well deserved, too, of building this well-polished edifice here in honor of the great flag of Methodism. He was not exaggerating, no, not the least, when he said to the public, through your invaluable paper, that this church here was richly worth $3000. In short, everything that is attached thereto foreshadows a wise master builder. I must say, too, that this church is not stuck, as it were, into some nook, but it is in Navasota, and it is so far therein that our people came very nearly getting on the cold side of their worthy white friends here, thinking that they would be so badly disturbed by their meeting that they could not sleep at night from the effect of their religious noise, but they fail thus to think now. They love it. Who can despise decency and right? Only those who are destined. Rev. E. Lee has been successful in getting our people here to take music in their homes, and in their church and Sabbath school. This, in most of our churches, is of but little value in the estimation of our people—especially as an aid in divine services. They had much rather have the old farm melodies. But in that as in many other old-fashioned things which they have forgotten and resorted to new ones. So I am very glad to say that our church here has an aspiring disposition, which will certainly lead them to conquest if they faint not, and I have their word that they are determined not to faint. Happy am I to the depth of my soul to say that we have here, for the first time in the ministry for me to find, forty children that are being led by the auspices and insignia of the old church once a week. May the Lord strengthen sisters King and Hunter, who lead them from time to time. We have a Sabbath school which needeth not be hissed at. Its roll speaks for a number of 80 pupils, all of whom are as a general thing prepared to respond to their names on the Lord's day. We have an active group of officers and teachers. Mr. N. Jones is our Superintendent. He is only a probationer in the church, but faithful is he to his duty. Prof. J. E. Williams, a young man, and local preacher of our church in Jamaica, is our organist and week day school teacher. He is faithful and well competent for both.

The Rev. W. B. Pullam, P. E. of this district, held his first quarterly here on the 9th and 10. The quarterly conference business began in our house of worship at 3 p. m. on the 9th, Rev. W. B. Pullam in the chair, who read a portion of the Scriptures and sang and prayed; after which he gave us words which appears to me to have taken a perpetual place in the hearts of all that were present. We had quite an instrustive conference. The brethren all seemed to have been benefitted by having gathered themselves there on the occasion. The worthy presiding officer gave notice of a fact that our benevolent apportionments for this conference year are $31. The committee on estimating the pastor's salary reported $500. Sunday, the 10th, the presiding elder gave a gave a delightful address to the Sunday-school at 11 a. m., and in the afternoon he preached a sermon that will be long thought of for its powerfulness, to a large audience, and administered the sacrament of the Lord's Supper to 105, which was good considering the inclemency of the weather. The day passed off with praises of great joy in honor to Him who died to take away the sin of the world. The presiding elder remained with us several days. Seems that it would be good if the General Conference would only allow the presiding elder 12 appointments, so as to give a week to each.

J. E. SHACKELFORD.

February 16, 1884.

OUR SOUTHERN WORK.

TEXAS.

Robt. Cline, Waelder and Peach Creek: "Presiding Elder Carmichael held first quarterly conference; most of the brethren were present and put in good reports. We have promised pastor next year $350 and a suit of clothing, and are willing to give our presiding elder $50. Benevolent collection during the year is $37,87½. We wish to do more for the Lord on Peach Creek than we ever did. We are a hard working people, make plenty of corn and cotton, and we want to give back some of what we make so that the Lord will bless us. Rev. L. Carper is with us this year; he is easy to please and is loved by the people."

Mrs. Alice Blain, Fairfield: "Our Sabbath-school is largely increasing; there are 61 scholars, and a regular attendance of 50. Our little house is not large enough for the school. We expect to build or enlarge the house this year. We need books and something to arouse the people to give money to the church and Sabbath-school.

S. Coleman, Waelder: "Our pastor, L. Carper, has got a lot in Waelder to build a church on, and when the weather is fair expects to go to work on it. The white people want him to have the church in town; three of them gave the lot to build on, and three gave him $30 to start on. Elder Carmichael will assist us, and we hope to have a nice church in Waelder. We are pleased to read of Rev. Mack Henson's work in San Antonio, and too much praise can not be given Rev. Lee Reed and his wife for their grand work on Peach Creek."

W. H. Jackson, Brenham: "A week's protracted meeting resulted in 32 accessions; 2 backsliders reclaimed, 2 conversions, 4 by letter and recommendation from the Missionary Baptist. The trustees are going to repair the church at Pleasant Grove; when completed it will be a nice church 40x60 feet."

Rev. J. C. Mays sends us a communication in which he expresses the opinion that without regard to other qualifications. Methodists are not eligible to positions as school teachers in DeWitt county. At a season when schools were without teachers for near two months, and the patrons were demanding public schools, himself and wife applied to boards of trustees in school communities, and were told "all right, we will see about it in a few days;" and at that time young men from abroad, from the Baptist University, with diplomas as graduates, who were barely able to give satisfaction to the board of examiners for second grade certificates, were employed by the trustees. Bro. Mays thinks it is wrong to carry denominational contests into the public school work of the State.

TENNESSEE.

J. Sinclair, Woodbury circuit: "I found the people looking for me at conference. The church was full. The weather has been cold. We are at work, and have received several in the church."

T. M. Hanson, Brownsville: "Why is our church not doing better? Is it because it is not a good appointment, or its ministers inferior to those of other churches, without enough magnetic attraction; burning zeal for the Lord, or power to win the affections of the people? I think not, for none have been assigned here without making their mark and doing some good for our Methodism. The great trouble I fear is that the good has been too much scattered—not enough in one place. The preacher is needed at all the meetings, whether it be Sunday-school, prayer, class or public worship. He is needed for advice, words of cheer, reproof, for encouraging in righteousness. As I looked for the country last Sunday morning, looking to see if I could guess by the church sheds, I saw several heads in the doors and doors, seeming to say, Our pastor could be with us Sunday-school he will not be here, I shall not attend"—and they did not go. The few Sabbaths that I spent in the Sunday-school showed me that our church was not the best here, but needs constant feeding and watering. I am thankful to say that on last Sunday night God manifested himself to us, as he does not to the world. I am encouraged from the foretaste that was given. In the near future much good can be done in the name of the Lord Jesus. I ask those who are at a distance to "come over in Macedonia and help us," for we have ten new oppositions to fight (latterly poked its head up in the form of an adder) called drinking saloons."

LOUISIANA.

The *State Central Express*, of Alexandria, says: Rev. J. F. Marshall "is highly esteemed by this community, and his return here will be very gratifying to his friends." A note from Bro. Marshall says: "I came to this place under very pleasant circumstances. All seem glad to have me return. As is always the case with us Methodist preachers, I find plenty to do."

MISSISSIPPI.

L. J. Terrell, New Albany: "On reaching my new field of labor we had a regular Methodist hand-shaking. Have made a fair beginning."

For the SOUTHWESTERN.

Woman's Work in the Temperance Cause.

BY A. W. MCKINNEY.

Read to the College Hill Temperance Society, Feb. 6, Nashville, Tennessee.

In the great battle with rum, woman must do her part. In every great work of reform, in mercy to mankind she has ever acted nobly and well. She must do so still, for God has a work for her, a work that none other can do. She has an inducement to work in this cause which none other has. Do men advocate temperance, that the money spent for drink may be saved? Do they labor for humanity's sake, that they may rescue the poor and weak who are so unfortunate as to succumb to the tempting glass? Do they seek the expulsion of this evil lest it come nigh their own doors, enter their peaceful and happy families, and nip the fairest flowers that bloom around their hearthstones? Woman has all these inducements to entice her to such work, and one more which outweighs them all: viz., self interest, for the sake of her own honor. Do men fight and war that the flag of their country may not go down in dishonor? Let the women of to-day remember that in this conflict, all that is honorable and sacred to her is at stake. Which class protects honor and womanhood, the temperance men or saloon keepers and drunkards? Man may drink and spend all his property. He may waste his substance in riotous living; he may waste even his bodily strength; he may drink until the last drop of strength is drawn from his sinews, the rosy hue from his cheeks, the fire from his eyes, until he is a mortal wreck, a walking skeleton, pickeled in rum. And yet he little remembers the exalted stand from whence he has fallen: he drinks and forgets his poverty and remembers his misery no more. With his drinking comes a moral deadness, so that he is insensible alike to shame and reproach. His former friends and associates forsake him and he seems to know it not. They scorn him, but he lays it not to heart. All he wants is the glass. He is petrified. But what about the woman, the wife and mother, and the daughter? They are alive to every reproach, and feel most keenly the slightest word or look which indicates that the father and husband and son was a drunkard. Yea though they should be surrounded by sympathizing friends, the thought of such dishonor is enough to make the head forever hang down. Add to this, the fact that she is homeless, moneyless and friendless. For a drunkards wife has no home, no money, no friends. As one forlorn, struggling with weakness, she must go forth to meet the cold gaze of strangers and wring a living from a greedy and uncharitable world. If any one thinks this to be extravagant let him walk the streets to-morrow with his eyes open. Has not woman a right then for her own sake, to take a bold stand against intemperance? No right is diviner than hers. But what can she do? She can do all things through Him who strengtheneth her. 1. She can speak with a most persuasive eloquence. It may not be sky sweeping but it is soul moving. 2. She can sing. Her voice can make music sweeter than tuned Apollo's lute. How often I have heard her sing in church and on the stage and gone home saying to myself, let me be a better man. If I be any thing more than an out cast, I owe it largly to the power of song.

Music will soften,
Where language will fail us,
Feelings long buried
'Twill often restore.

Then let mothers, daughters and wives all sing. "Sing on, sing ever." 3. She can teach, her services as teacher are being more demanded and appreciated. Thus the field widens, let her enter it with the grace of God in her soul and do her work cheerfully and willingly in the name of Christ and humanity. Let her see to it that the all important subject of temperance is taught from every desk that she occupies. She can teach in the home by precept and example. Let her do it. She can wield an influence in the church by giving her voice against whisky drinking members, whose cases may from time to time come before the church for trial. Let her do that. If the church should be slack and not inclined to discipline members who drink and vote for whiskey, she can so arouse public sentiment as to have them expelled from the church. Let her do it.

Woman should have convictions, make them known, and stick to her principles. In so doing she will do much to bring many to temperance and sobriety. Few men on this side the grave, however degraded they may be become totally insensible to the influence of woman. Show me a man that is, and I will show you a man who is only fit for the prison walls and for hell, for such a man is a reprobate. On the other hand, he likes to have her good opinion, and will often put himself to great inconvenience to gain it. She should not abuse this influence. It is a power for good if rightly used. Let her use it well. Use it for man's own benefit, and for the protection of all that is honorable and sacred to herself. There were once two young girls who vowed that no young man should accompany them who were known to smoke and tipple. This simple act broke up the habit in that community, and caused those girls to be more respected than they would otherwise have been. "The women of this country will yet save the men," said Mr. Whittier; and not only may she save the men, but the women themselves also. I saw in the paper to-day that English women frequent drinking saloons in London; and I myself have seen in this fair Southern land women coming out of saloons, their lips wet with what Mr. Hall called "Liquid death and distilled damnation." And now ladies of the College Hill Temperance Society, there is work for you; a work for each and a work for all. Behold the harvest is already white. They who reap shall receive wages.

Let none hear you idly saying,
There is nothing I can do,
While the souls of men are dying,
And the Master calls for you.
Take the task he gives gladly,
Let His work your pleasure be,
Answer quickly when He calleth
Here am I, send me, send me!

Metropolitan Church.

Let not those who pledged $5 to pay the Metropolitan Church debt misunderstand the situation.

The cards of my subscribers were accepted as so much money. Each card was counted as a five dollar bill. I am yet $770 behind of the whole $50,000. Once more I earnestly request every person who signed one of those five dollar cards to raise and forward the money at once. Do not delay my final report.

C. C. MCCABE,
1026 Arch street, Philadelphia, Pa.

For the SOUTHWESTERN.

Special Providence.

"Consider the lilies of the fields how they grow; they toil not neither do they spin," are very suggestive words, and are capable of affirming the fact that the watchful care of God extends not only to man, the noblest of His creation, but even hovers around and watches over the simple, delicate and isolated lily of the field. Every animated being or thing exhibits more or less the watchful care of their Creator. He has so provided for the lily that it attains the highest forms of beauty, sublimity and grandeur without a single effort attributable to itself. Solomon in all his glory comes far short of equaling this simple flower, which is only nourished and protected through the care of God. If He so careth for the flowers of the field, will He not also provide for thee thou faithless man? Will He not clothe thee when destitute of clothing, feed thee when thou art hungry, comfort thee when in distress, and enable thee to pursue thy journey through life undisturbed and in peace with all? David declared he never saw the "righteous forsaken nor their seed begging bread." Is this not a soul-cheering comfort to the humble followers of Christ, who feel the bitter pangs of poverty day after day, and yet are not forced to beggars, life? They are derided and scorned, yet they are not forsaken, for there is a friend that "sticketh closer than a brother." His eyes are ever upon us and His ears open to hear the prayers of His meek and humble followers. When we ask of Him peace, will he give in return disquietude and strife, or will He not give unto his children such blessings as they need? Has not our Savior said that whatever ye ask of the Father in my name that shall ye receive? Does not the scripture teach us that the hairs of our head are numbered; and does not this sufficiently demonstrate the care of God over man as well as over the fowls of the air and the lilies of the field? He replenishes the little sparrow with mirth, man with comforts of every description, and is within Himself a Father of love and care over all his creation. If we be poor and destitute of worldly comforts we need only to consider the memorable words of our Savior, setting forth his humble condition in life, when He said, "Foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head," and rejoice that we have God to our father, who shall supply all our needs out of His abundance of grace in glory. Let us accept with joy the truth, that our once deserted Savior has endured all the pangs of earth's severities for our sake, yea our heavenly Love laid down his life for a sinking world. Became a victim to death, an inmate of the tomb, to make plain our pathway to glory. Oh, thou King of Kings, forcibly impress us with the truths contained in this simple expression of thine. "If he so careth for the flowers of the field will He not also provide thee." A. J. FLETCHER.

Big Spring, Tenn., Feb. 7, 1883.

For the SOUTHWESTERN.

Three Minute Talks—No. 3.

Our colored delegates to the next General Conference will have a good opportunity afforded them, when that body meets, to reflect credit upon themselves and upon the people with whom they are especially identified. All eyes will turn toward them, and attentive ears will try their words. Nothing in their tone, manners and actions will escape a critical notice, and nothing discovered in them that savors of true manliness, profound culture and sound discretion will be under-rated. Happily for them if they regard their position as a grave and responsible one, and strive to their utmost to measure up to its demands. They should keep before them the fact that our people are not now judged so much by what they suffered during slavery as by the advantages held out to them since slavery was abolished. But the object of this talk is not to indicate what the delegates should do, but what they should not do. I will enumerate. (*a.*) They should not endeavor to make color conspicuous in the assembly by the too frequent mention of "our people" and the "race I have the honor to represent." (*b.*) They should not assume in all the discussions a militant attitude, unless the issue is thrust upon them, and, even then, they should show no disposition to prolong it beyond the nearest point of an amicable adjustment. (*c.*) They should not be drawn unprepared into debate, nor manifest impatience when some proposed measure in which their feelings are strongly enlisted is passing the muster of sharp criticism. (*d.*) They should not, upon any occasion, however great the provocation, exhibit the least sign of the unfairness and prejudice which they may feel called upon to combat in others. (*e.*) They should not show unreasonable ambition nor should they, through jealousy, quarrel among themselves in order to prevent one getting a promotion which could not be tendered to all alike at the same time. (*f.*) They should not hastily bestow praise upon any delegate who may happen to give expression to some sentiment which seems to favor them as a class, nor should they too readily count him an enemy who may oppose some favorite measure. (*g.*) They should not forget, that, while a colored Bishop may be desirable, there are other positions in the church, such as clerks, agents, secretaries and editors, which are not beneath the worthy aspiration of the truly capable colored man. I do not claim that the bishopric is too high for us, but I do say most emphatically that the inferior positions instanced above ought not to be despised. It has been wisely said, "nothing educates like responsibility," and I may add that light burdens properly borne at first seldom fail to develop the strength necessary to bear up under weightier ones that come afterward. (*h.*) They should not yield one single inch of ground to the advocates of the hateful caste policy which is loudly clamoring for countenance by the church. They are to be opposed because, to quote the language of another used to describe time-serving politicians, "not what is right and permanent, but what is expedient and likely to succeed, is what they seek." I would not place such men on a level with politicians of low morals and selfish aims, but I charge them with trying to substitute policy for principle, and caring more for the success of the church than they evidently care for its purity. (*i.*) They should not carry around during the session subscription papers soliciting money to help needy churches at home. They are not sent to beg, but to legislate; and lastly they should not do anything below the dignity of cultivated Christian gentlemen.

D. W. HAYS.

Notes from Nashville.

The students of the Central Tennessee College listened to an address by Rev. W. O. Lynch, of Kansas, on the evening of the 15th inst. The speaker was formerly a member of the Alabama Conference, then of the Central Alabama. When the Methodist Episcopal Church, yielding to the color line pressure of the whites in the South and to the general spirit of caste, made the provision at Baltimore for dividing her ministers into black flocks and white flocks, Bro. Lynch was set off among the blacks. He is black, and glories in the fact that no white blood courses in his viens. His theme was "The Colored American and his Responsibilities." He spoke of the relation of the Negro to the material, social and moral development of this country. He showed quite clearly that the Negro had in the past a controlling influence in the growth of the material prosperity of the South, and since free, was doing still more for its progress in this direction. In the future, the Negro's power would increase with his thorough education, in his social political and moral relations to the whole nation. He did not advocate social equality, but considered it a humbug over which multitudes of the American people were making themselves ridiculously uneasy. He expressed the hope that no young man before him would seek a white wife, or any young woman a white husband. He warmed up considerably and was quite indignant at what he called Dr. Able Steven's theory that the elevation of the Negro is to be accomplished by wiping out the Negro with infusion of white blood. The great responsibility of the Negro lay in his religious nature, his orthodoxy, his strong faith and his emotional worship; this the speaker thought, would perhaps both save himself, and in some future conflict with infidelity or false religions, save the country from ruin. The lecture was listened to attentively, and quite frequently applauded. Bro. Lynch is a forcible speaker, uses plain Anglo-Saxon, and is at times quite animated. He realizes his lack of early mental discipline, and calls himself the "classmate" of students in school, and will use his endeavors to remedy his own defect as far as possible by hard study.

There seems to be a movement on foot to change the name of the Freedmen's Aid Society, or in other words to have a funeral and bury this association, or start it out under a new name, the "Southern Educational Society," the "General Educational Bureau," or some other euphonious title. It may be that it is best, provided the old society has done its work, and the circumstances which called it into existence have ceased. Some of the facts which made it necessary to organize the Freedmen's Aid Society were: 1. Freedom—four millions of slaves in 1863 were made free. These freedmen have remained free; multitudes of them are now in the schools of the South seeking education. 2. Sympathy for a mass of ignorant, degraded, poverty stricken, helpless people. The ignorance, degradation, poverty and helplessness, have been in some measure removed, but all still remain in such measure as to arouse the greatest fears. Has sympathy ceased for these people, who for generations were made beasts of burden, whose instincts for purity were crushed by brutalists, whose natural affections were trampled under the heel of power, whose aspirations for intellectual growth were punished as crimes, and whose whole being is still under the blighting influences of the two hundred and fifty years of such treatment. 3. Inability to support and manage their own needed educational institutions. If the whites North and South, who have had all opportunities of growing intelligent, and of accumulating property, are yet dependent for the support for their higher educational work on endowed universities and colleges, what can be expected of a people who have been imprisoned until their mental and moral faculties were blunted and rendered comparatively useless, and then turned out, with nothing, in the midst of people who were largely hostile to every effort which recognized them as men, and sneered at the idea, (and many of them still do so) of giving the Negro a collegiate education? If poverty of the freedmen called the Freedmen's Aid Society into existence it should still live on. 4. However unsettled the plans of the founders of the Society were at first, controlled as their plans were by circumstances, these founders were wise men, and as the smoke of battle cleared off, the primary school, in the cabin, was in their minds the germ of the high school, academy, college or university. These primary schools, in accordance with this foresight, have developed into the high school, academy, college and university—in name at least. These schools are all in their infancy. Their names, college and university, are in some cases misfortunes, as they have not the equipment to do the

work. They lack in buildings, in apparatus and professors. They are normal schools and academies, with comparatively few classical scholars. This Society should live until the work it has so nobly begun should be completed, or at least a few thoroughly equipped schools, colleges or universities should exist as its enduring monument. 5. The Freedmen's Aid Society was founded because there was a specific and great demand for education by the freedmen. The writer is now closing his seventeenth year in this work, and from his standpoint he is of the opinion there is as much need of education among the colored people to-day as ever. It is true some of it is of higher grade. Teachers, mechanics, farmers, and especially preachers of the Gospel, are demanded, with better qualifications than formerly.

During the former year has the attendance been as great as this at the Industrial Tennessee College, and this is true of all the freedmen's schools, and the cry is more room, more teachers, better facilities, so that these colored youths can have at least an fair an opportunity to become educated as the whites in their colleges. It is the reason which called for the existence of the Freedmen's Aid Society in 1866, still exists, there is no reason for a funeral just now. It may be that the work can be carried on under another and broader name, but has the time come for this specific work of the church among the colored people to cease or are the colored people to such a condition financially, socially and morally to step on the platform with the whites, in a general appeal to the church for help? These are questions which should be well considered. There may be most excellent reasons for such a change, if it be made, and no doubt the members of the General Conference will have the wisdom to decide this question for the best.

J. BRADEN.
Central Tennessee College, Nashville, Tenn., Feb. 16, 1884.

From Columbus District.

MR. EDITOR.—I promised you that you should hear from me again soon. Now I am seated to fulfill my promise. I left Flatonia on the 29th ult. for Waelder and Peach Creek, where I was met at the depot by S. Coleman, a nice young brother of our church, who carried me down to the church where I met the pastor and brethren and held the quarterly. Next night, the 31st, I preached to a crowd, house; collected $3.85. This place and Flatonia are very close together in their collection, the latter giving $2.40. From there I went to the nice little town of Luling, where on Feb. 2nd, at 3 o'clock, I met the quarterly Conference and union time. At this place the people greatly need a house of worship, and as I committed in the quarterly Conference brother Reed to get up a subscription for that purpose, at which we were successful, promised us aid, and got more to subscribe to the building of the church. I went to meet the Sunday-school at 10 o'clock next morning, but it was 12 o'clock before any children came. Then the Sunday-school Superintendent dismissed them for preaching. Oh! God help the preachers on the Columbus district to start the Sunday-schools for their use. I preached at 11 o'clock, and administered the sacrament to 108 persons. Bro. T. Watkins and Bro. James Herbert assisting. Bro. Herbert is of the Protestant church. At night I preached and presented my list for [illegible] for the new [illegible] Monday night we [illegible] for benevolent [illegible] for [illegible] Col. [illegible] presiding elder, $15.75, raised during the quarter by subscription for the new church, $234.25. Thus ends the work at Luling. Mr. [illegible] hopeful about Luling, [illegible] make any mistake in putting these figures as you [illegible] the collection at Columbus [illegible] in my last letter. It was $12.10 not $21.10, you put the 1 on the wrong side. From Luling I was carried to Lockhart by brother F. Callihan; here I met a warm hearted people and a loving pastor; preached several sermons. Sunday at Lockhart was a day the Lord poured out his spirit on both preachers and people. Collection for presiding elder $10.05. On Monday the 11th I returned to Luling, where I had to preach at night, though very tired. I left there on the east bound train for Columbus, a distance of 71½ miles, where I met Bro. Banks waiting my arrival. I found a great deal of difference on a wagon than on the train, for there was a fierce wind blowing from the north, but after a five miles drive we reached our destination, cold the quarter, though very cold. I feel encouraged about this work. (Weimar circuit.) Next night, the 13th, was so cold that there was no turn out. I feel a little better satisfied with this district than I did at first. Though it is far behind, especially in the Sunday-school work. But all the preachers I trust, will go to work to build up their part of the work of the church; but this cannot well be done until we get good church houses, suitable houses for the winter. The Columbus district came up behind last year with her benevolent money, but we don't intend that it shall be so next conference. I leave here for Industry to-morrow. Pray for our work.

P. M. CARMICHAEL.
Columbus Texas, Feb. 14, 1884.

The New People's Church of Boston.

The seven years of building at the People's Church in Boston are at an end, and the largest Protestant church edifice in New England in now ready for its opening services. This is proably the largest church in Methodism, as it is certainly a novelty in construction among Methodists. About 3,000 persons can be brought within its walls, all within easy compass of the voice. The dedicatory feast is to continue several days, and be worthy of the great structure to be dedicated. The services begin Sunday morning February 10th, with a sermon by Bishop Simpson, D.D., L.L.D., to be followed, in the afternoon by a sermon from Rev. Joseph Cook, whose subject is "The Church for the Times." The pastor, Rev. J. W. Hamilton, will preach in the evening; the Rev. Phillips Brooks will preach Monday evening; the Rev. J. P. Newman, D.D., L.L.D., Tuesday evening; the Rev. J. M. Buckley, D.D. L.L.D., Wednesday evening; the Rev. O. P. Gifford, Thursday evening; the Rev. J. O. Peck, D.D. Friday evening; Bishop Jabez P. Campbell, D.D., L.L.D., in the afternoon, and the Rev. W. F. Mallalieu D.D., presiding elder of Boston district, in the evening. Nearly fifty other ministers of the different denominations in New England, including many well known throughout the country. The programme which is a very handsome pamphlet of fifteen or twenty pages, and includes a full view of the church, will be sent as a souvenir to any person addressing the pastor at the People's Church, Boston, enclosing two five cent postage stamps. The sermons are all to be published in a volume, which will be styled "The People's Church Pulpit," and forwarded to any person sending in their name on or before the conclusion of the services, and enclosing $1; after that time the book will be given to the trade, but will not be sold for less than $2.—*Boston Letter.*

Does it pay to have a thousand homes blasted, ruined, defiled, turned into hells of misery, strife and war, that some wholesale rum-sellers may build up a large fortune?

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Dr. J. J. Ryan, St. Louis, Mo., says: "I invariably prescribe it in fevers; also in convalescence from wasting and debilitating diseases, with admirable result. I also find it a tonic to an enfeebled condition of the genital organs."

John Hogan's Bravery.

PHILADELPHA, Feb. 3.—The many people who stopped on the Callowhill-street bridge just before dusk this evening, to watch the moving crowd of skaters and revelers on Schnylkill, just below the dam, witnessed a thrilling and exciting scene that they will never forget. There were hundreds of men and boys skating, and hundreds of others who were either watching the skaters or being drawn on sleds or sliding swiftly on the smooth ice. The scene of the constantly moving masses attracted the attention of all who walked over the bridge, and throughout the afternoon there was always a line of men and women hanging over the northerly hand-rail and gazing at the spot.

At 5:30 o'clock when the crowd of sightseers had some what thinned out, there was a cry of horro from the bridge, for those who stood there had seen a sled, crowded with boys, go through the ice. They had seen, too, the rush of skaters and other revelers to the scene of the accident, and they had heard the cry of agony from the boys who were struggling for life in the icy river. "Get a boat," nearly all cried out at once, but there was no boat to get, and nobody on the bridge could help the strugglers without running to the shore and thence upon the river. Like most crowds this was utterly helpless, but it was noticeable that a few of the skaters and sightseers were ready and willing to give their aid. "There are twenty men drowning," yelled an excited spectator, and there was a grand rush for the shore. The persons struggling in the river nine or ten boys, who a minute or two before had been going gaily over the ice on a sled, shouting in great glee and enjoying themselves as only boys can. About 30 yards from the eastern shore and about 10 yards north of the bridge the ice had broken and the sled, with the boys on it, dropped into the water. The sled belonged to John Hogan, and is about 7 feet long and 2½ feet wide.

Hogan was one of the boys pushing the sled when the accident happened, and he proved himself a brave and cool-headed lad. Lying flat on his face on the edge of the broken ice, he reached out with both hands and landed a little boy who was struggling near him. Throwing him out on the firm ice, he siezed another, and so in less than a minute, for the boys were all within a few feet from him, he rescued all but two of the little fellows. One boy was trying to get on the ice on the other side of the hole but it broke repeatedly, and each break threw him back into the water. Hogan jumped into the river without even removing his coat, swam to the struggling boy, and finally threw him upon the firm ice. He again swam across the open space and rescued another boy, who was clinging to the edge in the same way. In all, he rescued eight boys, and so far as known, only nine were on the sled. James Donalan, 10 years old, was among those on the sled, and is supposed to have been drowned, as he has not been seen since. Hogan came near being drowned by the last boy he rescued, who threw his arms around his neck and nearly dragged him under, and would have done so had not Charles Alley, a barber, plunged in and swam to Hogan's assistance. When Hogan got home he was nearly frozen to death. He was put to bed and a doctor send for. Late to-night he was said to be doing well.

In South Carolina, of nineteen counties that have recently voted on the question of prohibition, thirteen of them voted in favor of prohibiting the traffic.

"A Celebrated Case."

It seems probable that Mr. Michael O'Conner, of Galesburg, Ill., is not related to the celebrated Charles O'Conner. He says: "*Samaritan Nervine* cured me of dyspepsia and general debility."

Young Folk's Corner.

"The Washerwoman's Song.

BY HON. EUGENE F. WARE.

In a very humble cot,
In a rather quiet spot,
  In the suds and in the soap
  Worked a woman full of hope.
Working, singing, all alone,
In a sort of undertone,
  "With a Savior for a friend,
  He will keep me to the end."

Sometimes happening along
I had heard the semi-song,
  And I often used to smile,
  More in sympathy than guile,
But I never said a word
In regard to what I heard;
  As she sings about that friend
  Who would keep her to the end.

Not in sorrow nor in glee
Working all day long was she,
  As her children three or four,
  Played aronnd her on the floor;
But in monotones the song
She was humming all day long;
  "With a Saviour for a friend,
  He will keep me to the end."

It's a song I do not sing,
For I scarce believe a thing
  Of the stories that are told
  Of the miracles of old;
But I know that her belief
Is the anodyne of grief,
  And will always be a friend
  That will keep her to the end.

Just a trifle lonesome she,
Just as poor as poor could be,
  But her spirits always rose,
  Like the bubbles in the clothes,
And though widowed and alone
Cheered her with the monotone,
  Of a Saviour and a friend,
  Who would keep her to the end.

I have seen her rub and scrub,
On the washboard in the tub,
  While the baby sopped in suds,
  Rolled and tumbled in the duds,
Or was paddling in the pools,
With old scissors stuck in spools,
  She still humming of her friend,
  Who would keep her to the end.

Human hopes and human creeds
Have their root in human needs,
  And I would not wish to strip
  From that washerwoman's lip
Any song that she can sing,
Any hope that song can bring,
  For the woman has a friend
  Who will keep her to the end.

Restiution in Boston.

A pleasant incident occurred in one of our public schools not long since. It seems that the boys attending the school, most of whom are at the age of from seven to eight, had, in their play of bat and ball, broken one of the window panes in a neighboring house. No clue could be obtained to the boy who had broken it, as he would not confess his act, nor would any of his associates expose him.

The case troubled the teacher. The next day a gentleman called to see the school, an acquaintance of the teacher, who knew how to talk to children. After telling him of the breaking of the glass and her inability to ascertain who of the boys had broken it, she asked him to make some remarks to the school and to speak of the wrong the boys were doing in not acknowledging the act.

The address to the school, therefore, was upon the conduct of boys in the streets and at their sports. He told them in simple words that honesty, truthfulness and kindness should govern their conduct everywhere, even when they were alone and no one but themselves and God knew what they were doing. The scholars seemed interested and somewhat impressed by the remarks of the speaker.

A very short time after he had left the school, a little boy rose in his seat and said:

"Miss Lane, I batted the ball that broke Mr. Dash's window. Another boy threw the ball, but I batted it, and it struck the window I am willing to pay for it."

There was almost death-like stillness in the room as the little fellow was speaking, and it continued for a full minute after he sat down.

"I don't think it would be right for Charley Drake to pay the whole for the glass," said another boy, rising in his seat. "All of us who played ball then should pay something, because we were all playing the same as he was. I'll pay my part."

"And I."

"And I."

A thrill of pleasure seemed to run through the whole school at this display of honesty and right feeling by the boys. The money was brought the next day, and the lesson will not be forgotten either by teacher or pupils.—*Youths' Companion.*

Why is it?

What it is it that makes all men who associate habitually with women superior to others who do not? What makes that woman who is accustomed to, and at ease in society of men, superior to her sex in general? Solely because they are in the habit of free, graceful, continued conversation with the other sex. Women in this way lose their frivollty, their faculties awaken, their beauty and captivation in the spirit of intellectual rivalry. And the man lose there pedantic, rude, declamatory, or sullen manner. The coin of the understanding and the heart changes continually. Their asperities are rubbed off, their better materials polished and brightened, and their richness, like gold, is wrought into finer workmanship by the fingers of women than it ever could be by those of men. The iron and steel of their characters are hidden, like the character and armor of a giant, by studs and knots of gold and precious stones, when they are not wanted in actual warfare.

San Salvador.

This is the smallest of the Central American republics. It contains an area of 7226 square miles or 4,624,640 square acres. The population is somewhat more than 500,000 souls.

San Salvador is the most flourishing of the Central American republics. Its commerce is constantly augmenting. In 1881 its exports amounted to $4,992,000, and its imports to $2,706,000. Its principal exports are indigo and coffee, but sugar is also exported in small quantity, while rubber, skins, hides, etc., are shipped to California and Europe. In fact, England enjoys at least half the entire commerce of the republic.—*Times Democrat.*

The Toledo *Blade* is leading a crusade on beer, that bids fair to engage the thought of the country. This journal has published, in one or two weekly issues, lengthy interviews with a dozen physicians of repute and standing in the community, regarding the deleterious effect of beer drinking. In every case the testimony is strongly condemnatory of the "favorite beverage" as producing diseases of the liver and kidneys especially, and in all cases, lowering the vital forces to such a point that disease has little to do in sweeping its beer drinking victims out of the world. One physican claims that in his own practice and observation he has found that forty-nine out of every fifty cases of Bright's disease of the kidneys, are the cases of beer-drinkers.—*Union Signal.*

Three Western country people—an old man and two daughters—happening to be in the city, entered a store in idle curiosity. The first object to attract their attention was the elevator silently moving up and down with its cargoes of passengers. "What's that pan! that thing going up and down, with sofys in it!" asked one of the daughters. The old man gave the elevator a long, calm deliberate stare, and exclaimed with awe-struck voice: "It's a tele phone! The first I ever see!"

THE MORAL OF IT.

We may moralize as much as we please about pain; but the fact is, that we don't like it while it lasts, and that we want to get rid of it as soon as we can. Whether caused by rheumatism, gout, disordered liver, weak nerves, irregular kidneys, bad blood, or anything else that is just the reverse of what it should be, the sooner it is out of the system the happier we are. Whether pain is the result of imprudence or of accident, or is sent as a punishment for our sins, may be a nice question for the philosophers to argue; but people who are suffering want first to be rid of the pain, after which those who are fond of argument may argue the matter to their hearts' content.

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THE SOUTHWESTERN.

L. P. CUSHMAN, Editor.
A. E. P. ALBERT, B. D., Assistant

THURSDAY, FEB. 28, 1884.

A correspondent asks for a short space in our paper because "it is ever ready to denounce its goodness towards all men." This brother is an heretic; exactly what he means we do not know. We are sure, however, he is on the right side, as he loves the SOUTHWESTERN.

The Little Rock Lay Conference has elected Sister Susan Johnson, of Pine Bluff, wife of Rev. Samuel Johnson, as a reserve delegate to the General Conference. This, we think, is the first instance of a woman being elected to the General Conference.

Prohibition is not ineffectual. It is the police force of the State, arresting the murderer just as his finger is aimed. It is the common sense of the State providing against a common curse. It is the wisdom of the State declaring a free, sober, healthy, productive citizen worth more than an imprisoned sot, whose value went to enrich the fat man of the saloon.—*American Reformer.*

Rev. John D. Knox, wrote to the Kansas *Methodist* the following: "The temperance people of New Orleans need to go to work hopefully, perseveringly, and vigorously for there is much to be done. Drinking places seem to be as numerous as grasshoppers once were in Kansas, and are about as successful in eating up the substance of the people."

The *Elevator*, published by the students of Clark University, Atlanta, Ga., describes a "memorable excursion," in which "we were borne along on the current of the eloquence of Mr. ——, whose words fell upon us so forcibly that it was like sitting under the falls of Niagara." It is surprising to behold the imagination such intense vitality gives a writer who had been sitting under the falls of Niagara; one would suppose that such a watery mind would have forever unfitted him for editorial service.

According to Rev. W. R. Carson, Waco, Texas, the Palestine Conference of the A. M. Church reported only $11, contingent $32, missionary money $500 dollar money, and $7 collected for their church paper the *Christian Recorder*. He also makes what seems to us a strange statement, namely, that D. L. Coleman was appointed presiding elder of the district, notwithstanding he never been ordained deacon yet.

"You must lose a fly to catch a trout," says the old proverb. That there is nothing good gained without some loss. Whatever is worth having in this world must be had at a cost. If you desire to be a good preacher you must yield up personal pleasure and give much time to your books and the study of your congregation. Honest, earnest, hard, persistent work will build up your Sunday-congregation, while mere advice or standing on the corners of the streets will only scatter. Be at your post, do your work, and God will give the expected blessing.

Wendell Phillips, one of the great apostles and champions of the slave, has ceased to live. (and no doubt would have been then crucified on the altar of fame had not the lifting arm of police interfered to save) "Cover me with odium, all your arrows aim at me from this time forward, from the Senate, the platform, I will bear it all, so that I may take the slave by the hand and lift him up into an equality with myself." Perhaps it may be truthfully said that no Bostonian ever was more lauded by the press than Wendell Phillips. Not even that Boston made him famous in society. He lived, and thanks to knock-down blows of the hands of every class, and at the time of his death Boston wept at his bier.

Helping Others.

There are two pictnres drawn in the Bible showing the difference between the spirit of the world and the spirit of Christian life. In the world men regard greatness as ruling over others, exercising anthority, receiving reverence and snbmission. Bnt in Christian life greatness consists in serving. "Whosoever will be great among yon let him be your servant." He who regards himself as deserving special attention from others is sure to be disappointed. He will go through this world fretting and chafing because he does not receive it. We are not in this world to be waited upon, and we must not measure men by their ability or willingness to serve us. We are to regard ourselves as the servants of others. "I made myself," said Paul, "servant unto all, that I might gain the more." He was a free man, under obligation to none; he had claims like others, and could urge them, but voluntarily he put himself in a condition making it necessary for him to deny himself that he might help others. No man would do this who had not greatness of intellect and nobleness of heart. Here we have an instance of self-denial worthy of our imitation. Paul did not feel that he was here to receive and gather, bnt to give and scatter. He was not here to be served and exalted, but to serve regardless of the character and condition of men. Regardless of neglect, persecution and cruelty he went right on thinking only of doing good to others. Like his Master he was here not to be ministered unto, but to minister. With him there was no room nor time for the play of self-seeking. The Christian minister who thinks much of himself, and what is due him from others, will never minister to a large nnmber of people. There is a great chasm between him and He who was here not to be ministered unto, bnt to minister and to give his life for others.

Bishop Pierce's Opinion of the M. E. Church and Negroes.

Very few recent events have attracted the attention of the press of the M. E. Church, South, more than the celebration of the golden wedding of the venerable Bishop Pierce, the senior Bishop of that Church. In close proximity with it, a member of the staff of the Atlanta *Constitution* interviewed the Bishop at considerable length, to whom he gave his opinion on a number of topics with the greatest freedom. Some of these opinions will be read with close attention and great astonishment. His spirit toward the Methodist Episcopal Church is much the same now as when he said, we "could not and ought not to be tolerated in the Southern States;" that "no quarantine would justify our admission, no fumigation could disinfect us. Rank, rotten with the foul virns of an incurable disease. foes of God and man, spies and traitors to their country and their kind, let them stay where they belong." This is a specimen of virulence we have never seen surpassed. Now he says the "Southern Church" is "strictly non-political;" and yet nineteen-twentieths of its clergy and membership belong to one political party. There is no church in this country so thoroughly partisan as the M. E. Church, Sonth. Read again:

We want peace and brotherhood. We are willing to wend our way alone, having a Christian salute for all fellow-workers, but upholding our own colors. We have made no strife, nor wonld there have been strife at any time if the Northern Church had not intruded its preachers and government into our territory. Their presence here is an insult to us, as it implies that we are either incompetent or not preaching a pure Gospel.

Such are the spirit and sentiments inculcated by the leading and senior Bishop of the M. E. Church, South, towards the members and preachers of the Methodist Episcopal Church. For years this has been his spirit, and these his sentiments, repeated over and over again. Looking over this matter, as a Methodist, we think that it is best to let each other alone. We can see no need of any unbrotherly contest; there is certainly work enough for both churches to do. We like the sentiments expressed by Bishop Hargrave, who is reported to have said, "The word South in the name of his church included all Sonth of the North pole." To ns few things are more out of place than his talk abont territory. Our brethren of the M. E. Church, Sonth. are in Kansas, Indiana, Illinois, Nebraska, California, Colorado and Oregon, and we say to them, pnsh on, do not stop for a moment, bnild yonr churches, colleges and schools. Bnt please let the Methodist Episcopal church go where she pleases, no matter if our conferences do overlap each other. The following are his views on the Nego qnestion:

The negroes are entitled to elementary education, the same as the whites, from the hands of the State. It is the duty of the Church to improve the colored ministry, bnt rather by theological training than by literary education. In my judgment higher education, so-called, would be a positive calamity to the negroes. It would increase the friction between the races, produce endless strifes, elevate negro aspirations far above the station he was created to fill, and resolve the whole race into a political faction, full of strife, mischief, and turbulence. Negroes ought to be taught that the respect of the white race can only be attained by good character and conduct Their well-doing and well-being all right-minded citizens desire, and would rejoice in. Agriculture and all the mechanical pursuits are open to them, and in them they might find luorative employment. In these directions they may support their families, get property, and become valnable citizens. If negroes were educated, intermarriage in time would breed trouble, bnt of this I see no tendency now. My conviction is that negroes have no right on juries, legislatures, or in public office. Right involves character and qualification. The appointment of any colored man to office by the government is an insult to the Southern people, and provokes conflict and dissatisfaction, when, if left as they ought to be in there natural sphere, there would be quiet and good order. The whites can never tamely and without protest submit to the intrusion of colored men into places of trust and profit and responsibility. There never can be stability and good order except when intelligence and virtne preside and direct the affairs of the country. The negro ought to be protected in all his rights of persons and property by the righteous administration of the laws. He is entitled to respect and kind consideration in all his pursuits and wants, while he himself is upright and industrious and well-behaved.

We do not care to discuss at length the opinions here expressed. We simply remark they smack a little too strongly of the spirit that was dominant when Negroes were bought and sold, transferred, mortgaged, attached, leased, distribnted and inherited, to please us. However, the good Bishop has made some advance; he does think that Negroes are entitled to an elementary education, and that colored ministers should have a theological training. That is infinitely better than it was when men were fined or imprisoned for teaching them. Evidently "the world does move." But nothing is more evident to us than this: Bishop Pierce, while he knew all about the Negro as a slave, a thing, a chattel, does not know him as a man. We believe that the objections so frequently urged against the higher education of the Negro has its root in ignorance, and prejudice. The apprehension that education is to spoil him as a laborer has its root in ignorance, and if this be worth anything it proves too much. It is just as good against the education of the whites as the colored, bnt the argnment is false all throngh; and the spirit that is capable of suggesting it "is selfish, cowardly, and essentially mean." Ignorance is not a qnalification for anything God wants men to do. Intelligence harms no man, has no tendency to increase friction between men. After all, and in the midst of all, it is well to remember that the good and wise God reigns among men, and in his own good time will work ont and accomplish His own good will among all people.

Meeting of the Book Committee.

The annual meeting of the General Book Committee of the Methodist Episcopal Church was held at the Publishing House in Cincinnati Feb. 14-16. The Committee is elected by the General Conference, and hold office four years. During the intervals of the General Conference the Committee has general supervision of the pnblishing interests of the whole Church, fixes the salaries of the Book Agents and connectional editors; the salaries of the effective bishops, and the amount necessary for the comfortable snpport of the non-effective bishops; also the amount necessary to assist the widows and children of deceased bishops; and the amount necessary to pay the traveling expenses of the bishops; and the amount is apportioned to the annnal conferences. It is the duty of the annnal conference to divide this sum among the several presiding elder's districts, and to see that the amonnts apportioned to the several charges are raised and forwarded to the treasurer of the Episcopal Fund. In case of vacancy dnring the interval of the General Conference, snch vacancy is filled by the Committee. It is composed at present as follows: C. J. Clark, Maine Conference; Homer Eaton, Troy Conference; I. S. Bingham, Northern New York; W. J. Phaxson, Philadelphia; L. A. Belt, Central Ohio; C. O. Fisher, Savannah; Clement Studebaker, Northwest Indiana; P. H. Gillett, Illinois; D. C. John, Minnesota; F. S. Beggs, St. Lonis; J. D. Hammond, Nevada; Wm. Schreiner, Northwest German. J. B. Cornell, C. B. Fisk and Wm. Hoyt are the local committee at New York; Amos Shinkle, E. A. W. Bruhl and Edward Sargent are the local committee at Cincinnati. All the members of the committee were present save the local committee at New York. Thomas Eaton, D.D., is the president of the Committee, and I. S. Bingham, D.D.. Secretary. The annual reports of the Book Concern at New York and Cincinnati for the fiscal year were presented by the Agents, and while we omit all reference to the figures of their reports, we take pleasnre in saying that they show a year of great prosperity, and we have no doubt will give the most perfect satisfaction to the church in general. The outlook for the future as it relates to the publishing interests of the Chnrch was never more hopeful than now. The following editors were present and represented their papers: Dr. Hoyt, editor of *Western Christian Advocate*; Dr. Edwards, editor of the *Northwestern Christian Advocate;* Dr. Wheeler, editor of the *Pittsburgh Christian Advocate;* Dr. Leibhart, one of the editors of German Periodicals and Books; and the editor of the SOUTHWESTERN. Dr. Leibhart in representing his paper said his hope of the final salvation of this country was in the Germans and Negroes; that every third German member of the Methodist Episcopal Church was a snbscriber to some of the church papers. All of the editors gave encouraging reports as to the circulation of their papers. To ns personally this gathering was a source of fresh inspiration and gratification. And while our success in the past has not been all that we could hope, the future of the SOUTHWESTERN is full of promise. We are not standing at the point where two seas meet. We have learned to labor and to wait, and now there are on all sides the most encouraging signs of enlargement and future usefulness. We feel under special obligations to our agents and the Book Committee for their expressions of confidence and approval.

It is an old and trne saying that a thing worth doing at all is worth doing well. But no man will do as well as he can who gives himself heartily to his work. He is a poor worker who does not work in any direction he may undertake as it his life did not depend on it. The young man who finds himself in a low position on a farm or in a store or office, will never be promoted unless he does his present work well. He onght to feel that just now there is no other work on earth so well worth his doing well as his present work. The Christian minister who desires a better appointment mnst not neglect his present charge. No man is worth anything for a higher sphere who fails in a lower sphere. No matter about the books he has read or the languages he can speak, if he has not learned to give himself heartily and thoronghly to his work he will never succeed. Do present work heartily and do it well and yon will go np higher.

Civil Rights in Ohio.

The following is the full text of the Civil Rights Bill which has passed the House of Representatives and Senate the Ohio legislatnre, both Democratic, and is now a law:

Whereas, It is essential to just government that we recognize and protect all men as equal before the law, and that a democratic form of government should mete out equal and exact justice to all, of whatever nativity, race, color, persnasion, religions or political; and it being the appropriate object of legislation to enact great fundamental principles in law, therefore,

Section 1. Be it enacted by the General Assembly of the State of Ohio, That all persons within the jurisdiction of said State shall be entitled to the full and equal enjoyment of the accommodations, advantages, facilities, and privileges of inns, public conveyances on land or water, theaters and other places of public amusement, snbject only to the conditions and limitations established by law, and applicable alike to citizens of every race and color, regardless of any previous condition of servitnde.

Sec. 2. That any person who shall violate any of the provisions of the foregoing section by denying to any citizen, except for reasons applicable alike to all citizens of every race and color, and regardless of color or any previous condition of servitude, the full enjoyment of any of the accommodations advantages, facilities, or privileges in said section enumerated, or by aiding or inciting such denial, shall, for every snch offense, forfeit and pay a sum not to exceed $500 to the person aggrieved thereby to be recovered in any court of competent jurisdiction, in the county where said offense was committed; and shall also, for every snch offense, be deemed guilty of a misdemeanor, and npon conviction thereof, shall be fined not to exceed $500, or shall be imprisoned not less than thirty days, or both; and provided, further, that a judgment in favor of the party aggrieved, or pnnishment npon an indictment, shall be a bar to either prosecution respectively.

Sec. 3. That no citizen of the State of Ohio, possessing all other qnalifications which are or may be prescribed by law, shall be disqualified to serve as grand or petit jnror in any court of said State, on account of race, color, or previous condition of servitnde; and any officer or other person charged with any duty in the selection or summoning of jnrors, who shall exclnde or fail to snmmon any citizen for the cause aforesaid, shall, on conviction thereof be deemed guilty of a misdemeanor, and be fined not more than $500, or imprisoned not more than thirty days or both.

At the time of the meeting of the General Missionary Committee of the Methodist Episcopal Chnrch speeches were made by Bishops Simpson, Foster, Wiley, Bowman, and Dr. Buckley, of the New York *Advocate*, that were sharply criticized by the Southern press in general, but especially by the papers published by the M. E. Chnrch, South. Dr. Buckley, in the most positive terms, denied the correctness of the reports so far as they related to his speech. "In no respect," he said, "was there a single sentence qnoted verbatim." He had, however, a verbatim report of what he said, "taken by one of the most expert stenographers in this conntry." Upon that snbject he intended to write in a few weeks, and wonld incorporate from the verbatim report what was said that related to the matter nnder consideration. In the issne of the *Advocate* of the 14th inst., he prints two colnmns and a half having more or less reference to the matter discussed at the meeting of the Missionary Committee. But evidently there is but little of the original speech the Doctor delivered pnblished. The space is mostly occupied with observations and explanations more or less wise according to the standpoint one occupies. After all, would it not have been better to give the verbatim report? The observations and explanations look too many ways to give the most perfect satisfaction either to our friends or enemies.

The liqnor dealers all over the conntry are just now terribly disturbed. They all claim that the high license system now so popular with temperance people in certain States increases the sale of intoxicating liqnors, and yet they do all that they can to impede all such legislation. They complain that legislative bodies listen to the testimony and opinions of temperance men, who know nothing abont the bnsiness, while they who are familiar with all of its phases are never consnlted. "the assnrance of these promoters of vice, crime and demoralization to the bodies and souls of men is astounding. But the days of their nefarious business are numbered, and soon they will be counted among the evils of the past." The cause of temperance is constantly being reinforced, whose efforts must and will be prodnctive of great good. Some of the best criminal lawyers in the land say publicly that they will no longer appear in courts as defenders or apologists for men prosecuted for a violation of the law relative to the sale of liquor.

The following sharp words from the bench are merited and timely. We honor Judge Greer. "Memphis, Tenn., Feb. 7, 1884.—The jury in the case of Patrick Haley, an Irishman, charged with killing Alex Dunlap, an aged negro, last summer, by cutting his throat with a butcher knife, returned a verdict at noon to-day of not guilty. This was Haley's second trial, he having been convicted of murder in the first degree, but a new trial was granted on a legal technicality. When the jury to-day announced their verdict in a body Judge Greer remarked that it was a perfect surprise to the Court and a disgrace and an insult to any civilized community. He had the jury polled and their names spread upon the minutes, with instructions that they be never again summoned as jurors in his court."

The sugar planters could gain nothing by voting with the Republicans unless a bargain was made by which the Republican party agreed, in the event of success in the national contest, to maintain the present sugar tariff if Louisiana voted for the Republican electors. It is probable that the sugar planters could deliver the State to the Republican party, because, on a full vote, the Democratic majority is not very great, but it is not at all probable that they will enter upon any such undertaking. All things considered, their interests stand a better chance of being protected by the Democrats than by the Republicans. The talk they are now indulging in is a species of bulldozing that is as amusing as it is impotent.—*Savannah News.*

The testimony before the Senate sub-committee of investigation, in session in New Orleans, is abundant and clear on the point of conspiracy to intimidate and kill and break down the large Republican majority in the county of Copiah, Mississippi. Bnt for the presence of the committee here a general policy of denying all details, or silence on the part of the press, would have impeded a sound expression of public opinion on the subject. Taking of Republican lives is complacently regarded as a disagreeable necessity in Copiah and elsewhere in the South, and according to Democratic philosophy can simply be avoided by voting the Democratic ticket.

The ceremonies connected with the unveiling of the statne of Gen. R. E. Lee in this city, on the 22d inst., were suddenly terminated and the speeches that had been prepared for the occasion with so much care not delivered. Just as the ceremonies were about to begin there swept through Lee circle one of the most terrific storms that we have experienced for months, that scattered the crowd almost in a panic. The statue occupies an elevated position, and is an enduring proof of the love of the people of Louisiana for a man who did all he could to break up one of the best governments God ever gave men, and to perpetuate the system of human slavery.

The *Beacon* is a new Boston weekly devoted to art, music, literature and the drama. Cyrus A. Page, 295 Washington street, publisher. Terms $2.50 a year. Heavy paper, well edited, two illustrations each week.

PERSONAL.

—H. M. Johnson, Esq., has been succeeded by Dr. H. M. Wallis, as editor of the *Terrebonne Times* of Houma, Louisiana.

—Correspondents will address Rev. John Qualls at north corner of Rocheblave and Onzaga streets, New Orleans.

—Nubar Pasha, an Armenian Christian, became prime minister of Egypt on January 8th. He is 54 years of age and was educated in England.

—Dr. W. H. Gray, on his return from Bethel, Maine, to Morgan City, La., where he proposes to remain for some time, called last week. The Doctor appears to have thrived during the vigorous Northern winter, and is in usual fair health and spirits.

—In the death of Elisha Harris, M. D., sanitary science has lost an unselfish and efficient disciple. It was largely through his influence that the Metropolitan Board of Health of New York, and the American Public Health Association were created.

—The colored cadet at West Point promises to make a very creditable record. He has by quiet attention to his studies and business, won the rank of No. 9, in a class of 100, and the respect of officers and classmates. No. 1 is from Ohio, so also is No. 100. Maryland claims gladly cadet No. 3.

—Last week John D. Hammond, D.D., of Navada gave us a pleasant call. Dr. Hammond was on his way home from Cincinnati where he had been to attend the annual session of the Book Committee. For thirteen successive years he has served the church as presiding elder on the Pacific coast.

—The following are the graduating class of Meharry Medical department, Nashville, Tennessee, eighth annual commencement 1884: "A. Sidney J. Burchett, Mason; N. Hill Middleton, Charleston, S.C; J. Paul Pratt, LaGrange, Ga.; Benjamin F. Reed, Pulaski; Greene J. Starnes, Victoria, Texas; G. Reed Townsend, Oakland, Texas; C. Francis Thompson, Boston, Ga.; James M. Vaudavell, Nashville.

—Bishop Simpson exclaims: "Be in earnest. men are dying; be in earnest: souls are perishing. All the good which the servant of Christ could possibly do, by being wholly consecrated to God, and fails of doing through want of that consecration, will be visited upon him a sin; and he will not be pure from the blood of all men."

—It is stated that at a love-feast in Philadelphia, many years ago, there were present the venerable Bishop Soule, and an Episcopal bishop. During the service, Sister K—gave her testimony. She was intelligent, influential, and earnest Christian lady. Bnt she clapped her hands, shonted, and jnmped. At the close of the service, the two bishops walked out, and in conversation the Episcopal bishop remarked: "Mrs K—is an estimable lady, bnt she is a most violent Christian." "Yes, she is," responded Bishop Soule; "and the kingdom of Heaven suffereth violence, and the violent take it by storm."

—Our genial friend Dr. Fisher, of the Atlanta *Herald*, seems to take it hard because we failed to mention his name as among the members of the Book Committee, that met in New York, in February of 1883. It is true we met the Dr. there, we boarded at the same hotel, and had frequent pleasant conversations with him. We also met a host of other royal good men, bishops, editors, as well as members of the Book Committee, not one of whose names did we ever mention in any communication of ours. As to the amities between the secretary of the Savannah conference and the SOUTHWESTERN, we presume the secretary is competent to speak for himself.

—Two days before his death the Hon. Dudley C. Haskell, of Kansas, called to his bedside Ed. Smith, the clerk of his committee, and a Kansas friend, and gave him his left hand, a hand bony and thin. He placed his right arm abont his grief-stricken wife and drew her toward him. He was silent for a moment; then turning to his clerk he said: "Ed., it *pays to be clean*. Next to my God, my wife and my children, I value my good name. Personally I do not care to live, but would like to live for my family. I have nothing to leave bnt my good name; I am proud ot that name; my record is clean, and my children can look baok npon it with pride. Ed., I'd rather have a good name than all the world."—*Kansas Methodist.*

OUR SOUTHERN WORK.

TEXAS.

E. Henderson, LaGrange: "Elder Madison held our first quarterly conference. Reports of class leaders showed there was room for improvement. Love feast was an ontpouring of the Holy Spirit; 48 arose and professed a hope in Christ. The elder preached an instructive sermon; 64 came to the altar. Elder's collection, $12.85. Four joined the church. The SOUTHWESTERN has already found its way into 13 towns, and the number will be increased."

Rev. E. O. McIntire: "The Broadway M. E. Church of Galveston, is enjoying prosperity and is gradually growing in nnmbers and nsefulness. The spirit of the Holy Spirit is manifest at every service. Recently nine persons came forward for prayers, 2 of whom were converted. During January 11 were added to the Church, and the good work goes on quietly, but thoronghly evangelical. Onr Sunday-school and congregations are increasing. We have 6 meetings a week."

R. Lightner, Hearne: "Wade Hampton, our pastor, together with seven members, bnilt a church in Hearne, where for 12 years his predecessors failed. Some of the people had gone to other churches to worship. His meetings are well organized and give satisfaction to all. In my class alone 25 new members have been received since conference. Bro. Hamilton is building a parsonage 28 feet in length and 20 feet wide, and will soon have it finished. All the money was raised since conference. Pray for us."

W. H. Moseby, LaGrange: "I had some difficulty in getting a congregation together on this circuit. Elder Madison being sick, Bro. M. Lott held the first quarterly conference. The reports showed 175 members on the work, one church and three preaching places. The law forbids preaching in the school houses. We are trying to build as soon as the weather will favor us. The white friends have allowed us to preach in their church this year. Bro. Lott administered sacrament to 82. Collection $6.75."

E. W. Hall Caney: "Church is crowded every Sunday, and is in lead of the five denominations on the circuit. The work is in better shape than it has ever been since elder Cushman left. The Methodist church is sailing on, contracting steam and straining every nerve, and the Gospel machinery is moving up and down Caney. My chnrches are two miles apart. there are some faithful yonng brethren. The Sunday-schools are waking up. I am trying to strew the field with Methodist books and papers. There are a few members at Matagorda."

TENNESSEE.

Presiding Elder Jesse P. Price has appointed Rev. A. F. Lane as preacher in charge of Linden circuit.

C. H. Bullington, McMinnville: "My first quarterly conference was held by Elder Key, 13 brethren present. My work is doing very well. Prayer and class meetings are well attended. Books are needed in the schools. Paid elder $8.05. The weather has been very bad for six weeks. We will try to raise all apportionments. Pray for us."

F. Walker, Mansfield: "On last Friday morning I arrived at my place of labor, and on Saturday I rode ont nine miles, preached two sermons, and rode back to Mansfield and preached at night to a crowded house. The people received me gladly, Sister Rebecca Smith lost her husband on the 10th, after a year's illness."

A. P. Blakemore, Springfield: "The paper rejoices me every week, and it is part of my study. I tell my people abont it on Sunday, and at other times. My quarterly meeting was held by H. Primm on the 9th, and was a good one: Collections: For elder, $6.25; pastor, $14.54."

MISSISSIPPI.

J. H. Cook, Crystal Springs: "Our first quarterly conference was held by Elder McDonald. He preached three excellent sermons on Sunday, and 83 partook of the Lord's Snpper Apportionments for 1884: for pastor, $375; elder, $45; conference claimants, $3; bishops, $1.50; benevolent purposes, $16.50. Snnday-school is improving."

L. L. Shumpert, Columbus: "Onr first quarterly conference convened Feb. 9-10, our new presiding elder, D. A. Williams, in the chair. He gives general satisfaction. The brethren were all pleased with him. On Sunday morning he addressed the Sabbath-school and the children were encouraged by his talk. He preached two able sermons. The church was full. We had a glorious time. He administered the Lord's supper at night to 200. Collection $27. My people received me kindly for the third year. We hope to have a good time this year."

LOUISIANA.

The singing by the choir in Union Chapel was inspiring, and bnt few audiences anywhere enjoy such artistic and yet soul inspiring music. The Lord has wonderfully endowed many of the colored race with marvelous musical power. They have three important qualities, a large month, good teeth, and a sound stomach. Orators and singers need these three things. Some people have the large month ont of which comes neither music nor eloqnence.—*Rev. John D. Knox, in Kansas Methodist.*

At Pleasant Plains church, New Orleans, onr people have received Brother Forest to their homes and hearts. They remember with gratitude the year's service of Brother Hudson. But Brother Forest is now their pastor, and, like trne Methodists, they welcome him to the charge. Everything at the quarterly conference was pleasant. They believe that if they want their preacher to be a gentleman they must furnish him the sinews of war, and give him a good support. They do not think that their pastor can live on the income of the chimney sweep. The quarterly conference made good provision for this pastor. Brother Forest is aronnd among the people looking after the old and yonng, giving special attention to the work of the Sunday-school. This year will be one of great achievements for onr people at Pleasant Plains. Take heart, brethren, do present dnty, stand by your pastor and go on to victory.

Onr people at Wesley Chapel, New Orleans, are starting off the new year well. The first quarterly conference was harmonions and well attended. They made liberal provision for their pastor, fixing his claim at $1040, not including house rent or fuel. This was certainly a liberal allowance over previous years. Brother Dale is devoting all of his energies and time to the work of bnilding up the church. He, as every pastor should be, is regular in his attendance npon the Sunday-school. He thinks there is no consistency in allowing our children to grow np ignorant of the great truths taught in the Bible. Sister Dale is in every respect a helper in the work of the Lord, pushing the work of the Woman's Home Missionary Society. We expect great things at old Wesley this year.

Pere Hyacinthe lectured twice to good audiences in Ascension parish, La.

Murfreesboro District Conference.

DEAR EDITOR—I beg space in your colnmns to make the following statement. I have jnst returned from the Murfreesboro District Conference, which convened at McMinnville, Tenn., Jan. 30. It was one of great interest. Our beloved elder, H. W. Key, presided over us with all diligence and care. We met many friends with open doors who received us gladly. This was one of the grandest district conferences I ever met. The temperance and freedmen's anniversaries were grand. The canses were ably discussed by the brethren. As many of the brethren were not at the conference, I wish to publish the amounts assessed each charge for benevolent purposes:

Alexandria—Missions $20; Church Extension $5; Freedmen's Aid $10; Sunday-school, 50c; Tract 50c; Education 50c; American Bible 50c; Home Missions $1; Church Aid $1; Delegate $1.25; Centenary $5—Total, $45.25.

Cooksville—Missions $12.50; Church Exten. $2 50; Freedmen's Aid $3; Sunday-school 50c; Tract 50c; Education 50c; American Bible $1; Home Missions $1; Church Aid $1; delegate $1 25; Centenary $5—Total, $28 75.

Caney Fork and Carthage—Missions $15; Church Extension $3; Freedmen's Aid $4; Sunday-school 50c; Tract 50c; Education 50c; American Bible 50c; Home Missions $1; Church Aid $1; delegate $1; Centenary $5—Total, $32.

Hillsboro—Missions $6; Church Extension $2; Freedmen's Aid $4; Sunday-school 50c; Tract 50c; Education 30c; American Bible $1; Home Missions $1; Church Aid 50c; delegate $1; Centenary $4—Total, $21 80.

Lebanon—Missions $30; Church Extension $5; Freedmen's Aid $10; Sunday-school $1; Tract $1; Education $1; American Bible 50c; Home Mission $1; Church Aid $1; Delegate $2 50; Centenary $5—Total, $58.

Liberty—Missions $6; Church Extension $2; Freedmen's Aid $5; Sunday-school 50c; Tract 50c; Education $1; American Bible 25c; Home Mission $1; Church Aid $1; Delegate $1.25; Centenary $3—Total, $21 50.

Martin Creek—Missions $6; Church Extension $2; Freedmen's Aid $5; Sunday-school 30c; Tract 50; Education $1; American Bible 50c; Home Mission $1; Church Aid $1; Delegate $1 25; Centeahry $2—Total, $20 55.

McMinnville—Missions $25; Church Extension $5; Freedmen's Aid $10; Sunday-school $1; Tract $1; Education $1 50; American Bible $1; Home Mission $1; Church Aid $1; Delegate $2; Centenary $5—Total $53 50.

McMinnville Circuit—Mis. $25; Ch. Ex. $3; F. Aid $10; S.-S. $1; Tract $1; Educa $1; Am. Bible 50c; Home Mis. $1; Ch. Aid $1; Dec. $2; Con. $5—Total, $50 50.

Murfreesboro—Mis. $60; Ch Ex $10; F. Aid $20; S-S. $2; Tract $1; Educa $1 50; Am. Bible 50c; Home Mis 50c; Ch Aid 50c; Dele $2; Cen $5—Total $103.

Murfreesboro Circuit—Mis $12; Ch Ex 3; F Aid $5; S-S. 1; Tract $1; Educa $1 25; Am. Bible 50c; Home Mis $1; Ch Aid $1; Dele $1; Cen $2—Total $28 75.

North Lebanon—Mis $12; Ch Ex $4; F Aid $5; S-S. 50c; Tract 50c; Educa 30c; Am Bible 50c; Ch Aid 50c; Dele $1 50; Cen $5—Total, $30 30.

Pittsburg—Mis $12; Ch Ex $2 50; F Aid $5; S-S. 50c; Tract 50c; Educa $1; Am Bible $1; Home Mis $1; Ch Aid $1; Dele $1 25; Cen $3—Total, $28 75.

Shelbyville—Mis $20; Ch Ex $5; F Aid $10; S-S. $1; Tract 50c; Educa $1; Am Bible 50c; Home Mis $1; Ch Aid $1; Dele $1 50; Cen $5—Total, $46 50.

Sparta—Mis $20; Ch Ex $5; F Aid $10; S-S $1; Tract $1; Educa $1 50; Am Bible 50c; Home Mis $1; Ch Aid $1; Dele $1 75; Cen $5—Total; $47 75.

Spencer—Mis $20; Ch Ex $5; F Aid $10; S-S $1; Tract 50c; Educ $1; Am Bible Home Mis $1; Ch Aid $e; Dele $1 50 Cen $10—Total, $51.50.

Seays—Mis $6; Ch Ex $2; F Aid $5; S-S. 50c; Tract 50c; Educa 50c; Am Bible 50c; Home Mis 50c; Ch Aid 50c; Dele $1; Cen $5—Total $22.

Stone River—Mis $20; Ch Ex $5; F Aid $8; S-S. 50c; Tract 50c; Educa 50c; Am Bible 50c; Home Mis $1; Ch Aid $1; Dele $1 25; Cen. $5—Total $43 25.

Tullahoma—Mis $10; Ch Ex $4; F Aid $6; S-S. 50c; Tract 60c; Educa $1; Am Bible 50c; Home Mis $1; Ch Aid $1; Dele $1 50; Cen $1—Total, $27 10.

Van Buren—Mis $15; Ch Ex $1; F Aid $4; S-S. 50c; Tract 50c; Educa $1; Am Bible 10c; Home Mis $1; Ch Aid $1; Dele $1; Cen $1 50—Total, $27 50.

Woodbnry—Mis $12; Ch Ex $4; F Aid $6; S-S. 50c; Tract 60c; Educa $1; Am Bible 50; Home Mis $1; Ch Aid $1; Dele $1 50; Cen $1—Total, $29 10.

Dear brethren, pnsh np and let us raise all these benevolent collections before conference. Put ont yonr committees, and put yourselves out after yonr committees, and raise this money. The church is in great need of it, or it wonld not be called for. We are determined to do more than we ever have done. Don't wait till the day before conference to raise this money. It can and onght to be raised. May the Lord give our people a working spirit this year. We have been carried by our good Northern friends and church so long that we are inclined to sit still and look for help. Let us do something for onr Church and people.

S. KNIGHT.

Las Casas, Tenn., Feb. 6, 1884.

A secession movement is nnder way in Manitoba, and a convention will be held at Winnepeg, March 5.

Bigotry and Superstition Will Soon Pass Away Before the March of Progress.

Education does not imply creation, nor infusion, it simply implies nnfoldment. Plato, and indeed almost every celebrated Greek philosopher acknowledged the existence of latent talent the innate possibilty in every individnal born npon the earth, and very wisely claimed that academies and academisians could only properly discharge their duties when they songht to bring into active external prominence those gifts which lying dormant in the mind of the pnpil qualified him for a special place in the world; a place as important as any, even thongh by no means necessarially an elevated station in the eyes of mem. The ignorant have at all times superstitiously venerated the priest and the physician; and in proportion to the iguorance of the people these professionals have always received from them blind and unqnestioning obedience. The Catholic church is opposed to public education, because the *more* ignorant and superstitious they can keep their people the greater their power over them. They teach the ignorant that they have life (eternal) in the faith of their priests; they remit sins, they save whom they will, they sell salvation, thus arrogating to themselves what are properties of Divine Power alone. Their religion is mainly external, made up of of image worship and costumes of the priests, aided by elaborate ceremonies, the perfnme exhaled by bnrning censors, the paintings, the statues, the grand architectural cathedrals, awe-inspiring as they are to the ignorant and snperstitious mind, are doomed, however convenient it may continue to be for the rich who believe that with money they can obtain the remission of the sins in which they live, satiating themselves in every luxury and vice that money can procure, and obtaining periodically, through a partial confession to their *priest*, a formula of absolntion that is an assumptive and fatal delnsion. From their monasteries they send out priests, monks, spies, and guards in all directions, they are to be found in every quarter of the globe. On the mountains of everlasting snow, among the icebergs of the Polar sea, and in the sandy desert, on inhospitable shores, in the torrid zone, nnder the burning rays of the equatorial sun, with the savage and with the sage. All this they do for one sole end, that they may possess the world and its treasures, and live in congenial delights and be the mightiest of men while the rest are their slaves. And who have these priests often been? The almost brainless, thongh very egotistical and bigoted boys, younger sons of families whose reputation was stainless because they owned lands stolen by their ancestors by brnte force from the original possessors, placed in a position as mediators between God and man, representatives of the hand of the whole church of God on earth and in heaven, with no other qualification for holding snch offices than a college career, almost entirely wasted in dissipation, and the imposition of a bishop's hands, a formal, oftentimes soulless, rite. Bnt education, and the increased civilization of the masses of mankind will soon pervade the entire globe, and then both bodily and mental slavery will be at an end. As the inquisition has fallen into disuse before the advance of civilization, and would not be tolerated at the present time even in Spain, so will all formal ceremonies and assumptions of vice-regenoy of God upon earth soon come to an end. But another century will scarce elapse before mankind will have so far progressed that bigotry and snperstition as now practiced will have become as the legends of Olympian gods are to us to-day. And the monastery, and that attendant abomination of desolation, the nnnnery will be nnmbered among the things that were. And the now tottering Papal chair will go down among the tombs of antiqnity, the wonder world of ancient Rome the catacombs.

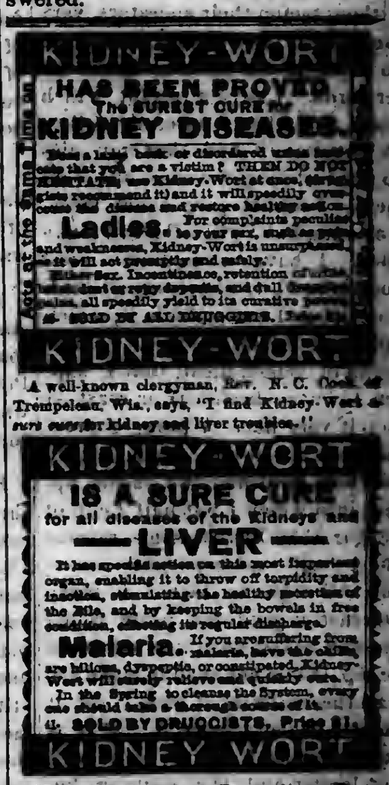
El Mahdi has appointed his brother Al Yussuf, governor of Darfour, and ordered him to levy 7000 men to march to Kordofan to reinforce the main body of El Mahdi's troops. He has also sent a letter to King John, of Abyssinia, demanding his adherence to the prophet. King John returned a contemptuous reply.

The garrison at Tokar surrendered, last Thursday, to the forces of Osman Digma. Twelve hundred British troops are now at Suakim and 3200 at Trinkita. General Wolseley advises the crushing of Osman Digma.

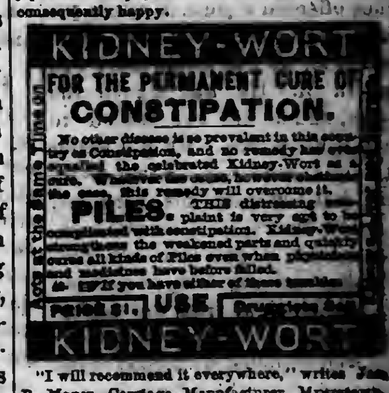
Com'r Goodrich leaves the Theis, recently purchased by the United States for the Greeley relief expedition, and takes command of the Alert, a sloop-of-war which the English Government adds to the expedition.

The bondholders of the Suez Canal have admitted the necessity of a second canal, and the agreement made by De Lesseps with British ship-owners was unacceptable.

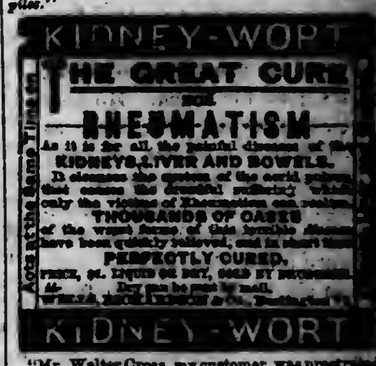
Advices from the province of Poltava, South Russia, state that Jews there unable to show that they are possessed of landed property are expelled from the province. Many of them have been forced to cross the Austrian frontier. A petition presented to Count Tolstoi, Russian Minister of the Interior, begging for time to enable the Jews to purchase land, remains unanswered.



A well-known clergyman, Rev. N. C. Cook, of Trempeleau, Wis., says, "I find Kidney-Wort a sure cure for kidney and liver troubles."



"I will recommend it everywhere," writes John B. Moyer, Carriage Manufacturer, Myerstown, Pa., "because it"—Kidney-Wort—"cured me."



"Mr. Walter Cross, my customer, was prostrated with rheumatism for two years, tried, in vain, all remedies; Kidney-Wort alone *cured* him. I have tried it myself, and know that it is good."—Portion of a letter from J. L. Willett, Druggist, Flint, Mich.

CONSERVATORY.

MUSIC, ART, E OCUTION, LITERATURE, LANGUAGES, PHYSICAL CULTURE, TUNING PIANOS AND ORGANS. HOME FOR LADY STUDENTS. NEXT TERM BEGINS FEB. 11. REGISTER NOW. E. TOURJEE, FRANKLIN SQUARE BOSTON.

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The House keeper.

For the SOUTHWESTERN.

Talks About Cooking.

I always read the housekeeping department in the SOUTHWESTERN, and I have found there many hints that have helped me in my own housekeeping, and no doubt they have helped others. I wish to tell some, who are just starting homes of their own, one way to make good coffee. Of course the coffee pot should always be clean, with not any of the old grounds in it. For [illegible] two tablespoonfuls of [illegible] coffee, put into it just [illegible] cold water to moisten the [illegible] pour over it one quart [illegible] boiling water. If more water [illegible] needed, more coffee is needed. Place it on the stove where it will [illegible] slowly for five or ten minutes, [illegible] set it where it will keep hot [illegible] the meal is ready. Hard [illegible] makes coffee taste bitter. To settle it, put in a little white of [illegible] or egg shell. It will clear [illegible] if allowed to stand a little [illegible] the table before pouring [illegible].

I will also write something [illegible] the much slandered mince [illegible] Most people like to eat it, but [illegible] generally considered indigestible. [illegible] it is so, it is because too [illegible] ingredients are used. It is [illegible] for the stomach, to have [illegible] variety put into it at one [illegible] I have read a receipt for [illegible] mince pie in which the in[illegible] were meat, apple, cur[illegible], cloves, allspice, [illegible], wine and sugar. I [illegible] that would produce a pie, [illegible] people could not [illegible] their ancestors [illegible].

I have a [illegible] which I find that my pies [illegible] long, for some one [illegible] I will tell how I make [illegible] I have a medium sized [illegible], and I prepare as much [illegible], and I prepare as much [illegible] I use suet in it, which [illegible] or roast—I [illegible] fire. I pare, quarter [illegible] apples, chop [illegible] two pounds ap[illegible] I put half a cup of [illegible] I put in some seasons [illegible] tablespoonful cinna[illegible] and sugar to taste. I make [illegible] of good pie paste rolled [illegible] until it is [illegible] I do not need to make use [illegible] at once I set it [illegible] and the cooking im[illegible] I never put wine or [illegible] any thing I cook, I [illegible] consider it a sly way of put[illegible] to my neighbors lips. [illegible] I added a piece of mince pie [illegible].

He had argued the [illegible] he did not intend to [illegible] taste. My pie would [illegible] my brother to of[illegible] I suspect his scruples [illegible] there is an evil so in[illegible] into our pies [illegible] loved [illegible] vegetables, but pies and [illegible] not so necessary [illegible].

Mother [illegible] cooks in the [illegible] I know cases who are [illegible] that perhaps [illegible] they may console [illegible] the wife who, [illegible] circumstances, gave vent to her feelings in the following poetical effusion:

"I'm mistress of a pretty house,
And often do I try
To make my worthy faithful spouse
A dainty apple pie.

He tastes, and says, "You'll do, Irene,
With some of Bridget's aid,
But oh! you should have seen,
The pies my mother made."

"But, then, it comforts me to see
Him gobble what I make,
Tho' mince or apple pie it be,
Or loaf of bread, or cake."

L. C. BRADEN.

STEWED OYSTERS.—Put two quarts of oysters with a little of their own liquor into a kettle over a furnace. As soon as they boil remove the scum and stir in a tablespoonful of butter well creamed with a very scant one of flour, a trifle of powdered mace, and pepper to taste; let them simmer gently, and stir constantly until the butter is dissolved; as soon as well mixed and hot, but not boiling, stir in a pint and a half of very rich milk, and let it boil hard, stirring all the time until done; just before serving add the salt. In all cooking that contains either milk or cream the salt should be put in after taken from the stove, otherwise there is danger of curdling. Inattention to this seemingly trifling point will even cause the freshest milk to turn in cooking.

A Georgia woman says copperas beat fine and sprinkled in the nest of hens, or where young chickens roost, will drive mites away. A solution of this put in whitewash should be applied to sides and roosts of the chicken house, and this would perhaps drive them out entirely.

FIG PUDDING.—Six figs chopped fine after boiling them, three cups of bread-crumbs, one-fourth pound of sugar, one lemon, grate the rind; one nutmeg grated; boil three hours in a tin mold or bag.

The Talmud says that bile may be avoided by an early breakfast of bread and salt and a bottle of water.

TOAST WATER.—Cut a slice of stale bread, half an inch thick, and toast it brown, without scorching. Pour over it half a pint of boiling water; cover closely till it cools; then pour off and strain it.

PARMESAN OMELET.—Beat up three eggs, with pepper and salt to taste, and a tablespoonful of grated Parmesan cheese. Put a piece of butter the size of an egg into the omelet pan; as soon as it is melted pour in the eggs, and, holding the handle of the pan with one hand, stir the omelet with the other by means of a flat spoon. The moment the omelet begins to set cease stirring, but keep shaking the pan for a moment or so; then with the spoon double up the omelet; keep on shaking the pan until the under side is of a good color. Turn it on a hot dish, colored side uppermost, and serve quickly.

FRICASSEE OF RABBIT.—Cut up a young rabbit into neat joints and lay it in lukewarm water to draw out the blood; drain and put into a stewpan with one half pound of streaky bacon, an onion stuck with two cloves, a little mace and parsley. Cover with water and simmer for half an hour, skimming well; strain the stock and take out the rabbit and bacon. Into another saucepan put a couple of ounces of butter, melt, and add a tablespoonful of flour. Moisten with stock and stir until it boils. Trim the rabbit neatly and put it with the bacon into the sauce; add some button onions and simmer until tender. Arrange the rabbit in a dish. Skim off all fat from the sauce; add to it the yolks of two eggs beaten up with a gill of cream, and let it almost come to the boil. Pour over the rabbit and serve.

CROQUETTES OF PORK.—Cold roast pork is the best for this purpose. Take about half a pound, chop it very finely, mix with it a tablespoonful of flour, well chop a small onion and an eschalot and boil them in a teacupful of good stock; add to this the floured meat, flavoring it with pepper, salt and a tiny bit of sage, also well chopped. Make this up in the form of sausages, slightly flattened; egg and bread crumb them and fry them a light brown color. The remains of any cold meat may be used for croquettes made in the same way, omitting the sage and adding a little mushroom catsup or Harvey sauce; in doing so care must be taken not to make the mixture too moist. A few spoonfuls of cold mashed potato, of bread crumbs or of cold well boiled rice may be mixed with the mince; less meat will will then be required and the croquettes will, if anything, be nicer.

Lured to Death.

The celebrated Rowland Hill startled his congregation one Sunday morning by a sharp illustration. Said he: "My friends, the other day I was going down the street, and I saw a drove of pigs following a man. Of course I was interested, my curiosity was greatly excited, and so I determined to follow. I did so, and, to my great surprise, I saw them follow him into a slaughter-house. With some there seemed but little hesitancy, but they all finally went into the enclosure. I was anxious to know how this was brought about, and so I said to the man, 'My friend, how did you induce these pigs to follow you here?' 'Oh, didn't you see?' said the man. 'I had a basket of beans under my arm; so I occasionally dropped a few as I went along, and they followed me!' Yes, and so I thought the Devil has his basket of beans under his arm, and he drops them as he goes along, and what multitudes he induces to follow him by a few beans, to an ever lasting slaughter-house!"
—*Gospel in All Lands.*

Hon. John Eaton, LL.D., United States Commissioner of Education, in Dr. Hertzell's "Christian Educators in Council," which is *multum in parvo* as to thoughts and facts of the great questions of time, quotes statistics which show that England pays about six times as much for war as for education, Prussia five times, France fifteen times, while Switzerland's war tax is only four-fifths of its school tax. These items are food for thought. He also has among his deductions from the records of history in regard to education in different lands, two that are worthy to be specially mentioned: "We observe that the final effect of all great moral movements, like those of Luther and Wesley, is determined by their educating power;" and "We see how the quality of man's education determines the quality of man's improvement."

Remarkable Restoration In the Case of a Clergyman.

Rev. —. W. Moore, of Darlington, S. C. sends us for publication the following results in his case:

DARLINGTON, S. C., Jan. 16th 1883.

"MESSRS. STARKEY & PALEN:—Though you have not solicited, I feel it to be my duty to give the following testimonial in favor of 'Compound Oxygen.' I inherited *pulmonary taint* from my mother; and have suffered with *Bronchitis* from my youth. For the last three or four years, in the early fall, I have been prostrated with an acute attack of severe *Bronchial Asthma*. Last fall this attack was unusually perilous, being complicated with a general derangement of the liver, kidneys, etc. *My medical advisors could not give much hope of any further work in the ministry.*"

"In December I commenced the use of your Home Treatment. Shortly after I began its use, nearly all the symptoms were greatly aggravated, but for the last three weeks I have been improving. The constant expectoration has to a great extent ceased. I have a fine appetite; my digestion is good. I sleep well. *I am now preaching twice on Sunday without lassitude. I feel more vigor—more life than I have for years.* I believe the 'Compound Oxygen' a blessed, providential discovery, to which you were unconsciously directed by the great Healer." Gratefully

(Rev.) A. W. MOORE.

Our "*Treatise on Compound Oxygen*," containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases, will be sent free. Address, DRS. STARKEY & PALEN, 1109 and 111 Girard St., Phil.

England had addressed a note to the French Government relative to British losses through the bombardment of the ports of Madagascar.

"In the South slavery became a very important industrial element. Rice, sugar, and cotton were the trinity that dominated the industry of the South, and slave labor was most favorable to those simple industries. Slavery became, therefore, a pecuniary interest in the South, as it never was in the North, and after a time it became a political interest. Political reasons, rooted in pecuniary reasons, gave great strength to slavery and its propagandism at the South. The North emancipated, the South fortified. It has been said a thousand times, and each time falsely—it was said by one of the most eloquent sons of the South, in Cooper Union, where I presided a short time ago—that the North sold out and, having realized on its slaves, it invested in liberty. It is absolutely a lie, which has no historic foundation to it. In Massachusetts, where slavery existed but slightly, it died by a very simple legal decision. A high court decided that every man was free and that slavery was inconsistent with the Constitution. After that there was no more enactment, and in that State slavery was dead. In New York a bill was passed for the manumission of slaves, and on the attainment of a certain age they were to become free. After a trial of some ten years it was considered to be a great deal better to get rid of the evil at once. Now, as against those who falsely accuse the integrity and love of liberty of this great State, let me say that if you will go back to the laws you will find throughout the declaration of emancipation and that, previous to that, the rights of the slaves were protected. No man was permitted to take a slave out of New York without first giving bonds for his return, and they were not allowed to be sold to the South. Now and then one might have been, although I never heard of such a case. Whatever the statute could do to maintain the slave in comparative liberty was done, and this cheap and rotten gush that 'the North sold out' and then went into the business of emancipation is false. —*H. W. Beecher.*

Decided steps ought to be taken to cure a Cold or Cough at once. We should recommend Dr. Bull's Cough Syrup. This valuable medicine is indorsed by the physicians and you can rely on its doing the work every time.

A witty person has said of people of one idea, "They are not lovely in their lives, and only in death are they divided." In what then, does their unloveliness appear. Loveliness of life and character are of ever increasing value as civilization civilizes and Christianity reveals to men its blessed possibilities. We cannot afford to cultivate unlovely traits either as individuals or as classes in society. The greatest foe to a lovely disposition of mind and heart is selfishness. Columbus with his "New World Idea," Luther with his Justification by Faith, Galileo muttering in chains "It does move notwithstanding," Cobden moving to the people's relief with even the people damning him, Garrison dragged through Boston streets and Phillips egged and mobbed for human freedom—all these and more "of whom the world was not worthy,"—what were they but the blazing examples of the force, the wisdom, the gospel of one idea!—*Union Signal.*

Clearly the denominational school that by the concentration of money and talent is intended and is good enough for all, will in every case be attended by all in that vicinity who have any thirst for an education under the auspices of that denomination.—*Bennett Seminary Visitor.*

Let moderate drinkers know that light wines pave the way for whiskey and rum; and moderate drinking for drunkenness, disease and death.

COLORLESS AND COLD.—A young girl deeply regretted that she was so colorless and cold. Her face was too white, and her hands and feet felt as though the blood did not circulate. After one bottle of Hop Bitters had been taken she was the rosiest and healthiest girl in the town, with a vivacity and cheerfulness of mind gratifying to her friends.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR—I wish to hear of my friends. Father was Jackson Jennings, and he was set free before the war by his owners, and went to Alabama. Sister was a girl about ten years old, and left with her young master, Frank Sloat. When he died her father left her with her grandmother, Fanny Sloat. Her name is now Victoria Wright. Address her at Meridian, Miss., care of S. Young.

MR. EDITOR—I wish to hear from my brothers William, Robert, Martin and Thomas Hill; and sisters Nancy, Sallie, Eliza, Caroline and Mary Hill. I left them in Huntsville, Ala. Father was Wm. Hill. Address me at Capleville, Shelby county, Tenn. ROSA A. WILCOX.

DEAR EDITOR—I wish to inquire for my sister Nancy. Mother is Henrietta. I left her at Poindexter's trade yard. We belonged to a man named Scott. Address me at Lockhart, Texas. PHILIP SCOTT.

MR. EDITOR—I desire to inquire for a little boy, Henry Scott, who got lost last June. He lived near Columbus, Texas, and he is about 8 years old. I wish also to hear of a boy named Ed. Jarman. I also had a brother, Henry, who was sold to Bill Atwood. He then lived in Harris county, Texas, near Houston. Address me at Baazoria, Texas. J. M. SCOTT.

The Chinese are a little behind us in their New Year, which does not begin until January is nearly over; but they are ahead of us in their manner of celebrating it. Instead of calling on people whom they don't know, they spend the time calling on business acquaintances and paying their debts.

The only known specific for zymotic Fits, Also for Sydnie and Feilby Sickness. Nervous Weakness it instantly relieves and cures. Cleanses blood and quickens sluggish circulation. Neutralizes germs of disease and expels sickness. Cures

A SKEPTIC SAID

ugly blotches and stubborn blood sores. Eliminates Boils, Carbuncles and Scrofula. Cures permanently and promptly cures paralysis. Yes, it is a charming and healthful Aperient. Kills Scrofula that Kings Evil, twin brothers. Changes bad breath to good, restoring the sense.

SAMARITAN NERVINE

Routs bilious tendencies and makes clear complexion. Equalled by none in the delirium of fever. A charming receiver and a matchless laxative. It drives Sick Headache like the wind. Contains no drastic cathartic or opiates. Relieves

THE GREAT

NERVE CONQUEROR

the brain of morbid fancies. Promptly cures Rheumatism by routing it. Restores life-giving properties to the blood. Is guaranteed to cure all nervous disorders. Reliable when all opiates fail. Refreshes the mind and invigorates the body. Cures dyspepsia or money refunded.

NEVER FAILS

Diseases of the blood own it a conqueror. Endorsed in writing by over fifty thousand leading citizens, clergymen and physicians in U. S. and Europe.

For sale by all leading druggists. $1.00.

For Testimonials and circulars send stamp.

The Dr. S. A. Richmond Med Co. St. Joseph, Mo.

LORD, STOUTENBURGH & CO., Agt's., Chicago, Ill.

Books, Pictures, Etc

The following is a list of miscellaneous articles that may be had at this office on receipt of the prices annexed. They will be sent, post-paid, to any address desired:

What They Sey; or Echoes from Birmingham	5
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I always read the housekeeping department in the SOUTHWESTERN, and I have found there many hints that have helped me in my own housekeeping, and no doubt they have helped others. I wish to tell some who are just starting homes of their own, one way to make good coffee. Of course the coffee pot should always be clean, with not any of the old grounds in it. Put into it two tablespoonfuls of ground coffee, put into it just cold water to moisten the coffee, then pour over it one quart of boiling water. If more water is used, more coffee is needed. Place it on the stove where it will boil slowly for five or ten minutes, then put it where it will keep hot until the meat is ready. Hard boiling makes coffee taste bitter. To clean it, put in a little white of an egg, or egg shell. It will clear it. If allowed to stand a little while on the table before pouring into cups.

I wish also to write something about the much slandered mince pie. Most people like to eat it, but it is generally considered indigestible. If it is so, it is because too many ingredients are used. It is not good for the stomach, to have a great variety put into it at one time. I have read a receipt for making mince pie in which the ingredients were meat, apple, currants, citron, cloves, allspice, cinnamon, wine and sugar. I should think that would produce a pie, that few people could not partake of without recalling their ancestors. Very few people have a receipt which I like, and that my pies are not long, for some one asks me for it, I cannot give exact measure, but I will tell how I make mine. I have a medium sized bowl, and I prepare as much meat as I can make in it, which is about as much as I put in a pint bowl of cooked meat, that I prefer to have—beefsteak or roast—I chop very fine. I pare, quarter and chop fine apples, about two thirds as much as I put half a cup of sugar, three tablespoonfuls cinnamon, one of cloves, one of allspice, one of salt, sugar to taste. I make a crust of good pie paste rolled out and baked until it is tender. If I do not need to make use of it at once I set it in a cool place. It is better for it will keep better and the cooking improves it. I never put wine or cider in any thing I cook, I consider it a sly way of putting rum to my neighbors lips. I once offered a piece of mince pie to a friend. He had signed the pledge he did not intend to break, but my pie would have it. My brother to offend my brother to offend I respect his scruples. I think there is an evil so insidious that it gets into our pies and many tempt our loved ones from our tables. Let us be supplied with good bread and vegetables, but pies and cake though not so necessary to health as bread and vegetables, are not to be despised. Mothers, I have a theory which I have proved by experiment, which I find

General News Items

Thomaston, Ga., requires a $500 license to sell liquor.

A party of Mormon converts from Cleveland county, North Carolina, have gone to Utah.

Judge Tourgee's *Fool's Errand* has been translated into the Finnish language, and is said to have been well received by the Finlanders.

Gov. Knott issued a proclamation to the people of Kentucky, calling upon them to aid the flood sufferers by private subscription, contributions and otherwise.

Andrew Fulton, Rep., was elected Mayor of Pittsburg by 7000 majority, in Allegheny City, J. G. Wyman, Rep., by 600 majority. Republicans have a majority of the council in both cities.

The British Government has tendered to the United States the steamer Alert for the Greeley Relief Expedition. She was built specially for the Arctics, and will be used as a supply ship and follow the wake of other vessels.

It is asserted German American citizens who returned to Germany are being vigorously subjected to military rule; the German Government ignores Minister Sargent and negotiates direct with Washington.

That is not a bad shot of the *Genesee Valley Post*, when, after refering to a bill at Albany for prohibiting the sale of cigarettes to boys, it says: "Oh! Republicans, sinners and hypocrites, strain at a cigarette and swallow a schooner!"

At Rome, Georgia, the Ordinary has decided that the mother is entitled to the possession of her child, as against Samuel Echols, the Mormon, who returned from Utah for the purpose of obtaining possession of the little one.

A portrait of Wendell Phillips is to be placed in Feneuil Hall, but the [illegible] statue of him in Boston has been abandoned, it is said, in reference to the wishes of Mrs. Phillips.

The garrison at Tokar made a sortie, killing and wounding many of the enemy, and capturing cattle and camels. A British relief expedition will soon arrive. British troops are being hurried to Egypt and the garrison of Cairo will be increased.

It is stated that Bismarck's reasons for returning to the American Congress the resolution of condolence upon the death of Lasker will shortly be published. A claim is made that a high political principle formed the basis of action.

A fearful storm struck Anderson and Ladiga, Ala, on the 10th and some 14 persons were killed. A large number of houses were blown down. At Cave Spring, Ga., several houses were destroyed, one person killed. Reports of disaster come also from Coshocton, O., Paducah, Ky., and Columbus Miss.

The people at Khartoum hailed Gen. Gordon as their deliverer. On Gen. Gordon's arrival thousands crowded to kiss his hands and feet, calling him "Sultan of Soudan." Addressing the people, Gen. Gordon said: "I come without soldiers, but with God on my side, to redress the evils. I will not fight with my weapons, but will mete out justice. There shall be no more Bashi Basouks." The papers say that Gen. Gordon is giving them more than El Mahdi could give. Gen. Gordon is sending copies of his proclamation in all directions.

The colored people of this community gave a supper last Saturday night, for the benefit of their school building, which netted them about twenty dollars in money. They deserve a great deal of credit for the energy and vim they have exhibited in establishing their school here, and we trust that our white citizens will extend them all possible aid in the enterprise.—*Southern Star, Ozark, Alabama.*

Godliness consists not in a heart to *intend* to do the will of God, but a heart to do it.—*Jonathan Edwards.*

Baptism in China.

Rev. G. R. Davis writes from Peking of a visit of several weeks in the Tsin Hua and Liang Tsu Ho circuits: "I found the work in good condition. While at Tsin Hua we held a two days meeting in our commodious chapel, which was attended by about 65 native Christians. During our visit 14 adults were baptized and received into full communion, also a number of children. Among the latter was little Paul Young, around him stood as sponsors his father, mother, grand-father and mother, and great grand-father and mother, all most earnest Christians. It is estimated that 10,000 square miles of this province are now flooded, (Nov. 6th.) While villages have been swept away, countless thousands are homeless and destitute. The government is doing its utmost to relieve the distress. Pray for these people and for all missionaries."

The man who does most to enlighten human darkness, mitigate human distress, and comfort human hearts, is more likely to be true and sound in spiritual philosophy and doctrine than the man who is only critical and not self sacrificing. What have we done for the Lord Jesus? Could we choose an epitaph that would be so sublime as this: "A man who hazarded his life for the Lord Jesus"!

Francis Power Cobb thinks there is more philosopy in Luther's throwing his inkstand at the Devil than is generally imagined. Ink has done more to abridge the powers and narrow the empire of the Prince of Darkness than all of the holy water of the saints.

Oliver Cromwell once said to a lawyer; "Sir, I perceive that you have been vastly wary in your conduct of late. Be not to confident in this. Subtlety may deceive you, Honesty never will."

The Shakers of South Union, La., one of the thirteen Shakers settlements in the United States own 20,000 acres in one of the best parts of Louisiana.

According to Henry Ward Beecher it is a great crime to print a newspaper in small type; because, although God might wink at such a crime, a man who continually reads such type would soon be deprived of the pleasure of winking at all.

A farm in the town of Eliott, Me., has been the home of nine generations of one family, having been handed down from father to son for nearly 250 years. We fear that some of our old Louisiana families may be called upon to take a back seat.

Addison once wrote: "Laziness grows on people. It begins in cobwebs and ends in iron chains. The more business a man has to do the more he is able to accomplish, for he learns to economize his time."

Dr. Burton, in the second lecture of the Lyman Beecher Course, amused the Yale students by his answer to the question, How plainly should a preacher show the skeleton of his sermon? "About as plainly as he would show his own." The answer is as wise as it is witty. What the people need is neither homiletical skeletons nor corpses, but living thought.—*New York Advocate.*

"The world's only estimate of religion is *holiness*. The world wants men who are saved from secret faults. A little crack will spoil the ring of the coin. The world expects that a Christian man shall be free from little tricks of gain and all crooked ways of business."—*Mark Guy Pearse.*

Tony Peace, a well-to-do colored citizen of Rocky Comfort, Ark., was murdered at 10 o'clock at night by five unknown men, all well masked and supposed to have been white men. Peace was a man of about 60 years of age and was supposed to have had money.

Let not any one say that he cannot govern his passions, nor hinder them from breaking out and carrying him to action; for what he can do before a prince or a great man, he can do alone, or in the presence of God if he will.—*Locke.*

Consumption Cured.

An old physician, retird from practice, having had placed in his hands by an old East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its curative powers in thousands of cases, has felt it his duty to make it known to his fellows Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this receipt, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 *Power's Block, Rochester, N. Y.* jan10-19teow

"Yes," said the reverend gentleman, "I am *rector* of the church, my mother-in-law is *di-rector*, and my wife is *cor-rector*." Poor man he has "become as one of us."

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The colored people are doing well in Kansas.

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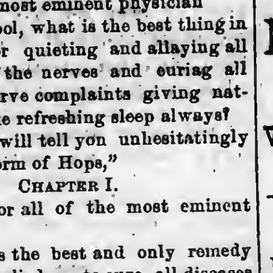
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"And they will tell you explicitly and emphatically "Buchu"
Ask the same physicians
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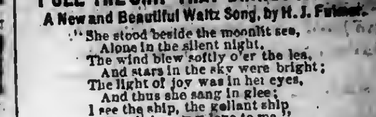
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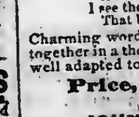
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UNEQUALLED LIGHTEST RUNNING
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FERRY'S SEED ANNUAL 1884
Will be mailed FREE to all applicants. Every one of last year's customers will need a copy this year, and should write for it. It contains illustrations, prices, descriptions and directions for planting all Vegetable and Flower Seeds, Plants, etc. Invaluable to all.
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Is the BEST. No preparation. Used with any pen for marking any fabric. Popular for decorative work on linen. Received centennial MEDAL & Diploma. Established 30 years. Sold by all Druggists, Stationers & News Agt's.
july26-26teow



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Grand National Song and Chorus,
By Geo. F. Root.
Strong, stirring words; splendid descriptive melody with an impressive and thrilling chorus.
☞ Just issued! Price, by mail, 30 cents.

"I SEE THE SHIP THAT BRINGS MY LOVE."
A New and Beautiful Waltz Song, by H. J. Fuller.
"She stood beside the moonlit sea,
Alone in the silent night,
The wind blew softly o'er the lea,
And stars in the sky were bright;
The light of joy was in her eyes,
And thus she sang in glee:
I see the ship, the gallant ship,
That brings my love to me."
Charming words and music, most happily blended together in a thoroughly artistic manner. Equally well adapted to parlor and concert use.
Price, by mail, 40 cents.
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EDUCATIONAL EXCURSIONS
1884 Combining unequalled advantages. Send for Descriptive Circular, Free. Address early, E. TOURJEE, Franklin Sq., Boston.
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people have become rich working for us. We offer a business by which you can learn—paying large sums of money from the first—and continue in the same profitable employment. Every one willing to work can get rich. Men, women, boys and girls, are making large fortunes. No capital required. We will start you in business. You run no risk whatever. You need not be away from home. Full particulars free. Address W. V. R. POWIS, 29 Randolph St., Chicago, Ill.
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Absolutely Pure.
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MARRIAGES.

By the Rev. B M Taylor, at Bryan, Tex., Mr. Harvey Hoage to Miss [illegible].

[illegible], Texas, Feb. 7, 1884, Rev. A Phillips, Mr. Wesley Steward to Miss Mary Lawhorn.

On Wednesday evening, December 26, 1883, at the residence of the bride's [illegible], by the Rev. S Savage, Robert [illegible] to Miss Elizabeth Bailey, both of [illegible].

[illegible] way to produce a smile on the face of man, suffering with a racking cough, is to make him a present of a bottle of Dr. [illegible] Cough Syrup.—Just try it and you will be astonished at the result.

DEATHS.

Mrs. Frank Ragsdale, one of the oldest members of the M. E. Church at Martin, [illegible], died Feb. 9, with faith in the Christ. He leaves two children and a host of friends. J. L. MASSEY.

Thos. Mason Harris died Jan. 28. He was ready for the Lord's call. A wife [illegible] children. Sister Bettie Bolden [illegible] aged 30 years. She left [illegible] going to her Saviour.
C. H. BULLINGTON.
Smart's Station, Tenn.

[illegible] Bettie Williams, a member of the [illegible] Church, died Feb. [illegible] in the full triumph of faith. She said that she saw the ship had come calm for her and would soon be gone. She left a husband and [illegible] children. She was beloved by everybody who knew her. L. L. SHUMPERT.
Columbus, Miss.

Bro. Isam Robinson died on the 25th of [illegible], 1884. He was converted about [illegible] November, joined the church [illegible] baptized Jan. 5th. He lived a [illegible] Christian, and died in great faith in Christ. The church suffers great loss [illegible] death of Bro. Robinson. He leaves [illegible] and quite a number of relatives to mourn his loss. A J PHILLIPS, P E
[illegible]port, Ark.

[illegible] Melvina Terrell died Jan. 31. She was a faithful member of the church [illegible] lived a conscientious Christian. She [illegible] a husband and many friends.
O. GILLESPIE.
[illegible]buta, Miss.

Mary Webb died November 29th. [illegible] religion and united with the Episcopal Church in her early [illegible] and lived a consistent Christian. She [illegible] husband and many friends to [illegible] loss, but we are glad to say [illegible] earth's loss is heaven's gain. Miss [illegible] Drake died Dec. 19. She was [illegible] in the year 1879. She lived a [illegible] and an earnest worker in [illegible] school. She was teacher of [illegible] and doing faithfully [illegible] committed to her care. She [illegible] good mother and an irreligious [illegible] to mourn her loss. She died in [illegible] triumph. She sleeps in Cedar [illegible] cemetery Lebanon, Tenn. Mrs. [illegible] Jackson departed this life Jan. 17, [illegible]. She professed religion and united [illegible] the Methodist Church in 1876. She [illegible] a husband and four children. An [illegible] of three months old. Sister [illegible] has adopted. These three [illegible] have left the church militant [illegible] to join the church triumphant.
B. B. MANSON.
[illegible], Tenn.

[illegible] middle aged, or old man, suffering [illegible] nervous debility and kindred [illegible] should send two stamps for treatise, giving successful treatment. WORLD'S DISPENSARY MEDICAL [illegible], Buffalo, N. Y.

[illegible] West, Feb. 22, in the [illegible] of the release of Gen. [illegible], 3000 Cubans marched in a [illegible] procession. The General, [illegible] municipal officers were [illegible].

[illegible] neuralgia, nervous and sick headaches, [illegible] biliousness and [illegible] take Liebig Co's Coca Beef [illegible] of cheap, worthless imitations.

NEW PUBLICATIONS.

The *Manhattan* for March is beautiful in its art and varied and entertaining in its literature. The frontispiece is a masterly engraving of one of the finest pictures of the Spanish painter, Fortuny. The article on "Dartmouth College," the Alma Mater of Webster and Choate, by B. B. Vallentine, is interesting and profusely illustrated. Another illustrated paper is "Rafting on the Alleghany," a breezy and vivid description of that peculiar industry by William Willard Howard. This article and drawings are the result of a special expedition made for the magazine last summer. An amusing paper by Cope Whitehouse, whose researches in Egypt have given him so much reputation in Europe, disposes of "The Myth of Fingal's Cave," of which the picture is in most school geographies. Mr. Whitehouse, with the aid of some engravings, demontrates that there is no Fingal and no Cave. When Egyptian affairs are attracting so much attention, timely is a paper by Pasha Loring, "What will become of Egypt?" Gen Loring's services under the Khedive Ismail for ten years make him one of the first authorities on Egyptian matters. A pleasant natural history paper is "A Walk in Winter," by Chas. C. Abbott. Mrs. Spofford's vigorous story, "Transformation," is concluded, and Edgar Fawcett's "Tinkling Cymbals," which is becoming of absorbing interest, is continued; and there is a bright and well-told short story, "What Came of a Kit of Mackerel." The poets, Recent Literature, Town Talk and Salmagundi are agreeable.

Reputation with posterity is esteemed one of the most powerful incentives to deeds of heroism; and one modern school of philosophy recognizes as the only true immortality of man, the enduring beneficent influence of his virtuous actions. If, however, the fabric of our civilization were seen to be tottering, it is plain that this particular stimulus to virtue would fail. "Is our Civilization Perishable?" is asked in the *North American Review* for March, by Judge J. A. Jameson, who considers the several agencies by which the overthrow of the existing civilization might be effected. In the *Review* there is an article on "Agricultural Politics in England," by William E. Bear, editor of the *Mark Lane Express*. "A Defenceless Sea-board," by Gen. H. A. Smalley, is a description of the unprotected condition of the harbors and coast cities of the United States; and though the author employs none of the arts of the rhetorician, his statement cannot fail to awaken the people of this country to the importance of being in peace prepared for war. "Neither Genius nor Martyr," is the judgment pronounced upon the wife of Carlyle by Alice Hyneman Rhine. In "The Story of a Nomination," W. O. Stoddard recounts the hitherto unpublished history of the means by which the nomination of Abraham Lincoln for a second presidential term was brought about. Other articles are "Literary Resurrectionists," by Charles T. Congdon. "How to Improve the Mississippi," by Robert S. Taylor; and "The Constitutionality of Repudiation," by D. H. Chamberlain and John S. Wise. Published at 30 Lafayette Place, New York.

The return of Mr. Henry Reed to literary work in the issue of The *Current* of February 23, will have no small interest for the members of the press throughout the country. Mr. Reed is a brother of S. R. Reed, at present a leading editorial writer on the Cincinnati *Commercial-Gazette*. From 1851 to 1858 he was at the head of the *Commercial*, and it is said of him that he "educated a generation of men in Ohio and the West." He was everywhere recognized as an essayist of great breadth and power, and an unequaled controversialist; and, though now seventy-five years of age, his paper in The *Current*, "The Nose as an Ethnologist," shows that his pen has lost none of its old time force and vigor.

The leading paper in The *Popular Science Monthly* for March—"From Moner to Man," by Dr. Frances Emily White, of the Woman's Medical College of Pennsylania—traces, in a manner which will secure the interest of the reader, the development of the human body from a microscopic speck of living matter, the primary protoplasmic cell. In a second paper on "College Athletics," Professor E. L. Richards considers the side of "Evils and their Remedies," with conclusions decidedly in favor of the organized system of the larger institutions. In "Green Suns and Red Sunsets," Mr. W. H. Larrabee has collected the facts concerning the remarkable lurid sunsets of the last months of 1883, and there connection with the volcanic outbreak of Angut 26th in the Straits of Sunda. Dr. P. J. Higgins in "Study, Physiologically Considered," deduces principles concerning the meals, rests, school-sessions, and recesses of school-children. Mrs. Ada H. Kepley's "Fashion and Deformity in the Feet," exposes the uncouth shapes into which we press our feet, with our popular styles of shoes. Professor Tyndall gives a study "On Rainbows." The editor considers the influence of the colleges on the courses of study in the lower schools, and the other departments maintain their usual high standard of excellence. New York: D. Appleton & Company. Fifty cents per number, $5 per year.

Conference Notices.

PROGRAMME NAVASOTA DISTRICT CONFERENCE.

The literary exercises for the Navasota District Conference, to be held at Hempstead, March 20, 1884:

To preach the Opening Sermon—John L. Smith, assisted by J K Loggins.
The Method of Leading Children to Perfection—F D Bookman.
The Duties of Church Members in fulfilling the Discipline of the M. E. Church—J E Shackleford.
The Maintainance of Christian Profession—Enoch Jefferson.
The Art and Manner of Preaching—B M Taylor,
Infant Baptism—Thos Cole.
The Promoting of Sunday-school Work—W H Jackson.
The Ways and Means of Grace—F Gilmore.
The Itineranoy M. E. Church—R J Campbell.
Sacraments—L Horn.
Government of the M. E. Church contrasted with other systems—A Alexander.
Organ of Methodism in America—L Felder.
Brotherly Love with the Ministers—W Hamilton.
Free Grace and Free Will—Isom Snell.
Points of Agreements—Abner Thomas.
The Ways of Salvation—For the pastor of Anderson.

The presiding elder may select his own subject. The pastors will bring up their exercises in writing and notify, and see that each local preacher in his charge will bring an essay in writing on points of scripture of their own selection. All ministers of the district conference who cannot be present at conference must notify the conference by mail. Addressed to Rev. W B Pullam, P E., Hempstead, Texas. Respectfully submitted,

B M TAYLOR,
J E SHARLELFORD,
JOHN L SMITH,
Committee.

Bryan, Texas, Feb. 16, 1884.

PROGRAMME.

Religions and Literary Programme for the District Conference to be held at Hernando, April 3-6, 1884.

First Day—9 a m, to 7 p m; conference business 2:30 to 3 p m; Introductory Sermon, subject Sanctification—A M Trotter. 3 to 3.30, The doctrine of final perseverance—Wm Payne. 8 to 8:30 p m, Divine call to the ministry—B L Crump. 8:30 to 9, Exegesis of Romans, 5-1—H York.

Second Day—9 a m to 3 p m Conference business. 8 p m, Centenary meeting, speeches by presiding elder, pastors and others.

Third Day—9 a m to 2 p m, Conference business. 3 to 3:30, Duty of Class Leaders—A D Payne. 3:30 to 4 p m, Power of the tongue—M H Foster. 7:30 to 8, Is Celibacy a ministerial qualification—J C Hibbler. 8 to 8:30, Relation of local preachers to Sunday-school—Jas Ellis. 8:30 to 9, Regeneration—J S Wilson.

Fourth Day—Sunday preaching—Presiding Elder, Prof W W Hooper and others, time to be arranged by the Conference. A M TROTTER,
Ch'm Committee on Programme.

ASHVILLE DISTRICT—CENTRAL ALABAMA CONFERENCE.

To the preachers of Ashville district—Dear brethren, you are hereby notified to raise the sum $1 25 each to pay the expenses of your delegates while attending the general conference, which will convene May 1st next, and in order to get credit each one must collect at once $1.25, and send it to the Assistant Secretary, J. S. Todd, at Gadsden, Ala., by or before April 10, and will publish each and the amount sent; so do this at once, brethren, without fail, and be men of business.

Respectfully, O. NELSON, P.E.

ASHVILLE DISTRICT, CENTRAL ALABAMA CONFERENCE.

Birmingham and Esson	April	5- 6
Village Springs & Brownsville	"	12-13
Blunt Springs	"	19-20
Blountsville	"	26-27
Ashville	May	3- 4
Whitney	"	10-11
Gadsden	"	17-18
Centre and Howells Cross Road	"	24-25
Taladega	"	31-
Wedowee	June	7- 8
Ashland	"	14-14

Brethren, please bear in mind the above date as it will help you to prepare in time for Conference.

Respectfully, O. NELSON, P. E.

NOTICE.

Mr. Editor:—Please give notice of the meeting of the District Stewards of the Okolona district, to be hold at Okolona, March 7, at 10:30. a. m.

D. A. WILLIAMS, P. E.
Columbus, Mississippi, Feb. 12, 1884.

NOTICE.

To the members of the Tennessee Conference: Dear brethren, the minutes have been sent to you through the presiding elders. The apportionment for expenses of the General Conference is in your hands will you as soon as the first of April or earlier take the collection for this purpose, and send it either to Rev. H. W. Key at Murfreeboro, or to Walden & Stowe Cincinnati, O. Brethren attend to this without fail. See discipline of 1880 pages 411-114. J. BRADEN. Sec.

Nashville, Tenn, Feb. 14, 1884.

Dr. R. V. PIERCE, Buffalo, N. Y.: *Dear Sir*—I have advised many ladies to try your "Favorite Proscription" and never see it fail to do more than you advertise.

Yours truly, MRS. A. M. RANKIN,
141 Bates Street, Indianapolis, Ind.

Thousands are reported dying of fever in South Java.

The Pine Bluff *Republican* think the progress of the colored race in the nineteen years of 'halfway' freedom they have enjoyed is very encouraging, and asks: "What can we not do after the 1,000,000 young men and ladies who are now in school shall have been educated? If in one State (Georga) they own 680,000 acres of land, and then say in the other nine Southern States they own 1,000,000 acres or 900,000 acres, this would be 1,580,000 acres of land owned by colored men. Now if the colored men should continue to buy land at the same rate, say for a hundred years, how much land would we own? What amount of taxable property would we own?

We say to the colored men, be a little more economical and buy homes, and become property owners and we will be a part and parcel of this Government. It is true that we are not more than one-eighth of the 50,000,000 in this great nation, but we are a strong and working people, and this is not all the colored man is good for; it is said he makes a good soldier. There are 6,000,000 of colored people in this country, 1,000,000 of this number makes as good soldiers as ever carried a gun. Yes, we are a part of this Nation, and this Government is proud of us."

Gen. Gordon's manifesto informs the insurgents that the Sultan, commander of the faithful, intends to dispatch a great army to conquer the country. Gen. Gordon exhorts them to accept his offer of peace in order to preserves themselves from Turkish invasion.

U. S. District Attorney Speaks.

Col. H. Walters, U. S. District Attorney, Kansas City, Mo., authorizes the following statement: "*Samaritan Nervine* cured my niece of spasms." Get at druggists. $1.50.

At Mayagueze, Porto Rico, a fire destroyed forty-two houses. The loss is estimated at $50,000.

Ex-Lieutenant-Governor Cumback, of Indiana, says: "The average saloon keeper has no politics. He will be a rampant Republican to-day and a roaring Democrat to-morrow, just as he may promote his traffic. His politics may be said to be the unrestrained right to sell a cent's worth of beer for five cents, and two cents' worth of whisky for a dime. No other question in politics interests him beyond that."

I had severe attacks of gravel and kidney trouble; was unable to get a medicine or doctor to cure me until I used Hop Bitters, and they cured me in a short time.—A DISTINGUISHED LAWYER OF WAYNE CO., N. Y.

The Czar has offered Gen. Ignatieff the civil governorship of Turkestan with charge of the administation of all the Central Asian provinces.

If you are bilious, take Dr. Pierce's "Pleasant Purgative Pellets," the original "Little Liver Pills." Of all druggists.

At New York, on the 22d, the bodies of the Jeannette victims were received with military honors.

The whole British expedition, numbering 4,300 men, landed at Trinkitat on the 24th: The rebels could be seen. It is estimated there are from 10,000 to 12,000 of them in the vicinity of Trinkitat. The men-of-war Jumna, Hecla, Ranger, Carysfoot and Orontes, are in Trinkitat and the Enryolns, Decoy and Spinx, at Suakim. Gen. Graham sent forward from Trinkitat 200 cavalry, and more are following. A general advance will be made to-morrow. A fort has been erected 6000 yards from Trinkitat.

For Sufferers Chronic Diseases' 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo. (oldest office.) State case your way.
sept20.26teow

The work of saving men, and of advancing Christ's kingdom in this world is a work of labor rather than of contemplation. All through the Old and New Testament we find the records of the efficient work of good men, a good deal is said about well trained workers, and but little about judicious observers or good talkers.

INDIGESTION AND CONSTIPATION
ARE CURED BY
AYER'S PILLS.

Dyspepsia

Is one of the most dangerous of the diseases caused by these complaints. Affecting as it does the centre of life—the stomach—it quickly deranges and imperils the whole system, physical and mental. Its symptoms are manifold, and many of them so serious that they are generally regarded and treated as special maladies.

The Only Cure

For the various forms of dyspeptic diseases, is in a medicine that will remove its primary cause, by restoring the stomach, liver, kidneys, and bowels to a healthful condition. Any other treatment is as useless as an effort would be to make a watch keep time by simply gilding its case, when it had a broken main-spring.

Ayer's Pills

Are the best medicine to accomplish the necessary work of cleansing, stimulating and restoring. They are more thorough in their purgative effect than any others, yet are not violent in their action, exercise a powerful influence for good upon the other vital organs as well as the bowels, and effectually

Banish Disease.

For Biliousness, Jaundice, and other evil consequences of hepatic disorders, there is no remedy so prompt and thorough as AYER'S PILLS. They are also, by their efficacy in regulating the digestive functions, of the greatest value to women in the most critical stages of existence.

Kidney Diseases

Also spring from disorders of the digestive functions, and are not only exceedingly painful in themselves, but have symptoms, such as Dropsy and Rheumatism, which are of the gravest character. The work of the kidneys is the purifying of the blood. When, through disease, they cease to do this,

Prompt Relief

Must be accorded to avert most serious consequences. Medicines that lull their pain by dulling their sensibility, or that stimulate them to unnatural activity, do infinitely more harm than good. To restore them to health, the kidneys must be cleansed, their inflammation allayed, and their strength restored.

Ayer's Pills

Do this more effectually than any other. Their diuretic effect is not less marked and beneficial than their purgative power. Not only do they, at once, by a moving dose, free the clogged, and rouse the torpid organs, but their continuous effect, when taken in small doses, is to regulate the machinery of life, and

Restore Health and Vigor.

For all the several varieties of Piles, and for the many Cutaneous Disorders produced by Blood Impurities thrown into the circulation during attacks of constipation, no cure is so quick and easy as AYER'S PILLS, which free the bowels and aid nature.

He Who Lives Learns, and Who Learns Lives.

"I am using AYER'S PILLS in my practice, and find them excellent."—DR. J. W. BROWN, *Oceana, W. Va.*

"One of the best remedies for bilious derangements that we possess."—DR. WM. PRESCOTT, *Concord, N. H.*

"Active, searching, and effectual, but not griping or drastic."—PROF. J. M. LOCKE, *Cincinnati, O.*

"As a mild and thorough purgative they cannot be excelled."—J. O. THOMPSON, *Mount Cross, Va.*

"Adapted to all the disorders which can be cured by the judicious use of a physic."—DR. SAM'L MCCONNELL, *Montpelier, Vt.*

"A safe and reliable Cathartic."—DR. W. C. KING, *Spencer, Mich.*

"They have entirely corrected the costive habit and vastly improved my general health."—REV. F. B. HARLOWE, *Atlanta, Ga.*

"Better than any other Cathartic."—M. P. SUMMEROW, *Austin, Texas.*

The Best Cathartic Medicine in the World.

Ayer's Pills.

PREPARED BY
DR. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS.
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feb28

PARSONS' PURGATIVE PILLS
MAKE NEW RICH BLOOD

And will completely change the blood in the entire system in three months. Any person who will take ONE PILL EACH NIGHT FROM ONE TO TWELVE WEEKS may be restored to sound health, if such a thing is possible. For curing Female Complaints these Pills have no equal. Physicians use them in their practice. Sold everywhere, or sent by mail for 25 cents in stamps. Send for pamphlet. I. S. JOHNSON & CO., Boston, Mass.

feb28-4t

THE SUNDAY SCHOOL.

FIRST QUARTER. LESSON IX. March 2. PAUL AT ATHENS. (Acts xvii, 22—34.)

Observe Paul's intrepidity. There was a holy boldness, a gift of the Spirit, for just such a time and place (ix, 27; iv, 13; xiii, 46; Eph. iii, 12). Skillful introduction of a subject guarantees attention to it. No art could surpass Paul's in this. He changed their attention from him to themselves; availed himself of their own material; acknowledged what was good in their system; supplemented it by the real and true; failed not to get Christ and the resurrection before them. God rules the nations. The friends of reform and of the kingdom of God may take heart from this. How intimate is the relation of God to mankind, he being the very element in which man lives! How natural and easy the step between this and his abiding in us by his Spirit, which consummates our conversion to him. Art, philosophy, and culture successfully resisted the Gospel. There is nothing essentially religious in any of them.—*Western.*

FOR THE BENEFIT OF
The Pedestal Fund
—OF THE—
Bartholdi Statue of Liberty Enlightening the World.

This colossal statue was given by the people of the French Republic to the people of the United States as a monument of ancient friendship, and as an expression of the sympathy of France in the Centennial Anniversary of American Independence.

It is 150 feet in height, cost $250,000 to which cost more than 250,000 Frenchmen subscribed, and it is so far finished that it will be ready to be shipped to this country in the course of the coming summer.

There has been voluntarily contributed about $100,000 towards pedestal for the statue, which is to be placed on Bedloe's Island, at the entrance of New York harbor, and about $150,000 is still required.

The foregoing is from the Report of the Executive Committee to the General Committee of the Fund, of which the Hon. Wm. M. Evarts is chairman.

With a view of aiding the object, another committee, under the supervision of the Hon. Rufus F. Andrews, has arranged for a new issue of art subjects, to be offered the public generally, who will thus be able to secure a magnificent Standard, steel engraving, and at the same time have the satisfaction of contributing to the Pedestal Fund.

The following subjects have been selected, viz:

Washington Irving and his Friends	28x36
Shakespeare and his Friends	28x36
Falstaff Mustering his Recruits	28x36
Landing of the Pilgrims	28x36
Departure of the Pilgrims	28x36
Farmer's Saturday Night	26x34
Preaching of John Knox before the Lords of the Congregation in St Andrew's	28x36

These engravings will be from the original plates, and will be as fine as the first proofs, which were sold at $100 each. They will be forwarded by mail, and their receipt guaranteed. The price for each will be $5, which must be sent with the order. Persons wishing to subscribe, are respectfully requested to do so as soon as possible.

All orders, drafts, &c., must be directed and made payable to the Secretary.

WM. WHELPLEY,
Post Office Box 2,949, New York City. 1t28-tf

WANTED A WOMAN
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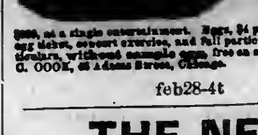
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Editorial Notes.

The Little Rock Conference reports showed marked improvement and increases in several particulars in conversions, accessions, benevolences, etc. The session was one of the most pleasant ever held.

The application for national aid to public school systems in the South should not be made with a plea of poverty for its justification. That would be an untenable standpoint in view of general and increasing prosperity. As a measure of national safety it should be asked for and granted.

The eighteenth annual report of the Board of Church Extension is before us. It contains a map showing the location of the 442 churches in the United States that were aided by the Board during the fiscal year ending Oct. 31, 1883. Of the loans heretofore granted $44,268 58 had been returned; the loans granted and outstanding last October amounted to $345,710 64. The report presents a clear statement of the work the Society is doing. And just here we add this word, we exhort our preachers to look after the collection for the Church Extension Society.

The sixteenth annual session of the North Carolina Conference was held at Greensboro, North Carolina, Feb. 6, Bishop Bowman presiding. W. F. Steele was elected secretary. At the educational meeting $1050 was secured towards the erection of a ten thousand dollar building for Bennett Seminary; Bishop Bowman giving $50, another gentleman offered to give one dollar for every ten dollars that was actually paid in. Rev. Alex. M. Turner, an elder in the A. M. E. Church, was admitted into the conference upon his credentials. W. F. Steele was elected delegate to the General Conference, and J. E. Champlin reserve delegate. Sabbath, Bishop Bowman preached a sermon of great beauty and strength and ordained five to the office of deacon, and one elder.

President Arthur in transmitting the first annual report of the Civil Service Commission to Congress says: "I congratulate Congress and the people, and I avow my conviction that it will henceforth prove to be a still more signal benefit to the public service. I heartily commend the zeal and fidelity of the commissioners and their suggestions for further legislation, and I advise making such appropriations as shall be adequate for their needs." The commission reports that 15 per cent. of all who entered the service through competitive examinations were educated in common schools. Official testimony of the beneficial operation of the law is given, and the constant and unswerving support of President Arthur has been given at every stage of the work. It is suggested that party test be no longer applied in the selection of collectors and postmasters, and that every corrupt exercise of power in nomination, promotion, transfer or confirmation, even though the corrupt consideration may not be a thing of value, should be an offense under the bribery laws.

There is now and then a paper published here in the South, whose Democratic soundness is never questioned. Mississippi has the honor of publishing one or two of these papers. The Meridian *Mercury* is a paper of marked ability and recognized Democratic soundness. Its ability and fidelity to the Democratic party of the South no one will question. Recently, without the least modification, it expressed itself as follows:

The honest truth is there is no great love of the United States Government among the more respectable and intelligent classes of Southern people. The ruling classes have discussed it, and only liars or fools will admit that it is satisfactory or lovable, or that they do love it.

It may be denied by some, but we suspect that, among what the *Mercury* calls the more respectable and intelligent classes of Southern people," nothing is more galling than the fact that they are obliged to live nuder a government which they fought so hard and did the best they could to destroy. They are as rebellious in spirit as at the close of the war.

The New Orleans SOUTHWESTERN CHRISTIHN ADVOCATE says: "It is too late to cry ont against the intermingling of the two races. No power on earth can prevent it." The Reverend editor does not appear to have observed that the mingling process is not as active as it was "befo de wah, sah" A century more of slavery would have found the colored race in the South paled into insiguificance, unless the original stock had been reinforced from Africa. It would have been impossible to have distinguished the races by the color of their faces. Fred Douglass is a living mouument of the forced blanching process that was stopped by the disastrous termination of the Democratic rebelliou. — *Dayton* (Ohio) *Journal.*

All that we have to say to the above is, we should be gratified to have our esteemed contemporary come and visit our schools for our colored children, and we are sure that he will soon become satisfied that the minglug and blanching process is going on "as active as it was 'befo de wah sah" The Democratic rebellion was suddenly stopped, but the mingling of the races was not. Here all the nations of the earth are fast becoming one blood.

"It will come by and by,
When the race out of childhood has grown."

It is with the greatest pleasure that we give the following item a place in the columns:

MR. EDITOR—On my own proposition, and that for a wise Christian reason, I have been appointed presiding elder of the Greenwood district. Rev. J. C. Eckles is presiding elder of Holly Springs district.

H. R. REVELS.

Holly Springs, Feb. 24, 1884.

We hardly know who most to congratulate, Dr. Revels or Bro. Eckles. We feel assured that our brethren of the Mississippi conference will regard this an eminently wise and Christian arrangement.

A Reply to Bishop Pierce on the Negro Question

BY A FORMER SLAVE.

[*One who knows the Negro better than the Bishop does himself*].

I have certain objections to the sentiments of the Bishop. Although he admits "that the negroes are intitled to elementary education the same as the whites from the hands of the State, in his judgment higher education, so called, would be a positive calamity to the Negroes. He says it would increase the friction between the races etc. I should think that a limited friction in an intelligent way would be an advantage to both races, from the very fact, that the white and colored races constitute humanity, and humanity itself is like all other questions, it has two sides. Every body knows that one side of a question cannot be intelligently discussed, without some knowledge of the other side. I say, that a limit-d friction would benefit both races, because the Southern public mind has been ill-formed by the study of unwholesome literature, which has left the mind in its blind conclusions relative to the black race especially. This friction of which the Bishop speaks would help to bring about a remodeling of public opinion. The whites have been educated to overate themselves on natural grounds, while the colored people have been taught to underrate themselves. In my judgment every man is a *man*, and no man is more than a man, and all common treatment should be on merits, or demerits, and not upon that unfair claim of natural distinctions. Then let higher education be given to both white and colored alike, this alone would prevent positive calamity to the Negroes. In the first place, the white man would find his equal in the black man, and thereby be convinced of the fact, that the black man is capable of the highest human development. In the second place, the white man would learn that the black man is a *man*, and a brother, possessing all the qualities of the human, and the divine natures. And in the third place, the white man would find that by allowing the black man an equal chance as to life, liberty, and the pursuit of happiness in common with himself, that he is industrious, patriotic, having no less interest in the welfare of this country than himself; because by his labor he has helped to make this country rich in wealth, and by his heroism helped to save this country against British imposition in the colonial struggle of revolutionary times, and in Jackson's war of 1812, and in the late civil war, and by true faith in God, Christ and the Bible, the same as the white man, He helps to sustain Protestant religion in this country, against Catholicism which is already predominating in the Western States and Territories. In view of the very important relation the colored man sustains to this country by reason of the things which I have above mentioned; and the colored man knows that he is a citizen and has a right to prepare himself to serve in juries, legislatures or in any other office in the gift of the nation, and will never stop the cultivation of himself until he measures up to the hight of a man, regardless of what divines, or statemen may say to the contrary.

As for the Methodist Episcopal Church coming into the South, the colored people needed the old church; this I speak from experience. Soon after the war closed I was converted and joined the Methodist Episcopal Church South, as all my owners and relatives were members of that church, but there was such ill feelings in the church against us that our membership was no pleasure to us; when we attended church could occupy seats within the house when there were but few whites present, otherwise we stood out of doors and in that situation, learned all we could through the windows. About this very sad time, the Methodist Episcopal Church had sent a missionary into that portion of Alabama, a white man, who commenced preaching to the colored people in the groves. I heard of him, and that he had come to preach the Gospel to the poor, and to receive all men alike without regard to race, color or previous condition of servitude. I soon found the way to the old church through that man, and united and led the whole of the colored membership into that church. I have received no encouragement outside of the Methodist Episcopal Church. The colored people whose eyes have become open do not regard the Methodist Episcopal Church as an imposition with her money, schools, and churches.

Yours very truly and for the elevation of man, W. O. LYNCH.

Baldwin City, Kan., Feb. 1884.

Philander Smith College, and Adeline Smith Industrial Home Dedication.

The Adeline Smith Industrial Home, which is to be an important adjunct to our college at Little Rock, was dedicated on Monday, February 25th. This building, which the Freedmen's Aid Society has been able to build through the munificence of Mrs. Smith, of Oak Park, Ill., who has already done so much for education in Little Rock, is a beautiful and substantial two-story house, with all the modern conveniences for a comfortable and model home.

The object of this enterprise is the same as that of similar institutions, namely, to make it a model home for girls, under the control of a competent Christian woman—a place where from six to twelve girls can live for a few months at a time, and take practical lessons in all the departments of housekeeping.

The occasion was one long to be remembered. The generous family by whose liberality the Home has been built were present, consisting of Mrs. Adeline Smith, her daughter and son-in law, Mr. and Mrs. W. E. Blackstone. These good people enjoyed the occasion very much, and were heartily welcomed by those for whom they have done so much. The Arkansas Conference had just closed its session, and most of the preachers were present. Quite a large number of distinguished personages from abroad were also present and spoke on the occasion. Bishop Bowman and Dr. Fry, of St. Louis, were present for a short time at the beginning of the exercises, and made short but apptopriate speeches. They had to leave for the train, however, before the regnlar exercises began. Mrs. Bishop Wiley, of Cincinnati, presided on the occasion, and after prayer by Rev. G. W. Sams, and some appropriate and soul-stirring music, Prof. Thomas Mason, A. M., president of the college, made the opening address. He welcomed the visitors, and spoke briefly of the objects and purposes of the Home and generally of our work in the South.

Mrs. Dr. R. S. Rust then delivered an address, explaining the work being done by the Home Missionary Society in various parts of the country, especially in behalf of the girls. The real object was "to give the daughters a better chance than the mothers ever had." This desire and porpose was the origin of the society. The society has been endorsed by nearly all the annual conferences, and is doing much good, especially in the South—in the Louisiana, the Texas and West Texas conferences. The object of this Industrial Home is to give opportunity to girls to learn the practical duties of life, with lessons of neatness and economy. The Home is to be neatly but cheaply furnished, the yard to be nicely cultivated, and all made a model to be imitated when they get a home for themselves—in fact, to give all that Christianity and education can give in this direction.

Bishop Wiley made the principal speech on the occasion. He eulogized the ladies for their undertaking, explained the workings of these industrial homes, and showed the necessity for them. He said the nicest thing in this world is a good, neat, clean, comfortable Christian home. The ugliest thing in the world is a mean, dirty, nasty place called a home, but really having no elements of a home about it. He had seen both kinds. There are too many of the latter. The object of these ladies is to show how to make the better homes and to avoid the meaner ones. Our education for girls should tend more in the direction of practical home culture. The woman is to make the home, not the man. The home would be poorly made if man had to do it. The Home is to be an annex to the college where girls can learn all things pertaining to neat and practical house-keeping. The time has come when the youth should leave school with the hand educated as well as the mind and heart. The Bishop's speech was strong, sensible and eloquent.

W. E. Blackstone, of Oak Park, Ill., spoke briefly and pointedly concerning the educational work in the South, and rejoiced in what he had seen in Little Rock. Dr. T. C. Carter, editor of *Methodist Advocate*, Chattanooga, Tenn., said he was born in the South and was a product of the old and big Methodist church, and rejoiced in the fact. He indorsed heartily the object of the Home. Good cooking is essential to good religion. A man with biscuits in his stomach that would give a bull dog the dyspepsia could not preach or be religious. Let the Home be devoted to good cooking, inculcating temperance principles, and above all to the eradication of snuff dipping, so prevalent in the South. Mrs. Libbie McIntosh, of Syracuse, N. Y., the new matron of the Home, was introduced and spoke briefly of the objects and plans of the institution; said she "had not come here because her home was not pleasant, but to teach them to make their homes pleasant." She asked the prayers of the people and the co-operation of all.

Dr. R. S. Rust made the closing address in his usual impressive, captivating and eloquent manner. Bishop Wiley then offered the consecratory prayer and dedicated the building to the sacred purposes of home culture and Christian purity. A liberal collection was taken up for furnishing the building. The Misses. Richmond, daughters of A. L. Richmond, gave a center table for the parlor, and the balance for completely furnishing the building was assumed by the generous family for which the Home is named. Mrs. Adline Smith will long be remembered by the people of Little Rock for her noble efforts in their behalf. The Home will go into operation at once, and its success is assured. Let the Lord be praised for His wonderful works to the children of men.

H.

Little Rock, Ark., Feb. 25, 1884.

For the SOUTHWESTERN.

His Home was a Preacher's Home and a Stranger's Shelter.

Brother Benjamin Baily, a faithful member of St. Paul's M. E. Church, departed this life January 16th, at his residence, 402 Live Oak street, at 8.15 a. m. Brother Baily had suffered many years with dyspepsia and phthisis. From these consuming diseases he suffered much, but with great faith and patience. He finally died of senile gangrene after the best medical skill had been exerted for his recovery. When our church here had but few friends, Brother Baily was one of the first and foremost. His fidelity and integrity pointed him out, and recommended him to the pastors and brethren as a useful man. He was steward and trustee of the church for many years, but, losing his health, gave up his office as steward, but held that of trustee to the day of his demise. The writer visited him very often during his last illness, and he always delighted to discourse on the subject of the love of Jesus, in whom he trusted to the end. His departure was expected, and the end sweet. Our loss is his eternal gain. He left a wife and two orphan children, and many friends to cherish and keep green his name and memory. He has a large connection, and two sons whom he left with their mother, Hettie Baily in Va. In the spring of 1845, the year President James K. Polk was inaugurated, being sold to Gen. Jefferson, in Mississippi, who moved to Texas in 1854. In looking through old files of papers and letters, we find that regular correspondence was kept up between him and his oldest son, Henry Baily, for many years, especially since the emancipation. Benjamin, his younger son, was born a few weeks after his father was brought to Mississippi. Henry wrote to his father from Bell Haven, Northampton county, Va., that his brother Benjamin visited his old home in 1871. The last letter from Henry to his father, written April 23d, 1872, closes with: "I am sorry you are suffering with rheumatism; I hope you will be well soon. I am your son, most affectionately, Henry Baily." The younger son, Benjamin, seems to have been a sailor. A white lady acquaintance seems to have been a regular correspondent, and closes a letter to him, August 1st, 1871: "I fear I will become totally blind. I am your true sister, Hester Carpenter." Two sisters, Amy and Tama, were left in Virginia. We trust some one of his relatives will see these sad lines, and know the joyful end of this faithful veteran, who went to his rest after many years' service in the Lord's cause, in the 70th year of his age. A carpenter by trade, and died in his own house erected by his own hands. Sister Nancy Baily, his aged widow, has our sympathy.

M. HENSON,

San Antonio, TEXAS, Feb. 19, 1884.

OUR SOUTHERN WORK.

TEXAS.

Dennis Edmonds, Pleasanton: "Have just closed a protracted meeting held for three nights. We reclaimed two backsliders, and thirty four came to the altar for prayers. Have started two churches—one at Rossville and one at Cloverdale. At the Twin Hill settlement we have bought a house for a school. There are four Sunday-schools on the circuit. My school was without a place of meeting for a time, but the frame is up for a building, and we will get into it as soon as possible. At present there are two day schools, and soon there will be four on the work. A pulpit is being put into the church at Pleasanton. The times are hard, but we pray for a good crop. All are trying to farm this year."

E. H. Harbert, Ebenezer, Marshall: "Since my transfer from the West Texas to the Texas Conference by Bishop Andrews, I have been so busy that I've not so much as had time to write. From San Antonio, the same week that conference adjourned, I arrived at my charge, Marshall, at the same time accompanied by my household goods. I found everything in good order, having been made so by the unselfish efforts of my predecessor, Rev. P. Morgan. There still remains a little debt not yet due upon our church. The church, spiritually, is in a good condition. Our presiding elder, H. Webb, is a very live and active man. No doubt the district will come up gaudly this year, both spiritually and financially. One quarter he has held for us, and notwithstanding the bad weather a large congregation met him. We believe much good was done. Our University (Wiley) is doing a grand work under President David and his able assistants. The influence of this school is felt for scores of miles around. It was much regretted by the students that Professor Webb was made a presiding elder. Professor Coleman has come and filled his place. We shall let you hear from us soon. My impression is that in Marshall we have a noble people. Many bad things have gone out (and most of them true) about Marshall, but she still has many good things that can be seen. Look out for them in my next."

W. H. Davis, Columbus: "My third year in this place opens up very pleasantly. Indeed, I returned from conference and found a host of open hearted friends to welcome my return. Our first work was to pay off a debt on the parsonage of $40. The 12th and 13th of January Presiding Elder P. M. Carmichael held our first quarterly conference. His advice to the members of the quarterly conference was rich, relative to their relation to the pastor. Sunday, at 10 o'clock, the Sabbath school met. Just here I will say that the Sabbath school was not what it had been, the weather being somewhat unfavorable and had been for some time, but we are waking up again. The elder conducted the review, and I must say that it was an example to the trustees if they will take it. At 3 o'clock he preached us one of his soul-reviving sermons, and everybody seemed as though they were drinking right from the fountain. At night he preached another glorious sermon, and administered the sacrament to ninety-seven persons. Collections for the elder $13.29. On Monday night we had the quarterly conference love feast, which was rich. Saturday night, February 2d, the sisters gave a grand leap year entertainment, and raised $50.30 for the purpose of repainting the church. Sister Maria Taylor was the chief engineer in getting it up, and great credit is due her and all that took part in it, though she was opposed, like every other good thing, and almost gave it up once, but I told her to go ahead, the Lord would help her. So he did."

M. O. Carnies, Oakland: "Our presiding elder, Rev. P. M. Carmichael, held our quarterly meeting January 19th, and we had an interesting time. The people all love the elder, and regard him a wonderful preacher. I never heard a sermon that did me so much good as his on Sabbath. Our preacher, Rev. E. E. Cooper, is a Christian gentleman. He understands his work and attends to every part of it. He is loved and respected by the people."

"Dear Editors—We often prove the truth of the Holy Bible. 'We know not what a day may bring forth.' I think I have read within its sacred pages words like these. A few weeks ago we prepared to keep jubilee with Rev. B. O. Watrous and wife. After spending a few days with them and enjoying their society, we have to record the fact that the aged preacher who has for so many years been instructing the people is now laid aside, having been struck down with paralysis. On the 10th inst. he preached with more than usual vigor, and on the 14th the attack came on. Those friends who were preparing to enjoy his presence and conversation will please write to Rev. J. K. Loggins, Brenham, or to Mrs. I. Howells, Whitman."

MISSISSIPPI.

I. B. Griffin, Starkville: "Our church at this place is in quite a dilapidated condition, and is likely to fall the first heavy storm or wind. We are preparing to rebuild. I have already taken a subscription of $125, which is to be paid on the third Sunday in March. We are moving on slowly, trying to get the hearts and minds of the congregation. We want your faithful prayers."

A. Britten, Willis: "I entered upon my present work the first of January. I found the church and people in good condition. Three or four of our sisters have made the church a present of a nice chandelier, and as we have no bell they propose to see if one cannot be secured. The people are doing well, and we hope to have a year of prosperity."

TENNESSEE.

John H. Coppage, Tullahoma: "I found no roll of members here. The sheep were scattered abroad. I made up a record of 76 members. There are two appointments. There is room for much temperance work here."

Little Rock Conference.

The sixth annual session of the Little Rock Conference of the Methodist Episcopal Church met at Wesley Chapel, Little Rock, Ark., on Wednesday, Feb. 13, at 9 o'clock a. m., with Bishop Isaac W. Wiley, D.D., L.L. D., in the chair. The Bishop read the sixty-second Psalm; the conference joined in singing the second hymn in the hymnal, after which the Bishop offered a feeling and fervent prayer. A few verses of the first hymn were then sung, and Rev. R. S. Rust, D. D., led the conference in prayer. After a few preliminary remarks by Bishop Wiley, the assistant secretary of the last conference, Rev. Thos. Mason, called the roll, and 19 members and 8 probationers answered to their names, W. O. Emory was elected secretary, A. L. Richardson assistant, and A. J. Phillips and W. H. Higgins statistical secretaries; and H. H. McAllister conference treasurer. The usual committees were appointed. Visitors, Revs. S. W. Lewis, of the Cincinnati Conference; W. H. W. Reese, of the Arkansas Conference, and others, were introduced and invited within the conference bar; after which the 20th question was taken up, and L. W. Elkins, presiding elder of the Hot Springs district, reported his work, and his character passed. O. H. Smith, who had been transferred during the year by Bishop Hurst, from the Illinois conference, and who had succeeded Rev. L. G. Pollard in the presiding eldership of the Little Rock district, reported his work and his character passed. The elders of Hot Springs and Little Rock districts reported their work and collection, and their characters passed; after which the benediction was pronounced by Rev. W. H. W. Reese, of the Arkansas conference. The second's days session was opened with prayer by Rev. G. N. Johnson, after the Bishop had read, with introductory comments, the 12th chapter of Hebrews, and the conference, had sung the 728th hymn. The journal of the first day's session was read and approved, and the 20th question was resumed. Rev. G. W. Sams, presiding elder of the Argenta district, reported his work and his character passed. The elders of the Argenta district then reported their works and collection, and their character passed. Probationers of each district reported their works and collections, and those who had passed their examinations in their studies were continued. Wm. Pope was discontinued. J. P. Mack was discontinued by his own request. Rev. A. E. P. Albert, assistant editor of the SOUTHWESTERN, Rev. Dr. G. W. Gray, President of the Little Rock University, and other visiting ministers were introduced. G. G. W. Taylor had withdrawn. A. W. Decker was transferred to the Erie conference. The relation of J. G. Thompson was changed from superannuate to effective. Bro. Thompson had done good and effective work as a supply during the year, in consequence of which the conference decided to change his relation. G. W. Babers and R. Boone were elected elders, Conference then adjourned, and the benediction was pronounced by Rev. A. E. P. Albert. Friday, the third day's session, was opened with scriptural lesson read by the Bishop, and the singing of the hymn, "O for a Faith that will not Shrink," etc., by the conference. Prayer was offered by J. G. Thompson. The reading of the minutes dispensed with, the Bishop called up the following brethren: Edward Pinket, Seth Neal, Edward Spencer, H. C. Dunlap, A. L. Richardson and Meshack Lockman, who, after being impressively, instructively addressed by Bishop Wiley, were admitted into full connection. The transfers of O. H. Smith from the Illinois, and G. W. Gill from the Texas conferences were announced. The hour having arrived for the election of delegate to the General Conference, the conference proceeded to balloting, resulting in the election of G. W. Sams for delegate, and W. H. Crawford for reserve delegate to the General Conference. The lay conference elected A. L. Richardson as delegate, and Mrs. Susan Johnson reserve. The committee on periodicals made its report, endorsing and commending the SOUTHWESTERN and its editors; and pledging the hearty support of the conference in the spread of the circulation of the paper. Rev. A. E. P. Albert, assistant editor of the SOUTHWESTERN, addressed the conference, thanking them for their resolution, and their appreciated commendations, and urging upon the brethren the great necessity of transforming and animating their generous resolutions into solid *action* in the way of securing cash subscriptions for the paper. The remarks from Bro. Albert were well received; they seemed to have inspired the brethren, and several of them, W. O. Emory, G. W. Sams and others spoke of the worth of SOUTHWESTERN to our church and people, urging the conference to greater effort in seeking to place the SOUTHWESTERN in every home under the influence of our church in Arkansas. The report was unanimously adopted. Benediction by G. B. Donnelly. The fourth day, Bishop Wiley read 4th chapter II Cor.; conference sang 316th hymn, and B. McCain led in prayer. Temperance, Church Extension, Missionary, Freedmen's Aid, Sunday-school and other reports were read, discussed and adopted. Temperance and Freedmen's Aid interests especially elicited interesting and profitable discussions. The conference pledged itself to raise $1000 for a scholarship in the Philander-Smith College, and in the furtherance of this determination each pastor pledges to pay $1, and collect an average of 50 cents from each member as a centennial offering. Dr. Rust offered one of his characteristic addresses upon the adoption of the Freedmen's Aid report. Such a one, with others that he delivered during the conference session, as doubtless will have highly gratifying effects upon the plans adopted to push forward the interests of the Freedmen's Aid Society in the conference. Wm. Read was elected to deacon's orders. Revs. D. H. Upchurch and T. B. Ford, of the Arkansas conference, and others, were introduced. Benediction by Dr. Rust. Conference Sabbath was a day of glorious experiences. At 11 o'clock Bishop Wiley preached an able, impressive and soul reviving sermon to a crowded house. He read the 92d Psalm, sang the 8th hymn, and a fervent prayer was offered by Rev. J. G. Thompson. The Bishop read the 1st chapter of I. Thess.; the congregation joined heartily in singing "All Hail the Power of Jesus' name," etc., after which the Bishop preached an exellent sermon from the 1st chapter, 5th verse of I. Thess. We wish we could give a synopsis of the sermon for the benefit of our readers, but time and space will not allow, and even were the time and space available, we fear that we could not make cold types, though they be in a Christian press, bring out the full force and spirituality, with which the divine message was accompanied as it was delivered by the Bishop. Three great evidences of the divine origin of Christianity were shown to be in the church. 1. That the Gospel comes not only in cold, dead words, but in power, in the mighty power of divine, absolute truth. 2. It comes with the Holy Ghost, in the powerful manifestations of all His affairs. 3. It comes with much assurance; so much so that one may know and be assured of the fact that he is born of God. Glorious sermon, long may it be a source of blessing to all who heard it. After the sermon Edward Spencer, A. L. Richardson and Wm. Read were ordained deacons. At 3 p. m. Rev. A. E. P. Albert preached an impressive and interesing sermon, at the close of which Bishop Wiley, assisted by several elders ordained the following persons to elders orders: Robt. Boone, Geo. W. Babers and Wm. H. Higgins, who was elected to elders orders since last year. At 7 p. m. the centennial services were held. Rev. G. N. Johnson led in the devotional exercises, and Dr. Rust presided. Bishop Wiley delivered the principal address, bristling with many interesting facts in the history and triumphs of our Methodism. Rev. A. E. P. Albert referred to the origin and development of Methodism as the greatest fact in the history of Christianity since the Luthera reformation. Dr. Rust concluded with a telling address, animating the whole house and eliciting hearty applause from the assembled multitude. Monday morning, 18th inst., conference convened at usual hour. Prayer was offered by Rev. W. H. W. Reese, of Arkansas conference. Conference Treasurer reported, showing marked increase in the benevolent collections. Rev. Dr. W. H. Vernon, District Superintendent of the American Bible Society for the State of Arkansas, was introduced and addressed the conference. The committee on education reported, at which time Rev. Thos. Mason, President of the Philander-Smith College, addressed the conference upon the work and brilliant prospects of the college. The conference tendered a vote of thanks to Mrs. Adeline M. Smith for her gift of the $10,000 with which the college was built, and for the $1000 or more which she contributed toward the building of the Industrial Home in connection with the college. Dr. Webb, of Oak Park, Ill., who was acquainted with Mrs. Smith, and who assisted in directing her attention to our needs at Little Rock, by invitation addressed the conference. Russell Green was located at his own request. Peter Humphrey was granted a supernumerary relation. E. A. Carr was elected and ordained a deacon, and the following were admitted on trial. J. H. McAllister, S. J. Brown and J. L. Frazier. Several resolutions of local importance were passed. Votes of thanks were extended to the railroads, and to the good people of Little Rock for appreciated favors and generous hospitality; and to Bishop Wiley for his impartial administration, his instructive and fatherly advice and inspiring addresses and sermons. The management of the Freedmen's Aid Society was endorsed, and Dr. Rust commended for his faithful services and remarkable success. Van Buren was selected for the seat of the next conference. After the reading of the minutes and singing the old conference parting hymn, "And let our bodies part," etc., the Bishop led in fervent prayer, made a few appropriate closing remarks, read the appointments, and the conference adjourned with the benediction by the Bishop. We will give statistics in a subsequent issue. The following are the appointments:

LITTLE ROCK DISTRICT.

O H Smith, Presiding Elder.

Askew	Seth Neal
Brinkley and Clarendon	J R Frazier
Carlisle	A Hardeman
Forrest City	G N Johnson
Forrest Circuit	J H McAllister
Helena	B J Donnell
Helena Circuit	W H Morris
Little Rock	H H McAllister
Lonoke	H C Dunlap
Mariana	To be supplied
Marvel	S J Brown
Palestine	G W Baber
Saulsburg	C C Riley

Thos Mason President Philander-Smith College, member of Little Rock Quarterly Conference.

HOT SPRINGS DISTRICT.

L W Elkins, Presiding Elder.

Center Point	W R R Duncan
Fulton Circuit	J T Thompson
Garland City	To be supplied
Hot Springs	Samuel Johnson
Lewisville	Osborne Wheeler
Little Rock Mission	G B Donnelly
Monticello and Warren	J G Thompson
New Edinburg	Edward Pinkett
Paraclifta	M Lockman
Peytonville	Edmund Spencer
Pine Bluff	W O Emory
Pine Bluff Circuit	C G Brooks
Prescott	To be supplied
Texarkana	G W Gill
Texarkana Circuit	W M Fuller
Washington	Eliza Roberts

ARGENTA DISTRICT.

G W Sams, Presiding Elder.

Alma Circuit	U S Kitchens
Argenta Circuit	To be supplied
Batesville	G W Taylor
Bebee	To be supplied
Conway and Morrilton	A L Richardson
Fayetteville	A J Phillips
Fayetteville Circuit	Robert Boon
Fort Smith	Foster Wallace
Jacksonport and Newport	W H Higgins
Little Rock Circuit	J D Johnson
Russellville	To be supplied
Sweet Home	B McCain
Van Buren	W H Crawford

For the SOUTHWESTERN.

Three Minute Talks—No. 4.

I have heard it often remarked that the colored people, under existing circumstances, require, in order to their proper edification, a style of worship different from that generally observed among the average white congregations. It was alleged, in support of this claim, that the colored people, as a rule, show a strong preference for a whining tone in preaching and praying, and the singing of quaint, sentimental ditties, which shock and repel persons of cultivated taste. I refer to this matter because, whether well founded or not, it deserves consideration. The standard of a people's worship is always of vital importance It concerns us not only to have a suitable object, but to strive after the most appropriate manner. I do not believe our people are incapable of maintaining a calm, thoughtful and dignified habit in the sanctuary, or of appreciating the propriety of having every part of the service rendered in an intelligent and reverent manner. In those churches where discreet pastors conduct the public exercises, and where the audience is composed largely of persons who have been brought in contact with a better civilization, you will find that the dolorous whine and empty ditty are not countenanced. There the preaching is characterized by thought, simplicity and naturalness, the audible praying by devout, Scriptural words, laden with penitence or fragrant with praise, and the singing by a judicious selection of hymns pure in sentiment and appropriate in tune. The atmosphere that encircles the meeting, undisturbed by harsh, discordant sounds, sheds a sacred, hallowing influence all around. I hardly need say that this is not true of every place. In too many cases, objectionable features connected with public worship still obtain footing. Sometimes the preachers are either too ignorant to discover the impropriety of a repulsive tone or an obsolete manner, or too weak and indolent to attempt the needed reform, leaving the people to grope about in the old ruts. I am persuaded that there is, here and there, room for improvement. The more intelligence we get from the schools and other sources, the more of it are we bound to employ in the proper worship of God. I press this point the more urgently because, if our people cling to any practice which must, from its nature, excite pity or contempt among educated persons, it will serve to strengthen the position of those who clamor for the continuation of separate churches, based on color. Our churches must be as tasteful in appearance, and their services conducted with as much intelligence and propriety, as other churches located around us. We want nothing in our preaching, praying and singing, tone and manner, that is peculiar to us, save only as it is peculiar to the best English-speaking churches of Methodism. Those who would revive the old plantation style of address, and unimpressive manner of worship, for the purpose of transferring them to the present time, cannot be counted on the side of progress. Two decades place us at a considerable remove from the dark past. We have come to an era of light that confers higher privileges than what was our boon in former days. We are not called upon to part with the old time religious enthusiasm, nor to repress with chilling restraint the soul's joyous emotion, but to strive, as far as possible, to present ourselves before the Lord in the most acceptable manner, scrupulously avoiding whatever may cause unwholesome aversion in the minds of persons of sense and piety.

D. W. HAYS.

Hot Springs District.

Dear brethren of the Hot Springs District, Little Rock Conference—I give you below the amounts asked of each charge for the following causes, viz: Missions, Church Extension, Freedmen's Aid, General Conference Expenses, and the Episcopal fund. I hope it will all be collected, and the district be able to make a better report at next conference than ever before. If we use enough energy we can collect every dollar of it. Let us "aim high, will strong and work hard, and we will surely succeed." Begin at once to lay these matters before the people, and push the claims of the Church, and give the people a chance to give to the Lord. I wish to call special attention to the amount asked for General Conference expenses. This should be your first collection, and every dollar of it ought to be collected by the 15th of April.

Explain the claims of the Mission Society to your Sunday-schools, and give the children a chance to do something for the Master in the great cause. See that your official members own a DISCIPLINE and take the SOUTHWESTERN, and READ THEM BOTH, and half the work is done. This land must be redeemed to Christ; and remember, Brother, that much depends upon how you do your work and present the claims of the Church.

Centre Point—Missions $15; Church Extension $5; Freedmen's Aid $10; Episcopal Fund $2; General Conference Expenses $1—Total $33.

Fulton—Missions $10; Church Extension $5; Freedmen's Aid $5; Episcopal fund $1; General Conference Expenses 50c—Total $21.50.

Hot Springs—Missions $15; Church Extension $6; Freedmen's Aid $10; Episcopal Fund $2; General Conference Expenses $1.25—Total $34.25.

Lewisville—Missions $5; Church Extension $2; Freedmen's Aid $2; Episcopal Fund 50c; General Conference Expenses 50c—Total $10.

Monticello—Missions $2; Church Extension $1; Freedmen's Aid $1—Total $6.

New Edingburg—Missions $3; Church Extension $2; Freedmen's Aid $1—Total $4.

Paraclifta—Missions $15; Church Extension $5; Freedmen's Aid $10; Episcopal Fund $2; General Con-

eral Conference Expenses $1—Total $33.

Peytonville—Missions $2, Church Extension $1; Freedmen's Aid $1—Total $4.

Pine Bluff Station—Missions $15; Church Extension $5; Freedmen's Aid $10; Episcopal Fund $2; General Conference Expenses $1.25—Total $33.25.

Pine Bluff Circuit—Missions $5; Church Extension $2; Freedmen's Aid $3; Episcopal Fund 50c; General Conference Expenses 50c—Total $11.

Texarkana Stat'n—Missions $10; Church Extension $10; Freedmen's Aid $3; Episcopal Fund $2; General Conference Expenses $1—Total $26.

Texarkana Circuit—Missions $3; Church Extension $2; Freedmen's Aid $2; Episcopal Fund $1; General Conference Expenses $1—Total $9.

Washington—Missions $10; Church Extension $4; Freedmen's Aid $8; Episcopal Fund $1; General Conference Expenses $1—Total $24.

Grand Total—Missions $110; Church Extension $50; Freedmen's Aid $66; Episcopal Fund $14; General Conference Expenses $9—Total $249.

Cut this out of your paper and save it for future use.

L. W. ELKINS, P. E.

Roman Catholic and Protestant Polities.

One of the semi-religious papers has suggested—and the suggestion has been reechoed by a portion of the daily press—that the interference of the Catholic clergy in politics is fair and quite unobjectionable because the Protestant clergy do the same thing. If ministers uphold the common school system in the pulpit and urge its maintenance as one of the duties of their flocks, why, it is asked, should not priests urge their flocks to overturn it, and even distribute ballots to such Catholics as are willing to do their bidding? The Protestant clergy discuss nearly all the prominent topics of the day in the churches now and again, and do instigate their congregations to take a particular line of action at the polls. They have done so with regard to slavery, with regard to the late war, with regard to temperance, with regard to marriage and divorce, with regard to donations of public money to Catholic institutions, and there is no sort of doubt that, if our common school system should be seriously threatened in the interest of any party or denomination, they would make their churches resound with exhortations to vigorous opposition. The conclusion is, therefore, that the interference of the bishops and priests in the decision of questions of contemporary politics is but part of a legitimate game of church against church, in which all ecclesiastics have a right to participate so long as they violate no positive law.

This has so much the look of being "a broad view" that it will doubtless find favor with a great many sentimentalists, as well as with some hard-headed people who plume themselves on their love of fair play, and think everybody is entitled to a hearing, and that as long as a priest or anybody else refrains from physical coercion, his efforts to persuade people on any subject ought not to be resented. In reality it is, however, a very narrow and one-sided and misleading view, and furnishes a good illustration of the way people are imposed upon by names. It is a deduction from an assumption which has no foundation in fact, viz., that a Catholic priest and a Protestant minister are both pastors of the same sort, and stand in the same relation to their flocks.

We have no doubt that for the purpose of political agitation the Catholic clergy would be very glad to have this notion of their character and functions gain currency, but it would be a very unfortunate thing for this community if it were allowed to do so. The Protestant minister addressing his congregation does so as an American citizen, whose highest allegiance is avowedly due to the American government, and who acknowledges that his highest political duty is to obey the laws of the land. He addresses them, too, as a fellow-citizen, and as in all respects a man like themselves, whose duty it is to lead them in certain religious exercises, in which, however, they take part, or may take part, as fully as he does. Some of his functions, such as the administration of the sacrament, are peculiar to him, but they do not clothe him with supernatural authority for other and different purposes. The ecclesiastical tribunals, too, to which he is amenable are composed of American citizens, and are only in part clerical—the laity are fully represented in them. Though last, not least, the sermon or other address of the minister to the people always has been in the Protestant church, and is now more than ever, a discussion of some topic by a man of exceptional qualifications in the presence of the congregation, and by no means an utterance of the divine oracles. If the audience do not like his methods or do not agree with his conclusions, they dismiss him, and provide themselves with another orator, and the attention they give him is the attention of indulgent critics rather than of disciples. They are guarded by tradition, by education and by temperament, from ascribing to his words any authority beyond what the force of his arguments and their general estimate of his character and ability give them. His preaching a political sermon, or his offering political advice in the pulpit, therefore, has never been seriously objected to on the ground that it was likely to exert an unhealthy or unlawful influence on his flock, or force upon them considerations which were likely to separate them in thought or feeling from the rest of the community, or to weaken their allegiance to the state. What has been said against it is that it has a tendency, by presenting the minister to the world as a partisan debating subjects on which his authority was not specially weighty, to lessen his influence, and diminish popular respect for his office, when he came to speak of things purely spiritual.

The position of a Catholic bishop or priest is widely different. He is, in the first place, appointed, or removable at pleasure, by a foreign prince who claims paramount jurisdiction, by divine appointment, over all the governments in the world, in all matters which he chooses to pronounce spiritual or pertaining to the spiritual, and who holds himself able, when speaking under certain conditions—to the absence or presence of which nobody can testify but himself—to decide absolutely on the right or wrong of every question of human interest. In the second place, the bishop or priest, though nominally an American citizen, is in his ecclesiastical character clothed with an authority so tremendous and supernatural, and belongs to an organization so vastly transcending the state in power, importance and duration, that his citizenship inevitably seems a trifling and insignificant thing. He has no fixed domicile, and cannot have. Neither his will, his reason, nor his interest has anything to do with determining the place of his abode. He is in New York to-day, but he may to-morrow be transferred to Patagonia or China by a power which in his eyes bears about the same proportion to the State or the United States as God Almighty to a black beetle. Nor is he bound to the political community, as the Protestant minister is, by those ties of family to which patriotism owes so much, if not all, of its force. He has neither wife, nor children, nor home, and the great object of denying them to him is to prevent any distraction of his devotion from the interests of the church, or any strong sympathy with the purely secular hopes or ideals or repugnances of the community in which he is quartered.

Moreover, he does not *discuss* in the presence of his congregation; he does not debate with them, or balance arguments, or seek to persuade or convince them. He hardly even instructs them; he promulgates the law in the name of the church, and the law armed with sanctions of the most terrible and imposing character. He has no doubts on any of the problems of the universe. If he refrains from speaking on any knotty question of the day it is not because he has nothing to say, or no solution to offer, but because he considers the matter indifferent, or one around which the feeble reason of his flock may be safely allowed to play freely. It is true that when he speaks he does not always speak or profess to speak the mind of the church; but then, even the *obiter dicta* of persons who are the daily and exclusive exponents of the mind of the Judge Eternal are hints which a worshipper, even if strongminded and educated, will not feel it safe to disregard. They are hints which the ignorant worshipper is sure to take as the utterances of supreme wisdom. The conduct of a good Catholic in the discharge of his public duties must make either for or against the interests of the visible church. If it makes against them, he is hindering the sole means provided by Almighty God for the salvation of mankind from everlasting damnation; and of these interests who knows so much as the clergy? Who else, indeed, knows anything? Whenever, therefore, a priest advises a Catholic how to vote, or tells him what the welfare of the church requires, even if it be in the street, it is absurd to suppose that the layman treats it as the advice of a fellow-citizen, to be taken or left in his discretion. Common prudence, if no other consideration were present, would require him to regard it as a voice from the other world, which might save or ruin him.

It will be, in short, a sore day for the United States when the people of this country allow themselves to be seduced into the belief that the church of Rome has become reconciled to republicanism, or to liberty of thought, or to anything else which recognizes the existence of any rule of conduct, in small things or in great, not furnished by herself, or that the Catholic clergy have the least intention of putting themselves on the same level with or using the same weapons as the Protestant clergy on the school question, or any other question which is likely to affect their own power, either nearly or remotely, directly or indirectly. It must not be forgotten that the Protestant church is a body of sects, without fixity of organization or discipline or purpose or doctrine—part of the state, and blended with the state in a thousand ways, and changing in beliefs and composition from generation to generation; while the Catholic church is a vast machine, belonging to no country, submitting itself to no authority, asserting itself against all authority, and served by a body of ecclesiastics who have severed all earthly ties in order to serve it more effectually, and who are governed by orders more completely than any army; and that its policy, designs and motives are veiled in the strictest secrecy, and that no pledge or promise of any of its agents can bind or conclude it in any manner. The duty of the state towards these agents is therefore plain, and settled by much experience, and that is to legislate exactly as the secular interests may seem to require, but to make no agreements or treaties with them; and to be affected by no concessions or compromises they may offer, and not to be frightened by any use they may make of such phrases as "religious liberty" or "equal rights." The policy to which they have adhered for ages is to ask for everything, including the government of the country by an archbishop, but to take what they can get, and always after a rebuff to play the martyr, and, when further gains are hopeless, to settle down cheerfully until the public irritation has subsided, and then try again. The bishops and priests die, and come and go, but whoever they are, and whatever they may say, we know that they do and must believe the whole of our political and social fabric, our government, our marriage, our education, our religion and manners, to be a monstrous and beastly revolt against God and his ministers. Any priest who professes he does not so regard them may be doing his duty, but any American voter who is led into carelessness or indulgence by these professions is not doing *his* duty. No church occupies or can occupy the same relation to the state as the Roman church, and it may therefore be properly made the object of extraordinary vigilance and distrust.—*Nation.*

Wesley and Mysticism.

One observation is worthy of emphatic record,—that while few, if any, modern public teachers have treated more of the principles of the spiritual life, or held up a higher standard of them—of justification, regeneration, sanctification, and the evidences and tests which apply to them—few, if any, have been more exempt from the the taint of mysticism. He threw to the winds the mystic doctrines while returning on the ocean from Georgia; and it is a noteworthy fact, that except the early and comparatively brief period of his spiritual awakening, and of his intercourse with the Moravain brethren, the minute record of his life, presented in his journals, contains hardly an instance of that introspective and hypochondriacal anxiety which weakens most religious biographies. We meet in this wonderful autobiography with occasional and brief ejaculations of prayer and praise, but with no self-anatomization. It is vigorous with the cheerful moral health of his own mind throughout, however marred by the narration of disease in other minds.

Methodism spread so rapidly, and so was much in contrast with the the religious teachings of the times, that it was natural enough it should come in contact with morbid consciences almost everywhere; some of the characters prominent in early Methodism were doubtless subjects of mental as well as of moral disease; but Methodism was not responsible for the fact. It found such sufferers scattered throughout its course; if in some instances they sought in it excitement which could only exasperate their malady, it nevertheless, in most instances, brought them the relief which they could not find in the heartless religious formalities of the age. And, above all, the practical character of Wesley's own genius was so impressed upon his discipline, that religious melancholy was usually, sooner or later, dispelled by the energetic and beneficent practical habits to which his followers were trained. Without designing it, he established a religious system which, while it could not fail to attract diseased minds, was singularly adapted to cure them, in both its hopeful theology and its active discipline, and its history records not a few affecting cases of chronic mental disease in which life was rendered, not only tolerable, but useful and holy, and death itself joyful, by the moral support of the Gospel as taught in its doctrines and embodied in its regimen.—*Dr. Abel Stevens.*

Greece has repealed the edict against American pork.

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FOR 1884.

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THE SOUTHWESTERN.

L. P. CUSHMAN, Editor.
A. E. P. ALBERT, B. D., Assistant

THURSDAY, MARCH 6, 1884.

We are indebted to Rev. O. H. Smith, presiding elder of Little Rock district, for the full account of the dedication of the Adeline Smith Industrial Home, connected with our Philander Smith College at Little Rock.

The Sunday-school department of the Book Concern continues to issue its list of tracts under the general title of *Home College Series*. One hundred have already been published, containing short papers on a wide range of subjects, biographical, historical, scientific literary, domestic and religious. They are written for old and young. They may each be read in an hour, so those whose leisure time is limited, and yet desire to use the same, have an opportunity if they will improve the minutes by reading the *Home College Series*, obtain quite a liberal education. They are sold for five cents each, or $3.50 per hundred, by Phillips & Hunt, 805 Broadway, New York.

To any one desiring to have at hand a complete treasury of information concerning Methodism or the Methodist Episcopal Church in particular, we commend the "*Methodist Centennial Year Book.*" It "furnishes the church with the fullest information possible concerning the present condition of Methodism" in all its various branches "in all parts of the world." This is our centennial year, we want to make it a great success, this book comes to us burdened with a series of facts and figures that will be of the greatest service to us in presenting the claims of the church to our people. Every preacher should have it, and make himself familiar with its facts and figures. It is for sale at 33 Matchez street, New Orleans. Price $1.50.

We have received and examined with great pleasure a little manual prepared by Mr. Joseph Longking, entitled *Ligh to the Path*; a compend of Bible teachings concerning God and the creation, fall and restoration of man. It is intended for a class of young people. We think that it would be a fine text-book for an evening exercise in the family, with the father and mother as teacher. It presents in a clear and comprehensive form the doctrines of the Bible as we receive them. It offers an excellent opportunity to see that our children have clear views of the doctrines taught in the Holy Scriptures, and that they are able to give a reason for the hope that is in them. It is published by Phillips & Hunt, 805 Broadway, New York, and is sold for 25 cents.

Nearly every issue of the daily and weekly press of New York, whether secular or religious, gives the public a fresh mess of Dr. Newman's controversy, and are promising more as fast as they can get the information, but exactly how God is to be glorified in this matter does not yet appear. It is evident that there are turbulent elements in and around the Madison Avenue Congregational church. Nothing, however, has been charged against Dr. Newman's character. Out of 217 pew-holders 100 signed the memorial to have him remain. Of the 45 who protested against Dr. Newman's pastorate, twenty nine contribute nothing to the support of the church. The paying portion of the church and congregation desire to have him retained, and will doubtless stand by him to the last. *Zion's Herald*, we think, states the matter correctly when it says that the serious evil comes of "the vicious form of the Congregational polity which permits of two governing bodies—the church and the society." It is one of those unfortunate disturbances that is liable to arise in most any society where there is one man who is determined to rule or ruin.

The Apaches are again committing their depredations in Sonora.

God's Plan.

God evidently has a plan that relates to every creature He has made. The happiness and usefulness of the members of the human family depends largely upon their observance of this plan. They are to go as He leads. If the door is closed they are to patiently stand and wait till He opens. They are never to hurry till His plan ripens. All the defeats (and they have been many) that individuals, nations and churches have experienced have been because of a determination on their part to carry out their plan without reference to God's plan. So far as it relates to human conduct and duty God's plan is not obscure. It is so clearly outlined that "the wayfaring men, though fools, shall not err therein." As it relates to the unity and oneness of all who are in Christ, God has a plan, and there can be no real, permanent success only in the observance of that plan. He is "the vine," they are "the branches." The following prayer of our Lord is significant, "Neither pray I for these alone, but for them also which shall believe on me through this world; that they all may be one as thou Father art in me and I in thee, that that they also may be one in us, that the world may believe thou has sent me. I in them and thou in me, that they may be perfect in one." Just here let us halt for a moment, and take our soundings. Is not the division of our work here in the South on the color-line, the erection of schools from which persons are to be excluded merely because of their color, one of those plans of men that has no reference whatever to God's plan? Keeping our eyes on the Divine plan we learn that "by one spirit we are all baptized into one body, whether Jews or Gentiles, bond or free." That there is "one God and Father of all, who is above all, *and through all, and in you all.*" Here we get one view of the plan. This "One God," who is the "Father of all—above all, through all, and in all," has a variety of children; some of them are pale faced and have flaxen hair, while others are yellow, brown and black, and have curly or woolley hair. Is it His plan that there should be churches and schools from which his brown skinned and curly-haired children should be excluded? or, rather is it not His plan, by His own indwelling, to kill out and obliterate all unholy prejudice on account of color, race or previous condition? Studying the "plan" we learn that the whole church, though composed of different materials, is "fitly framed" and "builded together." By mortises and tenons different material may be used, different kinds of timber may be employed, but these different kinds of material so used and employed, make one united, harmonious society. Our colored members are not a mere addition to the church, but a part of it; they constitute a part of the building that is to be "for an habitation of God." Hence "as many as have been baptized *into* Christ have put on Christ." That is, they have put on His sentiments, His opinions and His characteristics; they imitate His example, they copy His spirit, and become like Him; then "there is neither Jew nor Greek, there is neither bond nor free, for ye are all one in Christ Jesus." All are on a level; there will be no favoritism on account of birth, or rank, or nation, or color or any external circumstance; and no man shall be put under disadvantage because of his color or previous condition. This we believe is God's plan, and like lilies pure and white, He will in His own good time unfold it. We do not wish to be misunderstood, so we distinctly say that we have never for a moment looked upon the division of our work into conferences colored and white, or the erection of churches or schools from which persons were to be excluded, because of their color, as any part of God's plan. It was simply a surrender to caste, and as it relates to the question of Christian brotherhood, the sentiment of the church has been turned backward, and now we are told that we must present the Gospel as men will receive it. Nothing could be more fatal. It is simply an aim to please men, to make the enemies of God appear to be at peace with Him when they are not.

Bishop Haven at the Texas Conference.

We know of no man in the history of our American Methodism whose name is mentioned with more tenderness and love by our people throughout the South than Bishop Gilbert Haven. No matter what others may say of that dear man, they love him. In their estimation his speeches, sermons and acts that related to their welfare all pointed in one direction. At the session of the Texas conference in 1878 he presided. During the examination of the character of the elders, certain things relative to two of the men were brought out that were in no way ornamental to the Christian character. The Bishop gave what we thought was a just and merited rebuke, assuring the conference that in the country where he came from, men accused as these two men had been, if guilty, would be sent to the penitentiary, and not to preach. The next morning he opened conference by reading the 91st Psalm and singing "A Charge to Keep I Have," and then requested a colored brother to lead in prayer. The prayer was homogeneous, some of the sentences were specimens of an honest and artless eloquence that seemed to flow from his lips as fresh and sparkling as a mountain cascade. "O, Lord, dou am honest, great an' holy; notting dat am nu clean an' dishonest can tuch de. O, Lord, come an' teach all classes an' colors de lesson ob honesty; make um honest wid dare tongues, dare feet, dare hans an' dare heads. O, Lord, make um honest inside an' out, in de dark an' in de light. O, Lord, sweet Babe of Bethlehem, come and bress our Bishop; front an' fight his ebry battle; send him threw dis world like a pigeon on de wings ob de eagle, an' when de race am run, an' de last battle am fought wid dat ole serpent, de debil, an' dar am no more for him to do in dis world, let him mount de chariot an' hab a short ride home; an' den, Lord, on de plains ob glory, himself all covered wid glory, let him ground his arms near de throne ob de Lamb, an' lib, an' rest, an' shout, forever an' ever." This prayer was uttered with a well-controlled and musical voice, with a power and pathos no one could forget. At the close a volley of "amens" rose from all who were in the house. In after years we came to know this man; he could not write his name, knew but little of books, was as artless as a child, but was as truly taught by God as the fishermen of Galilee. He mounted the chariot of the Lord and crossed over the river before the Bishop. No doubt they both rest on the other shore.

An Appeal for Aid.

Our brethren living in the Ohio valley have made an appeal to Methodists in behalf of the Methodists who have suffered by the flood. They say: "It is impossible to give even an approximate estimate of the damage done. But there is one class of losses which cannot be relieved from funds appropriated by Government, either State or National, or from contributions by the public at large. Many churches and parsonages, submerged in part or wholly, have been greatly injured and rendered unfit for use until repaired at a very considerable cost. Some of our ministers have lost largely, in some instances much more than, with their means of support, they are able to bear. The improvement of many of our people will render it next to impossible for them to repair the damages done to their church property, and will make it impracticable for them to give a support to their pastors.

Many of these devoted people lost by last year's flood nearly all they possessed, and were just beginning to repair the waste of twelve months ago, when this flood came and swept every thing from them. We can not expect such persons to do much to repair their churches or to support their pastors. They will find their own burdens all they can carry. It is a time for Christian charity to come to the rescue of suffering Christians. Churches and religious services are as precious to these poor people, who have lost all, as to any others.

We, therefore, appeal to our ministers and Churches, everywhere, to send money to aid the interests to which we have referred. As the waters subside the damage wrought is found more and more to transcend what had been anticipated. Judging from the information at hand, it is probable that not less than $50,000 dollars will be required to afford the necessary relief."

The committee asks for contributions for the distressed Churches and people. Send money to J. M. Walden, D.D., 190 West Fourth street, Cincinnati, Ohio. The appeal is signed by our leading ministers living in the Ohio valley.

The *Christian Neighbor* is publishing some "War Sketches," evidently written by some clergyman of the M. E. Church South. We make the following extracts as illustrative of the demoralizing influence of war upon a Christian community.

My two boys—twin boys—in their sixteenth year, were forced to go into this reserve force, and were sent, in company with others, first of all to Augusta, Ga.; and whilst there, hungry and comfortless, they were found by a former servant of mine, named William, with whom they had been brought up; and who entertained a sincere affection for them, and who supplied their wants to the best of his ability. It was a little thing, to be sure, and has no further significance than simply to illustrate the times through which we were passing. From this place (Augusta, Ga.,) their command was ordered to Darlington, C. S., to guard prisoners at the camp near Florence. Whilst there I paid them a visit, and witnessed some scenes which greatly shocked my feelings as a man and a Christian. There usually occurred from twenty to thirty deaths amongst the prisoners in twenty-four hours. In the morning these dead bodies were laid out, side by side, under a shed prepared for the purpose. There I saw them in every position, as the Angel of Death struck them. Their heads were generally thrown back, eyes wide open and staring at you, an arm thrown up, as if in agony, and arrested in that position by the grim monster—their bodies twisted in every conceivable position—shirtless—bosoms open and exposed—an old coat and an old pair of pantaloons their only covering. I went to the cemetery; there, after having their names and command recorded, they were brought piled up on a wagon—no coffin or other covering but that already described; a long wide pit had been dug; they were taken out by a detail of their own men and laid side by side without ceremony by their own comrades; a few black-jack branches were cut and thrown over them, and then the pit was filled, and little mounds, with head boards numbered, indicated their command — and without funeral service of any sort, they were *buried.* ††

Mormonism, as a religion, we regard a delusion; in its polygamous system it is a gross and detestable immorality. But it is doubtful whether any religious sect in this country evinces more zeal in the propagation of their faith, or, in proportion to numbers, are more successful. Their missionaries are in Great Britain, Germany, Switzerland, Scandinavia, and all through the Southern, Middle and Atlantic States of this country, preaching the Mormon gospel in the highways and by ways of country, town and city, receiving no salary and expecting no pecuniary reward. We know of no propagandist seemingly more determined and more persevering. In this country they are having great success in making converts in North Carolina, Tennessee, Alabama and Georgia. The poor, illiterate whites are easily led to embrace the Mormon faith. Another argument in favor of a thorough system of common ro free schools.

Our Congregational brethren are giving special attention to what they call the sin of caste in the Methodist Episcopal Church. We give them credit for doing the best they can to get it out of the church. Here we certainly wish them the largest measure of success, and are ready to co-operate in this work. But here is a fact we would like to have our good brethren who are so anxious about our purity explain: At the late session of the Texas Annual Conference, held at Paris, Texas, Bishop Andrews presided. He had his home with a local preacher of the Methodist Episcopal Church who was attending the Congregationalist meeting in that city, and was anxious to have the Bishop preach once in the church where he worshiped. He spoke to the pastor, who seemed pleased, and said certainly nothing would gratify him more. A day or two after he saw the local preacher again, who said he had changed his mind as to the matter of allowing the Bishop to preach in his church. It was a known fact that Bishop Andrews was in the city presiding over a colored conference, and he thought if he should allow him to occupy his pulpit the influence would be bad. We would like to know whether it was Christ or caste that led this man to change his mind and not allow the Bishop to preach in his church? If it was caste, we suggest to our Congregational brethren the propriety of of pointing one or two of their guns in that direction for a season.

The *Northwestern* makes mention of the awful fact that three colored persons were recently murdered near Cincinnati by colored men and their bodies sold to a Medical College for $15. And then in illustration of the maxim "that a doctor must live by his profession even if he makes work" says:

"Some physicians are thought to be careless as to sanitary regulations, and take little pains to prevent the conveyance of infectious germs from one patient to another. It is an ugly thought that some doctors spread disease, but there are few persons of wide experience among the sick who do not believe it. We believe puerperal fever, for instance, is often thus spread. The sanitary authorities put up their red signs to show the outside world that there is "*Scarlet fever here,*" and pupils in the public school, who live in houses infected with this disease are rigidly excluded; but some physicians pass from house to house, unsuspected that their errands to cure are often missions to kill. We occasionally hear about ministerial incompetency, but we tremble at the spectacle presented by the rough and uncultivated crowds in some medical colleges. We hope the happy day will come when the public will make it much more difficult to obtain leave to practice medicine."

We have always taken Chicago to be a very wicked place, but we are astonished beyond measure when we are told "that some of the physicians pass from house to house, unsuspected that their errands to cure are often missions to kill." New Orleans is bad enough, but we are not so far gone as that would indicate. Our doctors belong to the human family.

PERSONAL.

—James, eldest son of Philip Phillips, died at Fredoria, New York.

—Mrs. Mary Brown, widow of John Brown, died in San Francisco on the 29th.

—Bishop Hurst delivered a very effective address at the recent Prohibition State Convention held at Des Moines, Iowa.

—Rev. H. W. White, presiding elder of Lexington District, Lexington Conference, after three weeks of illness, has recovered, and hopes to resume his work in a few days.

—Dr. La Roy Sunderland, of Quincy, Ill., formerly a well-known Methodist preacher and anti-slavery reformer, who is now eighty year old, has recently been made a member of the Society of Science, Letters, and Art in London, and has received a diploma in consideration of his discoveries in psychology and hygiene.

—General Stone (Stone Pasha), who had charge of the Khedive's army in Egypt, will deliver a lecture in the Methodist Episcopal Church in Flushing on the evening of March 5. The General has taken up his residence in Flushing. He is a devout Roman Catholic, but cheerfully gives his lecture, entitled "Egypt and the Soudan," in aid of our church.—*New York Advocate.*

—The Fort Worth, Texas, *Gazette* makes mention of one of those pleasant events we love to notice. The friends of Rev. A. A. Johnson, Presiding Elder of the Dallas District, Austin Conference, in token of their appreciation of his services in behalf of the church and the cause of Christian education, have presented him with a fine gold watch and chain. We think that his friends did a nice thing for our brother.

—For some days we have been anxious to get some definite news as to the real condition of our old friend and brother, Rev. J. S. Inskip. In the last issue of the *Christian Standard* we are assured that he "is improving and sweetly resting." Rev. George Hughes gives a short account of an interview he had with Brother Inskip, and though he was unable to speak he found him jubilant. Brother Hughes says: "I am not without hope that he may rally from this attack, and such is the hope of his attending physician." Personally we owe a debt of gratitude to J. S. Inskip we can never pay. He will live in our memory and love forever.

—The late Dr. S. Wells Williams went out to China half a century ago as a printer in the service of the American Board of Commissioners for Foreign Missions. He afterward became Secretary of Legation for our Government at the Court of Peking. His influence was very great both with the American ministers and with the Chinese. A man of pure life, of eminent Christian character, and of devotional nature, he never failed to command the respect of his fellow-men. The news of his death will be received by many in China—both foreigners and natives—with sincere regret.—*New York Advocate.*

—*Zion's Herald* says: "Fearing that Bishop R. S. Foster, who has been confined to his house for three months with a kind of malarial fever, would not be able to meet his engagement at the People's Church, the pastor obtained the provisional consent of Rev. L. T. Townsend to preach in his place. But the Bishop was not only able to preach, but on no other occasion in New England has he made so profound an impression by his preaching. Inspired by the great audience filling the auditorium to its utmost limit, the Bishop met the expectation of his friends in such a manner as to make the occasion one long to be remembered."

—Hon. W. H. Hunt, the American Minister to Russia, died at St. Petersburg, Russia, Feb. 27, 1884. Mr. Hunt was born in Charleston, S. C., in 1824. He graduated at Yale College, and came direct to New Orleans and commenced the study of law in the office of his brothers, Randell and Theodore. In 1844 he was admitted to practice. In his professional practice he was very successful. At the breaking out of the rebellion he espoused the Union cause, and of necessity withdrew from active life. In 1876 Mr. Kellogg appointed him attorney general. In 1878 President Hayes appointed him to the office of Judge of the Court of Claims. When President Garfield was forming his cabinet he selected Mr. Hunt as the Secretary of the Navy, which position he held until Mr. Arthur came into office, when he was sent as Minister to Russia, in which position he died. Mr. Hunt was married four times. He leaves six sons and one daughter—all of his second marriage. His wife and daughter, and one of his sons who was acting as his secretary, were with him at St. Petersburg when he died. Here in New Orleans Mr. Hunt was regarded as a warm-hearted, genial and gifted gentleman. His remains are to be brought back to this country.

OUR SOUTHERN WORK.

TEXAS.

D. Frison, Anderson: "I was well received by the people, and I have labored to improve the Sunday-school. Elder Pullam held our quarterly conference, and preached to and exhorted the brethren. We ask for prayers for grand work to be done here."

S. S. Riley, Flatonia. "Sabbath-school is doing well. We have 150 or 200 books in the library. The teachers are S. S. Riley, E. Derry and H. Simms."

MISSISSIPPI.

S. Harris, French Camp: "On my second round I collected $2.15. The people are very poor."

LOUISIANA.

W. R. Butler, Columbus: "I reached my work after a two day's ride. People were badly scattered. In one church there was no class-leader. I was welcomed. The people want a safe leader and a better knowledge of the doctrines of our church. We are 60 miles from a railroad. Pray for my success."

At Union Chapel, New Orleans, Bro. Priestley has entered upon his third year under the most encouraging circumstances. He has a united church. The first quarterly conference was all that could be desired. The most perfect harmony prevailed. The reports showed that a good work was going on The collections of the classes were as follows: No. 1, $4.55; No. 2, $9.20; No. 3, $4.10; No. 4, $3.95; No. 5, $3.90; No. 6, $8.90; No. 7, $23.95; No. 8, $5.85; No. 9, $6.75; No. 10, $7.20; No. 11, $6.65; No. 12, $10.40; No. 13, $2.05; No. 14, 65c. The report showed that these leaders had made 911 visits during the quarter, talking and praying with their members. The leaders who reported the most visits reported the largest collections. The leader of class No. 7, with 52 members had made 133 visits, his class collection was $23.95. The leader of class No. 6 had 55 members, had made 44 visits; his class collection was only $8.90. The true service for Jesus consists of the bestowment of our best gifts without regard to their value. If we have anything valuable give it to the Lord, and he will pay back again. All of the time or service we give he will reward us. Our brethren at Union Chapel are not of the fussy, noisy, talkative and debating class. They seem to be swift to hear, slow to speak but strong to do. Rev. Solomon Johnson, a deacon in the A. M. E. Church was present, he had been received into the church by Bro. Priestley. There seemed to be a determination on the part of the members of the quarterly conference to take hold of the Sunday-school work and do what they could to increase its usefulness.

Rev. H. Wright, has been sent back here, as pastor of the colored Methodist church at this place. He has a large and influential congregation among his race, and he is very much liked by all.—*Natchitoches Review.*

Rev. John Gregory's Misfortune.

MR. EDITOR—I wish the public to know that Bro. John Gregory has lost his mind. Perhaps his friends and relatives would like to know this. Brother Gregory was a local preacher in our church, but his occupation as a barber prevented him from attending church since he moved to this city. He resided formerly in Houston. Last Friday night, between 9 and 10 o'clock, he came to my room and earnestly requested me to baptize him; said he had been baptized in slave times, but never had felt satisfied at the way and manner it was done. Not knowing the circumstances in the case, being urged to grant his request, I did. Afterward he told me that I had saved him; said God told him to come to me and tell me to fit him up to go preach, and if I didn't do it God would kill him. I tried to quiet him, to little or no purpose. Sunday morning at the Sunday school, he refused to let the children go when they had been dismissed. Now I felt quite sure this dear brother had lost his mind. At three o'clock I had reached the middle of a funeral sermon, when he arrived, rushed into the pulpit with rapid, long strides, and tossed his hat and walking cane aside and took charge of the pulpit. Failing to quiet him, the brethren led him out of the pulpit. I told them to deal gently with him; that I was now fully convinced in my own mind that this poor brother was severely afflicted with loss of mind. Early this morning he was arrested and lodged in jail, as the paper states, for his own safety and that of others. Poor Brother Gregory, may he soon recover.

Yours Truly,

M. HENSON.

San Antonio, Texas, Feb. 25th, 1884.

Little Rock Conference Report.

To the Bishop and Conference:

We, the Committee on Books and Periodicals, beg leave to report: That the Christian press under God next to the pulpit, is the mightiest weapon in the hands of the Church for the overthrow of sin and Satan, for the promotion of Christianity and Scriptural holiness.

One of the grandest and most efficient departments of the Christian press is that under the care and management of the Book Concern of the M. E. Church; therefore be it

Resolved, 1st, That we continue our unqualified support to the spread of healthy Christian literature among all our people, and that we commend and urge upon their favorable consideration the adoption and use in churches and Sabbath schools of the publications of our Book Concern.

Resolved, 2d, That we congratulate the Rev. L. P. Cushman, Editor, and Rev. A. E. P. Albert, B. D., Assistant Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, upon their vigorous and successful management of the SOUTHWESTERN CHRISTIAN ADVOCATE.

Resolved, 3d, That we fully endorse its tone and policy, and that, re-adopting it as our official organ, we pledge ourselves to faithfully use every effort for its larger circulation among our people.

Special Invitation.

One of the official circulars of the Board of Education of the Methodist Episcopal Church contains the following paragraph:

It is the desire of the Board to maintain pleasant and continuous relations with those whom it aids or has aided. It, therefore, proposes to send its printed reports and other documents to those whose post-office address is duly furnished for that purpose. It also hopes to find in each such person an active promoter of its interests, and will be pleased to be furnished with interesting incidents of their lives for the encouragement of others.

Being now about to issue very important documents preparatory to the Children's Day of our centenary year, an examination of our books has been made, from which it appears that we lack the present address of not less than 200 persons of the more than 1,000 who have received aid from our funds since 1873.

Our special invitation, therefore, is addressed to all such persons, requesting them forthwith to send us their present post-office address in letters (when possible) rather than on postal cards.

N. B.—1. Members of Annual Conferences whose names are printed in the official minutes for 1883, and students now attending any institutions of the Church, are not included in this invitation.

2. Teachers, ministers, and others knowing any of the persons referred to, are requested to call their attention to the present invitation.

Address, REV. D. P. KIDDER,
Cor. Sec., 805 Broadway, New York.

Advices from Haiphang state that French gunboats with 1000 men have occupied the extreme post of the rebels on the Songki River, ten miles below Bacninh. The Chinese skirmishers were firing from the neighboring heights and burning the surrounding villages.

Memorial of the Louisiana Educational Society.

The following has been adopted and ordered forwarded by President Louis T. Bush:

To the Honorable the Senate and House of Representatives in Congress assembled:

We beg leave to lay before you, on behalf of the State of Louisiana, the following statement of facts, and to submit this memorial.

The report of the Superintendent of Public Education of the city of New Orleans for 1881 showed a total school population (six to eighteen years of age) of 61,456; a total enrollment in the public schools of the city of 24,401, and an average daily attendance in December and January (which were the months of largest attendance) of 17,135.

Although the number of educable children has largely increased since then, the superintendent reports for January, 1884, the enrollment to be only 14,482, with an average attendance of 11,070.

With an allowance of 10,000, in private and parochial schools (which is a large estimate) we still have 36,974 children in New Orleans receiving no educational instruction whatever.

The census of 1880 showed an average attendance of 15,190 (which included the months of most meagre and the largest attendance). Thus you will see at a glance the large decrease in the number being educated, although the population is steadily increasing.

A corresponding retrogression exists throughout the State, and it may be safely affirmed that of the 273,845 school population of Louisiana (census of 1880), not more than 30 per cent of them attend either public, private or parochial schools.

In the fifteen Southern States, including the District of Columbia, the census of 1880 shows that there are 2,702,835 (white and black) of the 5,703,216 school population, not enrolled in schools, and notwithstanding the efforts made by the people of these States, and the generous contributions from private sources in the North for educational purposes, the number of children unenrolled in the schools, and the illiterates continue to increase.

The State and city have done much toward public education, but the illiterates are such a large proportion of the population, and poverty is so wide-spread, that the taxable property cannot bear such a burden as must necessarily be imposed to provide for and sustain public schools.

We are aware that in so far as ignorance is the source of pauperism, crime and a want of thrift, the State is chiefly interested and the Federal Government indirectly only, but there is a common ground on which Federal and State interests meet and blend. Good government is necessary for both, and it is equally the duty of both to see that the citizen is made capable of performing the duties of citizenship intelligently, fearlessly, honestly. Said one: "Honest enough, brave enough and keen enough to resist corruption, defy violence and defeat fraud."

Both are alike interested in making the masses of the people sufficiently intelligent to understand what constitutes the greatest good for the greatest number; and to comprehend also the converse of the proposition; that the good of the greatest number is the highest and best interest of the individual citizen.

We believe that the very life of the republic and the preservation of the liberty it vouchsafes depend upon the intelligence of its people, the universal education of its citizens. That as their illiteracy increases, so do the dangers to our country multiply.

In the words of Senator Blair: "Education, physical, intellectual and moral, is the primal necessity." The fathers and founders of our government so considered it. They thought that a republic could stand only in the intelligence and virtue of its citizens.

Our danger is imminent and increasing. France in 1870 realized that it was not the needle gun, but educated Germany which so quickly brought her to defeat and submission. She was taught a bitter lesson by which she is now profiting. Since then she has largely increased her taxation for public schools, made elementary schooling free, and attendance compulsory. Let her history teach us to educate our children, be they white or black.

But this can only be done with the liberal aid of the national government, and unless it comes to our assistance the condition of our educational work must grow steadily worse.

We appeal to Congress for that help—and for the very life of the government.

We believe that a very large sum is necessary to meet the great need of the country. A bill before Congress proposes to give $15,000,000 for the first year, and to decrease the appropriation $1,000,000 each year during a period of ten years, dividing it according to the number of illiterates in each State.

We trust that some such measures may meet your approval. Some such measures are necessary to stay and roll back the tide of illiteracy in this and other States of the South, which now finds no barriers strong enough to resist it. We believe it to be the duty of Congress to make some such appropriation, and on behalf of our State we ask it to do so.

Washington, Adams, Jefferson, Madison, Monroe, declared the necessity for and the importance of public education. Said the latter in his inaugural address of 1817: "Let us by all wise and constitutional measures promote intelligence among the people, as the best means of preserving our liberties."

Presidents Grant, Hayes, Garfield and Arthur have severally recommended it, and President Garfield said: "All the constitutional power of the nation and of the States should be summoned to meet the danger by the saving influence of universal education."

With our poverty upon us and dangers before us, we appeal to Congress to do all that can constitutionally be done to aid in the education of our youth, so that we may read the fruits of industry, integrity and intelligence.

North Carolina Conference Appointments.

CENTRAL DISTRICT.

L B Gibson, Presiding Elder.

Anson, Unlon & Hamlet	W B McNair;
Charlotte	I Wells;
Cleveland, Gaston & Rutherford	W W Pope
Columbus	supplied by P Lourie
Iredell	C Harshaw
Laurinburg & Laurel Pill	C W Blaylock
Lincoln	H T Green
Lumberton	R Smith
Moore & Cumberland	Renben Streeter
New Hope	T M Joiner
Newton	R C Campbell
Shoe Heel	C R chwine
South Catawba	S M Hanes
Wilmington	R O Spanling

RALEIGH DISTRICT.

John E Champlin, Presiding Elder.

Center	supplied by L Flagg
Concord & Stanley	supplied, J H Komee
Deep River	E M Collett
Durham & Raleigh	C N Grandison
East Raudolph	supplied by J Clark
Forrestville	to be supplied
Goldsboro	Simon P West
Greensboro, St Mathew's	H M Murphy
Greensboro, Seminary charge	to be supplied
Guilford	supplied by C Gibson
High Point & Trinity	J P Jones
Lexington	E Morten
Madison	supplied by P Morehead
Mt Tabor	supplied by Alex Clark
Oberlin	D Brooks
Oxford	A Newsome
Piney Grove	to be supplied
Reidsville	supplied by S Carter
Summerfield	supplied, W B Hairston
Thomasville	D Connell
Wesley Chapel & Camp Springs	J Payne
West Randolph	A M Turner

W F Steele, principal of the Bennett Seminary, and member of Seminary charge Q C

WESTERN DISTRICT.

W W Morgan, Presiding Elder.

Alexander & Wilkes	A Conner
Danbury	Elish Howard
Haywood & Asheville	supplied, J L Hendricks
Hendersonville	to be supplied
Jefferson	to be supplied
Jonesville	O Letterlough
Kernersville	R W Byers
Lenoir & Hickory Station	W Gray
McDowell	J W Caldicut
Mt Airy	W H Smith
Pigeon Valley	to be supplied
Sandy Mash	to be supplied
Watauga	to be supplied
Wiuston	W H Goler

A petition signed by 147 leading citizens was presented to M. C. Harris, editor of the *Horse-shoe*, asking him to leave Hot Springs, Ark., and on his refusal, he was escorted to the train, and compelled to depart.

In the United States District Court at Nashville, Judges Hammond and Key, held that the act of the Legislature creating a Railroad Commission conflicts with the eleventh article of the State Constitution, also with the fourteenth amendment to the Constitution of the United States, and is therefore null and void.

Marshall T. Polk, ex-Treasurer of Tennessee, who was convicted and sentenced to 13 years imprisonment for embezzling $400,000 from the State, and whose case on appeal was about to be taken up by the supreme court, died suddenly of heart disease, while conversing with his family, at his residence in East Nashville on the night of Feb. 29th.

Gen. Gordon, by proclamation of the Soudan, announces that his advice will not be followed, and he is compelled to summon British troops to his aid.

The English Government have decided to send a courteous dispatch to America, relative to the action of Americans in contenancing and assisting dynamiters.

The United States Government is pressing its claims against Spain for losses during the rebellion in Cuba, and for estates embargoed and not restored to American owners.

The Porte has appointed Halid Pasha, a Turk, Governor of Crete. The Christians are furious.

The Daily Christian Advocate.

The forthcoming General Conference promises to be one of great interest It is the closing General Conference of the first Century of organized American Methodism. Its reports from every department of our widely-extended work, and the suggestions of plans and recommendations of methods for enlarging the work at home and abroad; the presence and addresses of distinguished Fraternal messengers from other religious bodies, some of them from beyond the sea, and of eminent missionaries connected with our various foreign mission fields; and the discussions by the many able and influential delegates, lay and clerical, (representing nearly a hundred different Annual Conference), of the many great questions which are to be considered at this transition period of our Church history, are sure to engage the attention of our people in all parts of the world.

In order to respond to the demands of this enlarged and increasing interest, and thus give to all our people the earliest, and most ample reports, the Agents of the Book Concerns at New York and Cincinnati will publish *The Daily Christian Advocate*, to be issued every morning, Sundays excepted, during the entire General Conference session. It will furnish reliable reports of every item of interest in the doings of that highest legislative and judicial ecclesiastical body, also of the sermons and addresses of the distinguished fraternal representative and visitors. It will print numerous pen-and-ink sketches of distinguished delegates, lay and clerical, and of fraternal representatives and visitors present, and will give in each number a summary of the latest telegraphic and other Church and secular news received up to the hour of going to press.

The *Daily* will be under the editorial supervision of Dr. W. H. De Puy who, in his editorial experience, extending through a score of years in connection with our Church papers, and including three different volumes of the *Daily Christian Advocate*, is well known to the Church. He will have able and experienced assistants, and no effort will be omitted either in the Editorial or Publishing Departments to make the paper as complete, attractive, instructive, and of as great permanent value, as possible.

The first number of *The Daily Christian Advocate* (an eight-page, neatly printed folio) will be issued at Philadelphia on Thursday morning, May, 1, 1884; and the volume will end with the number issued on the day following the close of the General Conference session. The last number will contain an ample and well-arranged table of contents, for the convenience of the many of our ministers and people who will desire to preserve the whole volume for future and frequent reference *The price will be* $1.50, *postage prepaid by the Publishers.*

We respectfully and earnestly request all preachers to bring the paper immediately before their people, and either personally or by proxy make a thorough canvass of their congregations. Let the names be forwarded by April 1, if possible, and certainly by the middle of the month, as it is important to have our mail-list so complete that there shall be no complaint by subscribers not receiving promptly their first number. *In no instance should any subscription list, however small, be delayed in order to send by some delegate or visitor to the General Conference.*

PHILLIPS & HUNT,
805 Broadway, N. Y.

WALDEN & STOWE,
190 West 4th Street, Cincinnati, O,

CHRISTIAN EDUCATORS IN COUNCIL.

Ocean Grove, N. J., Aug. 9-12, 1883.

Sixty Addresses by American Educators.

Edited by REV. J. C. HARTZELL, D. D.

8vo. 272 pp. Price, stiff paper..$1. 25
Cloth..... 1 75

The *New England Journal of Education*, speaking of the National Education Assembly, for 1883, says: "It was the most remarkable gathering ever held in our country in matters connected with the schooling of the people. The volume of addresses is the most interesting collection of popular educational documents ever given to our people, and should be in the hands of every educator, legislator, and intelligent citizen in the land."

The sixty addresses are arranged topically, as follows:

1. Education and Man's Improvement.
2. Illiteracy in the United States.
3. National Aid to Common Schools.
4. The Negro in America
5. Illiteracy, Wealth, Pauperism, and Crime.
6. The American Indian Problem.
7. The American Mormon Problem.
8. Education in the South since the War.
9. Christ in American Education.
10. Tabulation of Illiteracy and Educational Facts from Census of 1880—ten tables.

It is a book for all who want information on any of these great practical questions. The addresses are carefully prepared and revised by the authors, and are filled with information and incidents The authors are nearly all engaged in actual work in the fields of which they speak The book should be in every public library. A full table of contents is supplemented by a carefully prepared index.

A special feature of the book is a series of ten tables, compiled by the Hon. H. R. Waite, Special Statistician U. S. Census, and the Hon. John Eaton, U. S. Commissioner of Education, giving complete data upon the illiterate and educational status of the United States, each State and also of the South as a section.

Sent postpaid on receipt of price.

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For Sufferers Chronic Diseases' 36 pp, symptoms, remedies, helps, advice, 3cnd stamp—Dr. Whittier, St. Louis, Mo. (oldest office.) State case your way.

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KIDNEY-WORT
HAS BEEN PROVED
The SUREST CURE for
KIDNEY DISEASES.
Does a lame back or disordered urine indicate that you are a victim? THEN DO NOT HESITATE; use Kidney-Wort at once, (druggists recommend it) and it will speedily overcome the disease and restore healthy action.
For complaints peculiar to your sex, such as pain and weakness, Kidney-Wort is unsurpassed, as it will act promptly and safely.
Either Sex. Incontinence, retention of urine, brick dust or ropy deposits, and dull dragging pains, all speedily yield to its curative power.
SOLD BY ALL DRUGGISTS. Price $1.
Acts at the Same Time on Kidneys, Liver and Bowels.
KIDNEY-WORT

"My friend, E. C. Legard, of this city, used to be drawn double from painful Kidney Disease. Kidney Wort, *cured him.*"—Jas. N. Kinsey, Druggist, Allebany City, Pa., Aug. 22 83.

KIDNEY-WORT
IS A SURE CURE
for all diseases of the Kidneys and
—LIVER—
It has specific action on this most important organ, enabling it to throw off torpidity and inaction, stimulating the healthy secretion of the Bile, and by keeping the bowels in free condition, effecting its regular discharge.
Malaria. If you are suffering from malaria, have the chills, are bilious, dyspeptic, or constipated, Kidney-Wort will surely relieve and quickly cure.
In the Spring, to cleanse the System, every one should take a thorough course of it.
SOLD BY DRUGGISTS. Price $1.
KIDNEY-WORT

"I gained 20 lbs. in two months," writes Mr. J. C. Power, of Trenton, Ill., (Dec. 2 82, "and am a well man. I'd suffered with liver disorders since 1862. Kidney-Wort *cured me.*"

Strong words from a New York clergyman: "I *unhesitatingly* recommend Kidney-Wort." It greatly benefitted me," says Rev. C. E. Kemble, of Mohawk, N. Y.

KIDNEY-WORT
FOR THE PERMANENT CURE OF
CONSTIPATION.
No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure. Whatever the cause, however obstinate the case, this remedy will overcome it.
PILES. THIS distressing complaint is very apt to be complicated with constipation. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles even when physicians and medicines have before failed.
If you have either of these troubles,
PRICE $1. USE Druggists Sell
Acts at the Same Time on Kidneys, Liver and Bowels.
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"For 12 years," writes Lyman T. Abell, of Georgia, Vt., "I found no relief from piles, until I tried Kidney-Wort. It *has cured me.*"

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THE GREAT CURE
FOR
—RHEUMATISM—
As it is for all the painful diseases of the
KIDNEYS, LIVER AND BOWELS.
It cleanses the system of the acrid poison that causes the dreadful suffering which only the victims of Rheumatism can realize.
THOUSANDS OF CASES
of the worst forms of this terrible disease have been quickly relieved, and in short time
PERFECTLY CURED.
PRICE, $1. LIQUID OR DRY, SOLD BY DRUGGISTS.
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I had habitual costiveness, pain in the back and rheumatism," writes S J. Scott, Burlington, Vt Kidney-Wort has *cured* them all."

WANTED A WOMAN
of sense and energy for our business in her locality, middle aged preferred. Salary $35 to $50. References exchanged. GAY BROS & CO., feb28 3t 2w3t 14 Barclay St., New York.

The Housekeeper.

COOKIES.—Take one heaping cup of sugar, twelve tablespoons of melted butter, six tablespoons of hot water and a teaspoon of soda Mix quickly, with flour enough to roll; roll thin, and bake in quick oven on well-greased tins; keep in a stone jar.

APPLE PUDDING.—An excellent pudding is made of tart apples stewed, and then put in layers with fine cracker or bread crumbs. While the apples are still hot stir sugar and a little butter in with them. This should be baked for half an hour. A little sweet cream is a good addition, but it is good without any sauce.

ABOUT TOMATO SOUP.—Tomato soup with beef stock instead of milk is very appetizing; to one quart of stock allow one pint and a half of stewed tomatoes which you have sweetened and salted to your taste; add an onion sliced, which may be removed before serving the soup. Let the soup simmer gently and not boil hard.

CORN BREAD.—Proportions—First, half pound butter; second, half pound sugar; third, one dozen eggs; fourth, two quarts milk; fifth, two pounds white Indian meal; sixth, one pound flour and two and a half ounces Royal Baking Powder. Mix the above ingredients one after an other as they are numbered, and be sure and mix the baking powder in with the flour before putting it in the mixture. Bake in small moulds or in a square pan, in a hot oven.—*Christian Mugwl, Pavilion Hotel, Islip L. I.*

BONNE FEMME SOUP.—Cut a thin slice [illegible] pan with a good allowance of butter. Take care not to let the onion get brown, and when it is half done throw in two or three handsful of sorrel, one lettuce and a small quantity of chervil, all finely cut; add pepper, salt, a little nutmeg, and keep stirring until the vegetables are nearly done. Then put in two tablespoonfuls of pounded loaf sugar and half a cup of stock or broth free from fat. Let the mixture reduce nearly to a glaze, when about a quart of stock or broth of the same kind as that used before should be added, and after the soup has given one boil it can be put aside until the time of serving. Meanwhile prepare about a dozen and a half very thin slices of bread about one inch wide and two inches long, take care that they have a crust along one of their sides. Dry these slices in the oven. When it is time to send up the soup first remove the superfluous fat from it then set it to boil, and when it boils take it off the fire and stir into it the yolks of two or three eggs beaten up with a quarter of a pint of cream or milk. Pour the soup over the slices of bread and serve in three minutes.

ANTS.—A correspondent of the Tropical Agriculturalist says: "Take a white china plate, and spread a thin covering of common lard over it. Place it on the shelf or other place infested by the troublesome insects. You will be pleased with the result. Stirring up every morning is all that is need to set the trap again."

OYSTER STUFFING FOR ROAST TURKEY.—Grate as much good stale bread as will fill the turkey, season it well with butter, worked into the bread, salt, pepper, and a little summer savory. Moisten it slightly with oyster liquor, and add as many oysters to it as you choose. Stuff the turkey and roast it in the usual way. Serve the thickened and strained gravy with oyster sauce with it. A turkey weighing seven or eight pounds should cook at least three hours, and a very large turkey should cook at least four. Baste every five minutes.

BONE FELON.—The London *Lancet* tells how to cure a bone felon. As soon as it is felt put a drop of ammonia over the spot a fly blister the size of your thumb nail. Let it remain for six hours, at the expiration of which time directly under the surface of the blister may be seen the felon, which can instantly be taken out with the point of a needle.

AN INSTANT REMEDY FOR POISONING.—If a person swallows any poison whatever, or has fallen into convulsions from having over-loaded his stomach, an instantaneous remedy is a heaping teaspoonful of common salt and as much ground mustard stirred rapidly in a tea cup of water, warm or cold, and swallowed instantly. It is scarcely down before it begins to come up bringing with it the remaining contents of the stomach; and lest there be any remnant of poison, however, let the white of an egg or a tea cup of strong coffee be swallowed as soon as the stomach is quiet; because these very common articles nullify a large number of virulent poisons.

A Cure For Small-Pox.

"I am willing to risk my reputation as a public man, wrote Edward Hine to the Liverpool *Mercury*, upon the statement that the worst case of small-pox can be cured in three days simply by the use of cream of tartar. One ounce of cream of tartar dissolved in a pint of water, drank at intervals when cold, is a certain, never-failing remedy. It has cured thousands, never leaves a mark, never causes blindness, and avoids tedious lingering."

To Consumptives.

"Golden Medical Discovery" is a concentrated, potent alterative, or blood-cleansing remedy, that wins golden opinions for all who use it for any humor, from the common pimple, blotch, or eruption, to the formidable scrofulous swelling or ulcer. Internal fever, soreness and ulceration, yield to its benign influences. Consumption, which is but a scrofulous affection of the lungs, may, in its early stages, be cured by a free use of this God-given remedy. See article on consumption and its treatment in Part III of the World's Dispensary Dime Series of pamphlets, costs two stamps, post-paid. Address World's Dispensary Medical Association, Buffalo, N. Y.

Birmingham is still on the boom. New blocks constantly going up, new business houses appearing in gorgeous array. To this city are coming multitudes of eager minds—eager for the wealth of her unlimited resources, eager for the benediction of her moral, social, political, educational advantages. Some meet with disappointment as do men in other lands of search. What we mostly need at present is a first class college. As it is our young men are obliged to go abroad for acquiring knowledge of the sciences, &c. We hope the fundamental principles (proper education) of success in both private and public life will receive immediate and due attention from the the moneyed men of our advancing city.—*Weekly Review.*

A Wonderful Substance!

The results which are attending the administration by Drs. Starkey & Palen, 1109 Girard St., Philadelphia, of their Vitalizing Remedy for Chronic diseases, give new surprises to both patients and physicians every day. Nothing like these results has heretofore been known in the treatment of disease. If you have any ailment about which you are concerned, write to them for information about their new Treatment and it will be promply furnished.

A street-car conductor carelessly carried his bell-punch home and allowed his children to play with it. The next day the company informed him that he was 9 900,999 fares short. He has offered to leave the children in pawn until he makes up the money.

Hundreds of colored people are leaving South Carolina. The M. E. conference, at Sumter appointed a committee to investigate the causes of the exodus, and to protest against the policy of the colored people so often changing their homes.

Cured When Physicians Give up.

"Our family physinian gave up our child to die," wrote Henry Knee, Esq., of Verilla, Warren, Co., Tenn. It had fits. *Samaritan Nervine* has cured the child.

My Evening Star.

BY MRS. LOIS CORNELL.

At eventide I saw a star
Well known and much admired.
Its sun had just retired,
And I could see afar
Its glory-gate ajar.

My star in youth I'd chosen well,
The light of my life's morning.
And then serenely dawning
As now when anthems swell,
"Beloved, it is well."

My star on earth I see no more,
It passed the valley's shade,
And now shall never fade
In radiant distance o'er
The blissful azure shore.

Be thou my star at day's decline,
Dear Savior of my soul.
The gleaming of the goal
Along my pathway 'll shine
With evening light divine.

The Copiah County Case.

The testimony thus far taken by the Senate sub committee in New-Orleans tends to show that a veritable reign of terror prevailed in Copiah County, Miss., before the last election. The shot-gun policy was in full blast, and there is no room for doubt as to the political character of the outrages that were unquestionably committed. As Senator Hoar remaked the other day, it is an insult to intelligence to assume that there are two sides to such a case. The leaders of the Republican and Independent movement, including the Matthews brothers, appeared to have been among the most respectable men in the county. The sole offense of the murdered Matthews was his determination to exercise the political rights which are the heritage of every American citizen. He had been warned by the Hazlehurst mob not to vote, and he was shot down in the most cold-blooded manner at the polls by a man who had professed to be his friend and had shared the hospitalities of his home.

The murder of Matthews was but the culminating incident of a canvass that had been characterized throughout brutal violence and intimidation by an armed mob. Negroes have been whipped and shot and driven into the woods in mortal terror. Meetings had been broken up and threats of bloodshed had been made as a means of carrying the election. These hideous barbarities had been countenanced and encouraged by prominent Bourbons; including Congressman Barksdale and the editor of the leading local newspaper. The only excuse that was or can be given is that the Independent and Republican movement had become so strong as to have a prospect of success in Copiah County, and the Bourbons were determined to maintain their ascendency at whatever cost. Nor can it be pretended that the intelligence and character of the county were on the Bourbon side, for the Independent leaders compared most favorably with the red-handed cut-throats who succeeded in carrying the election and making a burlesque of local self-government.

There can be no manner of justification or extenuation for the outrages in Copiah County, and it will be an act of folly for Democrats in Congress or elsewhere to endeavor to defend them. By doing so they will assume a terrible responsibility, for it is in the power of the Democratic Party of the country to do much toward repressing such exhibitions of barbarism in the South. They are revolting to every sense of humanity and political decency, and a party that is willing to profit by them deserves nothing but condemnation from a free people. Men of Mississippi especially ought to denounce them and do everything in their power to prevent their repetition, for they cannot fail to work a lasting injury to the State.

It is not easy to see what the National Government can do to remedy the evil, which is an outgrowth of a state of society and the character of a people which have been brutalized by generations of slavery. In the national elections the Government has the right and the power to defend citizens in the exercise of their privileges and to punish the violation of national laws, but it cannot intervene to compel a barbarous community to conform to the methods of civilization. It is well to have such cases as this investigated and to have the facts laid before the people. The public sentiment of the county may at least be aroused and the forces of progress and civilization may receive an impetus even in the benighted communities of the interior of Mississippi. If the enlightened and order-loving North should insist that any political party which is capable of resorting to such means of establishing its power anywhere and under any circumstances, or which countenances and defends such atrocities, is unfit to be trusted with the administration of national affairs, the responsibity for keeping alive the sectional issue will lie with those who insist on disgracing the institutions of a free republic.—*New York Times.*

What it Did For an Old Lady.

Coshocton Station, N. Y., Dec. 18, 1878.

GENTS—A number of people had been using your Bitters here, and with marked effect. In one case, a lady of over seventy years, had been sick for years, and for the past ten years has not been able to be around half the time. About six months ago she got so feeble she was *helpless*. Her old remedies, or physicians, being of no avail, I sent to Deposit, forty-five miles away, and got a bottle of Hop Bitters. It improved her so she was able to dress herself and walk about the house. When she had taken the second bottle she was able to take care of her own room and walk out to her neighbors, and has improved all the time since. My wife and children also have derived great benefit from their use. W. B. HATHAWAY.
Agent U. S. Ex. Cos.

A Michigan girl told her young man that she would never marry him until he was worth $10,000. So he started out with a brave heart to make it. "How are you getting on, George?" she asked at the expiration of a couple of months. "Well," George said, hopefully, "I have saved $22." The girl dropped her eyelashes, and blushingly remarked: "I reckon that's near enough, George."

AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidently made a preparation which cured his only child of **Consumption**. His child is now in this country, and enjoying the best of health. He has proved to the world that **Consumption can be positively and permanently cured.** The Doctor now gives this recipe free, only asking two 2 cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the Stomach and will break up a fresh Cold in 24 hours. Address Craddock & Co. 1032 Race Street, Philadelphia, naming this pader. n44-14t

What will you think of your beautiful wife thirty years from now?—that is the question," says Mgr. Capel. "Oh; bless you, Monsignor, she'll be all right. The conundrum is What will she think of us?"

We need a party whose chief planks shall be, equal rights, temperance laws, legislation in the interests of farmers and working men, abolishment of chaingangs and convict leasing, first class public schoolss.—*Atlanta Elevator.*

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. je14-1y

[Continued]

CHAPTER II.

wonderful and mysterious curative power is developed which is so varied in its operations that no disease or ill health can possibly exist or resist its power, and yet it is

Harmless for the most frail woman, weakest invalid or smallest child to use.

"Patients

"Almost dead or nearly dying"

For years, and given up by physicians of Bright's and other kidney diseases, liver complaints, severe coughs called consumption, have been cured.

Women gone nearly crazy!

From agony of neuralgia, nervousness, wakefulness and various diseases peculiar to women.

People drawn out of shape from excruciating pangs of Rheumatism.

Inflammatory and chronic, or suffering from scrofula!

Erysipelas!

Salt rheum, blood poisoning, dyspepsia indigestion, and in fact almost all diseases faril

Nature is heir to

Have been cured by Hop Bitters, proof of which Can be found in every neighborhood in the known world.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—Allow me to inquire for my people. My mother, a sister and brother were brought to Tennessee from Virginia. Mother is Mickie Abbott, and sister was Betty Abbott. Mother's children were Pompey and Dolly. We are here together. Father was James Henry Flood. I have not seen him in 34 years. Mother belonged to Ben Abbott, near Lynchburg, Virginia. I am the son of Mickey Abbott and may be addressed at Jasper, Tennessee.

POMPEY BROOKS.

Mr. Joseph Means, of Columbus, Miss., wishes to find the whereabouts of his sister and three daughters, who were taken from here by Prof. Rob. Means some time before the war. His sister's name was Millia Means, and his daughters were Annie, Phillis and Louisa Means. The last we heard from them they were with Mr. Jno. Pickett, Shreveport, La. Any information will be thankfully received by Mr. Joseph Means, Columbus, Miss., who married Char. Blewett. L. L. SHUMPERT.

DEAR EDITOR—I wish to inquire for my brother. The last time I saw him was in McKinley, Ala., in 1867; he went from there to Mobile and thence to New Orleans. I have not heard from him since. His name is Henry Smith, but is sometimes called Henry Clay Smith. He used to belong to Mr. Martin Smith, in McKinley, Ala. Address me at Bastrop, La. ARMSTEAD SMITH.

MR. EDITOR—Please allow me to inquire for my relatives. My mother's name was Tina; she belonged to a man named Thompson D. White, who lived near Brownsville, Tenn. She had six children, viz: Phoebe, Judy, Mary Eliza, William, Elijah and myself, Bob—three girls and three boys. Sister Phoebe, the eldest, was sold in 1845 or 1846, I don't know who to. In 1847, my brother Elijah and I were sold to Shugars McElmore, who took us to Holly Springs, Miss., where he sold my brother to a farmer and me to a trader, who brought me to Texas. I have never heard from any of my relative since the sale at Holly Springs. Address me at Davilla, Milam county, Texas.

ROBT. REED.

Now they speak of Crue Petroelum as a remedy for Consumption; better not try it, but take Dr. Bull's Cough Syrup,—the standard Cough Remedy of our age. It is agreable to taste, never fails to cure, and costs only 25 cents a bottle.

Nothing is surer than that the soul will win what it wants. If it desires God it will gain Him. The principle of constancy in heavenly as in earthly affairs is greater than the greatest good.—*E. S. Phelps.*

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General News Items

The Republican State convention of Maine meets in Bangor, April 30.

One thousand men are now at work on the Sheffield and Birmingham road. This road is expected to connect with the Georgia Pacific.

Gen. T. M. Chester, of North Carolina, was recently elected president of the Wilmington, Wrightsville and Onslow Railroad Company.

The new council of Salt Lake City Utah, elected under the Edmunds law is composed of defiant polygamists Mormons who rejoice in their iniquity.

The City Council of Atlanta has adopted an ordinance that no convict labor shall be employed on any piece of work contracted to be done for the city.

The Supreme Court of New Jersey ordered a mandamus to issue against the Trustees of the Union District School of Burlington for refusing to admit the children of a colored man named Pierce in May last.

The Straightout Republicans of Virginia, propose to put an electoral ticker in the field, if the Mahone delegation is seated in the National convention.

An election in Norfork, Va., on the 21st for a State Senator and two delegates resulted in the election of Coalitionists. This is looked upon as important, as it breaks the Democratic two-thirds majority in the State Legislature.

For the guidance and warning of navigators, the Government maintains 755 light-houses and beacons on the sea and lake coasts, besides 972 beacons on the Western rivers. There are 29 lightships anchored or moored at spots where it is impossible to lay the foundations for brick or iron towers.

No fewer than 30,000 women make a living in Paris by the production of artificial flowers, and the majority of them are said by an admirer to be real artists, imitating nature almost to perfection. At present there are many of these women out of work, owing in part to flowers being out of fashion and partly to competition in England, Germany and America.

It is believed that Arabi will be back in Egypt before long, the views held by him for the permanent improvement of his county being identical with those of Gen. Gordon. The latter thoroughly believes in Arabi, and never conceals his opinion. He subscribed to the fund raised for his defence.

The National Greenback Committee voted to hold the Convention for the nomination of President and Vice-President at Indianapolis on May 28. There was no meeting of the committee, the decision being reached by correspondence. The call is issue by Jesse Harper, of Danville, Ill., Chairman, and Lee Crandall, of New-York, Secretary. There is a general sentiment in favor of Butler for President.

The Portuguese appear determined not to let their supremacy, always more nominal than real, in Central and Southern Africa be destroyed without a struggle. A good deal of useless mystery has surrounded the preparations in Lisbon for an African exploring and commercial expedition, patronized by the Government, and more especially by the Ministry of Marine. The expedition will be commanded by an officer of the general staff, Enrique de Carvalho, who knows the country well, and his instruction are to make new and strengthen old alliances with the Portugese Government, especially in the rich province or kingdom of Angola, estimated to contain between 2,000,000 and 3,000,000 inhabitants. The merchants of Oporto are expected to help in the work.

Pamphlets.

Devin L. Hall, [illegible], N. Y., offers "Have [illegible] troubles."

Thousands Hastened to their Graves!

Relying on testimonials written in vivid glowing language of some miraculous cures made by some largely puffed up doctor or patent medicine has hastened thousands to their graves; believing in their almost insane faith that the same miracle will be performed on them, and that these testimonials make the cures, while the so-called medicine is all the time hastening them to their graves. We have avoided publishing testimonials, as they do not make the cures, although we have.

THOUSANDS UPON THOUSANDS

of them, of the most wonderful cures, voluntarily sent us. It is our medicine, Hop Bitters that makes the cures. It has never failed and never can. We will give reference to any one for any disease similar to their own if desired, or will refer to any neighbor, as there is not a neighborhood in the known world but can show its cures by Hop Bitters.

A LOSING JOKE.

A prominent physician of Pittsburgh said to a lady patient who was complaining of her continued ill-health, and of his inability to cure her, jokingly said: "Try Hop Bitters!" The lady took it in earnest and used the Bitters, from which she obtained permanent health. She now laughs at the doctor for his joke, but he is not so well pleased with it, as it cost him a good patient.

FEES OF DOCTORS

The fee of doctors is an item that very many persons are interested in. We believe the schedule for visits is $3.00, which would tax a man confined to his bed for a year, and in need of a daily visit, over $1,000 a year for medical attendance alone! And one single bottle of Hop Bitters taken in time would save the $1,000 and all the year's sickness.

A LADY'S WISH.

"Oh, how I do wish my skin was as clear and soft as yours," said a lady to her friend. "You can easily make it so," answered the friend. "How?" inquired the first lady. "By using Hop Bitters that makes pure, rich blood and blooming health. It did it for me, as you observe."

GIVEN UP BY THE DOCTORS.

"Is it possible that Mr. Godfrey is up and at work, and cured by so simple a remedy?"

"I assure you it is true that he is entirely cured, and with nothing but Hop Bitters, and only ten days ago his doctors gave him up and said he must die, from Kidney and Liver trouble."

Sometimes we can only sing a psalm, or offer a prayer, or speak a kind word, or give a tender look, or a warm grasp of the hand. It is enough in the eyes of the just Saviour that we do things as little as these, if these should be the only things we can do. A young lady who had been thrown from a carriage was ill in bed for ten years; but her hands were free, and with her free hands she knit little gloves for poor children. It was only helping to keep warm some little fingers that would, otherwise, have been very cold in winter. But it was all she was able to do, and it was done with a loving heart, and as a service of the Lord. No one is so humble, or poor, or weak, as not to be able to do something. Even a child can serve the Lord.—

A Fortune

may be made by hard work, but can neither be made nor enjoyed without health. To those leading sedentary lives Dr. R. V. Pierce's "Golden Medical Discovery" is a real friend. It stimulates the liver, purifies the blood, and is the best remedy for consumption, which is scrofulous disease of the lungs. By all druggists.

The first drink makes a man feel anxious for the second; the second brings a smile to his face; the third has a volnble effect; the fourth, he is still more sociable; the fifth produces dignity; the sixth a stern expression of countenance that means beware; the seventh, he becomes pugilistic; the eighth, he fights and gets thrashed, and all subsequent drinks have no effect but to delay the hour of sobriety.

The New York *Tribune* says: "It is a fact of some little interest that the anniversary of the battle of New Orleans was not celebrated in the city where the battle was fonght. The day was a legal holiday, and the banks were closed; but we have the word of the local papers for it that there was nothing to show that it was the sixty-eight anniversary of Jackson's famous victory. In former days it was the grandest of all the holidays in that city. It is said that there are hundreds of persons still living there who heard the noise of the fight, and many in fact who took part in it, which can easily be, seeing that it occurred less than seventy years ago. This was certainly a strange example of popular indifference to historic memories."

The Church will be glad to know that the wisdom of placing the support of the Bishops upon the churches has been amply vindicated by the result. For the quadrennium, so near its close, the collections from the Churches will be sufficient to meet the entire Episcopal claim. No mortifying deficiency will be reported at Philadelphia next May. This shows the estimation in which our people hold our Episcopacy as an institution, and our Bishops as their chief pastors. And surely if abundant labors, and fidelity to a great trust, and efficiency in a work demanding much wisdom, be worthy of commendation, that estimation is not misplaced.—*Pittsburg Advocate.*

The temperance work of the South goes bravely on. Mrs. Hannah Whitall Smith and Mrs. Mary Lowe Dickinson have gone to attend W. C. T. U. conventions in Georgia, Alabama, Louisana, and Flordia; Miss Henrietta G. Moore, of Ohio, to help organize, and Mrs. Angela O. Davis, of Cincinnati, a most magnetic speaker, is working in Alabama in the interests of the W. C. T. U. Thus the best gifts are the brought to altar and the hearts of the dear women everywhere are awakening to labor for the salvation of home.—*Union Signal.*

A learned Bostonian writes: "Although the Indians did not know how to swear when the white man came, they soon learned to swear and had sufficient words in their language for the purpose. Eliot, in the Indian Bible, used the Indian word Osh (my father) for Creator, etc., and the early missionaries when addressing the Indians, used Gosh, (your father). The Indians soon saw that that was the necessary word for profanity and adopted it. Gosh is used to some extent now, and perhaps some pious people who say 'gosh' are not aware that it is downright swearing in the Indian language."

The fact is, our literature is cheap, dogged cheap, books, papers, all, and if our people are not a reading people it is their own fault.—*Pittsburgh Advocate.*

Business men avoid jury duty, but expect just and intelligent verdicts from loafers who are willing to serve for lunch wages.

An old adage says when you bury an animosity, never mind putting up a tombstone.

The lighthouse service of the United States is a branch of the public administration in which every citizenc an take pride. It is a pleasure to read the report of the Lighthouse Board. Here is the record of business done as it should be, with intelligent fidelity, without scandal, and at a cost which carries in its figures the best possible evilence of economy.—*N. Y. Sun.*

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The following is a list of miscellaneous articles that may be had at this office on receipt of the prices annexed. They will be sent, post-paid, to any address desired:

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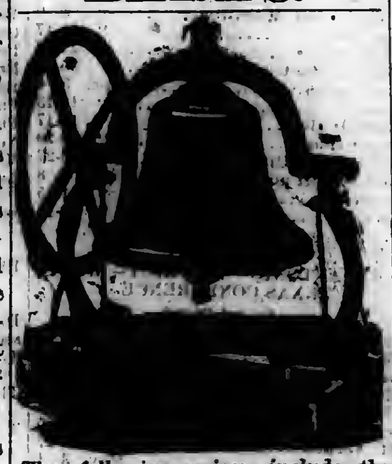
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THE SUNDAY SCHOOL.

THIRD QUARTER. LESSON X. March 9. PAUL AT CORINTH. (Acts xviii, 1—17.)

Paul went from Athens, soon after his great sermon on Mars Hill, to Corinth, the head city of that region. It was a large, rich and wicked city. Paul found there a Jew, Aquila, and his wife, Priscilla. They had lately come from Italy, because the emperor had ordered all Jews to leave Rome. This command was very cruel but the Jews have been treated in the same way several times. Once, thousands of them were compelled to leave pleasant homes in southern Spain within a certain number of days, by the Roman Catholic king Ferdinand. As Paul was a Jew, and they worked at the same trade, tent-making, he stayed at Aquila's house. Among the Israelites parents were expected to see that their children were taught some trade. It was a great advantage to Paul, as he traveled on missionary journeys, that he could earn his own living as a mechanic. On Sundays he went to the Jewish Church and talked about Jesus, but the Jews would not believe what he said about Christ being the true Savior of men, and talked very roughly and wickedly to him, so he concluded he could do more good by preaching to the Gentiles. A man named Justus lived next door to the synagogue. He let Paul and all who wanted to hear Paul preach come into his house, and there Paul went on telling the people about Jesus. A revival began, and many of the Corinthians joined Paul's new Christian Church. One day the Jews raised a mob and took Paul before the proconsul Gallio. When [illegible] Paul had not been [illegible] to drove the mob of Jews away, and was very much out of patience because they had troubled him when there was no need of it. At another time when Paul was discouraged, Jesus spoke to him in the night and told him not to be afraid; that he was with him and would not let any one hurt him. He also told him just to go on and preach the Gospel; so he stayed in Corinth a year and a half.

MARRIAGES.

February 3d, in the church, Dick Spencer to Gracie Wynes. On 13th, at the res[idence] of the bride, Lewis Carrington [illegible] Gandy: also, on the 14th, George [illegible] to Nancy Estes. We wish them a [illegible] life.

I. B. GRIFFIN.

[illegible]ville, Mississippi.

[illegible] Gardner, Tenn., Feb. 17, Mr. Tony [illegible] to Miss Eveline Featherston, both [illegible] members. May God bless them [illegible] many happy days.

J. L. MASSEY.

DEATHS.

In this city, Feb. 13th, Martha Perce, after passing through a long and severe spell of sickness, died in full hope of everlasting rest. She found Christ a precious and forgiving Savior during the long and [illegible] months of her sickness, and was [illegible] the day before she fell asleep in [illegible]. Our prayers and sympathies go [illegible] to the sorrowful ones left behind. [illegible] have passed from this home during [illegible] in this city.

S. A. COWEN.

[illegible] Springs, Miss.

Sarah Cephas died in Carrollton, Feb. [illegible] having testimony of her conversion [illegible] reconciliation with her Redeemer. She was a member of Clinton Street Church and Sabbath School.

Sister Betsey McClay died in Marlin, Texas, January 25, 1884. Sister McClay was an earnest, active Christian, loved and respected by all who were acqnainted with her. She leaves a kind husband and six children to mourn her loss. May the Lord sustain them in their great trial.

D. HUMPHREYS.

A citizen of the Quaker City, Mr. F. Freed, living at 122 Vine St., recently spoke as follows: "Being afflicted with a distressing cough, Dr. Bull's Cough Syrup was recommended to me for relief. I am happy to say that a few doses not only gave me instant relief, but effected a complete cure."

NEW BOOKS.

ANIMAL AUTOMATISM, and Other Essays. By Thomas Henry Huxley, F.R. S. New York, J. Fitzgerald, 20 Lafayette Place. Price 20c.

This is No. 53 of the Humboldt Library, and contains five essays: 1. On the Hypothesis that Animals are Automata, and its History. 2. Science and Culture. 3. Elementary Instruction in Physiology. 4. On the Border Territory between Animals and the Vegetable Kingdom. 5. Universities, actual and ideal. For sale by newsdealers or the publisher.

TEA AND COFFEE: Their Physical, Intellectual, and Moral Effects on the Human System. By Dr. A. Alcott, with notes and additions by Nelson Sizer, author of "Forty Years in Phrenology," "How to Teach," "Choice of Pursuits," etc. 16mo, 118 pages; paper, price 25 cents. Fowler & Wells, Publishers, 753 Broadway, New York.

Dr. Alcott's work on the use of Tea and Coffee, first published many years ago, has done much to call attention to the effects of the use of these articles. Part First opens with the history of tea, showing its properties. The origin of the use of coffee is also given, with its effect both on the body and the mind. It is the opinion of eminent authority, that even a moderate use of these articles produces diseased conditions; and we would recommend those who are using either of the above articles with the thought that they are not harmed, and also those who have not acquired the habit, to procure this little work and read what is said on the subject. The publishers will send it on receipt of price, 25 cents, in postage-stamps.

NEW PUBLICATIONS.

The editors of *St. Nicholas* are gratifying the spirit of adventure and heroism which all boys have (and which is appealed to by the blood and thunder style of literature,) by furnishing sketches of "Historic Boys,"—some as wonderful as fiction, and all true. Papers giving the boyhood of Marcus Aurelius, Harry of Monmouth, afterward Henry V., and Giovanni of Florence, afterward Pope Leo X., have appeared in late numbers of the magazine. Among the others promised are: The Boy-Viking (Olaf of Norway); The Boy-Crusader (Baldwin of Jerusalem); and The Boy-Chieftain (Brian of Munster.) Had the boys of this series died before manhood they still would worthily rank as Historic Boys.

From its inception, *The Current* has had sincere and patriotic pride in an earnest effort to give opportunity, voice and place to the work of Southern writers, realizing that out of this splendid field were certain to be developed some of the brightest writers of our time. That the response to this cordial out reaching has been extraordinary, is evidenced by the remarkable literary fact that, of the nineteen contributors to *The Current* of March 1, eleven are Southern writers.

Electra for March opens with a paper on Monteagle, the Southern Chantauqua, and is followed by tempting literary selections.

The March *Outing and Wheelman* has a snow scene for a frontispiece, and a mixture of winter and summer in its contents. The leaves from Mr. Chadbonrne's Journal of his entomological studies on a bicycling tour give a solid modicum of science to the number, set off by butterfly pictures. *Outing* has a broad and attractive field, and one that is steadily gaining attention from the public. It is filling it increasingly well.

Our Little Men and Women (Boston: D. Lothrop & Co.,) for March has "Tommy and the Donkey," and a number of little stories and fine pictures.

The Power of Electricity.

We refer our readers to the very large and handsome advertisement of Dr. Geo. A. Scott in this issue. The Doctor is now selling Electric Corsets and Belts at the usual price for the same articles without the Electric qualities, which alone is worth the price asked. Medicinally it acts magically, relieving sufferers without their being cognizant of its working. See advertisement for further details.

Conference Notices.

PROGRAMME.

The following is the programme of the Navasota District, Texas Conference, to convene in Hempstead, Texas, March 20, 1884, at 10 o'clock a. m., for its first session under Rev W B Pullam, presiding elder:

To Preach the Opening Sermon—J E Shakleford; Aaron Alexander alternate.
What is the Difference between the M E Church and other Methodist Church es?—W H Hamilton.
Ministerial Support—B M Taylor.
Freedmen's Aid Society and its Origin—E Jefferson.
The Intermediate State of the Dead—J K Loggins.
Home Missions—R J Campbell; alternate L Felder
Church Extension Society and its Origin—J L Smith.
What Benefit are the Christian Churches to various States—F D Bookman.
The Centennial of the M E Church—J S Whitaker.
Baptism—F Gilmore.
The Divinity of Giving; is it Taught in the Bible?—W H Jackson.
What Relation do the Three Persons in the Trinity Sustain to Each Other—Thomas Cole.
When is the Best Time to have Class-meeting, and Who Should Attend them. Abner Thomas.
Repentance—Dewitt Frierson.
Temperance—L H Horn.
Revival Meetings and the Best Plans to Conduct them Successfully—Rev W B Pullam, presiding elder.
Preachers Going from House to House—J E Shakleford.

The local preachers are required to bring written essays; exhorters short essays, district stewards are required to meet Friday evening at 3 o'clock.

W H JACKSON,
J A TILLORY,
Committee.

Hempstead, Feb. 25, 1884.

ARGENTA DISTRICT—LITTLE ROCK CONFERENCE.

First Round.

Argenta	Mar.	1- 2
Conway and Morrilton	"	8- 9
Van Buren	"	15-17
Fayetteville	"	22-23
Fayetteville Circuit	"	30-31
Fort Smith	Apr.	5- 6
Alma	"	12-13
Russellville	"	15-17
Sweet Home	"	19-20
Little Rock Circuit	"	26-27
Jacksonport and Newport	June	7- 8
Batesville	"	14-15
Bebee	"	21-22

G W SAMS, P. E.

SAN ANTONIO DISTRICT—WEST TEXAS CONFERENCE.

Second Round.

San Marcos	Mar.	22-23
Fredericksburg	"	29-30
San Antonio	Apr.	5- 6
Pleasanton	"	5- 6
Floresville	"	12-13
Seguin	"	19-20
Mt Vernon	"	26-27
Gonzales	May	3- 4
Riddleville	"	10-11
Goliad	"	17-18
Mission Valley	"	24-25
Victoria	"	24-25
Cuero	May 31	June 1
Morales	"	7- 8
Hallettsville	"	14-15

G. W. RICHARDSON, P. E.

NOTICE.

To the Presiding elders of the Texas Conference:—Please see that the apportionment of your districts for General Conference expenses is collected, and send it either to W B Pullam, Houston, Texas, by the 1st of April, or to Walden & Stowe, Cincinnati, Ohio. W. B. PULLAM.

ARGENTA DISTRICT.

The following are the apportionments, for benevolence, for the various charges on the Argenta district, Little Rock Conference:

1. *Argenta*—		
Missions	$10	00
Church Extension	3	00
Freedmen's Aid	7	00
Episcopal Fund	1	00
General Conference Expenses	1	00
2. *Conway and Morrilton*—		
Missions	$10	00
Church Extension	4	00
Freedmen's Aid	7	00
Episcopal Fund	1	00
General Conference Expenses	1	00
3. *Van Buren*—		
Missions	$15	00
Church Extension	5	00
Freedmen's Aid	10	00
Episcopal Fund	1	50
General Conference Expenses	1	00
4. *Fayetteville*—		
Missions	$15	00
Church Extension	5	00
Freedmen's Aid	10	00
Episcopal Fund	1	50
General Conference Expenses	1	00
5. *Fayetteville Circuit*—		
Missions	$10	00
Church Extension	4	00
Freedmen's Aid	8	00
Episcopal Fund	1	00
General Conference Expenses	1	00
6. *Fort Smith*		
Missions	$ 8	00
Church Extension	3	00
Freedmen's Aid	5	00
Episcopal Fund		50
General Conference Expenses		50
7. *Alma*—		
Missions	$ 8	00
Church Extension	3	00
Freedmen's Aid	5	00
Episcopal Fund		50
General Conference Expenses		50
8. *Sweet Home*—		
Missions	$10	00
Church Extension	4	00
Freedmen's Aid	8	00
Episcopal Fund	1	00
General Conference Expenses	1	00
9. *Little Rock Circuit*—		
Missions	$10	00
Church Extension	4	00
Freedmen's Aid	8	00
Episcopal Fund	1	00
General Conference Expenses	1	00
10. *Jacksonport and Newport*—		
Missions	$15	00
Church Extension	5	00
Freedmen's Aid	10	00
Episcopal Fund	1	50
General Conference Expenses	1	00
11. *Batesville*—		
Missions	$12	00
Church Extension	5	00
Freedmen's Aid	8	00
Episcopal Fund	1	00
General Conference Expenses	1	00

G. W. SAMS, P. E.

NAVASOTA DISTRICT—TEXAS CONFERENCE.

Second Round.

Brenham Circuit	Mar.	15-16
Brenham Station	"	14-16
Hempstead	"	22-23
Hearne	"	26-27
Franklin	"	29-30
Bryan	"	29-30
Bryan Circuit	Apr.	2- 3
Millican	"	5- 6
Prairie Plains	"	12-13
Anderson	"	12-13
Navasota	"	19-20
Centenary	"	26-27
Burleson	May	3- 4
Patterson and San Philipe	"	10-11
Plantersville	"	17-18
Bellevllle	"	24-25
Caldwell	May 31,	June 1
Iola	"	7- 8

W. B. PULLAM, P. E.

GREENWOOD DISTRICT—MISSISSIPPI CONFERENCE.

First Round.

Lodi	Mar.	13-
Winona	"	15-16
Midway	"	18-19
Durant	"	22-23
Lexington	"	26-27
Kosclusko	"	29-30
Attala	April	2- 3
French Camp	"	5- 6
Goodman	"	9-10
Pickens	"	12-13
Carthage	"	16-17
Benton	"	26-27
Deasonville	"	29-30
Yazoo City	May	3- 4
Yazoo City Circuit	"	3- 4
Roseneath	"	10-11
Green Hill	"	13-14
Greenwood	"	17-18
Roebuck	"	19-20
Lonisville	April	19-20

H. R. REVELS, P. E.

HOT SPRING DISTRICT—LITTLE ROCK CONFERENCE.

First Round

Texarkana Station	Mar.	1- 2
Texarkana Circuit	"	1- 2
Lewisville	"	8- 9
Fulton	"	15-16
Peytonville	"	15-16
Garland City	"	15-16
Washington	"	22-23
Centre Point	"	29-30
Paraclifta	Apr.	5- 6
Prescott	"	9-10
Hot Spring	"	12-13
Pine Bluff Station	"	19-20
Pine Bluff Circuit	"	26-27
New Edingburg	May	2- 4
Montlcello & Warren	"	10-11
Little Rock Mission	"	17-18

Brethren, urge a full attendance of your official members.

L. W. ELKINS, P. E.

PROGRAMME NAVASOTA DISTRICT CONFERENCE.

The literary exercises for the Navasota District Conference, to be held at Hempstead, March 20, 1884:

To preach the Opening Sermon—John L. Smith, assisted by J K Loggins.
The Method of Leading Children to Perfection—F D Bookman.
The Duties of Church Members in fulfilling the Discipline of the M. E. Church—J E Shackleford.
The Maintainance of Christian Profession—Enoch Jefferson.
The Art and Manner of Preaching—B M Taylor,
Infant Baptism—Thos Cole.
The Promoting of Sunday-school Work—W H Jackson.
The Ways and Means of Grace—F Gilmore.
The Itinerancy M. E. Church—R J Campbell.
Sacraments—L Horn.
Government of the M. E. Church contrasted with other systems—A Alexander.
Organ of Methodism in America—L Felder.
Brotherly Love with the Ministers—W Hamilton.
Free Grace and Free Will—Isom Snell.
Points of Agreements—Abner Thomas.
The Ways of Salvation—For the pastor of Anderson.

The presiding elder may select his own subject. The pastors will bring up their exercises in writing and notify, and see that each local preacher in his charge will bring an essay in writing on points of scripture of their own selection. All ministers of the district conference who cannot be present at conference must notify the conference by mail. Addressed to Rev. W B Pullam, P E., Hempstead, Texas. Respectfully submitted,

B M TAYLOR,
J E SHAKLELFORD,
JOHN L SMITH,
Committee.

Bryan, Texas, Feb. 16, 1884.

PROGRAMME.

Religions and Literary Programme for the District Conference to be held at Hernando, April 3-6, 1884.

First Day—9 a m, to 7 p m; conference business 2:30 to 3 p m; Introductory Sermon, subject Sanctification—A M Trotter. 3 to 3.30, The doctrine of final perseverance—Wm Payne. 8 to 8:30 p m, Divine call to the ministry—B L Crump. 8:30 to 9, Exegesis of Romans, 5-1—H York.

Second Day—9 a m to 3 p m Conference business. 8 p m, Centenary meeting, speeches by presiding elder, pastors and others.

Third Day—9 a m to 2 p m, Conference business. 3 to 3:30, Duty of Class Leaders—A D Payne. 3:30 to 4 p m, Power of the tongue—M H Foster. 7:30 to 8, Is Celibacy a ministerial qualification—J C Hibbler. 8 to 8:30, Relation of local preachers to Sunday-school—Jas Ellis. 8:30 to 9, Regeneration—J S Wilson.

Fourth Day—Sunday preaching—Presiding Elder, Prof W W Hooper and others, time to be arranged by the Conference.

A M TROTTER,
Ch'm Committee on Programme.

ASHVILLE DISTRICT, CENTRAL ALABAMA CONFERENCE.

Birmingham and Esson	April	5- 6
Village Springs & Brownsville	"	12-13
Blount Springs	"	19-20
Blountsville	"	26-27
Asbville	May	3- 4
Whitney	"	10-11
Gadsden	"	17-18
Centre and Howells Cross Road	"	24-25
Taladega	"	31-
Wedowee	June	7- 8
Ashland	"	14-14

Brethren, please bear in mind the above date as it will help you to prepare in time for Conference.

Respectfully, O. NELSON, P. E.

ASHVILLE DISTRICT—CENTRAL ALABAMA CONFERENCE.

To the preachers of Ashville district—Dear brethren, you are hereby notified to raise the sum $1 25 each to pay the expenses of your delegates while attending the general conference, which will convene May 1st next, and in order to get credit each one must collect at once $1.25, and send it to the Assistant Secretary, J. S. Todd, at Gadsden, Ala., by or before April 10, and will publish each and the amount sent; so do this at once, brethren, without fail, and be men of business.

Respectfully, O. NELSON, P.E.

Aumel Junet the present State Auditor, elected on a Democratic ticket, is announced as an independent Republican candiate for State Senator from Iberville.

Delevan, Wis., Sept., 24, 1878.

GENTS:—I have taken not quite one bottle of the Hop Bitters. I was a feeble old man of 78 when I got it. To-day I am as active and feel as well as I did at 30. I see a great many that need such a medicine. D. BOYCE.

The German press is still discussing the Lasker resolution, which was returned by Bismarck.

Pierce's "Pleasant Purgative Pellets" are perfect preventives of constipation. Inclosed in glass bottles, always fresh. By all druggists.

Hon. Henry Demas has been renominated for the State Senate; G. Leche, for District Attorney; and Hon. M. Hahn for district judge.

Prof. Duncan Campbell, M. D., L.L.D.

Pres'dent Royal College Physicians and Surgeons, of Ontario; Member General Council University Edinburgh, etc., speaking of the excellence of Leibig Co.'s Coca Beef Tonic, say: "It has more than realized my expectations." Beware of imitations. Cures debility, piles, hoarseness, monthly sufferings.

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March 3, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8¼; Middling 10¼; Good Middling, 10¾; Middling fair, 11.

SUGAR, ℔ lb—Yellow clarified, 6¼@6½; White clarified, 6¾@6¾.

MOLASSES, in bbls, ℔ gallon—Common, 20@22; fair, 25@28; choice, 45@46c.

RICE, Louisiana, ℔ lb—Common, 4; fair, 5@5¼; choice, 5¼@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 24@25.

COFFEE, ℔ lb—Ordinary, 12; prime, 14.

CHEESE, ℔ lb—Western factory, 12.

CORN MEAL, ℔ bbl—Choice, $3.15.

FLOUR, ℔ bbl.—Fancy, 5.90; Choice, 5.65; Family, 5.25.

LARD, ℔ lb—Choice, 9¾.

SALT, ℔ Sack—Coarse, 75; Fine, 90.

ESCULENTS—Irish potatoes, ℔ bbl., 1.50@1.75; sweet potatoes, ℔ bbl $1 75; onions, ℔ bbl. $2 40; apples, ℔ bbl $5 25@$5 50; cabbages, $17@$18 per 100; sour kront, ℔ bbl. $12 00@13.00.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 11@—; linseed, raw, ——@60; linseed, boiled, —@63; cotton seed, 36@55.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $18.50.

BACON, ℔ lb—Breakfast, 12; shoulders, 7½; sides, short rib, 9½; sides, long clear, 9½; hams, sugar-cured, 13½c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 7¼@; clear sides, 9½@; shoulders, 9¼@—.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens $4.00@—; young $2.00$2 50; ducks, $3.25; geese 5.00@5.50; turkeys $15.00@20.00.

Western Eggs 16@—c per dozen

Lonisiana Eggs 17@19c. per dozen.

Feathers—Best live geese feathers 65@75c. ℔ lb. second grades 55@60c.

Western Poultry—Grown chickens $5.00@$5 50 ℔ dozen; young do. $3.00@3.50; ducks $——@4 00; geese $4.50@5.00; turkeys $17.00@.20.00

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 65; white, 65; mixed, 67.

OATS, ℔ bushel—Western, 47.

BRAN, ℔ 100 lbs—Choice, $1.10.

HAY, ℔ ton—Prime. $15@$17; choice, $20,00@——.

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Ask a Roman Catholic if he is born again, and his reply is, "What do you mean!!

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No power on earth could, in any manner, be necessary to my conversion, had I not read the Word for myself, one year ago.

My experience of one year is, that all Catholics whom I approach will give me their undivided attention while I read passages for them from the Bible. They are astonished beyond measure, and say, "My God! how is it that we have been so blind?"

I visit my Catholic brethren at their homes; they introduce me to their friends, In this way I get their confidence. I read and pray with them.

My Irish name commends me to numbers of my countrymen of the intelligent class, and is a great help in my endeavors to bring the gospel to this warm-hearted and generous people.

Will you assist me in this noble and holy cause? Yours, in Christ,

R. H. MOLONEY.

Priest of the Independent Reformed Catholic Church.

Chicago, Ill., January, 1884.

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The foregoing is from the Report of the Executive Committee to the General Committee of the Fund, of which the Hon. Wm. M. Evarts is chairman.

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Editorial Notes.

Episcopal Methodism is on dress parade this year, celebrating her centennial as an organized body. The church exhibits her glorious history in no brighter light than in that of present achievements. Let every Methodist stand in line.

The *Central Christian Advocate* of March 5th has nearly three columns of condensed revival news. May the flame spread East and West, North and South, till all our pastors can speak of special revivals. The church needs to be endowed with power from on high.

In a lecture in Baltimore Rev. Henry Ward Beecher said that among the Mormons, numbering 250,000, not an Irishman or Irish woman could be found, though many other nations were represented. He does not think that legislation will remedy the Mormon evil, but missionaries will.

Rev. O. H. Smith, the presiding elder of the Little Rock district, Little Rock conference is a transfer from the Indiana conference from whence he came last year upon Bishop Hurst's transfer. Bro. Smith is a graduate of the Asbury University, in Indiana, and has been connected with the Methodist ministry for the last twenty years. During the years of his ministry he has served seven years as principal of the Rockport Collegiate Institute, and six years at the Thorntown Academy in Indiana. With his scholarly attainments, his experience, and his general adaptability to our work, his presence among our people in Arkansas is bound to be of great value in building up our work there. We wish you much success, Bro. Smith.

Rev. H. W. Bennett, of Upper Iowa, writing to the *Northwestern* makes the following pleasant mention of the Louisiana Annual Conference:

I was proud of the Louisiana conference. These colored men have spanned a mighty chasm. They presented themselves in conference with about the same tardiness that the white man does, and they transacted business inteligently and expeditiously. They looked, acted, and talked well, exceedingly well. They are a great prophecy for the state. They are not perfect; in fact, it occurs to me that there are some white conferences not yet attained unto this grace. They surprised and pleased me, and gave me some enthusiasm for our Freedman's Aid society. The Louisiana conference in mixed, and so ought all our conferences to be; that is, there should be no division on a color line. On the floor of God's house we are all brethren. On the line of his judgment grace, and not color, is influential.

Proselyting is making converts. We read in the Bible about those who compassed sea and land to make one proselyte, but the person was not made much better by the operation. He was more the child of hell after than before. We want to make proselytes, but proselytes that are not improved in their moral character by the operation will not be worth much to the church. We want something more than numbers and wealth. We know of churches great in numbers and great in wealth, and yet they are ghastly spectacles of spiritual decay, and moral corruption. We want converts with the love of God abiding in their hearts, who will be a source of strength to the church.

The Republicans of Louisiana, have put a clean State ticket in the field. This is acknowledged by Democrats and is a source of congratulation to the Republican party in general. The sugar planters, had they assembled and nominated a ticket to best unite all elements to conserve their interests, could not probably have selected better standard bearers. At any rate they will realize the wisdom, whether they support it by their ballots or not, of using their influence to insure a free and fair election in Louisiana next April. If they imagine they can ask bread of the national tariff party, and give stones to its local organization here, they will be disappoined. Those Democrats who cried out so bitterly against the corrupt practices and arbitrary course of the present State administration, have now an excellent opportunity to give some tangible evidence of the sincerity of their convictions.

United States Marshal J. R. G. Pitkin to a *City Item* reporter said. "To have carried a hod to aid the Northern Democracy in building a structure within which she can receive no hospitality nor industrial encouragement, is proving a fatal folly to Louisiana. There is a distinct protective tariff party, a distinct internal improvement party in this nation; its purposes in other regards have been wantonly misinterpreted at times in the South, but here within Louisiana it would be a hundred fold better party if many of her good citizens had put themselves in stout accord with that national party, maintained its purposes and their own material interests, been less devoted to the label "Democracy," and remembered that it is better by a transfusion of fresh blood to reinvigorate an enfeebled body, eliminate its bad humors and rescue it for practical service, than to throw bricks at it and benumb it beyond all power of service. To contribute every resource to a national party that won't help the State, and to war against a national party that historically pledges succor, and even grants it under fire, is just what Louisiana has done. Her planters should be candid next week in convention here to the full measure of the title of their American industry to American protection."

The Kenney strict propibition bill passed the Iowa State Senate by a vote of 34 to 11, the same as that by which the Donnan bill was passed. The Kenney bill was passed by the House a few days ago. After passage by the Senate the bill was enrolled and signed by the Governor.

For the SOUTHWESTERN.

Dedication of Little Rock University.

The dedicatory services of the new University building were held in the chapel on the afternoon of Friday, Feb. 23. Dr. Rust presided, and Bishop Wiley made the principal address. The house was crowded, and many distingnished guests occupied the platform. After singing "All Hail the Power of Jesus' Name," Dr. Stowe, of Chicago, offered prayer. A chorus of students then sang "My Country, 'Tis of Thee," and Dr. Rust made an introductory address, brief, strong, and eminently appropriate. He said that the meeting was one for congratulation, for rejoicing, for thanksgiving. Could the benefits which will result from the establishment of this noble University in this enterprising city be fully appreciated, no eulogy on this occasion would be deemed extravigant. The erection of this spacious, well arranged and thoroughly built edifice upon this commanding site, with its ample grounds, demands public recognition and rejoicing. Not a school edifice will be built in this part of the country for years to come, but will be the better for this beautiful building. Its influence will be almost boundless, and will sweep over the land in constantly increasing circles of light and love. Long established custom has sanctioned the setting apart by religious services of houses intended for the worship of God, and I know of no reason why buildings consecrated to the education of our youth should not be formally dedicated. The school-house and the church are similar in object and influence. The one aims at the spiritual interests of the people, the other aims at their temporal and eternal weal. One seeks to reclaim the hardened adult, the other so to train our youth that they may be fortified against the alluring vices of life. The mission of one is to cure evil, that of the other is to prevent it. We owe our prosperity as a nation under God to these instrumentalities of culture and morality. More arguments, and weightier, may be adduced in favor of education than in favor of almost any other interest connected with the welfare of man. The body, the intellect, the soul, time and eternity advocate the claims of this noble cause. There is not an evil that inflicts its curses upon humanity that can be removed without its assistance.

Bishop Wiley began his address by stating that one of America's greatest problems was education. We have many minds, many views, many classes and many phases of natural life. All these must be moulded into one, for the safety and permanency of our institutions. Every man who votes is a king and every man is a voter. How can we best prepare him for citizenship? Not by education, not by religion; but by both. The American nation in ignorant hands, could not endure. If all were educated, and not guided by religion, the result would be the same. Education by the public schools, however well done, would not be complete. The public school is one of our dangers. It is a powerful instrument, with two sharp edges, and yet we dare not throw it away. We cannot introduce the religious sides of education into the public school. Catholics say; no religion there; Jews and infidels say the same, and they have a right to their opinion. Education alone tends to make a nation of skeptics and infidels; but the people will not allow God and the church in the common school. We must therefore have church schools. The State dares to provide only secular schools. We come to aid in the work of education, not by interfering with your common schools, but we want the boys and girls coming from a secular school to find here a place for higher and religious education. The church is willing to spend its money for the education of the heart. Because of this we erect this school here, and we may say to Little Rock, 'Do the best you can with your common schools and then send the pupils to us and we will put on the crown of honor.' I now touch what may be a delicate point. We from the North have come to the South, and some are silly enough to be offended, and wonder why we should bring our money here. Some will say, 'It is because you of the North think yourselves far beyond us. No, we are citizens of one country; we are brothers in love. It is because we are interested in the future of this great nation that we would offer you here an opportunity for securing the religious element in the higher education of your children. We love you and we want you to love us. We want you to understand us. We want to get rid of prejudice and meet hand to hand and heart to heart. On the basis of education we can agree. Education is one thing North and South. I like Little Rock; there are both Northern and Southern people here. It is just the place for us to meet and get acquainted. We must meet here, and if we meet we mingle. We put this school in the center of the meeting, and it links us together as brothers. We come, believe us, with good intentions. We are as open as the day. Here we, two peoples of two sections, but one in reality, and in common destiny, may come to know each other.

Bishop Bowman was next introduced. He discussed briefly the definition of education. We are apt to overlook the practical bearings of education. All education is more or less industrial and moral. Industrial, in that all statists show an educated man to be worth more than an ignorant one for any kind of labor. An educated mule-driver is worth one-fifth more than an ignorant one, in better use and care of his team. If educated labor had prevailed in the South for the last fifty years we should not now see land abandoned to the pine trees after having been cultivated only through the first two inches. So, also, education is naturally moral. It naturally brings with it a little of heart culture, and so there is less crime among the educated than among the ignorant. There is not a college graduate in Sing Sing. I approve of the plan of education. It is an honor that I greatly prize that I opened the doors of old Asbury to women, and great good has resulted. I rejoice that in this university boys and girls can learn together. God's blessing upon it.

Hon. J. H. McLean, of St. Louis, was the next speaker. He spoke eloquently of the great destiny that lay before this new institution. Governor Berry followed with a hearty speech of welcome to the University and its work. Judge Rose came next, endorsing the Governor's remarks, and adding some thoughtful words on the general subject of education and heartily endorsing the University enterprise. Col. Roots rose to emphasize the practical value of learning and to thank Dr. Rust for the great benefit he had conferred upon this city. Rev. T. B. Ford, of the Arkansas Conference, made an excellent address, reviewing the history of the enterprise in which he had been laboring so many years with his brethren of the conference. Rev. T. C. Carter, of Chattanooga, added a friendly word, and spoke encouragingly to the students. Dr. Gray proposed that the meeting subscribe a thank-offering to a clock and bell and other needs of the school. Dr. McLean immediately offered to give the clock and bell as a memento of his visit to Little Rock, and the audience added about $400 more.

The whole service was a grand success, and will be long remembered. Dr. Rust was at his best, and his presiding was inimitable. He was the inspiration of the occasion. When Gov. Berry welcomed the University to Little Rock so warmly Dr Rust turned round and said, "Why, Governor, I want to shake hands with you." This brought down the house. Bishop Wiley's address was a profound study in statesmanship, and was given in his own classic, elegant style. Bishop Bowman was present almost accidentally, yet elicited the closest attention to his remarks. All the speakers were at their best, and the audience was closely sympathetic. On the platform were the visitors, together with representatives of the trustees and of the Arkansas and Little Rock Conferences.

Another Generous Gift for the South.

Mr. John D. Slayback, of New York City, has contributed $5,000; through Dr. Hartzell, to the Freedmen's Aid Society, to aid needy schools among the white membership of the Methodist Episcopal Church. This generous gift is made by Mr. Slayback with a view of helping our white people in the South in their heroic and benevolent efforts in establishing institutions of learning.

A Washington despatch to *The Daily Graphic* says that General Logan "seldom appears in the Senate chamber nowadays, takes no part and shows no interest in pending business, but spends all his time in his committee room, surrounded by his clerks. Here he holds his interviews with the strangers who come to see him," and here, as is affirmed, the Logan Boom is being industriously worked up. All of which goes to show that there is a man more shrewd than he, at the other end of Pennsylvania Avenue, who sees that this is not a good year for candidates to boom themselves. Chester A. Arthur has keener sagacity than John A. Logan. And it should pass to the President's credit that he so well comprehends public temper to-day, and so cheerfully harmonizes his own therewith. He may have learned many things since he tried to force Roscoe Conkling on an unwilling people. Nothing so much commends him for renomination as the fact that he does not openly seek it; and if he fails to receive it there will be some reason not now apparent on the surface of things. —*American Reformer.*

Frederick Kellogg a veteran of the Mexican war who was in poverty at Downer's Grove, Ill., has fallen heir to a fortune estimated at $1,000,000 by the death of a brother, a merchant in New York.

The Howard Co. Case.

Last Saturday the Howard county appeal case was brought before the judges of the supreme court on a printed brief, taking exceptions in the case of Henry Car, Lige Thompson and Julius Johnson, convicted of murder in the first degree, for alleged participation in the Howard county riot last August. The exceptions were upon the following grounds.

1st. The grand jury was not a lawful constituted body, being only 15 instead of 16, as the law required.

2d. A material witness for the defense was excluded.

3d. The jury that convicted them were not duly sworn. The oath taken being to return a verdict according to the law and testimony, instead of law and evidence which is void, says the statute.

4th. The punishment was excessive.—*Arkansas Mansion.*

Indianapolis is amazed and indignant at the disclosure made in the *News* that for years past the course of history taught in the public schools has ceased with the close of Buchanan's administration, and that of the glorious and stirring events of the last quarter of a century the children, so far as the schools are concernad, grow up entirely ignorant. Naturally and justly the people are greatly exercised over the discovery. The *News* says: "If this is our school education, the less we have of it the better. The fibre that can not teach the history of the war is a little too limber for anything. We agree at all points in the view that contemporaneous history cannot be written in detail. Passion and prejudice must necessarily enter into contemporaneous accounts so as to prevent a proper perspective. We cannot see all things in their true proportions. But to [illegible] this an excuse for omitting all allusion to the war because, forsooth, many still live who fought on opposite sides in it is such an infamous thing that condemnation goes to the verge of execrating it."

The New England Cremation Society in Boston was organized Feb. 29th.

There are eighty American students at the University of Berlin this winter.

The Irish National League has declared Henry George's land scheme impracticable.

Miss Susan B. Anthony is still firm in the belief that congress will do something for woman suffrage.

British Columbia has just enacted school suffrage for women, and made them eligible as school trustees.

Great stagnation exists in the shipping interest upon the Tyne; 124 vessels are idle and 1,560 men out of employment.

Gen. F. N. Ogden's appointment as chief superintendent of the World's Exposition is received with satisfaction by the press.

The majority convention of St. Mary Republicans nominated for representatives W. S. Posey and John F. Patty, both colored; for sheriff, A. G. Frere; for clerk of court, J. B. Verdun, the present incumbent; for coroner, Dr. C. M. Smith. The minority convention nominated for representatives, C. H. St. Clair, white, and Douglas Burrel, colored; for sheriff, M. T. Gordy, the present incumbent; for clerk, Monroe Tucker; for coroner, Dr. C. M. Smith.

OUR SOUTHERN WORK.

TEXAS.

R. Weaver, Jacksonville: "My first quarterly conference was held at Piney Grove. Elder Smith gave a grand lecture to the members. On Sunday he preached, and a large number of members of sister churches were in attendance. Collections $8.10. Pray for us."

A. Arnold, Centreville: "My Sunday-school is sadly in need of books. Our pastor is well liked and is going to teach school at one of the churches."

A. C. Culbreath, Huntsville: "The work on this circuit is going on finely. Have organized two Sunday schools, raised $31 to buy an organ, and have 10 subscribers for the SOUTHWESTERN. We have bought church and quarterly conference record books."

J. C. Mays, Victoria: "Our first quarterly, which convened on the 16th and 17th, was one of much strength to the church and people of Webster Chapel, in Victoria. On Saturday evening, three o'clock, conference opened, roll was called and most of the members responded to their names. Business passed off very quietly and satisfactory. Our elder is one of those men who understands his business and spends his time as though it was precious—right. Sunday-morning he was with us in Sabbath-school, and I am very sorry to say that so few of our folks were out to join with us in witnessing such a grand lecture as he gave. Our Sunday-school is not as lively as I hope it will be by the next quarterly. Sunday afternoon I was requested to preach on the subject of faith. I did so, but not as well as I think I should. Elder's collection was $17.05. At eight o'clock p. m., the elder was in our pulpit, with a heart full of timely thoughts. He preached a loved, wise, and, I trust, an effective sermon to our people. He partly engaged in representing Christ and us with a grape-vine and its branches. Sacrament was administered to only ninety-three persons. O, for hearts to love our God, and to partake of the death and sufferings of His Son! Monday night brought us into a lively love feast meeting, and Tuesday morning our elder left for Goliad. Pray for his success."

TENNESSEE.

G. C. Harden, Lawrenceburg: "I arrived on this work Dec. 8, 1883. I found it in a good condition. Rev. James Summerhill stayed on this work three successive years, and left it with a good record. This little town bids fair for the future. There are but two churches for colored people, the M. E. Church and the A. M. E. Church. They have a church here but are not making much progress. Our church is in a prosperous condition; everything is looking bright for the church at this place. We have a high school for the purpose of assisting the preparatory school at Morrison. This school is tanght by Miss Emma Hopkins; she is doing a good work, and is under the supervision of the Methodist Church. The first quarterly conference was held by Elder J. Price; the reports show the brethren had been working for the Master; 28 of the members paid their quarterly dues; total collection for the elder $10.45. The elder preached a wonderful sermon, which called several mourners to the altar and who joined the church; all partook of the Lord's supper. The elder stayed over three days with us, visited the school and gave some good thoughts which will strengthen their minds. They have paid the pastor $29, and have everything on all the benevolent collections."

J. J. Barr, Spain: "Elder Jesse Price held our first quarterly conference. Many sinners came to the altar. We paid elder $5, pastor on missions $1, on Church Extension 10c. We are trying to raise money to buy a nice church, to cost about $500, which is to be paid in March. We desire help from all friends."

ALABAMA.

H. W. Conner writes from Eutaw to the Atlanta *Herald*, under date Feb. 23: "The storm passed over our town last night and our church was blown down to the ground but no one hurt."

GEORGIA.

From the Atlanta *Herald:* "We hope to see quite a Methodist village built up on the new lot just east of Gammon Hall. There is considerable probability that the Washington street horse car track will soon be extended to the University."

For the SOUTHWESTERN.

National Aid.

BY L. M. HAYGOOD.

We approach this all-important subject, not with partisanism, sectionalism or under the opinion that class legislation is always best, but under the conviction that governments or corporate bodies have the right to enact laws for the well-being of those concerned when it does not infringe upon the rights of others; that our government has as much authority to aid with money from the treasury in the education of its people as it has to call them forth to withstand any other invading foe. I think no one conversant with the history of nations will for a moment question the authority of nations or governments to call the people from their homes, to sacrifice their lives on the altar of their country when necessary. The opposite of this is the foe of republicanism and the friend of anarchy and absolute despotism. For the protection of governments in many countries every man has to serve his country a certain length of time. By this they never want for soldiers prepared for the country's service at any time. We simply affirm that the United States government is responsible for the illiteracy of its subjects. Some of the best men of the nation are now advocating strenuously national aid for educational purposes. In fact it is the question of the hour. No other government now existing will ever feel the effects of the illiteracy of its subjects as ours must feel it unless national aid is given. Many reasons can be given, but we mention a few going to show the necessity of our government giving every boy and girl the benefit of a common school education, if no more. 1. Our country is constantly receiving immigrants from China, Germany, Switzerland, Sweden, Denmark, Italy and France—in fact from nearly every country in the world. These do not always leave their own country because they are too well qualified for citizenship there, but in too many cases the opposite is true. They mostly come because our country is an asylum for the oppressed. Their little ones must grow up among us and take their places alongside of those "to the manner born." But they are mostly poor people who have scarcely enough money to pay their passage to this country. But the more cogent reasons are that, before and since the war, bitter opposition, and in many instances fraud and oppression have came down so heavily against the public school system as to make it of very little if any service in some localities. The idea that every man and woman must educate his or her child himself, by employing a private teacher or sending them to private schools has had much to do with the state of educational affairs of to-day. On account of this idea the poor white people of the South, after cotton ceased to be king, were found to be deplorably ignorant; literature and culture were to be found strangers because money-making was rampant. Opposition to our public school system came also somewhat from the fact that the child public school system was conceived and born north of Mason and Dixon's line. As a result of this, when the smoke of battle cleared from the sunlit hills of this glorious and salubrious soil, the keen eye of the philosopher saw—indeed such eyes were not required—a deplorable state of affairs as to education. For miles and miles no school-house could be seen, and in many instances it is so even until now, for it has only been a few years since the idea of general education dawned on the South. Beside all this, as the smoke of battle ascended toward heaven, from among the dead and wounded, from cities, hamlets, plantations and rice swamps, amid the clanking of chains and riven shackles, perfectly empty, emerged four and a half million colored people. These were ignorant, homeless, friendless, and outcasts seemingly from every body save their God. The government met them and clothed them with American citizenship, so far as voting was concerned. Now we see these two classes, the freedmen and poor white people, clothed with authority, but not even yet in their right mind. If there was any difference in qualification for office between these two classes of American citizens it was in many instances simply in color and previous condition. And yet the black and the white arm is holding the helm of the ship of State. If the government don't come to the rescue with money from its treasury to educate those arms the ship's progress and safety will be dubious, if it is no now. Both these classes are crying for help in their desperate efforts to guide this ship. In such a condition is it any wonder that these should be found simply tools in the hands of demagognes, and unprincipled political tricksters? If national aid is not given will it not be reasonable to expect that at no distant day, if we have it not now, we shall find these men essaying to be statesmen, with no more idea of true statesmanship than Satan has of purity? *We* must keep in mind, and so must this *government*, that here the majority must rule, for in every true republic the voice of the people is the voice of God. What, I ask, under such circumstances, is the duty of the government? Suppress their votes because of their illiteracy? Defraud them of their franchise by corruption and deception? To all of which I answer no! lest other republics cry to us Ichabod! But open the United States treasury to them, and then *compel them to educate themselves and children*; at any rate, see that each has a common education. This is the only feasible way I see out of this deplorable state of affairs, and this for many reasons: 1. Because in some localities ignorant parents are made to believe they can't do without their children's labor the best part of the year, and hence they get little or no time in school. 2. Because in some localities the school houses are so poor that no one can teach or learn in them except in summer, and then it is so warm that a philosopher can hardly *think* clearly, not to say study books. 3. Because in some localities the school term only lasts one or two months, just long enough to escape the promised penalty and reach for the promised money. 4. But often school terms are shortened because of the poverty of the people, and therefore insufficient funds to carry the school on longer. Therefore the government should in some proper and beneficial way open its treasury. It is no valid objection to national aid for educational purposes to say if this was done nine-tenths of the money would go to the Southern States; nor that this would be class legislation. For the reasons that a good government is one of the the people, by the people and for the people; that does the most good to the greatest number that needs it. The reports of the Commissioner of Education, the thinking men of the nation and common sense teach, that the illiteracy among the people is almost wholly confined to the two classes before mentioned and therefore the government should feel itself called upon to step in and lend a helping hand. Let national aid be granted, and in a few years race and caste prejudice, fraud and ruffianism at election precincts, vice and repudiation of debts will vanish as the hoar frost before the rising sun, and morality and patriotism will take their places, and this God-blessed country will then become in *reality* what it now is in *name*, "the land of the free and the home of the brave."

For the SOUTHWESTERN.

Opposed to Caste in the M. E. Church.

Our delegates should spare neither pains or expense in the endeavor to make themselves familiar with every phase of our Southern work, past and present; since they will be expected to treat intelligently as well as promptly all measures bearing upon it, which may come before the General Conference. Ignorance of its history will not only render them vulnerable at many vital points but expose them to merited shame. A cursory study of the outlines will not suffice; the details must be thoroughly mastered so that vague theories can be met and borne down by plain facts. Fine rhetoric and persuasive speech are excellent weapons, but are not to be wholly relied upon unless accompanied by ample knowledge and sound logic. Some measure looking to the fixing of a definite course to be pursued by the church in the future, regarding what some style the white and colored work, will no doubt be proposed. The matter will require dextereous handling because of its importance and because of the wide diversity of opinion among those interested in reaching a satisfactory adjustment. I think our delegates should insist upon the view long ago espoused by the SOUTHWESTERN, which demands that there shall be no color-line drawn in any of the schools or churches over which the Methodist Episcopal Church has supervision. They may not insist that there be a coerced mixing of colored and whites. That is neither desirable nor practicable. It rests solely with the election of individual preference to determine the kind of school or church which a person is to patronize. But they may, with great propriety, contend for the removal of every barrier intended to protect caste in the church. They have a right to insist upon an open door to all, on the same conditions, and I for one hope they will exercise it with uncompromising firmness. They can not accept any measure the tone of which is uncertain or equivocating. If expediency is to be preferred to principle, they will see that the fact is stripped bare of false guise. If there be either schools or churches from which any are to be excluded on account of color, they will require that they be plainly indicated by geographical location or by name. Such a distinction published broadcast will prevent any colored person from intruding upon forbidden ground, and render it unnecessary for any white person to rush into the columns of the newspaper with a cruel "be gone!" But I hope the plan finally adopted will be in harmony with the teachings of Christ, and one that will, twenty years hence, entitle the church to as much honor as is now paid her for her bold stand against slavery before the late war. I incline to the opinion that the General Conference, by purging out the leaven of caste and taking a proper stand in favor of the common brotherhood of the races, will do itself more credit and confer a more lasting good upon our people than by the election of a colored Bishop under the circumstances which now exist. The recognition of the manhood of two hundred thousand members concerns us vastly more than the elevation of one to the bishopric. The first ought to be bestowed as our just due without delay; the latter, a thing of lawful expediency, may be entrusted to time and merit for its consummation. I do not say it should be long-postponed on that account. I suspect there are those who concede the justice of our plea, but are ready to charge us with taking in proper discretion for earnestly pressing it just now. They will tell us that we will retard rather than hasten the object we seek by precipitant action; that a much better way would be to suffer on without complaining, get education, character and wealth, and then wait until an enlightened public sentiment moves spontaneously toward according us the right to enter the schools and churches from which we are now excluded. They will tell us further, that we will be thought uncharitable to doubt the friendship or call into question the motives of those who, while they sympathize with us, are yet unprepared to join us in opposing the prejudice and caste spirit of the times; that having been liberally aided ourselves we ought now be satisfied to have others aided in the same way under whatever policy decided upon in keeping with the prevailing sentiment, and that we ought to consider the fact that our church must of necessity abandon the field, without a white membership here to act as a conservatory for the colored membership. Such counsel will, no doubt, receive all the attention it deserves, but none ought to be surprised if we refuse to be guided by it. I believe it misleading, and, in spite of the candor in which it is claimed to be offered, insulting to our intelligence. It takes too much for granted and overlooks important principles, dear to every man who feels within his bosom a devout reverence for justice and fair play among men. We ask not for honeyed words but for right treatment—treatment due to men, no better nor worse for the mere accident of color. Is there anything untimely or rash in this? It requires no unusual acumen to discover how utterly preposterous is most that is doled out to us from our brethren on the other side. Many of them, I know, would take it unkindly if told they were unfriendly to us, and yet they hesitate not at giving their influence to a course which aims a deadly blow at our sacred privileges as members of the same church. We have never claimed that we wanted to be forced into any social circle or crowded into assemblies of whites, whether in schools, or churches or elsewhere. We ask simply that the Methodist Episcopal Church, in the membership of which we constitute a respectable minority, pronounce itself straightout against color-caste in all its forms. Here we stop.

D. W. HAYS.

Chattanooga, Tenn., Feb. 28 1884.

Arkansas Conference.

BY W. H. W. REES, LITTLE ROCK.

This body of men, numbering about 40, represent some of the grandest heroism known to Methodism. They have endured toils and hardships during the past year in this State that will make their names immortal. Swimming rivers, fording streams, traveling immense distances on foot, through dismal swamps, and dense forests, climbing mountains, and sleeping in the most humble homes; all this revives the early struggle of Methodism in planting the church on the farthest frontier, and the church actually relives part of its history.

The conference met this year for its twelfth annual session, in the First Methodist Episcopal Church in Little Rock, Wednesday, Feb. 20th. Bishop I. W. Wiley, L.L. D., presided, and Rev. T. B. Ford was re-elected secretary. The reports show a handsome increase in the membership throngout the conference and a gain of nearly fifty per cent in the benevolent collections over last year. The conference gave last year for these enterprises of the church $289.96. This year $557.79. This represents earnest effort on the part of the ministers, and increased liberality on the part of the membership. Our church is certainly gaining rapidly in this State, and we are anticipating a time of great success in this, our centennial year of organized American Methodism.

The "Little Rock University," built under the auspices of the Freedman's Aid Society of the church, was dedicated during the session of the conference. The chapel of the university was thronged on Saturday at 2 o'clock p. m. with the "elite" of the city, and members of the conference. The students occupying the gallery. Dr. Rust, the secretary of the Freedman's Aid Society presided with dignity, and was very happy in his introductions of the different speakers. The programme was well arranged, and was carried out successfully. We have space only to mention in this connection the names of the speakers, (all of whom did credit to themselves and the occasion). They were, Bishops Wiley and Bowman, Gov. Berry, Judge U. M. Rose; Senator McLean, of St. Louis; Col. Logan H. Roots, of this city; Rev. T. B. Ford, Rev. T. C. Carter, A. M. editor of the *Methodist* Chattanooga; and Dr. Geo. W. Gray, the president of the University; Dr. Rust made a felicitous speech introducing the services, and Dr. Stowe, of the Book Concern, made an earnest and forcible prayer. Dr. Gray in his speech suggested the need, of the University, and while he was talking Senator McLean arose and interrupting the Dr. said: "I will present the University in token of my appreciation of the grand work it is doing, and as a little memento to perpetuate my visit to this beautiful city, a tower clock and chimes for the building." The cheering that followed this announcement continued several minutes.

The name of every person present was taken with whatever amount they chose to give as a thank offering to the University, and $500 was raised in less than 20 minutes, after which Bishop Bowman offered a beautiful and impressive prayer, and the building was thus consecrated to the purposes of higher Christian education. The singing for the occasion was furnished by the chorus choir of the University, under the management of Mrs. Kerr and Miss Williams, teachers in the school.

Rev. W. M. Lndwick, J. P. Singleton, and W. J. Powers, members of the conference, were granted the relation of supernumeraries in order to attend the University. This makes six of the ministers of the conference now in school here at Little Rock. The election of a delegate to the General Conference took place Friday morning, and resulted in the selection of T. B. Ford, ministerial, and W. J. Simmons as reserve. The lay electoral conference elected Frank Garland a member of the First Methodist Episcopal Church, Little Rock. The conference was favored with a number of distinguished visitors, among whom we will especially mention Bishop Bowman. He greatly endeared himself to the coference, by his speeches and his Sunday evening sermon which he delivered in the Methodist Church South, by request of the pastor, Rev. Mr. Jewell. The conference made a favorable impression on the community. The year promises well for the church in this section. Below we give the appointments:

LITTLE ROCK DISTRICT.
Duke Slavens, Presiding Elder.

Ada	J W Skelton
Amity	S W Gamble
Argenta	to be supplied
Carlisle & Duvall's Bluff	Joseph Hart
Centre Valley	N B Brashear
Conway & Green Brier	D G Robinson
Judsonia	S L Titus
Little Rock	W H W Rees
Little Rock circuit	to be supplied
Rondo	J M Walburn
Russellville	J T Hendrickson
Texarkana	G W Hood
Washington	to be supplied

G W Gray, D.D, president of Little Rock university, and member of Little Rock quarterly conference; LeRoy Bates, P H D, principal of Texarkana institute, member Texarkana quarterly conference.

FORT SMITH DISTRICT.
W J Simmons, Presiding Elder;

Charleston	J S Harris
Chickelah	T J Gideon
Cedar Glades	G H Smith
Daytou	L C Obarr
Ellsworth	J S Edwards
Fort Smith	M T Brown
Hackett City	W C Evans
Hartville	to be supplied
Locksburg	to be supplied
Magazine	G H Gideon
Waldron & Danville	B D Jones and one to be supplied
South Hot Springs	H J Newell

EUREKA SPRINGS DISTRICT.
D H Upchurch, Presiding Elder;

Cedarville	J C Blanton
Dixon	to be supplied
Eureka Springs	G E Cunningham
Green Forest	to be supplied
Huntsville	M H Nickols
Prairie Grove	C D Fry
Rogers	O R Bryant
Rogers circuit	H M Hughes
Siloam Springs	T B Ford
Siloam Springs circuit	W H Lewis
Van Buren	R W Hammett
Wheeler	H H Skaggs

HARRISON DISTRICT.
R C Moter, Presiding Elder;

Buffalo	to be supplied
Clear Creek	E R Falkerson
Curia	to be supplied
Evening Shade	Lewis Kelley
Harrison	James Lokey
Jasper	Ruben Bowen
Mountain Home	W R B Mercer
Newburg	J P Lowery
Polk Bayou	E S Gilbert
Ravenden Springs	Thos Ross
Wild Cherry	A W Smith

J C Baker, A M, principal of Arkansas Conference seminary, member of Harrison quarterly conference.

Bishop Pierce on the Colored Man in the South.

We gave, a short time ago, some extended excerpts from an "interview" held with the venerable Bishop Pierce, of the Methodist Episcopal Church, South, which deserves more thonghtful consideration than the hasty reader is likely to give. They throw much light upon the present status of the colored man at the end of the first twenty-one years of his nominal freedom. We were not of those who imagined that so sndden a transition from abject slavery to freedom because of a military necessity, would at once land the colored man in a political or social paradise. But we are free to confess that we hoped that in less than twenty-one years at least the cultnred, not to say the religious, element of the Sonth would so far have accepted the inevitable that, instead of still making the negro the victim of hate, most of the better class of white people would be ready to take him by the hand and give him a brotherly lift—at laest in those things in which such a lift must, like all deeds of charity, equally bless him who gives and him who receives.

It did not require, however, the studied utterances of so distinguished a man as Bishop Pierce, one so respresentative of the best culture and piety of the South, to assure us that our hopes of at least a formal recognition of the colored man's freedom and rights before the law had not been realized, if indeed any considerable progress in that direction had been made in all these years. The frequent massacre of unoffending negroes, and the brutal murders of white men by the score because of their sympathy with the negroes, had convinced us of this; but nothing else has of late appeared that so forcibly shows as does this "interview" the powerful backing which the inveterate prejudices and pride of the aristocracy give to the rnthless mobs that invade the few rights the poor negro is presumed to have under the Constitution and laws of the land.

We have often wondered at the silence of the pulpit and the press—religious and political—of the south when such murders as that of Matthews, at Hazlehnrst, Miss., or such wholesale slanghters as that at Danville, Va., have shocked the nation. We do not wonder any longer. The animus which instigates these wrongs finds its life-blood in such sentiments relative to the rights and proper sphere of the negro race as were given by this Christian minister to a reporter of a secular paper for publication. If race prejndices are approved by the senior bishop of the Methodist Episcopal Church, South, a church which embraces within its fold governors and senators, jndges and legislators—much, in short, of the very highest social element of the South—what applications of them must we not expect from those who know none of the humanizing and restraining influences of the Gospel!

We shall be pardoned for republishing in this connection the entire paragraph to which we refer. It can not be epitomized:

> The negroes are entitled to elementary education, the same as the whites, from the hands of the State. It is the duty of the church to improve the colored ministry, but rather by theological training than by literary education. In my judgment, higher education, so called, would be a positive calamity to the negroes. It would increase the friction between the races, produce endless strife, elevate negro aspirations far above the station he was created to fill, and resolve the whole race into a political faction, full of strife, mischief, and turbulence. Negroes ought to be taught that the respect of the white race can only be attained by good character and conduct. Their well-doing and well-being all right-minded citizens desire, and would rejoice in. Agriculture and all the mechanical pursuits are open to them, and in them they might find lucrative employment. In these directions they may support their families, get property, and become valuable citizens. If negroes were educated, intermarriage, in time, would breed trouble, but of this I see no tendeucy now. My conviction is that negroes have no right on juries, in legislatures, or in public office. Right involves character and qualification. The appointment of any colored man to office by the government is an insult to the Southern people, and provokes conflict and dissatisfaction, when, if left as they ought to be, in their natural sphere, there would be quiet and good order. The whites can never tamely and without protest submit to the intrusion of colored men into places of trust, and profit, and responsibility. There never can be stability and good order except when intelligence and virtue preside and direct the affairs of the country. The negro ought to be protected in all his rights of person and property by the righteous administration of the laws. He is entitled to respect and kind consideration in all his pursnits and wants while he himself is upright and industrious and well-behaved.
>
> Read this carefully. The negro may obtain elementary education—he may learn to read, probably, but all higher education would be a calamity to him; it would elevate his aspirations above his proper station. Negroes have no rights on juries or in office. Then, of course, they have no right to vote. Their attempts to vote and hold office are insults to the Southern people, which these resent; hence conflict and blood-shed. The negro shonld be taught "how to attain the respect of the white race" and that, it seems, is not by ob taining an education and acting the man among men, but by doing menial service for the white man. Farming and the trades are open to him—but the professions never. "The whites never can tamely submit to the intrnsion of colored men into places of trust and profit and responsibility." If "the whites *never* can submit" to that, then the blacks are to be forever crushed.
>
> It is such teaching as this from the pulpit and the press of the South, as well as from the stump, that breeds the violence which has driven the negroes from the polls, and the white men as well who do not accept such opinions. Gloomy indeed will be the day when, by any untoward influences, the national government shall fall into the hands of men who teach and who follow snch doctrines as these! If men, on acconnt of color may be disfranchised by violence, why may not unfortnnate or poor white men? Is it any wonder that the entire South is almost a unit against the colored man, if those who profess to be guided by the teachings of our holy Christianity say that any adequate recognition of the manhood of the negro is an insnlt, and that white men can not tamely snbmit to it?
>
> We have entire confidence in the ultimate Christianization and elevation of the colored popnlation. The vast improvement which has been made, even under the disabilities created by the prevalence of sentiments we have just condemned, is an earnest of the fnture. Such teachings, and snch violence as they will be held to excuse, if they do not engender, may delay but cannot prevent the advancement of a race of people that is anxiously set npon advancement. Philanthropists are usually not the men to lose faith in God; and if there is any promise which history shows to have been verified along the ages, it is that the expectation of the poor shall not perish forever.
>
> Through what fires or floods this nation may yet pass in reaching the goal where men have eqnal rights to life and its dnties and enjoyments, we know not; but we believe that an honest, determined policy on the part of the nation to deal justly with God's poor—white, black, and red—would avert the sore calamities which a neglect of duty is sure to bring upon it.
>
> We leave each voter to determine for himself what is his dnty as a citizen at the polls or elsewhere. But we do not hesitate to say that it is the dnty of our Church to continue her labor of love; to afford facilities not only for elementary education, but for every grade; to improve the colored ministry not only by theological trainiug, but by every thing that can elevate and ennoble; to preserve fraternity in the spirit of true Christianity, and accept such as may be offered in the same spirit; enduring all inevitable ostracism and opprobrium, yet continuing to work.
>
> It may take anothert twenty-one years, it may take a hundred, to obtain friendly co-operation and fraternal greeting on the prat of those who still believe that negroes and white men—of the same character and culture—have not the same rights. But as pioneers in philanthropy we must work on. Nothing of late has shown this to be more necessary than has this pro nunciamento from the venerable Bishop Pierce; for if men of such eminent piety entertain views so detrimental to God's poor, so utterly at war with progress, what can we expect from the ungodly? A zealons Church will not only carry that pure form of Christianity which recognizes a brother in an African, but will plant elementary schools, academies, colleges, and nniversities; and it will enconrage all holy aspirations for whatever belongs to culture, noble manhood.—*Western Christian Advocate.*

Prayer Answered.

Dr. J. P. Newman in a recent sermon said: "In New Orleans I was smitten with yellow fever. I buried the first victim, and from July to September I tended the sick. I buried that noble young lawyer, Vice-president Hamlin's son. At last my turn came, and I was stricken down. During my sickness I was attended at night by a negro nnrse sent to me by General Sheridan, and in the day time by a devoted lady who was a member of one of the Churches in the city.

"When I recovered I gave wages where wages were due, and rewards where rewards were due, for you mnst not give wages where rewards are due. Then I went afterward to Washington as chaplain of the United States Senate. One day as I was in my study the thought came snddenly to me to reward that lady. The answer was, 'You did.' 'Trne, but not enugh,' I said to myself, and I wrote a check and sent it at once.

"At that moment the lady was kneeling by the body of her dead sister, praying that God wonld send her a friend. She had been redneed to poverty, and what I sent her came in time to defray the funeral expenses. You may relegate such a thing to the law of coincidences, bnt we are praying every day that God will administer just snch a law of coincidence as this."

If Prince Bismarck were not looking for an opportunity to express his thorongh contempt for the American Republic and his hatred of all liberal ideas in political government, he wonld have passed over in silence the comparatively unimportant resolution of the House of Representatives concerning the death of Dr. Lasker. The Chancellor's explanation, as made in a commnnication to the German Minister at Washington, is that the resolntion expressed an opinion regarding the effect and object of Lasker's political activity which he (Bismarck) could not accept. The resolution declared that Lasker's services "materially advanced the social, political, and economical condition" of the German people. Bismarck declares that this was not trne of Herr Lasker, consequently he retnrns the resolution. The act is that of an ill-mannered absolntist who seeks an occasion to advertise his dislike of everything emanating from a popular government. The resolntion was kindly meant. It was not a matter of great moment, and its return is a bit of superfinons impertinence which our people can regard with unrnffled composure.—*N. Y. Times.*

The publishers of the *Richmond, Va., Enquirer* heartily roocommond Dr. Bull's Congh Syrup and say, "It has been well tried in our office and composing room, and has cured our city editor of a very bad case of Bronchitis."

A Minister's Predicament.

Daniel Webster had an anecdote of old Father Searl, the minister of his boyhood, which is too good to be lost. It was customary then to wear bnckskin breeches in cold weather. One Sunday morning in Autumn, Father Searl brought his breeches down from the garret, but the wasps had taken possession during the summer, and were having a nice time of it there. By dint of effort he got out the intruders and dressed for meeting. But, while reading the Scriptures to the congregation, he felt a dagger from one of the enraged small-waisted fellows, and jumped around the pulpit slapping his thighs. But the more he slapped and danced the more they stung. The people thought him crazy, but he explained the matter by saying: "Brethren, don't be alarmed; the word of the Lord is in my mouth, but the devil is in my breeches!" Webster always told it with great glee to the ministers.

An application for a patent for an adjustable dog's tail has been made to the United States Patent office. The applicant claims that all dogs who, either by nature or accident are minus a tail, encounter great difficnlties in turning sharp corners, as their centre of gravity is thrown too near the fore legs, and consequently they must go slow or lose their balance. The adjustable dog's tail will restore the equilibrium. Whether the patentee hopes to make a fortune on the patent is not stated.—*Boston Journal.*

[Continned]

CHAPTER II.

wonderful and mysterious curative power is devoloped whicb is so varied in its operations that no disease or ill bealtb can possibly exist or resist its power, and yet it is

Harmless for the most frail woman, weakest invalid or smallest child to use.

"Patients

"Almost dead or nearly dying"

For years, and given up by pbysicians of Brigbt's and other kidney diseases, liver complaints, severe coughs called consnmption, have been cured.

Women gone nearly crazy!

From agony of neuralgia, nervonsness, wakefulness and various diseases peculiar to women.

People drawn ont of shape from excruciating pangs of Rheumatism.

Inflammatory and chronic, or suffering from scrofnla!

Erysipelas!

Salt rheum, blood poisoning, dyspepsia indigestion, and in fact almost all diseases farif

Naturo is heir to

Have been cured by Hop Bittors, proof of which Can be fonnd in every neighborhood in the known world.

"Sister!" cried a little boy, running into the room, yonr little pug dog has bit me on the leg." "What!" exclaimed the frightened yonng lady: "Beanty has bitten yon on the leg! let me see." She hastily pnlled down his stocking, and, snre enongh, there was the impression of his teeth. "You naughty boy," said his sister, shaking him violently, "don't yon know better than to tease Beauty! Some day he will bite a big lump out of your leg, and it might make him deathly sick."

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A SPECIFIC FOR

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Better than Gold.

So easily is a cold taken that not infrequently one is at a loss to tell when or how it has originated, and is prone to expect it will go HEALTH as lightly as it came. Perbaps it may go easily, if belped a little; but every cold that comes is *liable to stay*. It may happen just at a IS time when, from other causes, the normal strength of resistance in the system bas been lowered. A little inattention or delay may give it a dangerous BETTER hold. Let it once become firmly seated, and the work of dislodgment will be very diffienlt. The simple Coryza, or cold in the head, may THAN develop into a Catarrh, and is indeed exceedingly likely so to do. That such is the case is evidenced by the fact that seven persons out of every GOLD. nine, in the Atlantic and Mid- dle States, have catarrh in a severe form. Or, if it does not take that turn, the little cough that is at first but an annoyance, is almost certain to become dry, hard, racking and constantly recurrent, worrying in waking bours, banishing sleep, and momentarily weakening the patient. The larynx, vocal cords, and tonsils, become inflamed. The inflammation extends into the bronchial tubes. "Laryn- AYER'S gitis" and "Bronchitis" are the easiest words that the doctor, called in about that time, will use. The trouble goes on working down the CHERRY bronchial tubes to the lungs, nltimately threatening Pulmonary Consumption. Or, perhaps, the malady assumes the quickly PECTORAL fatal phase of Pneumo- nia. Just about as unwise a thing as an ordinarily sensible person can do, is to neglect a "little" PRESERVES cold or cough and give it a chance to develop in any of these ways. And when it comes to the treatment of children, neglect is criminality. All HEALTH. the dangers to be feared from colds and coughs may be averted, in the very outset, by the administration of AYER'S CHERRY PECTORAL, a medicine ineffably beneficent, which allays the coughing, soothes to refreshing rest, and brings back health.

Ayer's Cherry Pectoral,

Is the only medicine that can be relied upon to break up a cold and cure a cough, and is invaluable in the treatment of all affections of the throat and lungs.

The following are samples of what people say who know it:

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The Savannah Morning News

FOR 1884.

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EVERY DAY IN THE YEAR.

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THE SOUTHWESTERN.

L. P. CUSHMAN, Editor.
A. E. P. ALBERT, B. D., Assistant

THURSDAY, MARCH 13, 1884.

We are indebted to Bro. E. S. Lewis, of the Little Rock University, for the report of the dedicatory services in another column.

The March number of *Guide to Holiness* is, we think, one of the best yet issned, of this deservedly favorite magazine. We advise onr people to secure this monthly. Any one longing for constant commnnon with God will find it a help to them.

Rev. Dr. Vernor, District snperintendent of the American Bible Society, in Arkansas, in the conrse of his address to the Little Rock conference said, that the society had pnblished and distribnted over 42,500,000 copies of Bibles, and had made three thoronghly and systematic canvasses of the United States and Territories, for the pnrpose of scattering among the people the Word of God.

The fortieth annual report of the New York Association for the improvement of the condition of the poor, shows that the Association expended for the year 1883, $27,103.65. The Governor in his recent message says that in the State Asylnms and Almshouses there were 10,270 lunatics and 15,000 inmates of penal institutions. Of the 390,000 immigrants landed at Castle Garden this year 1,273 were returned to places whence they came, 69 being lunatics.

Hot Spring, Arkansas, is so much infested with ropers, steerers, sharpers, humbng doctors, hotel drnmmers, and other strikers with pocket-picking and thieving propensities, that the mayor and city council, in order to protect visitors have fonnd it necessary to distribnte hands bills on every train, warning visitors to beware of snch schemers and to pay no money in advance until satisfied as to the responsibility of the parties. In addition to these evils, Hot Spings seems to be over run with gangs of gamblers, who have been ruling and running the city *their own way, all to its shame and ruin.*

The missionary zeal and devotion with which sister Hester Williams, superintendent of the Woman's Home Missionary Society for the Baton Rouge district, contributes to the general cause of missions, and manages her work, are worthy of imitation. During the last three years she has had a hen which she had set apart as a missionary hen. This hen she named Dorcas; from the eggs and broods of this hen she realized for and paid to the canse of missions $22.50. Darcas netted $6 10 for the last conference, and then died. The breed is not extinct however, a yonng and vigorous Dorcas Jr., will now continne to help replenish the missionary treasury. Sister Williams also cultivates one row of sugar cane, from which she realizes from $4 to $10 a year for missions. In visiting her work, she sometimes has had to ride on oxwagons, on hand cars and oft-times had to walk. Such faithful devotion to a good cause are worthy of mention. Every district and every church should have a score of snch faithful workers, workers whose faith is made manifest by their works.

The precarious condition of royalty in Europe is indicated by the facts that the guardians of the Emperor Francis Joseph, of Austria, have captured a man with a false beard, with several dynamite cartridges in his pockets, snpplemented by one hundred oiled revolver cartridges, a bottle of chloroform, a dagger, and two revolvers, all of which were intended for use against the persons of the Hapsburgs; while a solemn council of Russian officers recently assembled in the [illegible] palace of Gatschina, to consider the shattered condition of the Czar's nerves, resulting from the discovery of assassination plots against the lives of our American Presidents is much more desirable.

Race Prejudices.

We give elsewhere in this issne an editorial from the *Western Christian Advocate* entitled, "*Bishop Pierce on the Colored Man in the South.*" We have carefully read this paper and so far as we understand it we approve of all our able confrere has said. We shall be pardoned if at this time we give all statement of our convictions. No donbt that most of the ontrages of the Knklux, the brntal murders, freqnent massacres, and wholesale slanghters of Negroes that have so shocked the nation are the outgrowth of race prejudices. Nothing but race prejudice could indnce so venerable a man as Bishop Pierce to say that the "so-called higher education wonld be a positive calamity to the Negro," that they "have no right on jnries, in legislatnres, or in public office," that "the appointment of any colored man to office by the government is an insult to the Sonthern people." It all comes of race prejndice. We lothe it whether in black, brown, or white. It is a harpy. Bnt the Methodist Episcopal Chnrch, South, is not the only church tinctnred with this sin. What but race prejndices divides our work here in the Sonth into what are called colored and white conferences? What bnt race prejndice leads the Freenmen's Aid Society (a society that is indebted to the Negro for its name and existence) to establish separate schools for the colored and white? True we say to the Negro he may be edncated, that he has a right on jnries, in legislatnres and pnblic offices. to any position of honor and trnst. Bnt by every school we erect from which they are exclnded merely because of their complexion we strengthen the prejudice which instigates all the ontrages, brutal murders, freqnent massacres, and wholesales slanghters to which they have been subject for the past twenty years. Gloomy indeed was the day when the dial went backward and race prejndice triumphed and our church work was divided on the color line. Gloomy indeed also was that other day when the Freedman's Aid Society yielded to this nnholy clamor and began the work of erecting schools from which the very people who gave it a name and a being are to be effectually exclnded. There is a fire in the front, and a fire in the rear. We hear a great deal said abont the difficulty of solving onr church work in the Sonth. That depends almost entirely npon the stand point one occupies. If we stand on the platform of the ten commandments and the Lord's sermon on the monnt all is right, and our sky is clear. If upon the platform of what is called Christian expediency, which is made of ninety-nine planks of race prejndice and one of Christian brotherhood, all will be dark, contradictory and confnsed. There is bnt one position for the Methodist Episcopal Church to occupy; standing there, there can be no doubt as to her complete triumph. It may take fifty years, it may take a hundred, with that we have nothing to do. We must stand by the fatherhood of God and the brotherhood of man and work on. Approving of, or yielding to race prejndice is full as hateful to God in the Methodist Episcopal Church as in the Methodist Episcopal Chnrch, South. And when we once yield we are on the road that leads us ontside of all humanizing and restraining influence of the Gospel. It is but the work of a few years and we shall reach the point where we can not only approve of all the unchristian utterances of the senior Bishop of the Methodist Episcopal Chnrch, South, but of such murders as that of Matthews at Hazelhurst, Mississippi, and such slanghters as that at Danville, Virginia. Race prejudice divides our church work on the color line, lays the corner stone of all of the schools from which persons are educated because of their color, says Negroes have no right on juries, in legislatures or in any public office, justifies and approves of the ten thousand wrongs that have been inflicted npon the colored people for the past twenty years. The sinning is the beginning. It is no time to make a halt and return to our first love.

Little Rock Items.

Wesley Chapel, our new brick church in the ctiy of Little Rock, Arkansas, is a perfect little beanty, and not very little either, for it can comfortably seat nearly six hnndred persons. The corner stone was laid in 1881, and the church, throngh many difficnlties was completed for occupancy during last year. This church was built npon plans received from the Chnrch Extention Society. The steeple is not yet finished, and a few other improvements are to be made npon the outside of the building. With these finishing tonches, onr new Wesley Chapel takes her place in the front rank with some of onr best churches in the Sonth. The work done, when previonsly existing difficnlties and discouragements are considered, does real credit to Rev. W. O. Emory, the former pastor, who enconraged and snpported by his faithfnl band of Christian workers and friends has accomplished these results. The work has grown spirually, and mnch good has been done during Bro. Emory's three years' pastorate there. The Sunday-school is one of the best in the State of Arkansas. Bro. Emory goes this year to Pine Bluff, where he doubtless will snceed qnite as grandly.

The German membership of our church contibnted more to the snpport of the ministry and onr connectional benevolencies in proportion to their number, than any other people in the church. This we are told, is dne to the fact that every third German member is a snbscriber for the SOUTHWESTERN.

The Methodist Episcopal Chnrch owns over $120,000 worth of school and church property in Little Rock, Ark. This is far in excess of that owned by the Church Sonth, in that city. The Methodist Episcopal Church is in the Sonth, and is here to stay.

During his visit to Little Rock, onr assistant had the pleasure of an introdnction to Rev. W. H. W. Reese, pastor of Centenary Methodist Episcopal Church, of that city. Bro. Reese is from the Des Moines conference, which he joined in 1869 when only 20 years of age, and from whence he was transfered to the Arkrnsas conference, by Bishop Hurst, last May. From 1869 to 1881 he continned in the effective traveling ministry, when he took a snpernnmerary relation, and entered Garrett Biblical Institnte, at Evanston, Ill., completing the three years' thological conrse there in two, a pleasanter and more polished Christian minister can scarcely be fonnd. Bro. Reese is in full sympathy with the best interests of onr work in the South, and enters into his work with an intelligence, a consecration, and a will force which commands the success which he now enjoys in his charge. In connection with his church work, he pnblishes a monthly paper, the *Church Tidings*, which serves to keep his church, and all its enterprises before the public, which he seeks to influence for Christ and the church. We are glad to inform our readers that Bro. Reese, who weilds a ready and brilliant pen, will contribute a half dozen or more articles to the SOUTHWESTERN dnring the next few months.

Questions Answered.

A snbscriber asks, if it "is his dnty as a Christian to pay for the snpport of a preacher who chews and smokes tobacco?" Answer—Ministers as well as laymen are not proprietors, bnt stewards. They are both accountable to God for the nse of their money. We can not see how any Christian, much less a Christian minister can indulge in a habit that not only takes his money, bnt is a positive injury to his body; but we know that they do. So we advise our snbscriber to stand by his pastor. To us the nse of tobacco is a low, mean and filthy habit, and we exhort all of onr people to throw their pipe and tobacco away but we do not feel like throwing an otherwise good man away, because he uses the filty weed. Bear with him, he may repent and reform.

A brother asks which is the worst, "a minister in the pulpit with a quid of tobacco in his mouth, or one coming ont of the pulpit with a lie in his mouth?" Answer—Both are nnministerial, but there is a great difference between a lying preacher and one who uses tobacco. One needs converting grace, for no matter how noisy or talkative a preacher may be, if he is a liar he cannot be a child of God. Of all liars in the universe the most contemptable is that man who calls himself a Christian minister. The woof and warp of his moral natnre is rotten. While the man who uses tobacco needs a little more grace, he should learn "first principles" and "go on unto perfection." It wonld seem that a real deep and clear Christian experience would save him from the nse of tobacco.

Another wants to know "Is a minister has a right to go to a person's home who is in good health, and receive them into the church, while we have service every Sabbath at the church?" Answer—His discipline gives the form of receiving persons into the church, and it supposes that the members of the church are present, to state their objections, if they have any; while we have a little delicacy in saying what a minister has or has not a right to do, we cannot see what could indnce a sensible Methodist preacher to go to a private resilence and privately, or by stealth, receive a member into the church. We advise that all snch work be done in an open frank way.

Editorial Correspondence.

We have jnst reached Alexandria, on onr return from the Little Rock Conference, which convened in the city of Little Rock, Ark., Feb. 13th, with Bishop Wiley in the chair. Leaving New Orleans Feb. 11, at noon, on board the Texas & Pacific Railroad train, we expected to get to Little Rock in time for the opening of the conference session, bnt in consequence of a wreck on the railroad beyond Marshall, Texas, we were delayed there abont twelve hours, and did not reach Little Rock until the evening of the 13th of Febrnary. After leaving New Orleans, from Cheneyville to Shreveport we had the pleasnre of sojourning with Rev. J. W. Hilton, who had spent his first Sabbath with his people at Franklin on his new charge, and who was now going up to move his family from Shreveport to Franklin. He seemed to be fnll of enthnsiasm over his reception at his new charge. Stopping over at Marshall, Texas, we fell in with Rev. Mr. Gunner, former editor of the Paris, Texas *Informer*, who was on his way to New Iberia to take charge of the Congregational Church there. Bro. Gnnner we fonnd to be a very agreeable gentleman. He is a graduate of the Talladega, Ala., College, and is a printer by trade. This he learned at the Talladega College. Notwithstanding the many difficnlties attending colored journalism, and the prejudices of the whites in Texrs, we were pleased to learn of his snccess in the permanent establishment of his paper, which he has since sold ont to an enterprising company of young and intelligent colored men. When we reached Texarkana, Bro. Fuller, of the Little Rock Conference, boarded the train, on his way to conference, and with him we pleasantly made the remaining portion of our jonrney to the "City of Roses," arriving at Little Rock Wednesday-Feb. 13, at 6 p. m. The evening was bleak and cold, bnt hurrying, on the street cars and throngh the freezing mnd, to the Wesley Chapel parsonage, we soon fonnd onrself in comfortable and agreeable qnarters, in Rev. W. O. Emory's Christian home. Bro. and Sister Emory spared no pains to make our stay most pleasant and profitable. Wednesday night the conference sermon was preached by Rev. W. H. Crawford. He preached an excellent sermon, showing how, as co-workers with God, in bringing the world to Christ, the ministry was honored of God. Next day we met, for the third time, the Little Rock Conference. This conference is comparatively work, but its weakness is not that of declining age, but rather that which is inseparable from infancy to maturing manhood. It is yonng, vigorons and progressive. This is only its sixth annual session. Every session, however, shows signs of progress in the men as well as in their work. With the exceptions of Revs. L. W. Elkins and O. H. Smith, presiding elders, and Thos. Mason, President of Philander Smith College, this Conference is composed entirely of colored ministers. The white work is in the Arkansas Conference, from which the Little Rock Conference was separated, on the color-line, six years ago. The conference session was one of the best in every way. The Church Extension, Missionary, and Freedmen's Aid anniversaries were observed with much pleasnre and profit. Dr. Rust was on hand, and contributed in no small measure to the general interest of the session. He was full of his old-time fire, and nnder the inspiration of his words of bnrning eloqnence the conference was moved to the determination of raising one thonsand dollars, this year, toward the establishment of a free scholarship for the benefit of the ministry, in the Pilander Smith College. The object is a grand one and deserves snccess. Bishop Wiley's sermon, instrnctive addresses and fatherly advice were received with joy and gladness by the brethren, who, after receiving their appointments, scattered to different parts of the great State of Arkansas, with consecrated pnrposes to do and dare for the Master. Dnring the conference session we had the pleasure of visiting the Philander Smith College, in company with the members of the Little Rock Conference, all of whom were invited to visit the school. Bishop Wiley, Dr. Rnst, Dr. Gray, President of the Little Rock University, Bro. G. B. Donnelly, and the writer addressed the school. The impression which we obtained by our visit to this school makes ns sanguine of the greatest measure of snccess for our church in Arkansas. Philander Smith College was built last year, throngh the liberality of Mrs. Adeline M. Smith, of Oak Park, Ill., widow of Philander Smith, who contribnted $10,000 toward its erection. Sister Smith is a faithful member of our church at Oak Park, as was also her husband, who died a year or two ago. This institution, dedicated to the canse of Christian education, Sister Smith had erected as a monnment to the cherished memory of her deceased husband. May the ministers, teachers and scholars gradnating and going from this institution reflect credit upon the name of Philander Smith, and honor the Christian benevolence which gave birth to the idea of having such a school in Little Rock. The Lord bless Sister Smith, and multiply unto ns many more such friends as she has proven herself. The college is a beautiful and snbstantial brick bnilding, four stories high and splendidly located on a hill overlooking the whole city. It is only five or six hnndred yards from Wesley Chapel, our new brick church recently completed here. The chapel, recitation rooms, dormitories and other apartments display such economy of space and convenience as indicated the presence of a master mind behind the plans by which the bnilding was erected. When President Mason took charge of Walden Seminary, ont of which has grown the Philander Smith College, three years ago, he found there only fonrteen students; now, including a small branch school at Forest City, Ark., he finds on the rolls of the institution over 250 students. Marvelous growth! The faculty is constituted as follows: President, Rev. Thos. Mason, A.M.; Prof. H. B. Fry, A.M., and Miss Des Elms. In connection with, and adjoining this college building, we have here also the Ladies' Industrial Home, which will serve as a boarding hall for lady students who will there be instructed in the arts of the kitchen, the laundry, and general honse-keeping. This bnilding has just been completed at a cost of $1800, the gift of Mrs. Adeline M. Smith. The Home was to have been dedicated during conference, but in consequence of the floods in the Ohio, which delayed the arrival of Mrs. Dr. Rust and Mrs. Smith from their homes in the North, the dedicatory services were postponed to a future day. Rev. Dr. Gray, President, kindly invited us to visit Little Rock University, bnt our time being otherwise occnpied we failed to visit that institution. We learned, however, that it is on the highway to snccess, gathering in, and educating the *white* children of of Methodism in Arkansas and neighboring States. Among others forming the faculty of this University, is the scholarly and accomplished daughter of Bishop Wiley. Before leaving Little Rock, we had the pleasnre of visiting the

ARKANSAS CONFERENCE,

which also met in this city, Feb. 30th, Bishop Wiley presiding. This is onr *white* conference in Arkansas. Quite a nnmber of the colored members of the Little Rock visited this conference, together with the writer. They were all cordially received and introduced. The conference is made np of a splendid body of ministers, all of whom seemed to be encouraged with the prospect of growth in their charges. It is composed of abont fifty traveling ministers, and represents about four or five thousand members. Leaving Little Rock Wednesday, Feb. 20, at noon, in company with Revs. W. H. Crawford and S. Johnson, we arrived at Hot Springs about 4 p. m., and preached in our church there at 7 p. m. We were made welcome here by Bro. Crawford, the retiring, and Bro. Johnson the new pastor, and were very pleasantly entertained by Bro. and Sister Armstrong, substantial and faithful members of our church there. Hot Springs is a wonderful place. Built, as it is, in monntain hollows and on hill tops; abonnding in springs of boiling waters, having wonderfully curative properties; with a climate that seems to rejnvenate the old, that bids the rheumatic to throw away his staff, and skip abont npon the pedestals given him by nature, it attracts the attention of people from all parts of the country. The permanent population of the place is abont five thonsand, bnt in consequence of its well-known reputation as a health-giving resort, it is estimated that it has an average floating popnlation, made np of visitors, of ten or twelve thonsand annually. We have a nice church, and an excellent people there, while the Sunday-school is said to be the best in the State. We were pleased to meet many of the subscribers to the SOUTHWESTERN there, whose words of appreciation we enjoyed, and hope ever to merit. After taking a comprehensive view of the city, noting its street car lines, telephones, telegraphs, electric lights, beautiful hotels, bath-houses, parks and public buildings, etc., we boarded the train for Malvern, Marshall, Texas, and other places. From Malvern for a distance of abont fifty miles, we had the company of Rev. E. Roberts, formerly of Rust University, who was from the Little Rock Conference on his way to his appointment at Washington, Ark. Bro. Roberts is a good man, and an earnest-hearted Methodist preacher, who for the last four years has been studying at Rnst University, Holly Springs, Miss., preparatory to his present work in the ministry. We bespeak for him much snccess. We arrived at Marshall, Texas, Thursday night, about midnight, Feb. 21. Failing to make connection there, we laid over until next day noon,

when we left for this place. Our failnre to make connection, however, was not very disagreeable, as it affarded us the privilege of visiting Wiley University, where we met the students and professors in their morning devotion. By reqnest of President Davis, we led in the devotional exercises, and then addressed a few words of encouragement to the school. The political and race tronbles in the State during the past year seem to have had an unwholesome effect upon the school, but notwithstanding that fact the future opens up with signs of promise. About 175 have, thns far, been enrolled this year, some of whom are in the collegiate, college preparatory, academical and primary departments. The club system of boarding is in vogue here. By this method students manage to board themselves for abont $5.65 a month. —marvel of cheapness. Who is too poor to get an education under snch circumstances? The faculty is composed of Rev. W. H. Davis, President; Profs. A. M. Kilgore and N. Coleman, Misses E. A. Parker, L. Van Sycles and Mrs. Jennie Goodby. During our short stay in Marshall we called on Rev. R. H. Harbert, the pastor of our church there, and had the pleasure of forming the acqnaintance of himself and his devoted family. He gave us assurances of his hearty appreciation of the SOUTHWESTERN, the evidences of which he intends to exhibit shortly in the form of a long list of cash subscribers. Leaving Marshall, Texas, Friday, Feb. 22, at 12 m., we arrived here at 11 p. m. same day, and have since commenced npon our first quarterly of of the La Teche district. A.

Alexandria, La.

The Louisiana Republicans.

The Republican State Convention assembled in Odd Fellows' Hall, New Orleans, at 12:30 on March 5, and was called to order by General Badger. Col. A. J. Dumont was elected temporary chairman, and Wm. Vigers, secretary. Hon. A. H. Leonard was appointed chairman of the committee on credentials, and ex-Gov. Pinchback of the committee on permanent organization. A recess was taken until 4.45 p. m., when permanent organization was effected as follows: President, W. P. Kellogg, of Iberia; First Vice-President, P. B.S. Pinchback, of Orleans; Second Vice-President, A. Dejoie, of Orleans; Third Vice-President, Pierre Laudry, of Ascension; Fourth Vice-President, C. C. Antoine, of Caddo; Fifth Vice-President, John Ray, of Ouachita; Sixth Vice-President, Oscar Holt, of West Baton Ronge; Secretary, Wm. Vigers; Assistant Secretaries, J. D. Kennedy and G. R. M. Newman. Sergeant-at-arms, J. H. Lawlor, with assistants, P. Z. Canonge, R. L'Official, R. D. Taylor, Geo. Green, Randall Johnson, A. De Rocha.

After adoption of an order of bnsiness, the following delegates-at-large were elected to the national convention: Wm. Pitt Kellogg, P. B. S. Pinchback, A. S. Badger and A. J. Dumont.

On the second day a committee escorted President Kellogg to the chair, and he delivered a strong speech, which elicited a storm of applause. He thonght the best policy of the party was to nominate State and Congressional tickets for maintenance of discipline, whether there was hope of an election or not. Men should be nominated who would see that civil rights were protected, the ballot-box kept free, and ample provision made for the education of all children of the State. The Republican party, he maintained, drew itself nearer to the interests of the people than the Democratic party, either in antecedents or in policy. It conserved the industrial interests of the country. In discussion of the tariff he declared that the Democratic party was committed to the placing of sugar on the free list. He advocated the repeal of the internal revenue system, which would relieve the country of the surplus revenue without interfering with the protection of sugar. He thought it was time the people of Lonisiana should vote for men who would maintain the vital interests of Louisiana without regard to the dictates of Democratic caucuses. He hoped to see Lonisiana and Pennsylvania Congressmen combine against the Morrison tariff bill which took 20 per cent off the sngar tariff. The hope of Louisiana was in the sentiment of the planters, who wonld, he believed, see to it that no one was elected to Congress, withont reference to party affiliations, who wonld not pledge themselves to snpport the sugar interests of the country independent of caucuses. He eulogized the Repnblican party as the originator of the grand idea that every man was eqnal before the law, and he hailed the dawn of a universal sentiment for harmony between the races and education of the negro as an inseparable part of the body politic. He also advocated the Repnblican party as the friend of pensions, and for its liberality in river appropriations.

The election of the following delegates to the national connection was annonnced:

First district—W. B. Merchant and R. F. Guichard, of Orleans; alternates—L. P. Smith and Felix Faguet, of Orleans.

Second district—P. F. Herwig, of Orleans, and Henry Demas of St. John; alternates, M. Galliand and W. J. Wilson, of Orleans.

Third district—Geerge Drnry, of Assuuption; L. A. Martinet, of St. Martin; alternates. A. Davis, of St. Mary porish; Thomas A. Cage, of Terrebonne.

Fourth district.—A. H. Leonard and Wm. Harper, of Caddo; alternates, W. P. Peck and A. J. Smith, of Bossier.

Fifth district—Frank Morey, of Madison, and E. W. Wall. of Concordia; alternates, John. W. Cooke, of West Carroll, and E. O. Neal, of Tensas.

Sixth district—L. J. Souer, of Avoyelles, and Clifford Morgan, of Pointe Coupee; alternates, B. V. Baranco and Oscar Holt.

Also the following as members of the State execntive committee:

First district—J. M. Vance, of Orleans; A. E. Miller, of Plaquemines; John Barrow, of the seventh ward; P. Craig, of the third ward.

Second district—Michael Hahn, of St. Charles; T. B. Stamps, of Orleans; P. F. Herwig, of Orleans; C. F. Brown, of Jefferson.

Third district—W. B. Smith, of St. Mary; J. J. Sullivan, of Ascension; P. B. Johnson, of Terrebonne; C. A. Roxborongh, of Iberville.

Fonrth district—A. R. Blonnt, of Natchitoches; W. I. Kelso, of Rapides; A. H. Leonard, of Caddo; A. J. Smith, of Bossier.

Fifth district—J. H. Dinkgrave, of Onachita, C. J. Brown, of East Carroll, W. G. Bobe, of Madison, and J. W. Green, of Tensas.

Sixth district—L. J. Soner, of Avoyelles, Clifford Morgan, of Pointe Conpee, Frank Delaney, of West Baten Ronge, and Lonis Desmarais, of St. Landry.

A committee of seventeen on resolntions, Gen. Badger, chairman, was appointed.

Qnite an animated discussion followed on the propriety of making nominations, which resulted in the passage of a resolntion for a committee of thirty, appointed by the chair, to present a State ticket to the convention. At the evening session President Kellogg announced this committee as follows: W B Merchant, chairman; P B Pinchback, L J Soner, A J Demas, A H Leonard, Henry Ducos, Theo Fontelien, T B Stamps, L E Bentley, W B Smith, Michael Hahn, Wm Harper, Charles Decuir, J Neeson, Frank Morey, E H Cripps, F J Burns, Parker Lovering, F Demarest, P F Herwig, Geo Swazie, John W Cook, J W Ball, George Drury, Abe Davis, Cain Sartain, J M Vance, Felix Fagonet, Pat Creagh, B V Baranco.

After a recess the committee made the following report, which was adopted:

For Governor—John A. Stevenson, of Iberville.

For Lieutenant Governor—Wm. M. Burwell, of Orleans.

For Attorney General—John H. Stone, of East Feliciana.

For Secretary of State—F. W. Leggins, of St. Mary.

For Superintendent of Public Education—Ben F. Flanders, of Orleans.

For Treasurer—A. F. Duperier, of Iberia.

For Anditor—Claudius Mayo, of St. Landry.

Also the following resolution:

Resolved, That the State Central Committee be empowered to fill all vacancies occurring on the ticket by death, resignation or otherwise.

The Resolutions and Address are briefly summarized:

1. That we reaffirm the principles adopted by the Republican National Convention of 1880, and we invite the cooperation of all the political elements which favor protection to home industries and material aid in the maintenance of the Mississippi levees.

2. Judicious protection should be extended to our manufactnring interests, and we especially commend to the people of the nation the continued protection of sugar and rice, on which depend the livelihood of 400,000 people of this State.

3. It is the dnty of government to legislate in behalf of American commerce.

4. American shipbuilding and shipping should be encouraged.

5. Labor and industry should be encouraged and protected.

6. The nation should maintain a powerfnl, effective and active force of naval cruisers.

7. This government should adopt a more vigorous and determined foreign policy than the Monroe doctrine.

8. Every citizen should take an active interest in maintaining the purity of the ballot.

9. No favoritism or predjndice in legislation for or against any religion or creed, consistent with public morals.

10. National as well as State education shonld be encouraged.

11. The rights of the colored people should be respected.

Also adopted:

Whereas, the Repnblican party, both State and national, are pledged to the maintenance of the public credit by the recognition and payment of all legal obligations;

Whereas, the Repnblican party of Lonisiana, threugh its representatives in the Constitntional Convention of 1879, placed itself on record as, being in favor of a continuance of this policy by voting unanimously in favor of a just settlement of the public debt of the State; therefore, be it

Resolved, That the Republicans of Lonisiana, in general convention assembled, adhering to the past record of the party on this important subject, and believing that a final adjnstment of the debt is necessary to secure the permanent prosperity of the State, and in accepting Act No. 96 of the session of the Legislatnre of 1882, submitting a State debt amendment to the Constitution of 1879, which provides for the payment of a rate of interest acceptable to the crediters of the State, to wit: 2 per cent per annum for five years after 1880, and 4 per cent thereafter; that this desirable result will be best and most quickly reached, therefore this convention nrges the acceptance and support of said act npon the Republican voters of Louisiana.

Also adopted:

Resolved, That the Republicans of Louisiana regard with earnest solicitude the approaching presidental election, and recognizing the importance of unity and harmony among the Republicans of the North, upon whom depend mainly the continued supremacy of the Republican party so essential to the South, hereby declare it to be, in their jndgment, the duty of the delegates to the National Convention from Louisiana to cooperate with the delegates from the other States of the Union to the end that the nominees for President and Vice President shall represent the best sentiment of the Republican party of the natlon, and combine, in the highest degree, wisdom, experience, statesmanship and fidelity to the paramount principles of our party, and that will invoke the united and hearty support of the entie Republican and progressive people of the nation.

Jndge Hahn introdnced Col. John A. Stevenson, who frankly accepted the nomination for Governor and thanked the Convention for the honor conferred upon him. He was received with applause.

Facts and Figures That Do Speak.

Johnstown, New York, is a small manufacturing town of 1,600 inhabitants. In May 1882 the Excise Board refused to grant licenses, and the results are stated as follows by the Law and Oder Society. From May 1882 to June 1st, 1883 eight months 30,520 gallons less of beer were sold than during the same period of the year before under license. The sale of distilled liquors in the same period were under license, 10,200 gallons. No. license 1,160. During the same period the arrests for drunkenness were: under license, 17; no license, 3. The town criminal expenses were, under license, $2,475; no license, $407; under license, there were 32 places where liqnor was sold; no license, not any. It is evident that prohibition does prohibit, and that where it prevails crime, immorality and poverty gradually disappear.

PERSONAL.

—Rev. T. S. Stivers, has become the business manager of the Chattanooga *Methodist Advocate* and the *Baptist Mirror*, and has removed his family to Chattanooga.

—Rev. Myron W. Reed, Congregationalist and formerly a pastor in New Orleans, has resigned his charged in Indianapolis and accepted a call to Denver, Colorado, at a salary of $5,000.

—Mrs. Elizabeth Cady Stanton is to take up her residence in Johnstown, New York, expecting there, in the old Cady homestead, where she was born 68 years ago, to pass the pleasant remainder of her days.

—It was Ex-Senator Eaton, of Connecticut, who objected to a resolution of respect offered as a tribute to Wendell Phillips in the House of Representatives. Mr. Eaton donbtless wants to be in some way remembered.—*American Reformer.*

—With deep sorrow we learn of the death of Rev. J. S. Inskip, President of the National Association for the Promotion of Christian Holiness and editor of the *Christian Standard*. Bro. Inskip died at his home, Asbnry Park, N. J., Mar. 7. We had earnestly hoped that a life so valnable might have been prolonged.

—Rev. J. C. Tate, oldest member of the East Tennessee Conference, died suddenly of heart disesae, at his home near Crossville, Tennessee, Thursday night Feb. 28th. He went to bed feeling as well as nsual, about 11 o'clock his wife heard him breathe heavily and called to him but got no answer. She proceeded at once to examine him and much to her snrprise fonnd that life was extinct.

—Hon. Geo. H. Foster and wife, members of the Methodist Episcopal Church, Milwaukee, Wis., who have been spending a few days in the city gave us a pleasant call. Bro. and Sister Foster evince great interest in our Southern work. The appearance of the scholars at the New Orleans University pleased them, but they thonght that the buildings were a disgrace to the Methodist Episcopal Chnrch. And we may add that this is the opinion of nearly every intelligent layman who has seen them.

OUR SOUTHERN WORK.

TEXAS.

A. Brown, Hubbard City: "To the preachers of the Waco district: Dear Brethren. Remember the district conference was changed from Waco for some very essential causes, and it will be held a few miles from Hubbard City. We would like you to get here just as near as possible at the same time because we shall have to meet you at the depot with vehicles to carry you ont to the church. We are preparing foryou, and I am going to do my best to make you as comfortable as possible; and, dear brethren, please come prepared to help ns both temporarily and spiritually."

TENNESSEE.

E. Provine, Athens: "The Conference Board of Church Extension of the East Tennessee Conference met at Knoxvile ou the 19th of Febrnary, all the members present bnt one; also Rev. S. J. Harris, presiding elder of the Morristown district, and the writer. Three applications for aid by donation were confirmed by the board for the following points on the Chattanooga district: for Cleveland circuit, Cleveland, Tenn., $250; for Big Spring circnit, Bnrkett's Chapel, $100; Chattanooga circuit, Pleasant Grove, near Chattanooga, $200. I was the gnest of Rev. B. H. Johnson and wife; they made my visit pleasant while in their city. Bro. Johnson and wife are loved by their members; this is his third year at the Mabrey Street Church. His charge will be hard to fill, for from what I gathered from some of the members he has done earnest work. I am now at Athens, Tenn., with Rev. A. Roach, pastor of Sweetwater circuit. He called the people together for the purpose of hearing a lecture on Temperance, from Rev. Mr. Coleman and Rev. Dr. Calwell, of the Holston Conference, M. E. Church. The result of the meeting was that 22 persons signed the pledge not to drink."

The attempt of King Oscar H. to brush aside the chartered rights of the Norwegian people seems to have met with merited discomfiture and rebnke. The snpreme tribunal before which the pliant instruments of the King's arbitrary policy had been impeached, has adjudged Prime Minster Selmer guilty of violating the Constitution, and, as this was a test case, we presume that the other Ministers will be successively convicted. However galling to the nominal ruler may be this outcome of his long strnggle with the Storthing, it has probably averted civil war and the complete partition of the Scandinavian peninsula by relaxing the strain that threatened to snap the thread which binds the free Norwegians to the house of Bernadotte.—*New York Sun.*

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Will yon assist me in this noble and holy cause? Yours, in Christ,

R. H. MOLONEY.

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mar13-1t

The Daily Christian Advocate.

The forthcoming General Conference promises to be one of great interest It is the closiug General Conference of the first Century of organized American Methodism. Its reports from every department of our widely-exteuded work, and the suggestions of plans and recommendations of methods for enlarging the work at home and abroad; the presence and addresses of distinguished Fraternal messengers from other religions bodies, some of them from beyond the sae, and of eminent missionaries connected with our various foreign mission fields; and the discussions by the many able and influential delegates, lay and clerical, (representing nearly a hundred different Annual Conference), of the many great questions which are to be considered at this transition period of our Church history, are sure to engage the attention of our people in all parts of the world.

In order to respond to the demands of this enlarged and increasing interest, and thus give to all our people the earliest, and most ample reports, the Agents of the Book Concerns at New York and Cincinnati will publish *The Daily Christian Advocate*, to be issued every morning, Sundays excepted, during the entire General Conference session. It will furnish reliable reports of every item of interest in the doings of that highest legislative and judicial ecclesiastical body, also of the sermons and addresses of the distinguished fraternal representative and visitors. It will print numerons pen-and-ink sketches of distinguished delegates, lay and clerical, and of fraternal representatives and visitors present, and will give in each number a summary of the latest telegraphic and other Church and secular news received np to the hour of going to presi.

The *Daily* will be under the editorial supervision of Dr. W. H. De Puy who, in his editorial experience, exteuding through a score of years in connection with our Church papers, and including three different volumes of the *Daily Christian Advocate*, is well known to the Church. He will have able and experienced assistants, and no effort will be omitted either in the Editorial or Publishing Departments to make the paper as complete, attractive, instructive, and of as great permanent value, as possible.

The first number of *The Daily Christian Advocate* (an eight-page, neatly printed folio) will be issned at Philadelphia on Thursday morning, May, 1, 1884; and the volume will end with the number issned on the day following the close of the General Conference session. The last number will contain an ample and well-arranged table of contents, for the convenience of the many of our ministers and people who will desire to preserve the whole volume for future and frequent reference *The price will be* $1.50, *postage prepaid by the Publishers.*

We respectfully and earnestly request all preachers to bring the paper immediately before their people, and either personally or by proxy make a thorough convass of their congregatious. Let the names be forwarded by April 1, if possible, and certainly by the middle of the month, as it is important to have our mail-list so complete that there shall be no complaint by subscribers not receiving promptly their first number. *In no instance should any subscription list, however small, be delayed in order to send by some delegate or visitor to the General Conference.*

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That wild mint will keep rats and mice out of your house.

That five quarts of boiling water poured on a package of pearline will make an excellent soft soap. Let it remain over night to harden.

That lime sprinkled in fire-places during Summer months is healthy.

That leaves of parsley, eaten with a little vinegar, will prevent the disagreeable consequences of a tainted breath by onions.

That flowers and shrubs should be excluded from a sick chamber.

That oil paintings hung over the mantle-piece are liable to wrinkle with the heat.

Old boot tops, cut into pieces of the required size and lined, make good, thick iron-holders.

To prevent hair falling out, wet it thoroughly once or twice a week with a weak solution of salt water.

Machine oil stains can be removed if, before washing, the spot is rubbed with a cloth wet with ammonia.

Stoves may be kept looking nice for some time by rubbing them thoroughly with a newspaper every morning.

Kid boots may be nicely cleansed with a mixture of oil and ink; the oil softens the leather and the ink blackens it.

A little glue dissolved in skim milk and water will restore the stiffness and lustre to crape and make it look like new.

SOFT GINGER-BREAD,—if eaten while fresh and warm, may well take the place of a more expensive cake. One egg, one cup of molasses, one-third of a cup of melted butter, one-half cup of sweet milk, one teaspoonful of soda, one teaspoonful of ginger, two and one-half cups of flour, and a little salt; dissolve the soda in a very little hot water. Bake in a buttered tin.

FRENCH BEANS SAUTE.—String some French beans whole, or if very large, cut them in two across the middle. Boil them in plenty of water, with salt to taste, and when done drain them dry. In the meantime cut one or two onions into thin slices lengthwise. Put them in a frying pan with a lump of butter or dripping, and keep stirring until they are a golden brown color; then add the French beans, with pepper and salt to taste, and toss the whole for ten minutes, adding the least drop of stock and a very little vinegar or lemon juice. This is a most excellent way of cooking old French beans. The length of time required for boiling, of course, quite depends upon their toughness. The above can be made with canned beans.

DIET FOR INVALIDS.—A fowl should first be served freshly roasted or boiled. For the next day a leg or wing can be warmed up for the invalid, with some nicely prepared potato snow, and spinach or cauliflower. The breast and wing ought are best eaten cold. The scraps of meat from the carcass should be very finely minced—almost to a powder, in fact, and made into croquettes, or scalloped in French white china shells. All the bones must be carefully stewed down for many hours, in very little water, and some excellent strong broth will be obtained, which will, when cold, be quite a jelly. It requires flavoring with a little very thinly cut lemon peel, and some sweet herbs tied in a piece of muslin. This can either be eaten as cold savory jelly or warmed down. Either way it is very nice, and extremely nice. A sauce should be made in the following: Cut into small square pieces a pound of gravy beef, and place in a brown jar, with a little salt on it, and a teacupful of water. Tie down tightly with brown paper, and bake for five or six hours in a slow oven until all the goodness has been extracted.

TURNIPS IN WHITE SAUCE.—Boil some turnips like pears; make a good white sauce, which is added some stock. Boil the turnips in this until they are tender. When the sauce is well reduced (after taking out the turnips) add to it a little powdered sugar, and, at the moment of serving, add a small lump of butter and the yolk of two eggs.

BEETS FRIED IN BATTER.—Cut a well cooked beetroot in slices and then place between each two slices a thin layer of force-meat, composed of finely chopped onion, parsley and any herbs that are liked, with pepper, salt and a little mustard. Dip those double slices into a good batter and then fry them in plenty of dripping until they are a good color. Serve very hot, and with a little salt scattered over.

ROAST PORK.—To insure the crackling being crisp and eating short, care must be taken not to put the joint too near to the fire at first; it should be placed at some little distance, if not the crackling would harden before the meat would be warmed through. If very lean a little good salad oil should be rubbed in before putting down to roast, and it must be kept thoroughly well basted during the time of roasting.

Is Cotton King?

Within a few years it is probable that grain exports from India and Australia will grow in magnitude sufficient to rival the grain products of this country in foreign markets. Gold for the first time has, within the past week, been exported from England to Australia in settlement of trade balances for wheat. The only problem to be solved in India, in regard to exports of wheat and corn, is that of inland transportation.

Time will ultimately settle this question as English capital, under grants of Parliament, will find it profitable to build railroads extending to the vast grain-growing areas of India. When that period arrives, cheap transportation and cheap labor, together with a genial climate and fertile soil, will each and all contribute toward an active competition with the United States for supremacy in food staples.

It is not the part of wisdom or sound commercial policy to shut our eyes to facts so self-evident of demonstration, but to prepare before hand for the competition inevitable.

The unprecedented abundant harvest in this country, for the three successive years inclusive from 1878 to 1880, and the bad harvests abroad gave such an impetus to our exports of grain and breadstuffs, and so rapidly increased values therein, that other products which hitherto had added so largely to our national wealth were to a great degree lost sight of in the newer industry of wheat raising which so rapidly sprang into prominence.

Cotton, which by general consent was styled king because so long our chief export was relegated to rear, and grain growing to the front. Is there to be a reversal of the order in the near future and cotton exports again they take the lead? Facts will serve as the best guide for enlightenment. By universal consent it is admitted that the cotton grown in the cotton belt of the United States is unsurpassed for quality and has no rival in this respect in other cotton growing countries. The principal commercial varieties aside from our own are those known as Surat, Madras and short stapled Egyptian, all of which are inferior to our middling upland. Manufacturers of cotton goods abroad admit they cannot produce fine fabrics exclusively from Surats or Egyptian short staple fibre; they must necessarily use our longer staple entire, or mix it with the others. It is also well understood that the most perfect system of cotton cultivation is found in the United States

Great Britian has at various times experimented in cotton culture, hoping somewhere in her dominions to find climatic and soil influences favorable to its growth, so as to be independent of our product. The attempts have not met with adequate success, and have been abandoned. Facts, therefore, demonstrate that the United States has no successful rival in cotton raising.

The growth of this industry at this point claims attention. In 1790 the first exports of American cotton abroad were 500 bales, which were increased the following year to 4,500 bales, from which period the shipments continued to enlarge until 1821, when the value of our raw cotton exports amounted to $20,157,000. In 1840, they amounted to $63,870,000; in 1850 to $71,984,000; in 1850 to $191,806,000; in 1870 to $237,027,000; and in 1883, to $247,328,000. The total value of our exports of raw cotton and cotton goods combined for 1883 were in round numbers $280,000,000. The total value of bread and breadstuffs exported for the corresponding period were $208,040,850.

The American cotton belt is not only enlarging in area but also in productive capacity. The time is not far distant when home consumption and foreign demand will require an annual product of ten million bales. This amount can, under improved cultivation, be easily grown on the old area denominated the "cotton states." There need be no fear but that the acreage adapted for cotton culture in the above will be sufficient to supply all demands for the same material for the next fifty years, leaving out of consideration the large uncultivated tracts beyond these limits awaiting tillage. The cotton yield in this country for 1880 was 5,761,252 bales; for 1881, 6,80,5-750 bales; and for 1882, 5,456,848; and for 1883, the unprecedented crop of 6,949,756 bales, than half which was exported.

While the fact cannot be denied that India is bidding fair to rival America in wheat exportation, it is equally true that India cotton cannot maintain successful competition, because of inferiority to the American staple.

The Indian farmer with the rude accessories of labor, using a crooked stick for a plow and crushed by a tax that destroys the incentive to toil, nevertheless manages to raise eleven bushels of wheat to the acre.

When this rude mode of cultivation is exchanged for the improved methods of agriculture soon to be introduced, and the 150,000 square miles of wheat-growing land in British India, as yet unavailed of, are accessible for tillage, the farmers of America will awake to the knowledge that they no longer have undisputed supremacy in wheat culture.

In the two years closing with 1883, Indian exports of wheat amounted to 80,000,000 bushels, which means an actual deficit at the port of New York of the sum of $100,000,000. On the other hand, our exports of raw cotton are yearly increasing, and we have no fear of losing supremacy.

The South is pulsating with new life and energy. Manufacturing industries are rapidly multiplying, capital is increasing and worn-out cotton lands are being reclaimed and brought under cultivation. The consumption of cotton is steadily enlarging at home and abroad. The long silk Sea Island staple as well as the upland, growing in the cotton belt of America is without a rival.

May it not happen, therefore, in the future history of our exports that cotton will be once more King?—*From American Grocer and Dry Goods Chronicle, Feb.* 14.

WASHINGTON, D. C., May 15, 1880.

Gentlemen—Having been a sufferer for a long time from nervous prostration and general debility, I was advised to try Hop Bitters. I have taken one bottle, and I have been rapidly getting better ever since, and I think it the best medicine I ever used. I am now gaining strength and appetite, which was all gone, and I was in despair until I tried your Bitters. I am now well, able to go about and do my own work. Before taking it, I was completely prostrated.

MRS. MARY STUART.

Extraordinary precautions are being taken to insure the safety of Buckingham Palace.

Young Folk's Corner.

*The New Hymn.

BY JAMES G. CLARK.

Father, bend Thine ear and hear me
While I call to Thee in prayer,
Let Thine angels linger near me
In my time of grief and care;
Like the sun upon the river
Let Thy love upon me shine,
Till my life shall sing forever
In the boundless deep of Thine.

Father, when my lips are pleading
For the weary march to end,
Homeless, lonely, torn and bleeding,
Let me find in Thee a friend;
When like leaves my hopes are falling,
And despair has filled my breast,
Let me hear thy low voice calling—
"Come and I will give you rest."

Father, let Thy Spirit guide me
Through the darkness and the blast,
Let Thine angels walk beside me
Till temptation's power be past—
Till I view the heights supernal
Tow'ring o'er life's changing sea,
Till I tread the vales eternal
Where the blest are led by Thee.

*Published in sheet music by Lee & Walker, Philadelphia, Pa.

Only a Baby

One sultry day last summer, at a time when children of the poorer class in Philadelphia were dying by the scores every week, a bloated old man staggered up the steps of a physician's dwelling. The boys shouted after him "Old Bourbon," the name by which he had been known in the locality in which he lived for many years.

"The baby's worse," he said, standing hat in hand when he met the doctor coming out.

"You've been here for me every day for a week," explained the doctor. "I cannot go again to-day. I told the child's mother there was no chance this morning. It was dying then."

"Won't you come now?"

"No; I have not a minute to spare. There are patients waiting whom I can help."

"Old Bourbon" followed him to his carrage door, twisting his rag of a hat in his shaking hands. "She's—she's all I got, doctor."

But the doctor, with a pitying nod, drove away, and the old man, nearly sobered by his keen distress, crept home to the attic where his little grandchild lay dying. Whatever nursing or kindness little Mary had known had come from "Old Bourbon." Her mother had six other children, and went out washing every day. The poor drunkard and the innocent baby were left to form a strange friendship for each other. She called for him now feebly, as she lay on her mother's lap.

"Daddy! daddy! Come to me!"

He kneeled down and put his finger into the tiny hand. The tears ran down his bloated cheeks.

"God, leave her to me! God, leave her to me!" he muttered.

"Daddy, come to Mary!" she cried once more, and the little soul, whose taste of life had been so bitter, passed on into the unseen

It was only a baby. Its mother, who had six other half-starved children to feed, shed few tears over it. The doctor sent in a certificate of its death with a dozen others. In a weekly bill of mortality there was an item, "Of cholera infantum, seventy." That was all. Her record was ended. The world had done with her.

But an old trembling man crept next Sunday into the back pew of the little mission church, not far from the attic in which he lived. He stopped the clergyman when service was over.

"Why, is this you, Bour—I beg your pardon. What is your real name?"

"John Black, sir. I want to take my name again. I'm thinkin of signin' the pledge 'n' pullin' up for the rest of the time left," stammered the poor wretch.

The clergyman was wise and helpful. John did "pull up." He lived but a few months after that,' but he did what he could to live a decent, honest, Christian life in that time.

"The Lord is merciful, John," his friend said to him, as he lay dying.

"I know it, sir. I'm not much acquainted with him, but I've been tryin, to foller little Mary. I hear her always cryin', 'Daddy, come to me.' I'm comin,' an' I reckon He'll no turn me back."

Even the baby had its work to do, and had done it.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to find my mother and sister. Mother was Millie Bradley, and I last saw her in Monroe, La. Sister was Mollie Bradley, and I was called Frank Bradley. I was turned over to Miss Minnie Hughes, who married Geo. Miller, living at the time in Bastrop. We all belonged formerly to Judge Purvis, New Orleans, and from him was turned over to Mrs. Copely, who sent us to Monroe, where we fell into the hands of Mrs. Ann Bradley. I now go by the name of Frank Dusin, and may be addressed No. 10 Villere street, Algiers, La.

DEAR EDITOR—I wish to inquire for my mother, sisters and brother. Mother, Jane Newsom, belonged to Randall Newsom, near Shelbyville, Tenn. She was taken South by Mr. Newsom when I was quite small and I do not know to what State they went. She carried three children with her—Angeline, Kate and Bud. I was given to Tilda Wiggins as a nurse, and I have not heard from her since the war. I should be glad to know whether she was dead or not, and to hear from the children. My name was Ann Newsom, but is now Ann Yeargin. Address me at Overall, Rutherford county, Tennessee.

G. L. YEARGIN.

DEAR EDITOR—I desire to inquire for my sister whom I left in Clinton, La., in 1831. She lived then 3 miles below Clinton, La.; and belonged to Frank Dixon. I belonged to Lon Allen Dixon and she belonged to Franklin Dixon, in 1831 I was waiting-boy in Clinton for Jim Bailey. At that time her name was Minerva; she then had 5 children, 2 boys and 3 girls, and was living about a mile and a half from Pretty Creek. I heard she moved up into Mississippi, and then moved back to Clinton or somewhere in that district. I have been living near Red River and Natchitoches ever since I left Jackson parish. As near as I can remember my sister's name was Minerva Pigs. She had two children by George Pigs, named Ben and Willie, who where about 7 and 8 years old at the time I left. I had a sister who was burned to death at Josiah Yarbra, in 1856. There were two sisters and two brothers of us, all of whom are dead excepting her and myself. I heard brother Noah, belonged to Thos. Dixon, but that he died since I left him in Clinton. My mother's name was Nancy; Manerva was my whole sister and Noah my half brother. Address me at Natchitoches, La.

CORNELIUS WASHINGTON.

MR. EDITOR—I wish to inquiae for my brother who was sold to Rafe Phillips, of Macon, Ga., in 1857 or 1858, who brought him to Mobile, Ala. I heard that he was sold to the owner of a line of steamboats from Mobile to New Orleans, but did not learn the man's name. My brother's name was Anthony; we belonged to a man by the name of Varner, and lived at the Judian Springs, Butts county, Ga. There were 6 brothers and 4 sisters. I will give the names of a few of them, enough to satisfy my brother, if he gets this, to know that we are still living and anxious to hear from him. Father was named Merida, mother Jane, oldest brother Eli, next Granville, John and Anthony; sisters, Chaney, Amy, Adeline and Elizabeth. Preachers are requested to read this to their congregations, and especially those preaching in Louisiana. Any information concerning the whereabouts of my Brother will be thankfully received. Address me at Hot Springs, Ark., box 31.

J. CLARK.

One Suffering Soul Happy.

"If I can send one suffering soul to you," writes James Corbin, of Washburn, Ill., "I will be happy. Samaritan Nervine cured me, and will cure all cases of fits." $1.50.

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Reply of C. K. Marshall, D.D., of Vicksburg, Mississippi,

To the Speech of Rev. J. L. Tucker, D.D., Before the Protestant Episcopal Church Congress in Richmond, Va.

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General News Items

The sixth anniversary of the coronation of Pope Leo XIII on the 4th inst, was impressively celebrated in Rome.

The Swiss police are searching the houses of Anarchists. The president of the Berne Anarchal Club has been arrested.

Republicans of Ascension have renominated Perre Landry for representative; P. A. Jones, for sheriff, and L. E. Bentley, for clerk and recorder.

Republicans of Iberville nominated T. Allain and J. S. Davidson, for representatives; J. A. Verret for clerk and recorder, and endorsed Independent and Democrats for district judge, district attorney, sheriff and coroner.

Nellis, Irish informer, has given to the British authorities the names of the murderers of the Earl of Lietrim. One was Patrick McLanghlin, a Fenian head centre. The murder was planned in London.

The American consul at Dundee has asked captains of whaling vessels to keep a lookout for Lieut. Greeley in Baffin's Bay, in view of the possibility of his drifting from Smith's Sound on an ice floe.

The British cleared the villages near Tokar and recovered the rest of the guns and rifles taken from Baker Pasha's army by the rebels. The English burried 2,300 rebel dead.

The treaty with Portugal appointing an Anglo-Portnguse commission to regulate trade and navigation on the Congo River is approved by a majority of the Liberal and a number of Conservative members of Parliament. It is reported that France is determined to resist the recognition of the sovereignty of Portugal on the north side of Congo, and also to insist upon the right of France to be represented on the commission.

The funeral services over the remains of Minister Hunt took place at the American Church, St. Petersburg, on the 4th. The coffin was wrapped in stars and stripes, and conveyed to the church in a hearse drawn by six horses. A large number of mourners were present, and the services were very impressive. The coffin was laid in the vault of the church, where it will remain until arrangements are made for transporting it to the United States.

The concessions of the Federal Goverument have not allayed the excitement in the Northwest, bnt have tended to aggravate the difficulties. The Dominion Goverument has forwarded instructions to the government at Manitoba that if any bloodshed or disturbance of any kind arise out of the existing discontent in that province the local authorities will be to blame. The Monitoba Premier warns the Ottawa Government that it is responsible for whatever troubles may arise.

How to get Along.

Never stop to tell stories in business hours. It you have a place of business, be found there when wanted. No man can get rich sitting around stories or saloons. Have order, system, regularity and also promptness. Do not kick every one in your path. More miles can be made in a day by going steadily than by stopping now and then. Pay as you go. A man of honor respects his word as he does his bond. Help others when you can, but never give when you cannot afford, simply because it is fashionable. Learn to say "no." No necessity for snapping it out dog fashion, but say it firmly and respectively. Use your own brains rather than those of others. Learn to think and act for yourself.—*Southern Churchman.*

Horsford's Acid Phosphate.

Dr. C. [illegible] Hammer, Ill., says: "I have [illegible] in all cases of [illegible] and am well pleased with its effects."

Character and Genius of the African.

The peculiar susceptibility of the Negro race, and the peculiar style of character and society which he will develop, can not very well be mistaken. In his savage state, as with all other races, the sensuous faculties are chiefly active, and the animal, or the demon almost, appear. Such was the Anglo Saxon, the grim worshipper of Odin and the pirate of the Northern seas. Bnt when the uatnre of the Negro is elevated and fertilized, he exhibits a style of character which is all his own. The artistic skill, the Grecian intellect, the Englishman's robust reason and broad comprehensiveness, or the Yankee's perseveraunce and right-handed cuuning, may never be his. The more exqnisite productions of art and geuius, the profounder discoveries of philosophy, the more magnificent works of science and mechanism, may be out of his range. Not his intellectual but his affectional uature may be the basis of his improvement and civilization. His family and social affections are strong and ardent, and unless toru away by violence, he would never have left his uative clime. His feelings are lively and volatile, gay as a child's, and tender as a woman's. There is uniformly in his nature a soft and plaintive tunefulness, not disguised even in the wild music of his native groves, bnt which is poured out, in all its quiveriug pathos, in Moraviau hymns. Above all, his religious affections and susceptibilities are deep and inextiuguishable, incapable of being cooled into creeds and forms, bnt moving in tumultuous throbs and gratefnl ecstasies under all exhibitions of Divine love. No people conld be so easily Christiauized as his. The first emancipation of slaves in the West Indian Islands, was amid a scene of prayer and devetion on the part of the slaves as morally sublime as anything we know of in history. And whoever has studied the characteristics of the colored population of the United States, whether as a slave or freeman, knows very well that there is no class of people whose natures respond more qnickly to the more glowing exhibitions of Christian trnth, or rather of Christian love, for that is what Methodism makes primary and fundamental, or is more easily moulded under its plastic power. The nature of the African is peculiarly open and susceptible on the side of the supernatural, making him pliant to all those iufinences which draw upward into communion with a spiritnal world. The question whether the African in his uative capacity is eqnal to the Anglo-Saxon is a question just about as sensible as another which is now mooted so much: whether the capacities of women are equal to those of man. It is just abont as sensible, that is, as the qnestion whether love is eqnal to wisdom, the heart equal to the head; or, yet again, whether a line is eqnal to an angle, or a pound sterling equal to a pound avoirdnpois. They are quantities of different denominations, and none but blockheads attempt to work them in the same equation. Every race of men is a different style of human nature from every other, bears its own stamp and snperscription from the Divine hand, and when unfolded and elevated will have its own style of character and society. For what other reason in the world were mankiud made to exist in distinct races, bnt that each may exhibit a distinct phasis of the common humanity that inlays them, and so unfold and fill up in each direction all its varied and glorious possibilities! In the character of the African, when unfolded by education, in the various Negro nations, and especially those more advanced and civilized, we see the germs and elements of forms of society unlike our own, yet presaging not less an auspicious future. His religion will never be a Calvinistic Christianity, hammered out into creeds in theological schools. Its emblem will not be the tough and gnarled oak of New England but the sleuder and luxuriant palm of his native groves. The value of his civilization will not be gauged chiefly by the "increased exports," nor will its trophies be picture-galleries, nor net-works of railroad, nor splendid architecture, nor climbing machinery. Whatever he has of these he will borrow from another race. His form of society will be a sphere of the milder and simpler virtnes, and shaped and controlled more by science. It may be such even as the Anglo-Saxon, with his present standard of moral value, would regard with scorn; and yet, in the jndgment of higher beings, a civilization founded on the feelings and sentiments, with their tropic exuberaunce, may exhibit as much of a trne and lofty manhood as one which is founded on intellect, with its transparent crystalization and wintery splendors.

Could Not Have Lived Many Days.

The following testimonials from Hon. H. P. Vrooman, of the law firm of Vrooman & Carey, Topeka, Kansas, is of so direct and positive a character that it can hardly fail to convince the most skeptical that in Compound Oxygen there resides a marvolous healing and restoring power:

"TOPEKA, KAN., June 27, 1872.

DRS. STARKEY & PALEN: Gentlemen: In the interest of suffering humanity I send you for publication an account of the *almost miraculous cure* which your Compound Oxygen performed in the case of my wife. Her condition was a very peculiar one. She had a complication of diseases, Dyspepsia, Torpid Liver, or Liver Complaint, as her physicians have always called it, and general nervous prostration. If you will refer to my description of her case you will see that she was suffering from severe attacks of colic and vomiting. These attacks first came once in two or three months, when she would vomit herself almost to death's door. Each time the attacks came at shorter intervals and were more severe, nntil she became so weak and exhausted *that we are sure that she could not have lived many days longer had not your Oxygen Treatment come just as it did and saved her* for the colic and vomiting had become almost perpetual, and *her strength and life were nearly exhausted. We could see a change in her condition from the first inhalation,* for she never had so severe an attack of colic afterward, and had more strength to endure the pain and retching. She continued to gain steadily, and for the past four years has had no severe attacks. If she is threatened with one she takes an inhalation or two and so escapes any severe paroxysms. I think it but right that we should make known to others what Compound Oxygen has done for us, and therefore send this statement for publication.

Very respectfully, H. P. VROOMAN."

Onr "*Treatise on Compound Oxygen,*" containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases, will be sent free. Address, DRS. STARKEY & PALEN, 1100 and 1111 Girard St., Phila.

The Son of God lived till thirty in an obscure village of Judea, unknown; then came forth a matured and perfect man—with mind and heart and frame in perfect balance of humanity. It is a divine lesson! I would I could say as strongly as I feel deeply. Our stimulating artificial cultnre destroys depth. Our competitiou, our nights turned into days by pleasure, leave no time for earnestness. We are superficial men, Character in the world wants *root* — *Robertson's Living Thoughts.*

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When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidently made a preparation which cured his only child of Consumption. His child is now in this country, and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2 cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the Stomach and will break up a fresh Cold in 24 hours. Address Craddock & Co. 1032 Race Street, Philadelphia, naming this pader. n44-14t

Josh Billings says: "Most men concede that it looks foolish to see a boy dragging a heavy sled up hill for the fleetin' pleasure of ridin' down again; but it appears to me that the boy is a sage by the side of the yonng meu who works all the week and drinks up all his wages Saturday night.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are outting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. jel4-1y

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jan31-26teow

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sept27-13teow

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feb28.4t

Books, Pictures, Etc.

The following is a list of miscellaneous articles that may be had at this office on receipt of the prices annexed. They will be sent, post-paid, to any address desired:

What They Say; or Echoes from Birmingham	c
Is there to be a War of Races in America, by Rev. A. E. P. Albert	10c.
Lithographs Methodist Bishops, in group, np to 72, each	10c
Historic Picture, "Garfield and his Family," steel engraving	2 00
Wentworth's Arithmetical Problems	50
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Temperance Reform and its Great Reformers, By Rev. W. H. Daniels	2 00
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jan31-5t 1tam

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40 "	750 lbs	1050 lbs	160 00
44 "	1000 lbs	1350 lbs	200 00
48 "	1300 lbs	1800 lbs	260 00
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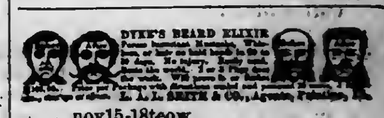
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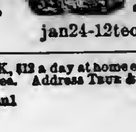
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nov15-18teow

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jan24-12teow

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THE SUNDAY SCHOOL.

FIRST QUARTER. LESSON XI. March 16. THE COMING OF THE LORD (1 Thess. iv, 13-18; v, 1-8.)

Although Paul must have been very busy at Corinth in making tents with Aquila and Priscilla, in preaching and holding meetings at the house of Justus, he found time to write two long letters to his Christian friends in Thessalonica. These letters are printed in our New Testaments, and from the first our lesson is taken. Although it had been such a short time since Paul had left his Thessalonian friends, some of their little Church probably had died. So he comforts them by telling them that those who die trusting in Jesus will be raised from the dead, as Jesus himself had already risen from the dead. Their spirits were already there; but when Christ shall come at the last day to judge the world, at the sound of the "tramp of [illegible] their bodies will be restored to them; and then, they, with all Christians living will go with Christ to heaven, to live there forever. Some Greeks of Paul's time believed that the soul lived after the death of the body, but had not the Christian's hope of the resurrection. So when their friends died they had sorrow without any hope of ever seeing them again. But we know that if we love and serve the Lord on earth we shall live with him in heaven, and with all others who have loved and served him in all ages and all countries. Paul tells his brethren that no one knows when the end of the world will come, but when it does, it will be sudden and unexpected. It will be the end of the world to us when we die. We do not know when that will be. So we should be always ready. There is only one way to be *always ready to die*, and that is to love Jesus and do what is right every day and hour. To do this we must be Jesus's soldiers—not armed with swords or guns, but always having our hearts and lives full of faith and love and hope.

MARRIAGES.

In New Orleans, Feb 11, by Rev. M. J. Dyer, Mitchell Hall and Adeline Miller, both of this city.

At the bride's residence, Mr. Henry Titus and Miss Susan Phillips. Mr. Wesley Peabby and Miss Silvey Gamble, at the residence of the bride. Mr. Anderson [illegible] and Miss Bell Sexton. Mr. Geo. [illegible] and Miss Caroline Jackson, all members of the M. E. Church.

WM. ALLEN.

Cotton Gin, Texas.

DEATHS.

Brother Simon Roberts was converted in August, 1882, and died Feb. 14, 1884, aged 45 years. He said he was ready to meet God.

WM. ALLEN.

Cotton Gin, Texas.

Sister Rose Sansen died Jan. 20, in full [illegible]. She leaves a husband and three children to mourn her loss.

D. W. Tidwell, a member of our church, and of Wiley University, died Dec. 25, 1883. He was a faithful member, a fine [illegible] brother, and has passed to his reward.

R. WEAVER.

Jacksonville, Texas.

He had just returned from his summer vacation, and describing the beauties of mountain scenery to a lady friend, he asked: "Have you ever seen the Cats-kill mountains?" and she answered; "No! but have seen the Bulls-cough-syrup!"

NEW BOOKS.

Deterioration of the Puritan Stock, and its Cause, by John Ellis, M. D. Mr. Ellis, is the author of a number of works. In this he attempts to show by tables amd statistics that the Puritan stock of Massachusetts is fast dying ont.

NEW PUBLICATIONS.

Miss L. B. Humphrey opens the March *Wide Awake* with a frontispiece for a poem by Miss Burnham, entitled "Her Angel." John Preston True, follows with a merry school story, "The Stampede in the Second Dormitory." Then comes Margaret Sidney's article, "The Indian Schools at Carlisle." Very vivid in contrast is Edwin D. Mead's paper concerning "Queen Elizabeth and her Schoolmaster." The serials are delightful. There is also a long English story by Lady Dunboyne, and a story of some little folks in Cheyenne, Wyoming, by Mrs. Powelson, and a Pictorial Æsop's Fable, "The Donkey and the Lion's Skin," by Mrs. Clara Doty Bates, "The Weaver of Bruges, by M. M. P. Dinsmoor, a biography of Johns Hopkins, the founder of the John Hopkins University, by Mrs. Sarah K. Bolon, an Emergency paper by Dr. Dudley A. Sargent, a house-keeping paper by "The Next Neighbor," and two pages of original music, a setting of one of George MacDonald's songs by Jadassohn, the famous German composer. $3.00 a year. D. Lothrop & Co., Publishers, Boston.

Louisa M. Alcott's third "Spinning-wheel Story," entitled "Eli's Education," is a leading feature of the March St. Nicholas, and paints a true picture of the struggles of a country lad to obtain an education in the early years of the present century. Mrs. A. D. T. Whitney contributes a brightly written story, called "Girl-Noblesse." "Among the Mustangs" is the title of an entertaining paper on the wild ponies of the plains, by Noah Brooks. "Blown Out to Sea," by C. F. Holder, is a collection of anecdotes, reconnting some of the curions resting places made use of by weary birds which are driven by strong winds ont of their course in their long migratory flights, often extending many thousands of miles. "Wong Ning's Ideas" are some reminiscences and original opinions in his own words by a very "live" Chinese boy, living in San Francisco. Mayne Reid's serial "The Land of Fire," and W. O. Stoddard's "Winter Fun" increase in interest as they grow in length.

The Pulpit Treasury for March is worthy of its name. An excellent portrait of Dr. J. M. Buckley, Editor of The New York *Christian Advocate*, forms the frontispiece. Dr. Buckley furnishes the first Sermon and there is a sketch of his life by the Editor. Dr. M. R. Vincent gives an Installation Sermon, Dr. W. M. Taylor an Easter Sermon and Dr. Hovey an article on Saul and the Witch of Endor. There is a Funeral Service by Dr. MacIntosh, and Leading Thoughts of Sermons by Canon Liddon, Bishop Simpson and Dr. Flagg. Other articles are by President Gregory, Bishop Foss, President Bascom, Dr. T. L. Cuyler, Professor Brown, Drs. C. Stanford; H. M. Scudder and McKenzie. Rev. A. F. Schauffler gives *Light on the International Lessons*. $2.50 per year; Clergymen, $2.00; Single copies, 25 cents. E. B. Treat, Publisher, 757 Broadway, New York.

The story, which has never yet been told in print, of how Wilkes Booth, the assassin of Preisdent Lincoln, crossed the Potomac, and where he spent his time from the night of the 14th of April until he was shot on the morning of the 26th, will be contributed to the April Century by George Alfred Townsend.

The nnmbers of the *Living Age* for February 16th and 23d, contain The Literary Life of Anthony Trollope, *Edinburgh;* The Copts and El Islam, *Quarterly;* The Inspiration of Death in Folk-Lore, *British Quarterly;* English Hegelianism and its Religion, *Church Quarterly;* A Study from Turgenieff, *Scottish Review;* Daily Life in a Mediæval Monastery, *Nineteenth Century;* The Literature of Introspection—two Recent Journals, *Macmillan;* Virgil and Agriculture in Tuscany, *Longman's;* The Corps Fuchs and German Students' Duels, *Saturday Review;* Winter Life at Spitzbergen, *Nature;* House with Secret Chambers and The Cliff-Houses of Canmede Chelly, *Chambers;* Deep Sea Lighthouses, Iron; The "Vagabonds" of Siberia, *Globe;* with instalments of "The Wizard's Son," "The Four Silverpennys" and "Beanty and the Beast." The subscription price is $8 per year. Littell & Co., Boston, publishers.

Conference Notices.

HUNTSVILDE DISTRICT—TEXAS CONFERENCE.

Second Round.

Montgomery	Mnr.	22-23
Willis	April	5- 6
Danville	"	12-13
Hnntsville Station	"	19-20
Hnntsville Circuit	"	19-20
Lovelady	"	26-
Walker Circuit	Mny	3- 4
Cold Springs	"	10 11
Livingston	"	17-18
Moscow Circuit	"	24-25
Wallisville	May 31, June	1-
Liberty	"	7- 8
Orange	"	14-15
Woodville	"	24-25
Beaumont	"	28-29

The new work that was lately taken up I will give notice of through letters.

EDWARD LEE, P. E.

COLUMBUS DISTRICT—TEXAS CONFERENCE.

Second Round.

Columbus	Mar.	22-23
Alleyton	April	5- 6
Oakland	"	12-13
Boxville	"	19-20
Schulenburg	"	26-27
Waelder	May	3- 4
Luling	"	10-11
Lockhart	"	17-18
Wiemar	"	24-25
Indnstry	May 31, Jnne	1-
Ellenger and Toland	"	7- 8
Columbus Circnit	"	14-15
Egypt and Piu Oak	"	21-22
Wharton	"	28-29
Caney	July	5- 6

Brethren will please preserve this notice. P. M. CARMICHAEL, P. E.

SAVANNAH DISTRICT—SAVANNAH CONNERENCE.

Second Round,

Augusta	April	12-13
Charlestown	"	12-13
Waynesboro	"	19-20
Sylvnnia	"	19-20
Bullock	"	16-20
Munnerlyn	"	26-27
Savannah Circuit	"	26-27
Savannah	"	28-29
Appling	May	3- 4
Reidville	"	3- 4
Jesnp	"	10-11
Darien	"	10-11
Waynesville	"	17-18
Waycross	"	17-18
Blackshear	"	24-25
Valdosto	"	24-25
Camden	May 31, Jnne	1-
St. Mary	"	7- 8
Brunswick Circuit	"	7- 8
Brunswick	"	14-15

F. M. JONES, P. E.

MURFREESBORO DISTRICT—TENN. CONFERENCE.

Second Round.

Murfreesboro	Mar.	8- 9
Murfreesboro Circuit	"	8- 9
Stone's River	"	8- 9
Martin Creek	"	15-16
Shelbyville	"	22-23
North Lebanon	"	29-30
Lebanon, Seays and Leeville	April	5- 6
Petersburg Ct—Cedar Springs	"	5- 6
Liberty	"	12-13
Woodbery	"	19-20
Manchester	"	26-27
McMinnville	May	3- 4
McMinnville Circuit	"	10-11
Tullahoma	"	17-18
Cooksville	"	17-18
Sparta	"	24-25
Alexandria	"	24-25
Caney Fork	May 31, June	1-
Van Buren	"	7- 8

Dear Brethrou: Please push all the interests of the church, and raise all the benevolent appropriations at once, as far as practicable. Remember this is the centennial year of Methodists in America. So, brethren, let us bring up to our next annual conference a handsome sum for our educational work. H. W. KEY, P. E.

LITTLE ROCK DISTRICT—LITTLE ROCK CONFERENCE.

First Round.

Forrest City	Mar.	9-10
Little Rock	"	16-17
Carlisle	"	23-24
Lonoke	"	30-31
Brinkley and Clarendon	April	6- 7
Palestine	"	13-14
Forrest City Circuit	"	20-21
Marvel	"	27-28
Saulsburg	May	4- 5
Helena	"	11-12
Helena Circuit	"	13-14
Askew	"	18-19

O. H. SMITH, P. E.

WEST TENNESSEE DISTRICT—TENN. CONFERENCE.

Second Round.

Memphis Circuit	Mar.	8- 9
Memphis Station	"	15-16
Pleasant Grove Circuit	"	22-23
Mason	"	29-30
Brownsville	April	5- 6
Bells	"	12-13
Friendsbip	"	19-20
Sharon	"	26-27
Martin	"	29-30
Paris	May	3- 4
Mansfield	"	7- 8
Clarksburg	"	9-10
Henderson	"	11-12
Linden	"	17-18
Lawrenceburg	"	10-11
Waynesboro	"	16-17
Clifton	"	24-25
Purdy	"	24-25

Will the pastors please take the collections as required by the Discipline, page 121, sec. 22, to defray the expenses of the delegate to the General Conference, and bring said collection to our first district conference which is to meet at Brownsville, Tenn., April 1, at 8:30 o'clock p. m., and the district stewards will please meet me on Friday, during the conference.

JESSE P. PRICE, P. E.

NOTICE.

A Sunday-school convention will be held in our College chapel on the 14th, 15th and 16th of March, conducted by Rev. A. A. Gillett. The neighboring pastors and Sunday-school workers are expected to be present, and everybody who is interested in Sunday-school work is cordially invited. THOS. MASON,

Philander Smith College.

Little Rock, Ark., Mar. 1, 1884.

To the Presiding elders of the Texas Conference:—Please see that the apportionment of your districts for General Conference expenses is collected, and send it either to W B Pullam, Houston, Texas, by the 1st of April, or to Walden & Stowe, Cincinnati, Ohio. W. B. PULLAM.

PROGRAMME.

The following is the programme of the Navasota District, Texas Conference, to convene in Hempstead, Texas, March 20, 1884, at 10 o'clock a. m., for its first session under Rev W B Pullam, presiding elder:

To Preach the Opening Sermon—J E Shakleford; Aaron Alexander alternate.
What is the Difference between the M E Church and other Methodist Chuech es?—W H Hamilton.
Ministerial Support—B M Taylor.
Freedmen's Aid Society and its Origin—E Jefferson.
The Intermediate State of the Dead—J K Loggins.
Home Missions—R J Campbell; alternate L Felder
Church Extension Society and its Origin—J L Smith.
What Benefit are the Christian Churches to various States—F D Bookman.
The Centenuial of the M E Church—J S Whitaker.
Baptism—F Gilmore.
The Divinity of Giving; is it Tanght in the Bible?—W H Jackson.
What Relation do the Three Persons in the Trinity Sustain to Each Other—Thomas Cole.
When is the Best Time to have Class-meeting, and Who Should Attend them. Abner Thomas.
Repentance—Dewitt Frierson.
Temperance—L H Horn.
Revival Meetings and the Best Plans to Conduct them Successfully—Rev W B Pullam, presiding elder.
Preachers Going from House to House—J E Shakleford.

The local preachers are required to bring written essays; exhorters short essays, district stewards are required to meet Friday evening at 3 o'clock.

W H JACKSON,
J A TILLORY,
Committee.

Hempstead, Feb. 25, 1884.

ARGENTA DISTRICT—LITTLE ROCK CONFERENCE.

First Round.

Argenta	Mar.	1- 2
Conway and Morrilton	"	8- 9
Van Buren	"	15-17
Fayetteville	"	22-23
Fayetteville Circuit	"	30-31
Fort Smith	Apr.	5- 6
Alma	"	12-13
Russellville	"	15-17
Sweet Home	"	19-20
Little Rock Circuit	"	26-27
Jacksonport and Newport	June	7- 8
Batesville	"	14-15
Bebee	"	10-11

G W SAMS, P. E.

SAN ANTONIO DISTRICT—WEST TEXAS CONFERENCE.

Second Round.

San Marcos	Mar.	22-23
Fredericksburg	"	29-30
San Antonio	Apr.	5- 6
Pleasanton	"	5- 6
Floresville	"	12-13
Seguin	"	19-20
Mt Veruon	"	26-27
Gonzales	May	3- 4
Riddleville	"	10-11
Goliad	"	17-18
Mission Valley	"	24-25
Victorin	"	24-25
Cuero	May 31	June 1
Morales	"	7- 8
Hallettsville	"	14-15

G. W. RICHARDSON, P. E.

NOTICE.

NAVASOTA DISTRICT—TEXAS CONFERENCE.

Second Round,

Brenham Circuit	Mar.	15-16
Brenham Station	"	14-16
Hempstead	"	22-23
Franklin	"	26-27
Hearne	"	29-30
Bryan	"	29-30
Bryan Circuit	Apr.	2- 3
Millican	"	5- 6
Prairie Plains	"	12-13
Anderson	"	12-13
Navasota	"	19-20
Centenary	"	26-27
Burleson	May	3- 4
Patterson and San Philipe	"	10-11
Plantersville	"	17-18
Belleville	"	24-25
Caldwell	May 31, June	1
Iola	"	7- 8

W. B. PULLAM, P. E.

GREENWOOD DISTRICT—MISSISSIPPI CONFERENCE.

First Round.

Lodi	Mar.	13-
Wiuona	"	15-16
Midway	"	18-19
Durant	"	22-23
Lexington	"	26-27
Kosciusko	"	29-30
Attala	April	2- 3
French Camp	"	5- 6
Goodman	"	9-10
Pickens	"	12-13
Carthage	"	16-17
Benton	"	26-27
Deasonville	"	29-30
Yazoo City	May	3- 4
Yazoo City Circuit	"	3- 4
Roseneath	"	10-11
Green Hill	"	13-14
Greenwood	"	17-18
Roebuck	"	19-20
Louisville	April	19-20

H. R. REVELS, P. E.

HOT SPRING DISTRICT — LITTLE ROCK CONFERENCE.

First Round

Texarkana Station	Mar.	1- 2
Texarkana Circuit	"	1- 2
Lewisville	"	8- 9
Fulton	"	15-16
Peytonville	"	15-16
Garland City	"	15-16
Washington	"	22-23
Centre Point	"	29-30
Paraclifta	Apr.	5- 6
Prescott	"	9-10
Hot Spring	"	12-13
Pine Bluff Station	"	19-20
Pine Bluff Circuit	"	26-27
New Edingburg	May	2- 4
Montiocllo & Warren	"	10-11
Little Rock Mission	"	17-18

Brethren, urge a full attendance of your official members.

L. W. ELKINS, P. E.

Did She Die?

"No; she lingered and suffered along, pining "away all the time for years, the doctors doing "her no good; and at last was cured by this "Hop Bitters the papers say so much about." "Indeed! indeed! how thankful we should be "for that medicine."

The United States Supreme Court, on the 3d, rendered a decision affirming the decision of the lower court in the Georgia Kuklux cases.

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The establishment of a coopershop in connection with the Southern University for colored children, is a possibility of the near future. It is suggested by the agent of the Slater fund, approved by President Chase of the University, and sanctioned by Governor McEnery.

Manitoba is to have a census taken every three years, and a land subsidy of 12,000 acres per mile for a railway from Winnipeg to Hudson Bay as an outlet for her products independent of the Canadian Pacific raod.

Consumption Cured.

An old physician, retird from practice, having had placed in his hands by an old East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its curative powers in thousands of cases, has felt it his duty to make it known to his fellows Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this receipt, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 *Power's Block, Rochester, N Y.* jan10-19teow

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE,
March 10, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8¼; Middling 10¼; Good Middling, 10⅝; Middling fair, 11¼.

SUGAR, ℔ lb—Yellow clarified, 6¼@6½; White clarified, 6¼@6¾.

MOLASSES, in bbls, ℔ gallon—Common, 19@20; fair, 25@28; choice, 45@47c.

RICE, Louisiana, ℔ lb—Common, 4@4½; fair, 5@5½; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 24@25.

COFFEE, ℔ lb—Ordinary, 12; prime, 14.

CHEESE, ℔ lb—Western factory, 10.

CORN MEAL, ℔ bbl—Choice, $3.10.

FLOUR, ℔ bbl.—Fancy, 6.00; Choice, 5.70; Family, 5.35.

LARD, ℔ lb—Choice, 9½.

SALT, ℔ Sack—Course, 75; Fine, 90.

ESCULENTS—Irish potatoes, ℔ bbl. $1.75; onions, ℔ bbl. $2 25; apples, ℔ bbl. $5.25@$5.50; cabbages, $17@$18 per 100; sour krout, ℔ bbl. $12 00@16.00.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 11@—; linseed, raw, ——@60; linseed, boiled, —@63; cotton seed, 36@55.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $18.12½.

BACON, ℔ lb—Breakfast, 12½; shoulders, 8½; sides, short rib, 10⅝; sides, long clear, 10½; bams, sugar-cured, 13½c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 10⅝; clear sides, 10½@; shonlders, 8¼@—.

POULTRY AND EGGS.

Lonisiana Poultry—Grown chickens $2@4; young $1.50@$3.00; ducks, $3.50; geese $5.00@—; turkeys $8.00@12.00.

Western Eggs 16@17c per dozen

Louisiana Eggs 15@18c. per dozen.

Feathers—Best live geese feathers 65@75c. ℔ lb. second grades 55@60c.

Western Poultry—Grown chickens $5.50@$5.50 ℔ dozen; young do. $4.00@5.00; ducks $4.00@5 00; geese $4.50@5.00; turkeys $17.00@.20.00

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 67; white, 67; mixed, 67.

OATS, ℔ bushel—Western, 47.

BRAN, ℔ 100 lbs—Choice, $1.10.

HAY, ℔ ton—Prime. $16@$18; choice, $22,00@——.



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mar13-1y

The great Mexican Central Railroad will be completed during this month, and it is probable that some time during April, sleeping-cars will be running to the City of Mexico, from Chicago and St. Louis, over the Atchison, Topeka and Santa Fe line, and its Mexican extension. This is part of the fruitage of the progressive policy entered upon by Porfirio Diaz, after he had, by a sharp revolution, unseated Lerdo de Tejada, and obtained control of the Mexican treasury and government eight years ago.

For Sufferers Chronic Diseases' 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo. (oldest office.) State case your way.
sept20.26teow

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws.* COL. L. BINGHAM, Attorney, Washington, D. C.
sept20 6m-8p

WANTED Agents for the **GOLDEN DAWN,** Or the LIGHT on the GREAT FUTURE.

School Teachers, Students, Young Men and Ladies acting as agents for this book, are making over $100 a month. Sells fast. One agent sold 71 first 15 days; another 46 in 8 days; another 11 in one day; another 15 and 5 Bibles in 5 days. Secure territory quick. Also agents wanted for the best Illustrated Family Bibles ever sold by agents. Send for circulars Address TEXAS BOOK & BIBLE CO., 755 Elm St., Dallas, Texas
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The Pedestal Fund

—OF THE—

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This colossal statue was given by the people of the French Republic to the people of the United States as a monument of ancient friendship, and as an expression of the sympathy of France in the Centennial Anniversary of American Independence.

It is 150 feet in height, cost $250,000 to which cost more than 250,000 Frenchmen subscribed, and it is so far finished that it will be ready to be shipped to this country in the course of the coming summer.

There has been voluntarily contributed about $100,000 towards pedestal for the statue, which is to be placed on Bedloe's Island, at the entrance of New York harbor, and about $150,000 is still required.

The foregoing is from the Report of the Executive Committee to the General Committee of the Fund, of which the Hon. Wm. M. Evarts is chairman.

With a view of aiding the object, another committee, under the supervision of the Hon. Rufus F. Andrews, has arranged for a new issue of art subjects, to be offered the public generally, who will thus be able to secure a magnificent Standard, steelengraving, and at the same time have the satisfaction of contributing to the Pedestal Fund.

The following subjects have been selected, viz:

Washington Irving and his Friends.....28x36
Shakespeare and his Friends.....28x36
Falstaff Mustering his Recruits.....28x36
Landing of the Pilgrims.....28x36
Departure of the Pilgrims.....28x36
Farmer's Saturday Night.....26x34
Preaching of John Knox before the Lords of the Congregation in St Andrew's.....28x36

These engravings will be from the original plates, and will be as fine as the first proofs, which were sold at $100 each. They will be forwarded by mail, and their receipt guaranteed. The price for each will be $5, which must be sent with the order. Persons wishing to subscribe, are respectfully requested to do so as soon as possible.

All orders, drafts, &c., must be directed and made payable to the Secretary.

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25tf NEW ORLEANS.



EASTER EGG BREAKING.

feb28-4t

SOUTHWESTERN Christian Advocate

VOL. 19---NO 12. NEW ORLEANS, LOUISIANA, MARCH 20, 1884. WHOLE NUMBER 751.

THE SOUTHWESTERN

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Editorial Notes.

The *Methodist Messenger* is a new unofficial semi-monthly paper, published at Charleston, S. C., in the interest, it says, of the southeastern conferences of the Methodist Episcopal Church. Our old friend, A. Webster, D.D., is editor-in-chief, with a long list of associate, managing and corresponding editors.

The *Richmond Advocate*, Methodist Episcopal Church, South, mentions a town in which every family takes the *Advocate*. We would like to have any of our preachers tell us how many churches they know where every family takes the SOUTHWESTERN. We wait for the first reponse.

The Chinese in Denver, Colorado, are erecting a Joss house, or sacred temple. It is intended to unite all the discordant Chinese of the city. A part of their creed being that all who attend worship among them must be friends. We know of churches where this part of their creed could be adopted with great profit.

Harper's Weekly of the 8th inst., announces the return of Mr. Thomas Nast, to his old field of labor. His sojourn in Europe and Florida has resulted in his complete restoration to health. The patrons of the *Weekly* will now have the benefit of his pencil. The publications of the *Harpers* are all of the highest order, they employ the most talented and popular writers in the country. *Harper's Young People* is unsurpassed as a paper for little folks. It should be in every household where there are children.

The first Gospel sermon preached by Peter was followed by the conversion of three thousand souls. We gaze on the three thousand of our brethren, weak and simple by nature as we are, and our souls break out in adoration, Glory, honor and salvation, for now has this word of Gospel salvation come to us. Would it not be well for the church to pray, that God may come and breathe human life and hearts, that Pentecost may be repeated, and the spiritual favor of Methodism be wonderfully restored that leads on all of our charges may be converted by hundreds!

[illegible] given in Philadelphia [illegible] distributed among four hospitals of which the Presbyterian has one. At a meeting of the Hospital Board, when final action was taken, fearing lest the acceptance of the money, amounting to nearly $7,000, should be construed by friends as approval of balls and dinners, it was voted by 10 to 7 not to accept of the money. We believe that the Board acted wisely and that this decision will have a wide and happy influence. No doubt the so-called "best people" of the city were at the ball and did a good part of the dancing. This, however, is true, dancing has never been a source of religious strength to the spiritually minded. The influence is downward.

The New Orleans *Journal of Education* for March, in an article on the "Competion of Civilization," makes this distinctively Southern appeal:

"The Southern States have been sorely stricken, once in front by the edge of the sword, and worse still since, by the back-handed blow of national legislation. The question has been, and is still, a burning one; shall we sit down by the ruins and ashes of our civilization and weep, or shall we rise to the height of our manhood, and prove not only that "human endurance is equal to human calamity," as we have done, but that the energy of freemen is equal to all the emergencies of fate? There is but one answer. We will not succumb."

We have never seen any ruins and ashes of Southern civilization that any body should weep over. If there is anything for which a few tears might be in order, it is the absence, in many localities, of all deserving the appellation of civilization. To supply this void schools and churches are in demand.

With reference to the doctrine of the amalgamation of the races that is going on here in the South, and as discussed by Abel Stevens, D.D., and others the St. Louis *Christian Advocate*, Methodist Episcopal Church, South, says:

"But why discuss a matter of that kind. What probability is there of its ever being carried out? You could scarce find a decent man or woman in all the country that would think of such a thing. As a rule, the negroes, at least the better part of them, would oppose it. All decent white people oppose it, and when both parties oppose it what liklihood is there that it will take place? But then, you know, some people must have a hobby, no matter how ridiculous it may be."

That reads well, but what are the facts in the case. Amalgamation is going on at a fearful rate. Each of the great and small rivers that empty into the Mississippi has its own hue and color, but as they flow on toward the gulf these different shades are all lost, in one great and grand Mississippi. So these different races, once so unlike, are fast blending. True the civil law makes it a penal offence for a white man to marry a colored woman or a colored man to marry a white woman, but it does not in some of our Southern States define or parish adultery, nor illegitimacy, and the amalgamation of the races goes on. It is an easy matter to say that the "all decent white people oppose it." It is nevertheless practiced. Men may close their eyes and call it a "ridiculous hobby," still it goes on. Like it, or dislike it, no two people have lived together since the world began without blending. Amalgamation began when the Negro was a slave, and did not own himself. It has not been stopped since emancipation. The blending and blanching process is going on, and no power on earth can prevent it.

The French captured Baninh on the 13th. The Chinese escaped after suffering heavy losses.

The General Conference—Its Standing Committees.

BY BISHOP E. G. ANDREWS.

I. *Introductory.*

The General Conference of 1876 appointed a committee to devise for the conference of 1880 an improved plan for the organization of standing committees.

Having been one of the committee, the writer of this article has been led to study the defects of the existing plan and to seek a remedy for them.

The conclusions of the committee (in which some members did not concur) were not acceptable to the General Conference. They had the fatal defect: they proposed as the unit of representation on most of the standing committees the General Conference District. The scheme thus gave to a district having fifteen delegates the same representation as to a district having forty-three delegates. It required that, immediately after the assembly of the conference, the delegates from remote regions, as yet unacquainted with the capacity, the opinions, and the particular interests, each of the other, should proceed to fill numerous important committees. It tended to suppress the independent and healthful influence of each annual conference on the course of legislation. It opened dangerous possibilities of combinations whereby some conferences of a district, and particularly the smaller ones, might be excluded from the more influential committees. And it did not secure an equitable allotment of committee work to individuals. Such a scheme could not supersede the existing plan—which, accordingly, for another General Conference exhibited its usual weaknesses.

II. *Provisions required in a new plan.*

It is not difficult to state the characteristics of a good plan.

First. It will consume the *minimum* of time and produce the *minimum* of friction in the creation and organization of the committees. The greater part of two sessions was used in 1876, and again in 1880, in doing this work, and with much unseemly interruption of conference work by the retiring of committees for organization and their return.

Secondly. So far as each delegation is concerned, it will provide as far as practicable,

1. An amount of influence in the committees proportioned to its members.

2. The opportunity to assign its members to those committees to which their personal aptitudes and preferences or the interests of their conferences may incline them. In this opportunity consists the strength of the present system, and any new system must carefully guard it.

3. So much, and only so much, committee work as can be done regularly and intelligently. Let each delegation choose where it will work; but it is not necessary, in order to safe and wise legislation, that every conference should have a representation on every committee. None feel this more than the delegates of small conferences, who are distracted and worn out by the vain effort to be at three or six committees in one afternoon. And no surer way to fritter away their influence could be devised.

Thirdly. So far as the committees themselves are concerned, a good plan will aim at *two* things.

1. The possibility of a full and stable attendance. By the present plan discussions often proceed and votes are often taken in the absence of a majority; often many vote who have not attended the discussions; and sometimes votes are reconsidered by an attendance specially summoned for the purporse. Is it wonderful that the decisions of the committee often fail to command the respect of the conference?

2. The largest practicable size for the committee. Observation teaches that a committee so large as to be a fair representation of the General Conference saves the time of that body. Such a committee is the General Conference in miniature; its debates are real forensic contests, which satisfy with many the *cacoethes loquendi*; its conclusions, if reached by considerable majorities, are commonly received as final by the friends of impracticable measures, or if favorable, commonly carry the judgment of the General Conference with but little debate. Small committees would not yield these results.

III. *A plan proposed.*

I submit the following plan for the consideration of delegates-elect, and of those who may become such. It seems to me to meet, in some good degree, the necessities of the case. It is simple, easily worked, equitable, allows each delegation its choice in committee work, and promises large and stable committees.

Unlike the present system, it does not predetermine the number of any one committee. The number of each committee will be the result of the particular assignments by each delegation. But as in 1880 there were twenty-seven conferences that had six delegates, no committee, on this plan, could have had less than twenty-seven members. By the variety of choice which would naturally obtain in the delegations, some of the committees would probably be very large; and probably none would be as small as the number above given.

Perhaps the scheme will lead to the suggestion of a better one from some other quarter. If so, no one will rejoice more than the writer of this article.

PLAN: Let the General Conference, on the first day of its session, adopt the following order:

I. There shall be twelve standing committees, as follows:

1. On Episcopacy.
2. On Itinerancy.
3. On Boundaries.
4. On Revisals.
5. On Temporal Economy.
6. On State of the Church.
7. On Book Concern.
8. On Missions.
9. On Education.
10. On Church Extension.
11. On Sunday-schools and Tracts.
12. On Freedmen's Aid and Work in the South.

II. The first six of the committees shall meet on Monday, Wednesday, and Friday; the last six on Tuesday, Thursday, and Saturday.

III. As heretofore, the several delegates shall appoint their members to these committees, but with the following conditions:

1. No delegate shall be appointed to more than two committees, except as hereinafter provided, which two committees shall meet, as above provided, on alternate days.

2. Each delegation shall appoint one of its members to the Committee on Boundaries. (See Discipline, ¶391.) But when a delegation consists of but two members (one ministerial and one lay), its member of the Committee on Boundaries may also be appointed to two other committees, and may be permanently excused from attendance by the Committee on Boundaries.

[NOTE. This last provision can be omitted or changed, according to such change, if any, as the General Conference may make in ¶391 of Discipline.]

IV. As soon as practicable after the adoption of this order, and in all cases on the same day, the chairman of each delegation shall deliver to the secretary of the Conference a list of the assignments to committees made by the delegation; from which returns the secretary shall immediately proceed to enroll and publish the committees.

V. When each committee shall first meet at the time and place fixed for its regular session, it shall proceed (under the temporary presidency of a bishop) to choose by ballot a chairman and a secretary, and shall cause the names of these officers to be returned without delay to the secretary of the General Conference.

VI. Reserve delegates, when admitted to the General Conference, shall take the places on committees previously held by their primaries, unless it is otherwise ordered by the conference; and other changes in committees shall not be allowed except upon statement of adequate reasons to the conference.—*New York Christian Advocate.*

The Cumberland Table Lands.

DEAR BRO. CUSHMAN—I have been thinking for some time of giving my people general notice through the columns of your most excellent paper of what I think to be the interest of thousands of my people, who are homeless and houseless, simply because they do not know that they could do better. I am living in Cumberland county, Tennessee, on what is known as the the Cumberland mountains, and perhaps the most healthy part of the globe; it is where contagion never has been known to come; and in addition to all that, we live where land is cheap; any man can have a home of his own that can pay a dollar and a half to two dollars per acre for land; the land is perfectly smooth and level, and perhaps the greatest stock-raising country in the world; the whole face of the country is like a green meadow at least two-thirds of the year. Stock of all kinds that will eat grass lives and keeps fat without any expense to the owner except a little salt; and the land produces corn, wheat, rye and potatoes and all kinds of vegetables, such as cabbage, beans, and all other vegetables equal to any part of the globe; and the whole country is underlaid with stone coal and iron ore. With a lively prospect of a railroad, which will be commenced in the next few weeks, the day is at hand when this will be regarded as the garden spot of the world; and if the colored people will strike in time many thousands of them can procure good homes with a small amount of money. Let them send out a few representative men to view the country, and they will say the half has not been told. I live in Cumberland county, Tenn, eight miles east of Crossville, which is our county seat. I hope imperfections will be excused. Remember I was 40 years a slave and never a day in school.

J. C. TATE.

Tatesville, Tenn., Feb. 26, 1884.

[The death of Bro. Tate we announced last week. We comply with his request in tribute to his earnest efforts to improve the condition of his people.—ED.]

Austin District Conference.

DEAR EDITOR—I wish to say a few words in regard to the Austin district conference, which convened in this city Feb. 21st, in the Simpson Tabernacle M. E. Church. Our presiding elder C. L. Madison, presided. The session opened with religious exercises conducted by the elder. Rev. A. Foster, formerly of the Waco district, and W. H. Mosby, formerly of the San Antonio district, were introduced to the conference. The elder then delivered an address on the importance of the meeting, showing the many benefits to be derived when its objects are carried out fully, which was listened to with marked attention, after which the roll of the conference was called. Eleven traveling preachers and quite a number other members answered to their names. The writer was then re-elected Secretary and Rev. A. Foster, Assistant. The reports from the different pastors speaks well for a prosperous year for the cause of the Lord; most of them have begun to take their benevolent collections now, so as to enable them to come up next conference with all of their collections, and without excuses. I feel free to say that this district Conference has been one of great benefit to the Austin District. Last Saturday was a day long to be remembered; the conference love feast in particular, which was conducted by the elder. We had a pentecostal shower, and quite a number of souls spoke for Christ, both Methodists and Baptists. There was quite a manifestation of the Spirit of the Lord in all of the services during the day. Pray for our success.

Your brother in Christ,

H. SWANN.

Austin, Texas, Feb. 29, 1884.

From Shreveport District.

DEAR EDITOR—I commenced the round of my district at Monroe. The pastor and myself reached his appointment Feb. 16. The people received their new pastor, Bro. Chapman, with joy, as all good Methodists will do. They observe the Discipline. On Sunday the collection was $21.35. We administered the sacrament to 87. Quarterly conference passed off nicely. They promised the pastor $550, presiding elder $60, bishops $3, benevolent collections $30, conference claimants $3. I did not reach Ouachita City because the small pox was among the people. At Bastrop Bro. McDonald is making a good start. Quarterly conference was well attended; 15 members present. Arrangement was made to build a new church. They estimated pastor's salary at $650. Collection on Sundry was $31.30.

S. DUNCAN.

Attorney-General Brewster addressed, by direction of the President, a circular to district attorneys and marshals requiring them to be vigilant in the prevention of exportation of explosives.

OUR SOUTHERN WORK.

ALABAMA.

E. E. Carlisle, Talladega College, Talladega: "Rev. O. Nelson. of the Central Alabama Conference, arrived at Talladega March 1, and held his first quarterly conference at Kidsville, 7 miles from Talladega, after passing through very severe weather in visiting other churches in the district. The conference convened at 3 p. m., and we had a grand, good time together. I was greatly impressed by the excellent way in which older Nelson conducted his conference. Our conference was quite full. I do not think there ever was a conference held in Talladega county, presided over by a colored elder so creditably as this conference was. The elder preached an able sacramental sermon at 11 o'clock on Sabbath which was enjoyrd by all. The elder came to Talladega and remained three days after the conference during which time he visited the college and made an able and earnest talk to the children of the intermediate department. He also visited the theological department of the college, and expressed himself well pleased with the good work being done at this school."

TENNESSEE.

James Pickett, Franklin: "This has been a year of great suffering both with the preachers and the people. Some of the churches have been closed on account of the cold weather and high water. I have been prevented by the high water and sickness in my family from attending some of my appointments. At some of my conferences I could only meet the pastor and two or three brethren. Our new church at Springfield, worth about $700 has been burned down; this makes three churches we have had burned by unknown parties. How will men who burn God's house stand before Him in judgment! Thanks be to God the churches that have been closed are now opened, and the brethren have gone to work with renewed determination to do battle for the Lord. Rev. H. Primm, at Franklin has a meeting going on now; up to date four conversions, with 17 seekers at altar for prayer. Pray for us."

P. R. Woodson, Liberty: "I entered upon my work Dec. 6, 1883, and found a willing, working band of Christian men and women. Rev. W. Key held our first quarterly conference Feb. 9 1g. The weather was bad, congregation small, collection $4.75. I have secured four subscribers for the SOUTHWESTERN; will send more soon."

LOUISIANA.

At Pineville, our church has recently been much helped and encouraged by a donation of $100 toward the completion of the church from the Church Extension Society of the Methodist Episcopal Church, and now before many days the church will be completed free of debts. The quarterly conference held Feb. 24 was both pleasant and profitable. Bro. Henry Johnson is doing a good work, and is, therefore much beloved for his work's sake. The church is alive and growing. Two penitents joined on probation, at quarterly meeting, and begged the prayers of the church. [illegible] and Rigolets, under the pastorate of Rev. [illegible] Hampton, are doing pretty well. Our misfortune at both of these points, however, is our lack of church properties, properly deeded to the Methodist Episcopal Church. These evils, therefore, are difficult remedy. We have churches at these points, but they are plantation churches, for which we can scarcely ever hope to secure deeds. The lands all around, for miles, being owned by the two planters upon whose places their churches are situated, and they being either unwilling or to sell or donate to us sites upon which to build in accordance with our deed of settlement. We see no ray of hope to build up our church and enforce our discipline in these parts. The best we can do is to continue our efforts and pray for future developments.

Rev. J. F. Marshall, at Alexandria, has been received with great rejoicing by the people, and has been welcomed by all classes and both races. Theee years ago he there completed a pastoral term of three years; upon his present return to Alexandria he commences another pastoral term under the most auspicious circumstances. The church and Sunday-school show signs of progress, and every spiritual and material interest is looking upward. Quarterly meeting held Feb. 25-25 were seasons of refreshing from the presence of the Lord. Already improvements to extent of $100, or more have been made upon the parsonage, the front gallery has been renovated; the back gallery has been enclosed into a nice room, all the rooms have been papered and painted, the flowers in the front yard have been trimmed and otherwise beautified, and the parsonage again looks quite new and attractive. Bro. Marshall, who had gone to Alexandria, to prepare the parsonage for his good wife to come to him, has succeeded admirably, and when Sister Marshall takes charge of her new home, she will doubt less agree with me upon this point. For these results great credit is due the enterprising trustees, and the liberal hearted members and friends of this charge, as well as to their very popular pastor. Our people at Alexandria have begun the year with the determination to make their centennial year, a year of jubilee, both spiritually and temporally, and we bespeak for Bro. Marshall and his people a year of remakable results for the Master.

TEXAS.

A. Alexander, Plantersville circuit, "Our first quarterly meeting was held Feb. 24 and we had a great time. Our elder was with us and preached three grand sermons. Sabbath more than 400 people were out to hear the sermon. At the administration of the Lord's supper 137 joined in that holy service. Our elder has an eagle's eye but a warm Christian heart. The collection was $14.15. We have received sixteen members this year."

MISSISSIPPI.

D. F. Dudly, Augusta. "This is my first charge as pastor. I found the church members all scattered and cold. I have taken in collection $3,15; have organized the Sunday-schools. The people have been neglected, but I hope by close attention to my work to bring the people out, and up to a better life. The brethren promise to go to work and build some new churches, then we shall see brighter and better days."

B. L. Crump, Oxford: "I arrived at my charge Jan. 29. The officers of the church met me at the depot and gave me a cordial welcome to their homes. We have here a good church and people, but no parsonage. I called the attention of the brethren to this fact and pointed out the great need. A subscription was started, and over $40 has been collected and we expect soon to have a good home for the preacher to live in and no rent to pay. We shall have four rooms in the parsonage; a fine set of furniture has already been secured. SOUTHWESTERN day was cold and rainy but we secured seven subscribers. God bless the SOUTHWESTERN in her golden dress of truth. Our first quarterly conference was held Feb. 23 and 24. Dr. Revels, our presiding elder, was on hand and faithfully attended to every part of his work. In the pulpit he went beyond himself. The sacrament of the Lord's supper was administered to 115. The collections for the occasion were $23.50. Our Sunday-school, under the care of Rev. J. E. Foster, is doing a grand work for God and our people. We are hoping to make this the best year of our lives in doing work for Christ and His church."

GEORGIA.

R. Stacey, Valdosta: "Our membership is small and we are trying to pay a debt. Am doing all I can for the paper, and will send you some cash subscribers soon."

For the SOUTHWESTERN.

From Waco District.

MR. EDITOR—I commenced my work on the district, beginning at East Waco. Bro. Lockhart is pastor. His quarterly conference was to have been held Jan. 3-4, but the inclemency of the weather prevented my holding it. This work embraces 3 preaching places, 2 of which hail with welcome the return of their pastor.

At Marlin Bro. D. Humphreys is pastor. His quarterly was held Jan. 12-13. The brethren were duly notified and on hand. Reports from the leaders were not very encouraging. The Sunday-school is not what it ought to be. The pastor promises to make many improvements this year in both church and school. We had love feast after holding the conference; every one seemed to enjoy it. At 11 a. m. on Sunday we had preaching, after which we administered the sacrament of the Lord's supper to quite a number of souls. Also, at 7 p.m. we had preaching, at which hour many were present, and the writer again labored to show the true way.

At Waco, St. James M. E. Church, Rev. J. R. Carrus is pastor. The brethren here were well notified and on hand. The pastor had not much to report, not being able to reach his appointment until a few days before the quartealy conference, owing to sickness of his family and himself. He had preached once. The weather had been very inclement so that the people could not attend church. The reports were not at all encouraging, as only a few had written reports. In connection with Bro. Carnes quarter Bro. Brown's was held. On Sunday accompanied by Bro. Carrus, we took a five mile drive to Bosque ville, one of Bro. Brown's preaching points, upon the northwest end of his work. At 11 a. m. Bro. Carnes preached a very ableand instructive sermon. Returned to the city again, and at 3 p. m. we met at the St. James M. E. Church quite a number of anxious hearers who had assembled for worship. Here the writer preached. At 7 p. m. he was again brought face to face before a large congregation, filling St. James almost to its utmost capacity. After the sermon quite a number partook of the sacrament of the Lord's supper. On Monday evening we had love feast. Many spoke for the Lord. The Holy Ghost pervaded. Sister Amanda Perry, formerly of South Carolina, a graduate of Central Tennessee College, came to this city some 8 months ago, and has done a grand work among our people. She came with the expectation of teaching in one of the city public schools, but the small salary paid teachers would not justify her to teach, so she accepted an offer made her by the trustees of St. James Church to teach a private school at the rate of $40 per month; which school she taught, giving general satisfaction, until a few days ago. Our people finding themselves almost utterly unable to pay for their children's schooling, of course the school was discontinued.

On Marlin circuit Bro. G. Wilson is pastor. His quarterly conference was held Jan. 26-27. The brethren were all on hand. The Sunday-school at this point is not very good. On Sunday at 10 a. m. we had a grand time at love feast. Every true Methodist knows how sweet these love feast meetings are. At 3 p. m. we had preaching again, after which the sacrament of the Lord's supper was administered, and many partook. In company with Bro. G. Wilson, we rode to his next preaching point, a distance of nine miles. Here the writer preached to quite a congregation of anxious hearers, at 7 p. m. On Monday Bro. Wilson took me to Eddy Station, where at 10 a. m. I took the train for Austin, my home. Here I spent a few pleasant hours with my family, say three days. I found my little boy, who had been ill for more than 8 months was still on the mind. At Bremond, W. J. Mitchell, pastor, was at his post, and his men were on hand. Business passed off pleasantly. I preached at 11 a. m. to a crowded house, after which the sacrament was administered to 60 souls. From here, in company with Bro. Mitchell we took a pleasant drive to his other preaching point, a distance of 8 miles, where at 7 p. m. the writer preached to quite a large congregation of anxious hearers. After the sermon we administered the sacrament and many partook. Sister M. A. Perkins, who has been teaching for 3 years at Milford, is now teaching at Bremond. She has a fine school, well attended, and is giving general satisfaction. Sister Perkins has the reputation of being one of the best colored teachers ever in Bremond. She is a good Sunday-school worker.

At Calvert Bro. Smith has made some improvement by way of an early commencement of his benevolent collections. On Sunday at 7 p. m. Bro. R. Reeder preached a good sermon, which every one seemed to enjoy. At 7 p. m. the writer preached to a house crowded to its uttermost capacity with persons who seemed anxious to hear more of the preached word of God. After this sermon the sacrament was administered to many who came and devoutly knelt at the alter to receive the emblems of the broken body and shed blood of our Lord. Sister Amanda Peyry, I found at Calvert on my arrival, and accompanied to the office of the city superintendent, where she stood a very rigid examination. She is now teaching in one of the city schools in Calvert. I think Sister Perry a will be blessing to our Sabbath-school there. Here we have a good instrument which has been sitting unused for sometime, from the fact there was no one to play on it. But on last Sabbath its silence was broken by the timely arrival of Sister Perry, who played to the heart's content of our little ones, and many elderly persons.

At Groesbeck, Bro. Jefferson Buell, pastor, the brethren were on hand, reports were normal. In connection, Bro. Medlock's quarterly was held, reports good. On Bro. Buell's appointment, we had the love feast Sunday morning, at 11 o'clock, preacing. In company with Bro. Medlock we went a distance of nine miles to his appointment, we found the people assembled waiting our arrival; sermon commenced at 7 p. m. In the morning we went seven miles to another preaching point, here we had the pleasure of listening to Bro. David Lacy, one of Bro. Medlock's local preachers, after which the sacrament was administered and many partook.

At Hubbard City Bro. A. Brown, met me at the depot, and took me a distance of three miles, where we held his quarterly conference, Feb. 23d and 24th. Bro. Brown reported an increase of 2 members, Sunday-school in good condition. He promises to make some improvement in connection with Bro. Brown's quarterly conference.

Bro. G. Bragner quarterly conference was held; his report was small, being very late in getting his appointment, and not as good it should have been. It is strange to me how some of our preachers can live around in their old charges and not go to their work. I trust I will be able to meet them at the annual conference. The quarterly being over at 7 o'clock we had preaching by Bro. Brown. On Sunday we had love feast and it was one in which the spirit of God was present, many testified for the Lord. At 11 a. m. the writer preached to a large congregation of anxious hearers, after which the sacrament was administered, 63 came forward devoutly kneeling and partook thereof. After dinner Bro. Brown and I came to Antioch church, distance seven miles, at which place we found the people assembled waiting our arrival, at 7 p. m. we began preaching, the house was crowded to overflowing with anxious hearers. After which the sacrement was administered and many partook. Rev. A. R. Norris, late pastor at Dallas writes me that he cannot stay there and requests me to supply the appointment with some one else. He says he has no complaint with me or the people at Dallas as he stayed with them three weeks; says necessities compelled him to go into other business. The district conference will not convene before April 17th it will be at Antiock three miles from Hubbard City.

S. GATES, P. E.

Bremond, Texas, February 19th.

For the SOUTHWESTERN.

Central Alabama—Ashville District.

At the last annual conference held at Tuscaloosa, Ala., by Rev. Bishop C. D. Foss, Dec. 5, 1883, at which time my four years then having expired on the Dadeville district, I was then appointed to this district, begining work the first Saturday and Sunday in January, having unusual cold weather, rains, high waters to contend with all over the district; and notwithstanding we went forward and the Spirit of the Lord attended every quarterly meeting. All through the mountains and across the high waters, both rivers and creeks, as I passed along through the mountains all alone; and therefore I can freely bless the name of the Lord God of Israe. After going over all the work, I found all the preachers at their post but two, and in good spirits; at each appointment all received me heartily and gladly, and our class leaders, stewards and trustees are all coming to the light of duty so as to care for the church and its interests, and to know in part how to make and estimate salary for the preachers to live on, as the following will show:

Birmingham	$300
Enon	325
Village Springs	150
Ashville	250
Whitney	150
Gadsden	325
Centre	120
Howell's Cross Road	110
Talladega and Oxford	200
Ashland Circuit	125
Wedowee Circuit	110
Blount Springs	150
Blountsville	200
Total for pastors	$2,515

And this I call a light salary for 13 men of God, who are to give all their time and talent to the work of the ministry, to read God's Holy Word and to preach the same to the people, and by it and through which the church must live and sinners be saved or lost once for all. Therefore we ought and must do better or suffer hereafter and at the time present. Notwithstanding the above is far better than ever before, and for this reason I say that the spirit of the Lord is with us, for we are coming on to the front; so hold the fort and look for us, for we are coming by the help of God. So when you get to land we will be near if not at the place. Yet some think what little we have promised to pay our preachers is too much, but, thank God there are more with us and for us than with them; and therefore I say we are coming; hold the fort; we don't ask you to wait for us at all, but rather you would not, for we are gaining ground, and that on the Lord's side; quite a number have joined, and others are waiting to do so. I thought at the last annual conference that I had the worst district in the conference, but our beloved Bishop, C. D. Foss, did what was right. I am well pleased with my new field, though there are many high mountains to be encountered.

Respectfully,

O. NELSON.

Letter from Louisville.

DEAR EDITOR—I have desired for some days to write you, but have been let hitherto, on account of removing to new quarters, as above, on the southwest corner of Chestnut and Center streets, and all through our late severe and trying ordeal. Ah! the nearly overwhelming floods; but, through mercy, we have kept our heads above the waters. I am glad to see by the SOUTHWESTERN, that Bro. C. can corroberate, as an eye witness, something of "the situation," we were all in, from Ciucinnati down to the Falls of the Ohio. And now the cold and cheerless weather that has followed with only the glass-works in Jeffersonville running at present, the very many poor unemployed, those among them finding temporary shelter, getting back into their damp and cheerless homes, with few or no supplies of provision or fuel, "the situation" is distressing indeed. These will be sufficient reasons for further delays in collecting dues for the SOUTHWESTERN; still you may calculate that I will look after your interests in Jeffersonville and hereabouts. If you think me worthy of the paper still you will please forward to me here. Owing to the high waters my mail accumulated by the basket full; hence have only given them a cursory perusal. Am very glad to see and read, however, many valuable articles on the live questions of the day. Our excellent friend, Dr. M. W. Taylor, I perceive, despite his flood suffering but during his partial escape to this side the river, writes quite a scathing letter relative to Fred Douglass' apostatizing from the true faith and former "local" work. By the way, the good doctor is engaged, *par excellence*, as he gets the time, by snatches, in preparing another book, to which he has been pressed by his legion of friends. The new book will be composed of many of his most valuable sermons, platform speeches and fugitive newspaper articles—a souvenir that all "colors" will be glad to obtain, preserve and appreciate. Ah! 'tis education that forms the common mind, and mind that makes the man, despite the color of the skin. Those *Pearcing* articles, too, are being met with the new Jerusalem sword, that cuts both ways, but heals as it goes, rightly handled by yourself and others. Succes attend you, at every thrust.

Yours, in the strife,

W. H. ONGLEY.

Lonisville, Ky., Mar. 7, 1884.

An Exhortation.

Dear Members of the Church:—I now bring before you a subject that has within its reception much of the temporal and spiritual growth of your circuit or station this year. The faultfinders are the parties to whom I wish most directly to speak. Your new preacher has arrived; when you heard of the change of pastors you become angry with him, before seeing him. On his arrival gave him an unpleasant and bitter reception. The bottle of sweetening out of which your pastor of last year drank with overflowing joy, is now filled with vinegar, with the stopper ont, turned bottom upwards over the innocent head of the new man of God. You will do well to remember that he is not with you by his own appointment, but the bishop's. You are going from house to house trying to create a bitter sentiment against him because your minister of last year was not returned; he did not send him away. Why should his head be bruised with the cold weapens of hatred for the actions of another? Often after a hard effort in the pulpit you leave him standing at the church door not knowing where to go; you allow him to walk ten or fifteen miles, when you could have him ride without any inconvenience to yourself. You keep his heart continually bleeding and then wonder why his pulpit preparations are no better. Good treatment generally makes good sermons. Sometimes his color serves as an objection, his face may be darker than yours, but you would stagger and fall if your heart was placed by the side of it. "Never trust to appearances, behold the drum notwithstanding all its noise, it is empty within." Your anger sometimes flies high because the minister having been with you five or six months, cannot call your name. Have you made yourself conspicuous in Christian labor, paid all of your dues, attended prayer and class meetings regularly? If so I am wonderfully surprised at his dullness. We solemnly admonish you to come out of that dark wilderness of sin; that pernicious gully of filth and obscurity, step up into the front rank, in the faithful discharge of your whole duty to God and man, and there

will be no doubt that you will be seen. "A city that is set on a hill cannot be hid." Your pastor is a great deal more anxious to see you than you are to be seen, to know you than you are to be known. He wishes to use you for the Christian elevation of the church and community. For this purpose more any other God lets you live. You are sometimes displeased with your pastor because he does not give you an office. You should allow the office to seek you, if you are worthy of it, it will very likely find you. You may be good enough, but your goodness must be accompanied with the requisite qualifications, before matters of concern can be safely committed to your trust. The preacher is to the church, what your head is to your body. If you receive a stroke on the head, the pain runs through every part of your body, it has given him is felt by the entire membership, in other words if he is pulled down, the church will most invariably follow him. It is true that he may do more than is wrong, but would you throw fire on a house in flames to extinguish them. It would be a curious action to pour water into the nostrils of a drowning man to save him. Is your preacher weak? then you should be strong. Is he ignorant? then you should be wise. Does he not understand how to apply the views of the discipline in cases of important and immoral conduct? Do right and its application will not be needed.

J. C. HOUSTON.

Winona, Miss., Feb. 22d, 1884.

Duties of Life.

No one has a right to say that he can do nothing for the benefit of others. No one is ever hurt by doing his proper duty in the proper place. One may fly from his enemies, from disease, in fine, from everything but the consciousness of duty disregarded. A sense of duty follows us wherever we go. It is omnipresent like the dews. Had we wings would we fly to the higher regions of the atmosphere, or dwell in the uttermost parts of the unfathomable deep—duty performed or violated is yet with us for our weal or our woe. In short, if we avoid human society, you, isolate yourselves from all human groups, where we can find no vestige of humanity, our obligations are yet with us—we can neither escape their power, nor fly from their presence. They accompany us in this probationary world-life, will be with us at its end, and in that scene of inconceivable solemnity which yet lies beyond all human vision, we shall yet be surrounded by the consciousness of duty. Indeed there is nothing more becoming in one than the performance of his proper duties. The achievements of genius may be more dazzling—the chances to become rich may be more exciting—the smart talker, for awhile, may arrest more quickly public attention, but none of these can be compared with the achievements of a fervent and a pure energy.

The work of the faithful is never in vain, the fruits will be in his custody while the hasty garlands of genius are fading away, and the wealth of the sharpers is turned into vanity. The most admirable duty is done in secret—it don't advertise itself in order to secure the frivolous praise of puny men. In short, parents should teach their children to do right because it is right to do right. The parent who denies his children the opportunity of education is worse than an ordinary robber, for it robs the child of nobler time and mars the harvest. These are duties that should be considered closely.

Man cannot live for self alone; he either lives for the amelioration or the degradation of mankind. Man cannot control the to-morrow—not his own, much less that of others. He can only say, "for human happiness our best of this time is enjoying to-morrow, will spoil the other half in regretting yesterday," says W. W. Brebe, M.D. Again he says Gough, "There are three great motives that move men to labor—First, the love of money; second, the love of fame; third, the love of truth. He who labors for money only, is selfish; he who labors for fame only, is foolish; he who labors for truth only, is the true disciple." The largest part of human konwledge is derived from social contact. Experience in social assimilation is more extensive than literature. In short, seek to please your conscience. He who feels that his duties are performed is far happier than he who lets the smiles of the great lead him, or let the phrase, "Howdy Jimmie," vacillate his integrity.

In performing the duties of life, there are numerous things we should not do. But among the things we should do, think and act stand most prominently. One should act as if he saw the Savior daily, and as he will wish he had done when he is summoned to make his celestial tour—when, despite of all obstructions, his motion may be either uniform or accelerated amid the ethereal void—to the dread bar of eternal justice at the last day. That is a true saying, "Speak not all you have—believe not all you hear—tell not all you know." Don't be a debtor who is helpless—you would be throwing something after nothing. Never offer a man pills for the toothache; if a man be so conceited that he is powerless to know that his heart is not void of this foul water that so frequently emanates from an impure character, he will quarrel if you correct him. If you lecture a man while drunk you act as if you were drunk yourself. "Then should serve the Lord with an enthusiastic spirit—a zeal to do good." In fine, nowadays, men ride stage when they hunt for gain, and snails when they are plodding their heavenward way. Hence, weary and slowly do we plod our heavenward way; but rapidly and exhaustively do we plod our sinful way. Nothing is to be got without care, except filth and poverty. To sit and cry, "God help me" without helping one's self, is to wait for good luck that will carry a man over a ditch if he jumps well. Do thy duty for conscience sake. Self control should not be disregarded. He that would govern others, must first govern himself. Do not be fussy about your supposed rights. Burke said that manners are more important than laws. Mr. Breese has well said, "He is a fool who can't be angry, but he is a wise man who will not be." There are few people who are oftener in the wrong than those who cannot endure to be so.

We should cultivate frugality. But there is a true frugality and a false frugality. We may save a small sum of money at a great cost of time and labor. If one be caught in a shower he may hesitate as to buying an umbrella, yet the economy may be wasteful.

We should take pains in whatever we do, and should teach it to our children. Said Luther: "The greatest temptation the devil has for the Christian is comfort."

"Habit is a cable," says Mr. Breese, "and we weave its threads every day—at length we can't break it—its chains are generally too small to be felt till they are too strong to be broken." All mankind should acquire good habits. For he who makes for himself "King Habit," must obey him. Self denial is to be cultivated, not self indulgence. The truly great character is he who does good for others—yea, that do harm to him. Daniel Webster says, "What a man does for others, not what others do for him, gives him immortality."

H. L. STEELE.

Liberty, Miss.

Why Suffer Pain?

When by using the Vitalizing Treatment of Drs. Starkey & Palen, 1109 Girard St., the chances are all in favor of your getting prompt relief, especially if the pain has its origin in nervous derangement. In Neuralgia, sick Headache, and the various affections of which these are among the most distressing, this new treatment acts with remarkable promptness. Write for pamphlet giving information about this Treatment, and it will be sent.

The Nation's Power.

The magnificent oration of Rev. C. S. Smith, delivered in Chicago on New Year's day, should be widely circulated. It tells the awful truth of the tyranny and oppression to which the negro race is subjected in this land of boasted freedom, and it is enough to bring the blush of shame to the cheeks even of those half way republicans who assent to state supremacy as against the nation's promise of equal rights. The present condition of the negro—yea, and of his white friends—in the South is as clearly unconstitutional as chattel slavery itself would be. The constitution of the United States is the supreme law of the land, and it declares negroes to be citizens. But it is trampled under foot by the so called best people of the South, and *the authorities by their silence give* ASSENT *and* SUPPORT *to this wholesale denial of the equal protection of the law.* Our laws are obstructed, derided, and made of no avail. The states where these things exist are as much in rebellion against the government of the United States as they were in 1861. To fire a gun at a fort is no more rebellion than to shoot down citizens of the United States by State permission—and this is done at and before every election. There has never been a day since George Washington's administration when such a state of affairs need to be submitted to by the government of the United States. The supreme court has no more to do with it than it had about calling out the militia by Abraham Lincoln of blessed memory to retake the forts and other property of the United States. The shooting of men for opinion's sake by bodies of men, under the auspices of a political party, and without let or hindrance from state authorities control'ed by the same political party *is not private murder,* IT IS PUBLIC WAR. The statute of the United States, enacted in 1795, signed by George Washington, never modified nor repealed and now constituting section 5,298 of the revised statutes provides for such a state of affairs. Here it is:

Whenever by reason of unlawful obstruction, combinations, or assemblages of persons, or rebellion against the authority of the government of the United States, it shall become impracticable in the judgment of the president to enforce by the ordinary course of judicial proceedings the laws of the United States within any State or Territory, it shall be lawful for the president to call forth the militia of any or all the states, and to employ such parts of the land and naval forces of the United States, as he may deem necessary to enforce the faithful execution of the laws of the United States, or to suppress such rebellion in whatever State or Territory thereof the laws of the United States may be forcibly opposed, or the execution thereof forcibly obstructed.

Unless the laws of Fort Sumter were worth more than the citizenship of over a million of voters, and unless the mutilation of a flag was more insulting to the nation than the defiance and subversion of its constitution, then there was less reason for the use of federal force in 1861 than there is during the mock elections which are annually held in portions of the South. If the nation makes no resistance it will soon be subjugated.

—*National Republican.*

[Continued]

CHAPTER II.

wonderful and mysterious curative power is developed which is so varied in its operations that no disease or ill health can possibly exist or resist its power, and yet it is

Harmless for the most frail woman, weakest invalid or smallest child to use.

"Patients

"Almost dead or nearly dying"

For years, and given up by physicians of Bright's and other kidney diseases, liver complaints, severe coughs called consumption, have been cured.

Women gone nearly crazy!

From agony of neuralgia, nervousness, wakefulness and various diseases peculiar to women.

People drawn out of shape from excruciating pangs of Rheumatism.

Inflammatory and chronic, or suffering from scrofula!

Erysipelas!

Salt rheum, blood poisoning, dyspepsia indigestion, and in fact almost all diseases fairly

Nature is heir to

Have been cured by Hop Bitters, proof of which Can be found in every neighborhood in the known world.

Young Folk's Corner.

The Ballad of A Sad, Bad Girl.

She was pretty, she was bright,
She was brave as she was bonny,
Her eyes were full of light,
And her smile was bright and sunny;
She was rare, she was fair,
And her hair was full of curl,
But she was—O, she *was*
Such a sad, bad girl!

Her cheek was like a rose,
Her month was like a cherry,
She'd a pretty, pert, snub nose,
And her laugh was gay and merry;
She was sweet to her feet,
And her teeth were made of pearl,
But she was—O, *she* was
Such a sad, bad girl!

Her locks were touched with gold,
And a three-foot rule would scrape her;
She was only five years old,
And her finger tips were taper;
She could run just like fun,
With a rush and with a swirl;
Still she was—O, she *was*
Such a sad, bad girl!

For she wanted her own way,
Any you couldn't turn or twist her,
She'd say yes, or she'd say nay,
Spite of mother, friend, or sister;
How she'd fly if you'd try
And fancy to imperil!
For she *was*—O, she was
Such a sad, bad girl!

If her mamma, or her aunt,
Asked for any little favor,
She'd say *shall*, and she'd say *shan't*
With the very sourest flavor;
She would pout, and she'd flout,
Till their brains were in a whirl,
For she was—yes, she *was*
Such a sad, bad girl!

But she's getting older now,
And although they're almost frantic,
Still they hope she's learning how
To be gentle and less antic;
So that soon a day may come
When they'll call their little Pearl
Not a sad, and a bad—
But a good, good girl!!

—*M. E. B., in March Wide Awake.*

The Boys.

"You can't keep boys quite straight you know. They must have a chance to sow their wild oats." Must! A word from Satan's vocabulary! Look ahead a few years. There he goes—young boy! swearing, swaggering, coarse, obscene! You hope he will marry and sober down! Yes, if some pure girl will pour the fullness of her sweet life into the turbid stream of his, there is a bare chance that he may be saved. How much better to have trained him to the right, when you had him under your hands! In the outset he was not unlike his sister in morals. You held her to the proprieties and decencies, while you let him run at his own will in paths of missdeed. Now, in purity of life, they are leagues apart. There are as many boys as there are girls in the infant class of our Sunday-schools; but not half as many boys as girls in the Bible Class. Women out number men in the church two to one. In the State prison men out number women fifty to one. This sad proportion tells its own story.

A Handsome Soul.

One day a boy who was taking his first lessons in the art of sliding down hill, found his feet in too close contact with a lady's silk dress. Mortified and confused, he sprang from his sled, and cap in hand commenced an apology.

"I beg your pardon ma'am; I am very sorry."

"Never mind that," exclaimed the lady; "there is no great harm done, and you feel worse about it than I do."

"But your dress is ruined. I thought you would be angry with me for being so careless."

"Oh, no" she replied "better to have a soiled dress than a ruffled temper!"

"Oh. isn't she a beauty!" exclaimed the lad as the lady passed on.

"Who, that lady!" returned his comrade. "If you call her a beauty you sha'nt choose for me. Why, she is more than thirty years old, and her face is wrinkled."

"I don't care if her face is wrinkled," replied the hero, "her soul is handsome, anyhow."

A shout of laughter followed, from which he was glad to escape. Relating the incident to his mother he remarked, "Oh, mother, that lady did me good. I shall never forget it; and when I am tempted to indulge in angry passions, I will think of what she said, 'Better to have a soiled dress than a ruffled temper.'"

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EVERY PERSON IS INTERESTED IN KNOWING THAT

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Enervation and Languor,
Rheumatic and Neuralgic Pains,
Sick Headaches and Nausea,

Chronic disposition to Costiveness,
Anæmia caused by Dyspepsia,
Torpidity of the obstructed liver,
Heart disease induced by Constipation,
Apoplectic tendencies similarly originated,
Relaxation of the nervous system,
Torturing sleeplessness from Indigestion,
Inflammation of the costive bowels,
Clogging and deterioration of the kidneys,

Pain in shoulders and back,
Indigestion and Constipation,
Liver Complaint and Biliousness,
Low vitality and Nervousness,
Skin Eruptions caused by Constipation,

Costiveness and Pain in the bowels,
Uric acid poison in the blood,
Rashes and Boils caused by Constipation,
Enfeebled sight and Nervous Tremors,

Mental and physical depression,
Aguish symptoms from Indigestion,
Nausea, Dizziness, and Foul Breath,
Youth and age troubles of women,

Inaction of the secretory organs,
Looseness of the bowels,
Loss of appetite and furred tongue,
Swellings symptomatic of Dropsy.

There is no form of disease, caused by Indigestion and Constipation, that does not yield to their beneficent power. They stimulate the digestive and assimilatory organs, strengthen the machinery of life, and have no drastic or weakening effects. Any one who chooses to enquire will find in his own community abundant willing witnesses to assure him that the best pills in the world for cure of the many ailments consequent upon derangement of the digestive functions are

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"Ayer's Pills are far superior to any which have fallen under my notice." DR. J. R. CHILTON, *New York.*

"Ayer's Pills are adapted to all the disorders which can be cured by the judicious use of a physic." DR. SAMUEL MCCONNELL, *Montpelier, Vt.*

"Ayer's Pills I am using in my practice and find them excellent." DR. J. W. BROWN, *Oceana, W. Va.*

"Ayer's Pills have entirely corrected the costive habit and vastly improved my general health." REV. F. B. HARLOWE, *Atlanta, Ga.*

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The Savannah Morning News
FOR 1884.

To-day the SAVANNAH MORNING NEWS makes a new departure in journalism in this State, and from this date will send a paper

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In the future as in the past the MORNING NEWS will support the National Democratic party, and advocate the principles of that party.

It will be, as it has been always, independent of all political or personal cliques, either local, State or National. It will continue to advocate a reduction of the tariff because it believes that the best interests of the people will be served by such reduction. In its columns the latest news from all parts of the world will be found.

Special attention will be given to the news of this State, Florida, and South Carolina. Each department will be carefull edited, and the aim will be improvement and a higher standard of excellence.

No expense will be spared to make the MORNING NEWS the most readable, reliable and progressive newspaper in Georgia. The MORNING NEWS is the only paper in Georgia except the Augusta *Chronicle and Constitutionalist* which takes the regular and supplemental Associated Press dispatches. The special dispatches and correspondence of the MORNING NEWS will be fuller this year than ever before.

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Kansas and the West.

Attention is called to the new Kansas City railroad line now completed and in operation between Memphis, Tenn, and Kansas City, Mo. By this new route the south and west is brought into close relation. Saving several hundred miles, and many hours travel between the two sections. It is in fact now the only practical route from the south to all points in Kansas, Missouri, Colorado and all western states. A through train with Pullman Palace Sleeping car and elegant day coaches leave Memphis daily, running through to Kansas City without change of cars, where it arrives in time to make connection in the Grand Union Depot with all trains leaving Kansas City, For emigrants to the Pacific coast and the Northwest, or for home seekers in Kansas and Missouri, time and money is saved by this short route as against the circuitous routes via St. Louis, heretofore the only outlet. Special low rates are made for this class of business and all are carried through to Kansas City in first class cars on first class trains. Round trip, Land Explorers' tickets on sale at low rates. Send for the *Emigrants' Guide*, an eight page paper, giving full and reliable information in regard to Kansas and Missouri—mailed Free.

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THE SOUTHWESTERN.

L. P. CUSHMAN, Editor.
A. E. P. ALBERT, B. D., Assistant

THURSDAY, MARCH 20, 1884.

Now is the time to subscribe for the SOUTHWESTERN. This is the centennial year of organized American Methodism, the General Conference meets this year, the State and national election takes place this year, the cotton centennial and the World's industrial exposition open next December, and other matters of interest will command the attention of all intelligent Christians and citizens. You doubtless want to keep posted on all these important events, if so, subscribe for the SOUTHWESTERN. Terms $2 a year, or $1 for six months. Address through your pastor or direct to this office.

The latest color line sensation and outrage is from Memphis, Tennessee. The commotion was created in the London street public school by the discovery of a colored young miss who has been in attendance at the school as a scholar since the opening of the session last September. The person in question is Mary Wells. Her mother, it is alleged, is colored, and is known as Mary Brown. The rules governing the public schools do not admit the races mixing, and so little Mary Wells was dismissed and assigned to one of the colored schools. Her mother claims to be white, and will, it is said institute legal proceedings against the School Board.

Recently the papers published what purports to be the proclamation of Gen. Gordon to the people of the Soudan to whom he has been sent on a mission of pacification by the government of Great Britian. In his proclamation, referring to slavery he says:

"Henceforward nobody will interfere with you in the matter, but every one for himself may take a man into his service henceforth. No one will interfere with him, and he can do as he pleases in the matter, without interference on the part of anybody, and we have accordingly given this order."

If this is authentic the Christian world will ask Mr. Gladstone to modify his statements as to the character and mission of Gen. Gorden.

It is fair to infer of liquor sellers as a class, that they have no fear of God nor regard for men. The city council of Tennessee passed a law prohibiting the sale of liquors, cigars and newspapers on Sunday. The liquor dealers brought a suit to test the right of the council to pass such a law. The case was taken to the supreme court of the State who have decided the suit in favor of the city.

"The opinion of court is thus summarized: 'To preserve the quiet and peace of a city or town on the recognized Sabbath of the people of the United States is a legitimate object to be consummated by the governing body of a city in such a manner as shall serve that end, and when the power is granted its exercise by that body is a legitimate exercise of legislative power."

Rev. Eugene R. Smith, Baltimore sends out *The Gospel in all Lands*. It contains maps of all countries of the world, with an account of the places and the members of missionary stations, with the denominations to which they belong, together with the latest accounts of the various missions in foreign lands. Those who wish to get reliable information as to the progress of the Gospel of Christ will find this book of great service. There are 75 missionary societies, with 3,040 ordained, 619 lay and 1,015 female missionaries belonging to Protestant churches. There are associated with these 2,611 ordained and 21,471 other native helpers. The contributions of Protestant churches in America and Great Britian in 1880 for foreign missions were nearly $8,000,000. We urge our readers to send for *The Gospel in All Lands*. Price 25.

A Talk About Divorce.

The divorce statistics of some of the Northern and Eastern States reveal a condition of things which, unless speedily stopped, must soon produce a state of things as demoralizing as Mormonism itself. We are thankful, however, to learn that the religious sentiment of the country is being stirred and solidly arrayed against this horrible iniquity. The divorce system of good old New England is working ruin in her families, tarnishing and injuring her fair name. It is an evil for which none of her sons can offer a single apology. In 1880 the courts of the State of Maine granted 587 divorces, thus giving 1,174 persons a right to trample on the God ordained institution of marriage. In 1882 New Hampshire granted 314 divorces. The same year little Rhode Island granted in open defiance of the law of God 271 divorces, and New York 316. In 1878 we are told that in Massachusetts there was one divorce for every twenty-one marriages. Nearly all of these are granted hastily and on unscriptural granted hastily and on unscriptural grounds. Many of them are doubtless sought by men who are tired of their present wives and will to secure some fresh victim for their lust. Doubtless there are some cases where wives are dissatisfied, and seize upon most any pretext to get rid of one husband that they may secure another. Young and foolish girls rush into married life without the least thought of what it involves, and when the honeymoon is over they seek by divorce their old freedom. Nearly all the divorce laws are in violation of the law of God, and help to unprinciple men and women who tire of each other. The causes for divorce are not alike in all the States. In some the causes stated are so numerous that almost any marriage can be broken up. If the divorce cannot be obtained in one State all that a man has to do is to cross the border line of a state, and on almost any evidence, in two or three weeks can get a divorce, and in some instances the wife knowing nothing about it until she learns the fact from the man she had been wont to call her husband. The attitude of the Roman Catholic church on this question is much more honorable and scriptural than that of the Protestant churches, who allow the courts to interpret the word of God for them. On this question there needs to be a reform, but it will not come from the State politics or politicians. No national law, unless it is based on God's law, will stop the divorce seekers for a moment. Civil law needs to recognize the fact that marriage is not a mere civil compact, but a divine institution, older than the decrees of any court. The pulpit needs to lift up its voice and let the people understand that in no instance can divorce be granted only for Bible reasons. Ministers should proclaim from the pulpit that they will not marry divorced persons. In all of our churches it ought to be distinctly understood that persons divorced for other than on scriptural grounds cannot come to the Lord's table.

Curly and Straight Haired Children.

Recently we heard one of the representative men of our church, as he was making a labored effort in justification of the course of the Freedman's Aid Society in building schools for the poor whites here in the South. "Now," he said, "here is a venerable old mother with a large family of children, some of them have curly hair and some of them straight. This mother in her wisdom and kindness concludes to build a school for her curly-haired children, and seeing the good influence the school has upon these, she concludes to build one for her straight-haired children also. Now do you think that it would be right for those curly-haired children to object?" Of course they all said no. "Now," said the speaker, "The Methodist Episcopal Church is that venerable old mother, and, bless you, she has a large family of children, they are scattered all over the world; some of them have curly hair and some straight; she has been building schools all over the South for her curly haired children, and now the time has come when in her mother's heart she wants to build some for her straight-haired children, and I want to know if you do not think that it would look bad for the curly haired children to object?" And all answered yes; and the orator really thought he had won his case. Going out of the church, and wondering at the duplicity of men, an old, gray-haired colored man accosted us thus: "Brudder, you am de editor ob de SOUTHWESTERN; I reads dat paper and I hab learned a heap. I says dat it am out ob place for de curly-haired chillen to say to de ole moder 'you must not build a school for de straight-haired chillen.' Broder dat am not de way de curly-haired chillen talk. Dat am not de fact in de case. De fact am de curly-haired chillen am willing dat de ole moder should build schools for all ob her chillen, and da will do all da can to help in de work. Now, broder, I tell you afore de libben God what I tinks. No good moder, who hab good hard sense, will build a school for her curly or straight haired chillen either. De good moder builds her schools for all ob her chillen. Dis I know, she will not build a school for de curly-haired chillen and den say to de straight-haired chillen, 'you must not come to dis school,' and I hope afore God dat de ole moder will not build a school for de straight-haired children and den turn round to de curly-haired chillen and say, 'you must not come here.' Dat would be bad as bad could be." That old man spoke of the speaker as "eloquent," as flowery as a prairie in June, as "de highest larnt man he had ebber seed." But he thought it would be a "shameful victory ob de debil" if he could persuade "de ole moder wid her lily white hans and lubbin heart, to help in building a school and den say to her chillen ob curly hair, 'chillen,' dis school am for my chillen dat hab straight hair, and you little brats dat hab curly hair shall *neber go dare*." One thing needs to be remembered. Our colored people have reached a point where they can appreciate and feel the force of strong and vigorous thinking, and he makes a sad mistake who, for a moment, thinks that they do not know the difference between rhetorical soap bubbles and good thinking, manifesting itself in simple words of truth and power. One other thing needs to be done: accept the idea of the brotherhood of man and make the same provision for the education of curly-haired people as we do for red or flaxen-haired. We have need of schools all through the South, but we want them Christian not heathen schools, where Christ reigns, not caste.

The Sugar Planters Political Movement.

Judge Taylor Beattie, of the delegation to Washington in the interest of a protective tariff for sugar, reported the results of the mission to the Sugar Planter's Convention held in this city last week. He said the delegation received but little assistance from the Democratic members of Congress from Louisiana. In securing introductions to members of Congress, with whom they desired to consult, they were compelled to rely upon their own efforts, and the kindness of Mr. Kellogg. The Louisiana members were polite enough when met on the street, but Mr. Kellogg gave them practical assistance. These indifferent representative were averse to making combinations, and declined the use of their names by the sugar delegation in forming combinations, with the wool interest especially, which offered 15 votes for sugar in exchange for Louisiana's 5 for wool. They found the general feeling among tariff men was that while Louisiana men asked protection for sugar, they would not reciprocate for other industries, and Congressman Kelley thought they could let sugar go on the reduced list easier than any other article, because it passed into the mouth of every man, woman, and child. Mr. H. C. Minor, confirmed Judge Beattie's statement, and the faithfulness and efficency of Mr. Kellogg, the only Republican whom Bornbons have allowed to be counted into Congress from Louisiana, is well established.

The President of this convention was authorized to appoint a Central Committee of the "Louisiana Protected Interests," to consist of two or more members from the parishes, to have full power to act, and use such means as shall, in their judgment, best subserve the industries of the State; to nominate an electoral ticket, to recommend or endorse congressional nominations. An executive committee of eight was appointed pending the formation of the Central Committee. A resolution was adopted recommending the people not to support any candidate for the General Assembly who is not in favor of protecting the industries of the entire country, and declaring opposition to the election of any one to the United States Senate who is not in perfect accord with these principles.

It is a well known fact that all the election machinry of the State is under the complete control of Gov. McEnery, who is also the Democatic candidate for re-election. Mr. McEnery was a bold and conspicuous leader in the murderous bull-dozing policy, by which the Republican vote has been almost silenced in North Louisiana, and other sections of the State. He represents the ballot box stuffers and night raiders of Louisiana. These sugar planters, now in peril, were warned of the mischievous results which would be sure to follow the cutting down of the only protective tariff party in Louisiana. They voted Mr. McEnery into office, were deaf to the appeals of their own laborers, practical co-partners and colored fellow citizens, and jointly with Mr. McEnery's election came the choice of a Democratic Legislature and nearly a full delegation in Congress. The faithful Senator, who time and again gave the sugar planters almost invaluable service, was turned out of place with rejoicing, because forsooth, he had been elected by a so-called "Negro party." These sugar planters see the peril of their position, and contemplate some independent political action. This is the Republican opportunity. Let the colored voters of Louisiana unite in demanding a reciprocity of interests. If sugar requires protection, so does the ballot box. The rights of citizenship are as dear to Republicans, as the wealth of the sugar farms can ever be to their Democratic fellow citizens. They will not throw away their votes on an independent electoral ticket, for the Republicans will have one of their own, and their party has always been faithful to American industries and the free exercise of citizenship.

We commend the following verses to the prayerful consideration of our correspondents. Read brethren, carefully consider, inwardly digest, and boil down when you write for the press.

BOIL IT DOWN.

Whatever you have to say, my friends,
Whether witty, or grave, or gay,
Condense as much as ever you can,
And say it in the clearest way;
And whether you write on rural affairs,
Or particular things in town,
Just take a word of friendly advice—
Boil it down.

When writing an article for the press,
Whether prose or verse, just try
To utter your thoughts in the fewest words,
And let them be crisp and dry;
And when it is finished, and you suppose
It is done exactly brown,
Just look it over again, and then—
Boil it down.

For editors do not like to print
An article lazily long,
And the general reader does not care
For a couple of yards of song;
So gather your wits in the smallest space
If you'd win the author's crown,
And every time you write, my friend,
Boil it down.

—[*Methodist Recorder*.

The Fitz John Porter bill passed the senate, on the 13th by a vote of 33 to 22.

Temporary Expediencies vs. Eternal Principles.

The ethical philosophy of Jesuitical Romanists lays down as an axiom the proposition that the ends justify the means, however abhorrent they may be to every sense of cultured manhood and humanity. Witness the horrors of the Inquisition, and the persecutions against the true reformers and expounders of the faith, who were branded as heretics, and who were punished accordingly. Such principles the Romanists believed in, and these they sought to advance by fire, by wild beasts, with the thumb-screws, and by the edge of the sword. Evangelical Christianity protests, and is at war with such unscriptural and unreasonable enunciations. Methodism, no less than the other branches of the Protestant family, repudiates this doctrine. Shall we now temporize with this unholy proposition in our dealing with a people who are too prejudiced to fraternise with our colored membership? Shall we say to the world that we believe in the unity and equality of the races; and shall we continue to teach that it is the design of the Gospel to bring together in one *all* who are in Christ, and still continue in force the absurd, unscriptural and unMethodistic "color line legislation" of 1876? Have we any warrant, in reason or scripture, to justify such un-Christian separation? Does Christ, the Apostles, or the Christian fathers anywhere furnish us with the precedent or direction to separate the church upon distinctions based upon race or color, so that the self-constituted superior race shall be in one body, and the denominated inferior race shall be in another? This is no part of the doctrines of Christ, or of their consistent interpreters as we understand them. Peter seems to have been initiated with their heresy, until God cautioned him not to call unclean what He had cleansed, and from henceforth he ever held as a central truth, that "God is no respecter of persons." The Apostle Paul was no less positive that in Christ "there is neither Jew nor Greek, bond nor free, male nor female, for ye are *all* one in Christ Jesus." To satisfy an unreasonable spirit, and to secure some supposed advantages, however, the church has adopted the temporary expediency of establishing separate schools and conferences for her black and white children. In reference to the schools supported by the Freedmen's Aid Society, Rev. G. M. Steele, D. D., in a communication to *Zion's Herald* says,

"We find twenty-four schools, of various grades, all things considered promising and flourishing, for the benefit of the colored people, and largely supported by the association. But we find, also, twenty institutions aided by the Society's funds from which colored students are as rigidly excluded as if they were victims of infectious diseases or belonged to the criminal classes."

The colored schools, be it remembered, are freely opened to all races and people, while from the white schools "colored students are as rigidly excluded as if they were victim of infectious diseases or belonged to the criminal classes." And this in the Methodist Episcopal Church! Such means may increase white membership in the South, but they are offensive to every sentiment of biblical Christianity, and deserves the withering denunciation of every true-hearted Methodist. We have expressed it before, and we now repeat it, that in our opinion the church made a serious mistake in these particulars, in that it adopted a doubtful and temporary expediency at the expense of eternal principles. Instead of changing the name of the Freedmen's Aid Society to that of Freedmen's Aid *and Southern Educational Society*, as some have suggested, a name which amplifies provisions for the perpetuity of caste in the church, we hope the next General Conference will vindicate the character of the church by a radical wiping out of everything in previous legislation which gives any encouragement in name or theory to this abhorrent spirit of caste.

Senator Frye is shocked and disgusted by the evidence taken in the investigation of the Copiah County murder. These emotions are shared by every civilized person who has read the report of the evidence and reflects that nothing to the purpose can be done about it. This reflection, however, the Senator from Maine does not institute. On the contrary, he thinks something can be done about it, inasmuch, he says, as "there is no republican form of government in Mississippi," and Congress is empowered and bound to guarantee a government republican in form to every State. This will not do. What Mr. Frye really means is that the government of Mississippi is republican only in form. This is true. But this defect cannot be remedied by "troops" which are the only expedient available for Congress. The remedy consists in the extension of civilization to Copiah County by such agencies as books, newspapers, schools, sermons, and other appliances of intelligence and religion, which Congress cannot provide, and which are of slow but sure operation, whereas, "troops" do not touch the root of the disorder.—*New York Times*.

We have no desire to keep up old contentions, nor to foment sectional discord, but we heartily endorse what the *Times* says. We believe in a free ballot and an honest count, but every man knows that there are sections all through the South where it cannot be had, where elections are nullified by men wielding rifles, revolvers, tissue ballots, or by a process of counting out. Mississippi is not the only State where men are ready at any time to take human life to secure their political ends. Perhaps there are but few who have the honesty to say openly that they believe it is a moral obligation to get rid of the independents any way," but this opinion is shared by many. The *Times* is right when it says that troops are not the remedy for these evils. We would not cast a single reflection upon any of our Southern churches, they have been in Mississippi from its first settlement, and there has been developed in that State a civilization that puts men "under a moral obligation" to kill Negroes merely to secure political ends. These facts have been brought out over and over again, and the State press has condoned or approved of crimes that have shocked the great heart of the Nation. Men may swagger and talk about Southern civilization as much as they please, the state of things in Copiah by civilized mankind will be regarded as semi-savage. The one remedy for these evils is the extension of the New Testament, Christian civilization, by such agencies as the church has uniformly employed in all of her fields of missionary labors.

Contentment is not taking a contracted view of our privileges or mere indifference to our lot. If that be contentment the less we have of it the better. It never gives a concentrated view of life, it is rather recognizing our bounds and acquiescing in our destiny; it is the satisfying of ourselves with what we have or fairly can have. It depends not half so much on where we are, or what we have or what we are doing or enduring, or upon our personal views of our place and work. It helps a man to feel that the place he is now in is his place for now, that the work he is now doing is the work for now. But this does not preclude the possibility of desiring something better. The good soldier who is now far away from home in obedience to his commander's order, would be willing if ordered to start for home to-morrow; while he hopes for better service and reward by and by, the present moment is to him the centre of the universe. So the real Christian renders present service, accepting his present assignment of place and duty. This present place of all places is the one where he ought to stand, stay and work. He hopes for better service by and by, and is making ready for it by doing the best he can for the present.

A Louisiana paper, which supported, with all its corrupt methods, the McEnery canvass for the nomination of governor for the Democratic party, deplores the political depravity manifested in a recent Republican parish nominating convention. It charges delegates with buying and selling proxies and votes, etc. It concludes its ethical homily as follows:

"How long is such a state of affairs to be permitted to exist, and what lesson does it teach the public? Does it not teach us that the average negro politician is untrue and unworthy of any trust reposed in him and therefore incapable of self government? We feel the necessity, as a public journalist, to call the attention of the Judge of this district to this matter so that it may be brought to the notice of our next Grand Jury, to the end that the Legislature, at its next session, may pass such laws that will completely stamp such practices forever."

Such corrupt practices, whether by Republicans or Democrats, we have persistently denounced. They are the source of the most shameful misrepresentation of the popular will, and are fraught with much danger to our institutions. Our country cousin, however, desires to be informed whether such practices do not indicate that the average Negro politician is untrue and unworthy of any trust reposed in him, and therefore he is incapable of self government. The conclusion of our brethren here, amounts to an absurdity for the reason that the "Negro politician," in these corrupt practices, but faintly imitates the examples set him by the average white politician, better known as "the oldest and best." In its righteous indignation, the exchange in question feels the necessity of calling the attention of the Judge of its district, its Grand Jury and the next Legislature, to adopt such measures as shall completely abolish such practices forever." Such salutary enactments could scarcely fail to command our endorsement; provided, however, that the law operates equally against the original corruptionists, the white, as well as against their imitators, the "average Negro politician." Let the reform begin with the ballot box stuffers, and repeal of the election law, which now defies all opposition by shielding their infamities beyond recourse in the courts of law.

PERSONAL.

—Rev. W. B. B. Duncan, Little Rock conference, desires his correspondent to address him at Centre Point, Ark.

—Bishop Foster was sick in Baltimore, and unable to preside at the conference. His place was taken by Bishop Andrews.

—Rev. Thos. H. Coldwell, in a letter to the New York *Advocate*, commends Dr. John Braden, of Nashville, to the next General Conference for the office of Bishop.

—Rev. W. H. Ongley, a well-known local preacher of Jeffersonville, Ind., has been sick with neuralgia of the eyes for some weeks past, and is compelled to refrain from all business.—*Western.*

—J. O. Hartzell, D.D., assistant corresponding secretary of the Freedman Aid Society, will spend two or three days this week in New Orleans in the interest of our educational work in this city.

—Bishop Warren sent a capital letter to the Iowa Conference about Bro. S. P. Craver, and his work in Mexico, and now the death of Bertha, only daughter of Sister Craver, three years and seven months old, is announced. She died of scarlet fever.

—Prof. H. B. Fry, associate editor, and P. H. Jones, general manager of the *Arkansas Herald*, and Mr. Henry Simpkens, editor of the *Arkansas Mission* has the thanks of our assistant for appreciated favors extended him during his recent visit to Little Rock.

—The following fraternal allusions are made by the St. Louis *Christian Advocate*, M. E. Church South, to prominent members of the Methodist Episcopal Church. This paper appears to think that all memories of the great rebellion should die out in twenty years, whereas, it long since became a matter of history: "In reading Bishop Bowman's letter in the *Central Christian Advocate*, describing his trip in South Carolina, where he was invited to the pulpits of our church and the homes of our people, we find he all along calls the late war between the States "the rebellion." The next paper we took up had an address by General Clinton B. Fisk in New York, before the Mission Board of the Northern Church. He spoke of our civil conflict as "the late great war." Fisk is a layman, and was a warrior at the front. The Bishop was a non combatant and in the rear. It is that sort who, twenty years after the event, roar against the "rebellion" at long range."

We take pleasure in calling the attention of our readers to the March number of *The English Illustrated Magazine*, published by Macmillan & Co., New York. The price is $1.50 per year, or 15 per month. The engravings and illustrations are of a high order. The table of content presents a variety of valuable and interesting matter. The type are clear, the best writers are employed, it is first class in every particular.

OUR SOUTHERN WORK.

LOUISIANA.

The future of our church at Booneville was never brighter. Rev. John Sparks, the new pastor of our church there, has entered upon his work with commendable energy, and the church is crowded at every service, and much good is being done. Peace and harmony prevail, and a deep spirituality pervades the church. The Sunday-school under the superintendence of Bro. W. L. Amos is doing well and improving. Class No. 1, led by Bro. Adolphe Baham, and class No. 7, led by Bro. Thomas, continues to contend for the mastery in their support and liberality to the church. They provoke each other as they do all the other classes to good work. A good school is about to be opened here by Sister Carry Carter, of Alexandria. The Woman's Home Missionary Society of Booneville, is to assist in its development. The school deserves success. We hope it will be largely attended, and well supported. Next to the Christian religion, education is the great need of our people. The Lord bless our church and school at Booneville!

Bro. Austin Jones, at Cheneyville, has not been idle since conference. He does not belong to that class of preachers who loiter around the seat of conference for weeks after its adjournment, but immediately upon the close of conference he repaired to his appointment, and has since gone right to work upon his second year's term. Much good work has been done in all the departments of the church, several accessions are reported, and the revives. He has perfected arrangements whereby our church can be permanently planted at LeCompte, a promising and growing town, which now forms a part of his circuit, and before long the batteries of Methodism will be there. For the present promising outlook at LeCompte, under God, the church owes a debt of gratitude to Bro. Matthew Coe, as well as to Bro. Jones.

S. S. Wright, Campte, "After conference I returned to my family, and I found the that my oldest boy was burned very badly, he is now better. I then proceeded to my work, I found here a nice people and the official bretaren have started off grandly in fitting up the parsonage."

TEXAS.

John Jackson, Jefferson. "I have been encouraged on my new field of labor. I found 45 male members of whom 28 attended the church, and 128 females of whom about 70 attended church. I appointed a committee to talk over the matter of building a new church, which is greatly needed; one half was in favor of this, while the other half wanted to repair the old church. We are therefore at a stand still on the question. Last year a lot was brought and $50 paid on it. I have paid something and there is still a balance due. The town is going down, and people are moving away. The saloons are not going down, however. There are 8 for whites and 1 for colored people. There is much work to be done here. We are reviving the Sunday-school; it died ont last year. The church is getting into a working condition and I am in hopes something will be done."

R. K. Whiting, Crockett. "The elder has been with us. Three have joined the church since conference. Lumber is on the ground for a new church."

R. A. O'Neal, Bryan: "We have a good pastor, but I hope the grace of the Lord may enter deeper into the hearts of the people."

Alice Blain, Fairfield: "We had a Sunday-school entertainment on Thursday night, Feb. 28, for the purpose of raising money to buy books for our Sunday-school. We had a grand time and realized $15.15. Our school is still growing. I expect to organize a Woman's Home Missionary Society this Summer. Pray for us."

G. W. Townsend, Goliad. "Our first quarterly conference was held Feb. 23-24, by Elder G. W. Richardson. We had a pleasant time. Sister L. A. Westbrooks was elected secretary. Several sisters were elected stewards. The elder gave an interesting lecture to the Sabbath school, at 9 o'clock a. m.; at 3 p. m. he preached a very instructive sermon, after which the sacrament of the Lord's supper was administered to 108. At night Rev. C. T. Westbrooks preached. Rev. Wm. Stephens also gave a few remarks. On Monday night the love feast was held; 87 were present; all but one sister seemed to enjoy the presence of the Holy Spirit, and the whole church united in prayer for her. On Tuesday night the temperance society met. The meeting was opened by the elder. We had some very interesting exercises, after which the pledge was circulated and quite a number joined. Elder Richardson signed the pledge and also gave a few remarks earnestly exhorting all to be temperate. The election of officers was held after this and Rev. C. T. Westbrooks was elected president and Sister L. A. Westbrooks was elected secretary. We would be glad to receive any matter on temperance from any of the friends of temperance to aid us in this work. Any information concerning our society can be had by referring to the secretary."

TENNESSEE.

A. F. Lane, Linden: "Elder Price held our first quarter Feb. 11-12, and left us much cheered. We visited several families. I find a cheerful people to labor with this year. Rev. G. C. Harden, the former paster, left everything in good shape, and he is beloved by all."

S. P. Bell, Nashville: "Rev. James Pickett, held our first quarterly conference Feb 13th, making a good impression on all who attended the meeting. This is our first year on this circuit, everything seems flattering for a year of spiritual and financial success."

"Observer" writes: "Rev. E. Provine, presiding elder of the Chattanooga district, East Tennessee Conference, is showing commendable zeal in prosecuting his arduous work. He reports the attendance upon his quarterly meeting rather slender, in consequence of the unusually severe weather which has so long prevailed in that section. He finds the people in marshy places financially embarrassed and contributing but meagerly toward the support of the ministry. We note with regret the illness of the elder's wife. She has been confined to her room for two or three weeks. Her recovery is earnestly prayed for by many whose sympathies have been drawn out toward the family in this affliction."

SOUTH CAROLINA.

The churches of Charleston are looking and working for revivals.

MISSISSIPPI.

A. McBeth, Edwards: "Knowing that you are always interested in the progress of the Lord's work, I write you this letter to let you know what we have done for the advancement of Christ's kingdom in this neighborhood. On the 23rd and 24th of February our quarterly conference convened. All the brethren were present, and it made one's heart beat with pleasure to see such an intelligent, zealous body of men assembled, in such a noble cause. Although I have been working in my new field but a short while, having taken charge of this work about Feb. 1st, I am glad to say that I handed in very good reports, having baptized nine infants and one adult. On Sunday 24 at 11 a. m. our talented presiding elder preached one of the most splendid and wonderful sermons I ever listened to; it was a magnificent outburst of soul stirring eloquence. He took for his subject Faith, Hope and Charity, and handled it in a manner that only they whose lips have been taught with eloquence and fire from the altar of God can handle a subject. While the divine words were falling from his lips, the vast congregation listened with breathless attention, and when at last he closed ninety-one persons came forward and partook of the holy sacrament. The same day we took up a collection and ont of the proceeds we paid him ten dollars, a well deserved fee. I cannot close without saying how much both my fellow subscribers and my self are pleased with the SOUTHWESTERN It seems that every copy is better and better. We are doing all in our power to increase its subscription list in this part of the country."

C. W. Ivy, Mashulaville: "After making my first round, I conclude I will be able to meet all claims this year. The people are willing to do their part of the labor.

THE SUNDAY SCHOOL.

FIRST QUARTER. LESSON XI. March 23. CHRISTIAN DILIGENCE (2 Thess. iii, 1-13).

APPLICATIONS.

1. *The duty of praying for ministers.* He is engaged in the noblest work, and to this he has been called. As he also belongs to and is the representative of the Church, all its members have an interest in him. Prayer will mightily aid him; why then should it be withheld? 2. *Safety of true believers.* The Lord is faithful to help them; their constancy is observable; they are helped by the prayers of their pastors and spiritual guides. 3. *The mischief of false doctrine.* Some one had gone beyond the letter of the Word and said the advent was just at hand, and unsettled some. 4. *Practical difficulties of Church government.* There is no more unlovely creature than a disorderly member of Church. It is incumbent on the sound portion of the Church to be firm. There is hope of much good if proper attempts at purification be made; but endless mischief is in store if such attempts be declined. Direct reproof and exhortation offer chances of success. 5. *Ministers are to be supported.* Paul is careful to explain that he has this right, but does not avail himself of it for reasons weighty then, but not applicable now. The experience of the Churches ought to satisfy the mind of any one as to which method is the more successful.—*Western.*

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an old East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its curative powers in thousands of cases, has felt it his duty to make it known to his fellows Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this receipt, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 *Power's Block, Rochester, N Y.* jan10-19teow

$2,500 versus $1,50.

"I spent $2,500, with other doctors," writes Mr. J. W. Thornton, of Claiborne, Miss., "*Samaritan Nervine* however alone cured my son of fits." This is on a par with hundreds of others, speedy but thorough.

During the night of the 12th instant a terrible explosion occurred in the Pocahontas coal mine, Va., killing 150 persons and causing much damage. The disaster was caused by fire damp.

The Davis crevasse in St. Charles parish, about 40 feet wide has not been closed. Another break of 20 feet is reported a few miles above. Freight trains over the Morgan road, between New Orleans and Alexandria, will be abandoned until high water goes down between here and Morgan City.

Inspector Meser has returned from France. He failed to find evidence that the Fenians in Paris make dynamite or were implicated in London explosions. He believes that the men on board the steamer Danube brought the dynamite to London. These men the police are now tracing.

Ye Must Be Born Again

Ask a Roman Catholic if he is born again, and his reply is, "What do you mean?!"

WANTED!

FIVE THOUSAND BIBLES,

To place in the hands of Roman Catholics in Chicago.

Inducing Catholics to read the Holy Scriptures is the only way; under God, to prevail on them to accept Jesus Christ as a personal Savior.

No power on earth could, in any manner, be accessory to my conversion, had I not read the Word for myself, one year ago.

My experience of one year is, that all Catholics whom I approach will give me their undivided attention while I read passages for them from the Bible. They are astonished beyond measure, and say, "My God! how is it that we have been so blind!"

I visit my Catholic brethren at their homes; they introduce me to their friends. In this way I get their confidence. I read and pray with them.

My Irish name commends me to numbers of my countrymen of the intelligent class, and is a great help in my endeavors to bring the gospel to this warm-hearted and generous people.

Will you assist me in this noble and holy cause? Yours, in Christ,

R. H. MOLONEY.

Priest of the Independent Reformed Catholic Church.

Chicago, Ill., January, 1884.

Send in your subscriptions, care of

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The Daily Christian Advocate.

The forthcoming General Conference promises to be one of great interest It is the closing General Conference of the first Century of organized American Methodism. Its reports from every department of our widely-extended work, and the suggestions of plans and recommendations of methods for enlarging the work at home and abroad; the presence and addresses of distinguished Fraternal messengers from other religious bodies, some of them from beyond the sea, and of eminent missionaries connected with our various foreign mission fields; and the discussions by the many able and influential delegates, lay and clerical, (representing nearly a hundred different Annual Conference), of the many great questions which are to be considered at this transition period of our Church history, are sure to engage the attention of our people in all parts of the world.

In order to respond to the demands of this enlarged and increasing interest, and thus give to all our people the earliest, and most ample reports, the Agents of the Book Concerns at New York and Cincinnati will publish *The Daily Christian Advocate*, to be issued every morning, Sundays excepted, during the entire General Conference session. It will furnish reliable reports of every item of interest in the doings of that highest legislative and judicial ecclesiastical body, also of the sermons and addresses of the distinguished fraternal representative and visitors. It will print numerous pen-and-ink sketches of distinguished delegates, lay and clerical, and of fraternal representatives and visitors present, and will give in each number a summary of the latest telegraphic and other Church and secular news received up to the hour of going to presi.

The *Daily* will be under the editorial supervision of Dr. W. H. De Puy who, in his editorial experience, extending through a score of years in connection with our Church papers, and including three different volumes of the *Daily Christian Advocate*, is well known to the Church. He will have able and experienced assistants, and no effort will be omitted either in the Editorial or Publishing Departments to make the paper as complete, attractive, instructive, and of as great permanent value, as possible.

The first number of *The Daily Christian Advocate* (an eight-page, neatly printed folio) will be issued at Philadelphia on Thursday morning, May, 1, 1884; and the volume will end with the number issued on the day following the close of the General Conference session. The last number will contain an ample and well-arranged table of contents, for the convenience of the many of our ministers and people who will desire to preserve the whole volume for future and frequent reference. *The price will be* $1.50, *postage prepaid by the Publishers.*

We respectfully and earnestly request all preachers to bring the paper immediately before their people, and either personally or by proxy make a thorough canvass of their congregations. Let the names be forwarded by April 1, if possible, and certainly by the middle of the month, as it is important to have our mail-list so complete that there shall be no complaint by subscribers not receiving promptly their first number. *In no instance should any subscription list, however small, be delayed in order to send by some delegate or visitor to the General Conference.*

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CHRISTIAN EDUCATORS IN COUNCIL.

Ocean Grove, N. J., Aug. 9-12, 1883.

Sixty Addresses by American Educators.

Edited by REV. J. C. HARTZELL, D. D.

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The *New England Journal of Education*, speaking of the National Education Assembly, for 1883, says: "It was the most remarkable gathering ever held in our country in matters connected with the schooling of the people. The volume of addresses is the most interesting collection of popular educational documents ever given to our people, and should be in the hands of every educator, legislator, and intelligent citizen in the land."

The sixty addresses are arranged topically, as follows:

1. Education and Man's Improvement.
2. Illiteracy in the United States.
3. National Aid to Common Schools.
4. The Negro in America.
5. Illiteracy, Wealth, Pauperism, and Crime.
6. The American Indian Problem.
7. The American Mormon Problem.
8. Education in the South since the War.
9. Christ in American Education.
10. Tabulation of Illiteracy and Educational Facts from Census of 1880—ten tables.

It is a book for all who want information on any of these great practical questions. The addresses are carefully prepared and revised by the authors, and are filled with information and incidents. The authors are nearly all engaged in actual work in the fields of which they speak. The book should be in every public library. A full table of contents is supplemented by a carefully prepared index.

A special feature of the book is a series of ten tables, compiled by the Hon. H. E. Waite, Special Statistician U. S. Census, and the Hon. John Eaton, U. S. Commissioner of Education, giving complete data upon the illiterate and educational status of the United States, each State and also of the South as a section.

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For the SOUTHWESTERN.

Talks About Cooking.

I have a recipe for making fruit cake, which I have found very good, and it is simple. The ingredients are One cup of sugar, half a cup of molasses, half a cup of butter, half a cup of milk, and four eggs; mix these together, then take a pan and put into it three cups of flour, a heaping teaspoonful of baking powder, a half teaspoonful each of ground cloves and cinnamon. Take a cup of currants and pour warm water over them, let them stand a little while, then wash and drain the water from them. Take one cup of raisins, and chop them, and mix both raisins and currants in the flour. Then mix all together, and stir thoroughly. It may require a little more flour, for the batter should be quite stiff, or the cake will fall. It should be baked in a slow oven for it will burn easily. It should remain in the oven fully three quarters of an hour. If it is in danger of burning on the top, cover with a piece of paper. The first time I tried this, I made a failure, but since I have found it superior to more expensive cakes, made more elaborately. Writers of recipes usually omit many important little things which we must learn by experience. Not long since I heard a woman say that she was fond of fruit cake only when it had brandy in it. She always kept it for that purpose. She was a temperance worker, and believed in prohibiting all spirituous liquors as a beverage but eating a little brandy in fruit cake, was quite different thing from drinking it. I thought, "how inconsistent the evil one makes us to have people build but weaks for safety around themselves and leave loop holes in them, to let when the test comes, they may be found wanting. Can persons who have signed the pledge eat anything with brandy in it, and stand on firm ground with regard to their temperance principles? Could [illegible] eat and urge people to taste [illegible] that has ruined so many husbands, brothers and sons, and women's hearts and made desolate. At this time, there is a hard battle being fought over the subject of temperance, and it is the duty of the cause by doing all we can to place a safeguard around our children in our homes. L. C. B.

Nashville, Tenn.

GINGER CRACKERS. One pound brown sugar, one pound flour of flour, one quart of [illegible] Put the sugar and half the flour into a bowl, and rub the butter into it with the hands until it becomes fine [illegible] This more it is kneaded the crisper and better the crackers. Roll out thin, cut with a cake cutter, and bake in a heated oven. These crackers are excellent and will keep [illegible]

TOMATOES SAUTÉ TO BEURRE. Cut with a vegetable cutter into [illegible] the same size, put in a saucepan covered with [illegible] occasionally [illegible] will be sour.

TOMATOES.—The outside, otherwise [illegible] perhaps a which is usually rotted, if delicacy if rubbed through a grater over thin slices of bar placed on well buttered toast.

BOILED POTATOES.—Take any cut of cold meat, chop and season with peper, salt and cut pickles. Mash potatoes, making them into paste with an egg. Roll out with a dust of flour. Cut with a saucer. Put your seasoned meat on one half and fold like a puff. Fry a light brown.

HURRY SCURRY PUDDING.—Cut a stale French roll in slices rather more than half an inch thick, and soak them in milk, flavored with vanilla or any essence that may be liked. Place the slices on a strainer and then fry a bright golden brown color. Arrange neatly in a dish and pour over all some jam sauce, or the slices can be served with powdered sugar instead of sauce. Any piece of light bread can be employed in this way, only they should all be cut the same way, to insure a neat appearance.

Houston Seminary.

To the Pastors of our patronizing territory—Dear Brethren: The plan of taking collections by envelopes has been tried by some of the pastors with good results. They report that they get the money with less trouble than in any other way. We have a lot of envelopes, printed for the *Freedmen's Aid Collections*. Send me word how many you can use, and they will be sent you free of charge. The Seminary has never done better work than it is now doing. But we need money. How many of you will continue to show your faith in the old church by your collections? Any explanation you wish will be made you as to how to use the envelopes. The money is needed now. Please attend to it at once. We have commenced to fit up another recitation room, but lack means to finish it. We are crowded and need more seats. Who will come to the rescue?

Your fellow worker.

C. W. CAMPBELL.

Houston, Texas.

Methodist Statistics for 1883

The following summaries have been carefully compiled by Dr. W. H. DePuy:

	1883.	Increase
Annual Conferences	99	.....
Mission Districts	14	.....
Conferences and Mission Districts	113	.....
Bishops	10	.....
Presiding Elders	477	21
Itinerant Preachers who located during the year	119	3
Itinerant Preachers died	172	1
Itinerant Preachers "Withdrawn"	35	d. 6
Itinerant Preachers "Expelled"	5	.....
Itinerant Preachers, Jan. 1, 1884	12,546	239
Local Preachers	12,036	59
Itinerant and Local Preachers	24,572	298
Lay Members in Full Connection	1,601,072	28,895
Memb'rs on probati'n	168,463	d. 7,382
Deaths in Mem'rship	22,668	291
Lay Members and Probationers	1,769,534	21,513
Lay Members and Ministry	1,782,090	32,582
Children Baptized	55,876	d. 929
Adults Baptized	61,862	4,621
Total Baptisms	117,738	3,692
Churches	18,741	589
Parsonages	6,607	383
Value of Churches	$69,422,276	$3,995,194
Value of Parsonages	9,815,809	565,521
Total value churches and parsonages	79,238,085	4,560,715
Sunday-schools	24,908	1,602
Officers and Teachers	241,861	17,194
Sunday-school schol'rs	1,691,065	61,707
Officers, teachers and scholars	1,932,926	78,901
Paid for new build'gs and improvements	$3,994,307	$689,666
Paid on old debts on church property	1,484,217	d. 322,620
Paid on the property	5,478,524	367,046
Indebtedness on church property	5,669,892	277,646
Paid pastors, presiding elders & bishops	7,267,360	271,500
Conference claimants	670,942	3,249
Ministerial support	7,338,302	274,749
Ch's & Sunday-sch'ls for incid'tal expense	2,028,195	180,599
Congregations for Missions	419,994	4,867
Sunday-schools for Missions	225,932	16,873
Woman's Foreign Missionary Society	119,241	11,568
Paid for General Missionary Work	765,167	33,308
Church Ex. Board	120,402	9,502
Tract Society	15,280	d. 40
Sunday-school Union	16,232	d. 759
Education Board	64,900	15,861
American Bible Society	27,260	d. 1,949

A Doctor at Richmond says that if people will take a bath in hot whiskey and rock salt twice a year they will never catch a cold. Until somebody has tried this new remedy we should say:—stick to the old and reliable Dr. Bull's Cough Syrup.

The Francis Ridley Havergal Fund now maintains seven native Bible women in India. The fund has also made grants for the translation of one or more of Miss Havergal's books into the Hindustani, Bengali, Tulugu and Malayan languages.

Rev. G. W. Barney.

MR. EDITOR—Evil tidings are quickly communicated, and the swift winged messenger has borne to us the sad intelligence that Rev. G. W. Barney is no more. I feel oppressed, dear editor, by a sense of my inability to present a true portraiture of his life and public services. Impelled, however, by a sense of duty which is in strict accord with the pulsation of my own heart, I shrink not from the task. Rev. George William Barney was born in the State of Maryland, near the city of Baltimore, in the year 1836; came to the State of Mississippi during the late civil war, and settled in Clark county in 1866. Bro. Barney connected himself with the M. E. Church, was licensed to preach in 1867, and joined the Mississippi Conference in 1869, in 1877 was assigned to this charge as pastor, reappointed in 1878 and again in 1879, in 1880 was sent to Yazoo City to take charge of the M. E. Church at that place, reappointed in 1881, and in 1882 was made a presiding elder, and assigned to the Greenwood district, and remained on said district till his death, which occurred in February last.

Untimely fate! Struck down in the full meridian of a glorious manhood, with "all his blushing honors thick about him," he lies a prey to the tomb. It is another solemn warning to us who linger.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to pale; but all,
Thou hast all seasons for thine own, oh Death!"

But come when it may, to whom it may, it shall not come to a more gallant spirit, a nobler heart, a truer nature, a more sincere, honest upright gentleman than George W. Barney. Ah! dear editor, death which comes but once, yet comes to all, and has admonished us again and again, "what shadows we are and what shadows we pursue." And should not this teach us how empty and fleeting are the earthly honors and prizes for which we contend, and how soon they must surely elude our grasp. Should it not teach us also that the few years alloted us on earth, should be devoted to the work which shall lead us to a higher and better life. Life is too short, dear editor, to have its days or even its hours wasted in cherishing enmity, or wounding the heart or reputation of another who must soon lie side by side with us in the grave that covers every defect, buries every error and extinguishes every resentment. Therefore let us be ready, for in such an hour as we think not, the Son of Man cometh. It is hard to realize the fact, dear editor, yet it is true that Bro. Barney is dead. While nothing we can say will benefit the dead, a proper manifestation of regard for departed worth is consoling to surviving friends, and should stimulate us all to emulate the virtues thus praised. May the flowers of Spring bloom beautifully over his grave, and the daylight gleams of the setting sun smile gently o'er him from the west.

Fraternally,

J. W. LONGSTREET.

Macon, Miss., Mar. 7, 1884.

Useless Fright.

To worry about any Liver, Kidney or Urinary Trouble, especially Bright's Disease or Diabetes, as Hop Bitters never fails of a cure where a cure is possible. We know this.

If there be one truth more certain than another, one conclusion more securely founded than an other, not on reason only, but on every other faculty of our nature, it is this—that there is nothing but mind that we can respect, nothing but heart that we can love, nothing but a perfect combination of the two that we can adore.—*Duke of Argyle.*

"Some books are to tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts, others to be read, but not curiously; and some few to be read wholly, and with diligence and attention."—*Bacon, in The Choice of Books.*

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I desire to inquire for my people. I have not heard from them since 1881. About three years ago they were in New Orleans, La. Jack Rhad and sister Jane, cousin Eveline, brother Claiborne and sister Susan, Clabut and Charlotte Clalup, and my husband, Bob Moore. The last I heard from Bob he was in Holmes county, in 1864, also my sons Bragg and Solomon. Plesase address me at Plantersville, Texas.

MARIAH GREEN.

MR. EDITOR—Please allow me to inquire for my relatives. They lived in the family of Ben. Humphries. I left my father in Grand Gulf, Miss., in 1838. His mother lived in Kentucky. At that time my father's name was Capt. Bryant; his mother was Hannah, sisters Mintie and Rose. Address me at Plantersville, Grimes county, Texas.

MARIAH GREEN.

MR. EDITOR—I wish to find the whereabouts of my husband, sisters Lizer, Prescilla and Francis, also brother Jacob and Ellen Gracy. Jacob belonged to Elias Bridgers, in Madison parish, La., not very far from Mr. Stoneham's and Bear Lake. Your daughter-in law at that time, Mariah Moore, but now changed to Mariah Green, at Plantersville, Grimes county, Texas.

I was bron in Wilmington, N. C. I belonged to John Stanley. I was sold and two children to a Negro trader by the name of Davis. He brought me and children to Petersburg, Va. I left my husband in Wilmington; some called him Peter Picket and some Peter Stanley; he belonged to the Pickets, who lived in Dupelin county. My father had three children, and I am the oldest. I had one sister and a brother; my sister's name was Mary and brother Wright. I had one aunt by the name of Peggie, who lived in Dupelin county. J. A. W. Moore, P. O., No. 21 Linden Street, Memphis, Tenn.

MR. EDITOR—I wish to inquire for my three brothers. They were taken to Texas 20 or 25 years ago. Fred and Tom Malone carried them there. My brothers were John, Coleman and Gustus. My mother's name was Sue Crecy Malone. I had a sister Harriett. My name is Tom. They left me when a boy. We were then living at Lonis T. Winn's farm. Address me at Oxford, Miss.

T. M. MALONE.

MR. EDITOR—I wish to inquire for my father and mother and sister and brother. My father's name was Joseph Ball and mother Kitty Ball, and had a son named Joshua and one named Canales; my sister was named Silvia Bryan; our owner before the war was Mr. A. Williams, who lived on Bellair plantation, 4 miles above Baton Rouge, La., and went to Texas during the war. Address Joshua Ball, Terrebonne Station, La.

MR. EDITOR—I wish to inquire for my people who I left in Petersburg, Va. I left at that time my sister with Henry Thornton. My name was George Thornton. I left my sister in the morning in the care of Henry Thornton. I left my mother in the evening at Petersburg, her name was Serlena. My father was Jasper. I was then sold to speculators Tom Brown and John Booker. I was brought to Columbus, Miss., and sold, and I have not heard from my people since. I now go by the name of George Peden. I would be glad to hear from my people. Address me, care of J. L. Pratt, West Point, Miss.

GEO. PEDEN.

One Suffering Soul Happy.

"If I can send one suffering soul to you," writes James Corbin, of Washburn, Ill., "I will be happy. *Samaritan Nervine* cured me, and will cure all cases of fits." $1,50.

California's school trust fund amounts to $1,978,900. The number of children in the State entitled to its benefits is 222,846.

Virginia Negroes Indignant.

Richmond, Feb. 27.—The colored people here are very much excited over the speech of Congressman John S. Wise in the House of Representatives, wherein he said that "Colored members of the Legislature came to his house to consult him, but they always came to his kitchen." To day, in the House of Delegates, nearly all the colored members of that body rose to a question of personal privilege. Mr. Dodson of Mecklenburg was the first speaker. While disclaiming any idea of social equality, he said he did not know where Mr. Wise lived, "But," he added, "I will say that when I go to see him I shall not go into his kitchen."

Mr. Harris, another member, followed in an indignant speech, saying: "As a representative of my people I am not anxious to force social equality. As a member of the General Assembly of Virginia I will say that when I go to see a gentleman on business I would like to see him at his office or place of business, where any other gentleman would be received, and not be asked to go in his kitchen. I do not know where Mr. Wise lives. I conid not find his house except by direction, and I am not one of that number that saw him in his kitchen."

By this time the House was in a roar of laughter. The colored delegates were hot and rose one after another in rapid succession.

Mr. Bland, a very black Delegate said: "I never went into Mr. Wise's kitchen and never cared to go there."

Mr. Scott, a cornfield member, said. "As I have had no business with Mr. Wise in my life I never approached him on any subject. So far as his kitchen is concerned if the gentleman has a kitchen, I don't know anything about it."

Mr. Griggs said: "I have never found Mr. Wise's house, neither do I know that he has a kitchen."

When the colored members had concluded Mr. Gibson (Dem.) from Culpepper moved that stenographic reports of the speeches of the members who have just spoken be taken and sent at once to the Danville committee in Washington. This evoked renewed laughter.

Our opinion is that the colored people at present, and possibly for a long time to come, cannot and should not, and must not, in any national or general contest between political parties as now constituted in this country, vote any other ticket than the straight Republican ticket, and the black man who does, certainly has no gratitude or no sense; and men who advise it are either knaves or tricksters who care nothing for the people's interest. Suppose there are mean men who manage party affairs or hold high places, shall we discard the party that in the main is the embodiment and defender of every principle which men hold dear?—*Atlanta Herald.*

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The Colored Race Weighed in the Balance.

Reply of C. K. Marshall, D.D., of Vicksburg, Mississippi,

To the Speech of Rev. J. L. Tucker, D.D., Before the Protestant Episcopal Church Congress in Richmond, Va.

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Brown's Concordance	50
Hand Book of Bible Geography	2 50
Bible Stories	1 00
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No. 1, Per Dozen	25
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By Rev. F. S. HOYT, D.D., Editor Western Christian Advocate.

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A remarkable and unique collection of religious songs, with their accompanying weird, pathetic, ever varied and charming melodies, as sung for generations by the colored people of America. A few of the songs will be familiar, but the great majority have never before been printed and are now given for the first time with the original words and music. The work has been carefully written, and is well adapted for quartet, chorus, and congregational signing, and is especially excellent for social evenings at home. All singers should have it. First edition was exhausted in sixty days. Send for a copy.

"These songs ought to be saved, and they ought to be sung."—*Bishop J. W. Hamley.* "Should think that the book would sell by thousands, and that it would do good."—*Dr. J. M. Buckley.* "It is grand. I like it."—*Dr. R. S. Rust.* "Must be the thing—the gold saved from the dross."—*Dr. Jacob Krehbiel.* "Am perfectly delighted with it; it will sell by the thousands."—*Rev. A. E. P. Albert.* "There should be a copy in every household."—*Rev. H. W. Tate.* "Having carefully read your hymn-book, and being acquainted with many of the soul-stirring anthems spread upon its pages—especially one that was the cause of my conversion—I can and will commend the book, in the name of God, to all the world."—*Rev. C. H. Collins.*

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General News Items

Bismarck is suffering from a severe attack of the gout.

Port Spain, Frini, was nearly destroyed by fire loss $400,000.

A break in the levee at Carrollton, Louisiana, was promptly closed on the 11th.

Maine Democrats declare themselves opposed to the present tariff system.

At Sparta, Ga., Bishop Pierce is troubled with an ailment of the throat.

Several cases of small-pox introduced from New Orleans, have appeared in Mobile.

Citizens of Boston have contributed $19,145 for the sufferers by the Western floods.

Church property to the amount of $5,000 is exempt from taxation in Washington Territory.

Dr. Norman Kerr says that the annual mortality from intemperance in Great Britain is 40,00.

Ben Hill Jr., is said to be collecting the speeches and papers of the late Senator and will write a life.

At Oakville plantation, 24 miles below New Orleans, a break of 6 feet of levee was reported on the 12th.

Severe rains in the lower Mississippi, valley on the 12th, accompanied by heavy winds, greatly damaged the levees.

State Engineer Brown says that unless something is done immediately the levee two miles below West Baton Rouge station will give way and there will be a gap of at least a mile.

It has aroused the ire of a Shreveport editor, that the parish Democracy of Bossier parish allowed some negroes to vote at their primaries.

The Senate Committee on Territories has agreed to give the name of Lincoln to the new Territory which it is proposed to make out of the northern part of Dakota.

John B. Stone, who was nominated by the Louisiana Republicans for Attorney General, has declined, saying that he is a Democrat and will support the Democratic nominee.

We would inform our friendly *Southwestern Advocate* that the editor of the *Elevator* did not write the "Memorable Discussion."—*Atlanta, Elevator.*

A London telegram from Madrid says speculators have subscribed £120,000 to raise a revolutionary movement similar to that of August, 18[illegible]. The government is fully informed in regard to the plot.

The State Branch Normal School at Pine Bluff, Arkansas. Prof. J. C. Corbin in charge, is reported as flourishing, with 150 students, young men and women of color, in regular attendance.

Judge Semmes, of Mobile, announced from the bench, that all convicted at this term of city court for carrying concealed weapons, and who failed to pay fine and cost, would be sentenced to hard labor for the county until paid.

President Garfield told Attorney General McVeigh and Postmaster General James, relative to the prosecution of Starrouters: "I have sworn to execute the laws. Go [illegible] or whom you may. I direct you both not only to probe this affair to the bottom, but to cut it out."

Gen. John [illegible] has been appointed by President Arthur for Consul General at Shanghai. He was one of the most competent and efficient among the officers foreign birth who served with the Union armies during the rebellion, and he has been for several years in the consular service.

An explosion on the 12th in the hotel at Fulham, a suburb of London, is believed to be another Fenian dynamite outrage. A box containing four packages, apparently cartridges, was found on the premises. One man was blown to pieces.

Deadwood Jim's Band.

Oil City, March 9.—A band of would be cowboys, whose members do not average 10 years of age, has been broken up in Franklin by the spanking process liberally administered by parental hands. They had fixed their plans in a manner that would have done credit to the desperadoes of the West. They held their meetings, matured their plans, and a few days ago had everything in readiness for their departure. Their captain, familiarly called Deadwood Jim, gave the final orders. That they might have no cause to return, he said each member of the band must poison his mother. He promised to produce the poison and have it on hand the next day, when it could be divided. All the boys were to poison their mothers in the evening, and the morning was to find them far away.

No doubt they would have carried out their diabolical plot but for one small seven year-old youngster, who was afraid his mother would suffer too much. The captain to satisfy him, agreed to try the poison on the servant girl first, and if she died easily then the mother must follow. The servant girl happened to overhear the agreement, and informed the boy's parents. The result was that each particular member of the gang was interviewed with straps in the woodshed.

The remains of Ah Sam, the Chinese cook of the Jeannette, after have been brought some 15,000 miles from the mouth of the Lena river to New York, are now to be sent home to China, some 13,000 miles further. The whole distance that will have been tarveled by the corpse when it reaches China is estimated at over 28,000 miles, or more than the distance around the globe.

The firing at Zariba was owing to the attempt of 300 rebels to cut off the British convoy. The British cavalry quickly dispersed the rebels. A number of Egyptian camel drivers promptly bolted during the attack. A general order has been issued thanking in flattering terms Baker Pasha and Col. Burnaby for their valuable services.

The Copiah County massacre occured because the commnnity in which it took place is not a civilized community. Nobody can read the reports of it with any share of sympathy, or with any other feeling than indignation and disgust. It is true that indignation and disgut will do no good. It is not practicable to embody those sentiments in legislation which will be effective. And the savagery of Mississippi is its own punishment. One witness testified that he would sell for $2,500 a farm that cost him $5,000, but that nobody would buy it even at half price. Another witness, an industrious negro, whose property is taxed at $4,000, said that he too would sell at half price and move into some more civilized community if he could find a purchaser. So long as such brutes as those who murdered Matthews are allowed to go unpunished, so long civilized people will decline to risk their lives in Copiah County.—*N. Y. Times.*

It is a well known fact that the children of parents in humble circumstances often succeed better than the children of the rich; and their greater success must arise from their being stimulated by their scanty means to improve the utmost talents which God has given them.

Without consulting the figures many persons would refuse to believe that the army and navy, or war expenses of our government, including, of course, the pensions, constitute about one-half the total expenditure.

The thing desired is to make men forget they are anything but American.

Sheikh Senoussa has sent a letter to the Khedive branding El Mahdi as a bad Moslem, an impostor and an assassin.

Plain Talk from Copiah County.

Many Southerners insist—between campaigns—that the colored people vote as they please and are not disturbed for exercising their political rights. A few days ago, however, a Copiah county (Miss.) democrat informed Senator Hoar's outrage committee that "if you should send your biggest man—General Grant—down into our county to organize the negroes he would be killed at once," this expression of sentiment was applauded by a crowd of democratic listeners. As organization is absolutely necessary to men who expect to work together politically, the rights of colored voters appear to amount to nothing in Copiah county, unless this witness is a mere braggart, more fond of the sound of his own voice than of the truth.

The same witness laid all the troubles of last autumn to the independents, and said of this faction, "We would have taken human life if it had been necessary in order to get rid of them. Yes, we would do it if they had a majority of the votes." It will do no good to wave the bloody shirt over this statement, for the witness and those who believe with him cannot be disfranchised or punished for their opinions, but the testimony will keep emigrants and capital from entering Copiah county. No man of property or self-respect will trust himself in a community that believes in overcoming majorities by murder.—*New York Herald.*

No Beer nor Whiskey to be Sold in Iowa.

The Iowa Legislature has passed this Prohibitory bill.

Be it enacted by the General Assembly of the State of Iowa:

Section 1. That section 1,555, chapter 6, title 11 of the Code be and the same is hereby repealed, and the following is enacted in lieu thereof:

Sec. 1,555. Wherever the words intoxicated liquor occur in this chapter the same shall be construed to mean alcohol, ale, wine, beer, spirituons, vinous, and malt liquors, and all intoxicating liquors whatever; and no person shall manufacture for sale, or sell or keep for sale as a beverage, any intoxicating liquors whatever, including ale, wine, and beer; and the same provisions and penalties of law in force relating to intoxicating liquor shall in like manner be held and construed to apply to violations of this act; and the manufacture, sale, or keeping for sale with intent to sell, or keeping or establishing a place for the sale of ale, wine, and beer, and all other in toxicating liquors whatever.

Sec. 2. All acts and parts of acts inconsistent with this act are hereby repealed.

Horsford's Acid Phosphate.
As a Brain Food.

Dr. S. F. Newcomer, Greenfield, O., says: "In cases of general debility, and torpor of mind and body, it does exceedingly well."

We have no need to complain of what we can remedy, and it is folly to complain of what we can not change. We can not comprehend all the mysteries that surround us in this life; but God reigns; and trusting in his divine wisdom and goodness, we should cheerfully, with an uncomplaining spirit, endure. You can not have a sweet Christian spirit and be a constant grumbler.—*Methodist Recorder.*

AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidently made a preparation which cured his only child of Consumption. His child is now in this country, and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2 cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the Stomach and will break up a fresh Cold in 24 hours. Address Craddock & Co. 1032 Race Street, Philadelphia, naming this pader. n44-14t

Thousands Hastened to their Graves!

Relying on testimonials written in vivid glowing language of some miraculous cures made by some largely puffed up doctor or patent medicine has hastened thousands to their graves; believing in their almost insane faith that the same miracle will be performed on them, and that these testimonials make the cures, while the so-called medicine is all the time hastening them to their graves. We have avoided publishing testimonials, as they do not make the cures, although we have.

THOUSANDS UPON THOUSANDS

of them, of the most wonderful cures, voluntarily sent us. It is our medicine, Hop Bitters that makes the cures. It has never failed and never can. We will give reference to any one for any disease similar to their own if desired, or will refer to any neighbor, as there is not a neighborhood in the known world but can show its cures by Hop Bitters.

A LOSING JOKE.

A prominent physician of Pittsburgh said to a lady patient who was complaining of her continued ill-health, and of his inability to cure her, jokingly said: "Try Hop Bitters!" The lady took it in earnest and used the Bitters, from which she obtained permanent health. She now laughs at the doctor for his joke, but he is not so well pleased with it, as it cost him a good patient.

FEES OF DOCTORS

The fee of doctors is an item that very many persons are interested in. We believe the schedule for visits is $3.00, which would tax a man confined to his bed for a year, and in need of a daily visit, over $1,000 a year for medical attendance alone! And one single bottle of Hop Bitters taken in time would save the $1,000 and all the year's sickness.

A LADY'S WISH.

"Oh, how I do wish my skin was as clear and soft as yours," said a lady to her friend. "You can easily make it so," answered the friend. "How?" inquired the first lady. "By using Hop Bitters that makes pure, rich blood and blooming health. It did it for me, as you observe."

GIVEN UP BY THE DOCTORS.

"Is it possible that Mr. Godfrey is up and at work, and cured by so simple a remedy?"

"I assure you it is true that he is entirely cured, and with nothing but Hop Bitters, and only ten days ago his doctors gave him up and said he must die, from Kidney and Liver trouble!"

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. je14-1y

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41-6m

Books, Pictures, Etc.

The following is a list of miscellaneous articles that may be had at this office on receipt of the prices annexed. They will be sent, post-paid, to any address desired:

What They Say; or Echoes from Birmingham	0
Is there to be a War of Races in America, by Rev. A. E. P. Albert	10c.
Lithographs Methodist Bishops, in group, up to 72, each	10c
Historic Picture, "Garfield and his Family," steel engraving	2 00
Wentworth's Arithmetical Problems	50
Mitchell's New School Geography (1875)	60
Independent Youth's Speller	40
Gems of Praise	25
French's Mental Aritbmetic	40
Black Horse and Carryall. By Rev. J. H. McCarty	1 00
Notes on Baptism, by Rev. R. Gregg	60
Temperance Reform and its Great Reformers, By Rev. W. H. Daniels	2 00
Waddington's Church History	2 50
Prohibition in Kansas	10
"Missed It," wood engraving	35
"A Nibble at Last," engraving	25
"The Cherub," engraving	35
"Raphael's Cherub," engraving	35
"Romeo and Juliet," engraving	1 00
"The Huguenot," engraving	1 00
"The Golden Age," engraving	1 00
Lithographs of John Wesley, each	25

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or Rev. E. O. THAYER, President. [oc18-tf

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Treatment For
And Diseases of the HEAD, THROAT & LUNGS! Can be taken at home. No case incurable when our questions are properly answered. Write for circulars, testimonials, etc. REV. T. P. CHILDS, Troy, O.
feb7-1y

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MAKE NEW RICH BLOOD
And will completely change the blood in the entire system in three months. Any person who will take ONE PILL EACH NIGHT FROM ONE TO TWELVE WEEKS, may be restored to sound health, if such a thing is possible. For curing female Complaints these Pills have no equal. Physicians use them in their practice. Sold everywhere, or sent by mail for 25 cents in stamps. Send for pamphlet. I. S. JOHNSON & CO., Boston, Mass.
feb28-4t


DR. HOLMAN'S PAD CURES MALARIA
DYSPEPSIA, NERVOUS AND SICK HEADACHES,
All Liver and Stomach Troubles. It is also a sure PROTECTION against Fever, Sea-Sickness, Typhoid, Bilious and Intermittent Fevers; and will cure Chronic Diarrhœa, Summer Complaints, Children's Diseases, and conditions from which many suffer in silence. Beware of Imitations. For further information send for Pamphlet or see Dr. Holman personally. If not found at your nearest druggist, send registered letter direct to office and get your Pad by return mail. Regular Pad $3.00. Special Pad $3.00, post and duty (Canada), paid. HOLMAN LIVER PAD CO., P. O. Box 2112, 98 William St., N. Y.
TRADE MARK.
n26-13teow

BELLS.

The following prices include the Mountings.
CHURCH BELLS.

Diameter.	Weight.	Bell & Mounting.	Price
26 inches	175 lbs.	325 lbs.	$450 00
28 "	225 lbs.	375 lbs.	55 00
32 "	350 lbs.	550 lbs.	80 00
36 "	550 lbs.	800 lbs.	120 00
40 "	750 lbs.	1050 lbs.	160 00
44 "	1000 lbs.	1350 lbs.	200 00
48 "	1300 lbs.	1800 lbs.	260 00
54 "	2100 lbs.	2900 lbs.	400 00

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18 inches	100 lbs.	$13 00
20 inches	130 lbs.	18 00
24 inches	190 lbs.	25 00

We have arranged to furnish our churches and schools with these bells at the prices named, which is the same as they can be bought for in Cincinnati, Ohio, where they are made.
The bells are too well known to need any recommendation from us.
On receipt of the price we will at once order the bells shipped.
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THE TROY MENEELEY BELL FOUNDRY
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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
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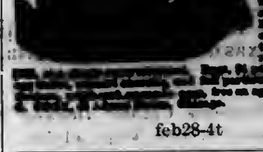
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This [illegible] varieties. A marvel of purity, [illegible] strength. More economical [illegible] than the multitude of low test, short weight [illegible] or phosphate powders. Sold only in cans. ROYAL BAKING POWDER Co. [illegible]

MARRIAGES.

Mrs. Jane Mathews and Mr. W. C. Bowdoin, [illegible] Kaufman, Texas, March 4, 1884. May this union of love be augmented by a successful life, and a happy home.

M. HENSON.

DEATHS.

Melvin Boody, a faithful member of the Methodist Episcopal Church in Forest, Miss., died Feb. 7, 1884. For many years he had been a steward and trustee in the church, and was esteemed a Christian gentleman by all who knew him. On his dying bed, and almost his last words, were "All is well." Resolutions of Christian sympathy were passed by the official board, of which he was a member.

Sister Melinda Edwards fell asleep in Jesus, and passed from labor to rest and reward. Thank the Lord our people die well.

J. C. GARRETT.

Sister Henrietta Carnes, a member of the M. E. Church, at Columbus, Texas, departed this life Feb. 25, 1884. She is the mother of Rev. J. R. Carnes.

M. HENSON.

Another servant of the church has gone to his final home. Bro. Isaac Ogburn departed this life Feb. 19, 1884, aged 56 years. He has been a member of the M. E. Church for several years, and has held every office in the church. He was a steward and assistant Sunday-school superintendent at the time of his death, and a member of several societies. He was buried with Masonic honors.

P. BLUE.

Enterprise, Miss.

Sister Harriet Neal, a veteran of the cross, passed away Feb. 27, 1884, aged about 74 years. She lay speechless for eleven days, all in silent prayer. Five months ago she buried her last child. All that is left to mourn this dear sister is little Tommy, her grand-child, about six years old. He being a member of the Lutheran Benevolent Society, as his mother and grand-mother were, they take the child and will care for him and see that he is in proper hands and cared for until of age. Peace to her remains.

T. WRIGHT.

Natchitoches, La., Feb. 29.

Brother Taylor Davis, who has been a faithful member of the M. E. Church over ten years, died March 8, 1884. He was a faithful and true Christian brother. He was always found in his place at church. If any needed of the church or other [illegible] was sure to visit them. His testimony just before the last breath was drawn was, "I am ready to go, my way is clear." This brother leaves a wife and five children to mourn his loss. His wife is also a member of our church.

J. D. JOHNSON.

Little Rock, Ark.

Mrs. Elizabeth Ruley died Jan. 22, 1884. She joined the [illegible] died Feb. 20, 1884.

M. COOPER.

Pachuta, Miss.

Bright's Disease of the Kidneys, Diabetes and other Diseases of the Kidneys and Liver, which you are being so frightened about, Hop Bitters is the only thing that will surely and permanently relieve and cure. All other pretended [illegible] only [illegible] and then [illegible]

[illegible]pson, [illegible]n, was [illegible]

For [illegible] Disease, 36 pp, symptoms, remedies, helps, advice. Send [illegible]—Dr. Whittier, St. Louis, Mo. (old-[illegible]

[illegible] Money [illegible]vator [illegible]nt is [illegible]d for [illegible] (with [illegible] Corn, [illegible] Cabbage, [illegible] etc. See advertisement of Monarch Mfg. Co., in another column.

Messrs. Forrest & Co., of Brooklyn, New York, are selling an Electric Belt at $1.00 which has heretofore sold at $6.00. Such a large reduction is worth consideration by those troubled with any of the diseases mentioned in their advertisement.

PATENTS [illegible]

[illegible]-1y-Given

NEW BOOKS.

COOKING FOR BEGINNERS. By Marion Harland. Published by Lothrop & Co., Boston. Price $1.

Of the art of cooking from personal experience we know but little. We have however had personal and pleasant relation with what we call one of the best cooks in America for nearly thirty-five years. We put this book into her hands and requested a careful perusal of it, and her opinion as to its real value, which we herewith give. She thinks it affords a range of information unsurpassed by any other book of the kind; she has examined and found that it is perfectly adapted to the needs of all engaged in cooking. Young housekeepers will find it of great value. With it in hand there need be none of those mortifying failures so common to young and inexperienced wives. The book will be especially valuable to all of those who have their experience yet to gain.

History of the United States in Rhyme. Boston, D. Lothrop & Co. This is one of those books that is adapted to all times and seasons, and will please the young and old.

NEW PUBLICATIONS.

Our Little Men and Women, for April, Boston, D. Lothrop & Co., is at hand. This monthly is always welcomed by the boys and girls. Also, from the same publishers, we have the excellent *Pansy* for March.

The March number of the *Ladies' Floral Cabinet* contains descriptive articles on early spring shrubbery, illustrated; also recipes, miscellany, notes and gossip. Price $1.25 per year. New York, 22 Vesey street.

The *Season* for April has been received from the International News Co., and may be found at the news stands. Price 30c. It is a superior, illustrated fashion magazine.

Littell's *Living Age* for March 1st and 8th, contain The English Church in the Eighteenth Century, *Quarterly*; The Uncertainties of Science, *London Quarterly*; Fray Gerundio—a Clerical Don Quixote, *Church Quarterly*; A Walk to Coomassie, *Nineteenth Century*; Sir Theodore Martin's Life of Lord Lyndhurst, *Blackwood*; The Character of Dogs, *English Illustrated Magazine*; The Pottery Districts of Fiji, *Leisure Hour*; The True Story of Adam Bede, *Sunday Magazine*; "Chinese Gordon," and Recreations of Men of Letters, *All the Year Round*; Christianity and Politics, *Spectator*; The Defence of Canton, *China Mail*; with instalments of "A Wizard's Son," "The Baby's Grandmother," and "Valerie's Fate," and the usual amount of poetry.

In The *Current*, of March 8, Charlotte Adams begins a series of descriptive and analytic papers on "Some New York Studios." They treat of artistic decoration, and leading studios in New York are minutely described to illustrate certain decorative principles. These papers show a most unusual descriptive ability and discriminating perception on the part of the writer. They will be interesting to students and professors of art, and also contain many suggestions which will be found of value in the furnishing and decorations of American homes.

The eminent Bible scholar, Rev. Dr. Philip Scaff, is to contribute to the April number of the *North American Review* an article on the Development of Religious Liberty.

The prizes recently offered by *St. Nicholas*, for the best original illustrations by young artists under seventeen years of age, brought more than nine hundred pictures under the notice of the judges. The names of winners and reproductions of the successful drawings will appear in the April *St. Nicholas*.

Matthew Arnold's paper on "Literature and Science," which will appear in *The Manhattan* for April, has some of the matter contained in the lecture with that title which he has delivered in the United States, but differs from it in important respects. It has some sharp thrusts at those who clamor for a "practical" education for youth.

Mr. Francis Lathrop, has prepared for *The Manhattan* a design for a new cover, which has been approved of and will be placed at once in the hands of the engraver.

The Boston *Musical Herald*, for March has articles on a historic piano, the national popular music, modern composers, etc. Price 10c.

The *American Journalist*, of St. Louis, for February is an interesting number to all professional writers.

Conference Notices.

NASHVILLE DISTRICT—TENNESSEE CONFERENCE.

Second Round.

Franklin	Mar.	15-16
Spring Hill	"	22-23
Lewisburg	"	29-30
Poplar Ridge	"	29-30
Nolensville	April	5- 6
Brentwood	"	12-13
Gallatin	"	19-20
Gallatin Circuit	"	19-20
Hartsville	"	26-27
Mitchellsville	May	3- 4
Springfield	"	10-11
Cumberland	"	17-18
Dickson	"	24-25
White Bluff	"	24-25
Dover	May 31, June	1
Nashville, Clark Chapel	"	7- 8
Nashville, City Mission	"	7- 8
Nashville, Seay Chapel	"	14-15

The district conference will convene at Franklin, Tenn., March 20. The opening sermon will be preached by Rev. S. T. Hickerson, March 20th, at 7:30 p. m.; alternate, Rev. Geo. Sanford. I hope all the brethren will be on hand with their reports; also the district stewards with their reports.

JAS. PICKETT, P. E.

MARSHALL DISTRICT—TEXAS CONFERENCE.

Second Round.

Marion	April	28-29
Queen City	"	28-29
Marshall Circuit	May	3- 4
Red Oak	"	3- 4
Cyprus	"	10-11
Wiley University	"	10-11
Centenary	"	17-18
Hughs Springs	"	17-18
Pittsburgh	"	17-18
Paris	May	24-25
Blossom Prairie	"	24-25
Clarksville	May 31, June	1-
Paris Circuit	" 31, "	1-
Clarksville Circuit	"	7- 8
Texarkana	"	7- 8
Ebenezer	"	14-15
Jefferson	"	21-22
Jefferson Circuit	"	21-22
Faunin Circuit	"	26-27
Brookston	"	26-27

The district conference will be changed from Jefferson to Marshall, by common consent; commencing June 10th, 8 p. m., at Ebeneezer church, and close June 16. This is done to enable the District Conference to be present at the closing exercises of Wiley University, see the school and have a good time, all in one trip and with one expense. The school closes June 12th, examinations commencing on the 10th. The presiding elder of Palestine district is especially invited to be present, and as many pastors of the Palestine district as can make it convenient to be present at least at the school exercises. Come up to our Jerusalem, and receive new inspiration.

H. WEBB, P. E.

PALESTINE DISTRICT—TEXAS CONFERENCE.

Second Round.

Mineola Circuit	April	12-13
Mineola	"	19-20
Jacksonville	"	26-27
Sabine	May	3- 4
San Augustine	"	10-11
Crockett	"	17-18
Madison Circuit	"	24-25
Leona and Centreville	May 31, June	1
Jewett	"	7- 8
Cotton Gin	"	14-17
Fairfield	"	21-22
Butler	"	28-29
Palestine	July	5- 6

District conference will be held Aug. 13.

GEO. W. SMITH, P. E.

HUNTSVILDE DISTRICT—TEXAS CONFERENCE.

Second Round.

Montgomery	Mar.	22-23
Willis	April	5- 6
Danville	"	12-13
Huntsville Station	"	19-20
Huntsville Circuit	"	19-20
Lovelady	"	26-
Walker Circuit	May	3- 4
Cold Springs	"	10 11
Livingston	"	17-18
Moscow Circuit	"	24-25
Wallisville	May 31, June	1-
Liberty	"	7- 8
Orange	"	14-15
Woodville	"	24-25
Beaumont	"	28-29

The new work that was lately taken up I will give notice of through letters.

EDWARD LEE, P. E.

COLUMBUS DISTRICT—TEXAS CONFERENCE.

Second Round.

Columbus	Mar.	22-23
Alleyton	April	5- 6
Oakland	"	12-13
Boxville	"	19-20
Schulenburg	"	26-27
Waelder	May	3- 4
Luling	"	10-11
Lockhart	"	17-18
Wiemar	"	24-25
Industry	May 31, June	1-
Ellenger and Toland	"	7- 8
Columbus Circuit	"	14-15
Egypt and Pin Oak	"	21-22
Wharton	"	28-29
Canoy	July	5- 6

Brethren will please preserve this notice.

P. M. CARMICHAEL, P. E.

SAVANNAH DISTRICT—SAVANNAH CONNERENCE.

Second Round,

Augusta	April	12-13
Charlestown	"	12-13
Waynesboro	"	19-20
Sylvania	"	19-20
Bullock	"	16-20
Munnerlyn	"	26-27
Savannah Circuit	"	26-27
Savannah	"	28-29
Appling	May	3- 4
Reidville	"	3- 4
Jesup	"	10-11
Darien	"	10-11
Waynesville	"	17-18
Wayeross	"	17-18
Blackshear	"	24-25
Valdosto	"	24-25
Camden	May 31, June	1-
St. Mary	"	7- 8
Brunswick Circuit	"	7- 8
Brunswick	"	14-15

F. M. JONES, P. E.

NOTICE.

A Sunday-school convention will be held in our College chapel on the 14th, 15th and 16th of March, conducted by Rev. A. A. Gillett. The neighboring pastors and Sunday-school workers are expected to be present, and everybody who is interested in Sunday-school work is cordially invited.

THOS. MASON,
Philander Smith College.

Little Rock, Ark., Mar. 1, 1884.

MURFREESBORO DISTRICT—TENN. CONFERENCE.

Second Round.

Murfreesboro	Mar.	8- 9
Murfreesboro Circuit	"	8- 9
Stone's River	"	8- 9
Martin Creek	"	15-16
Shelbyville	"	22-23
North Lebanon	"	29-30
Lebanon, Seays and Leeville	April	5- 6
Petersburg Ct—Cedar Springs	"	5- 6
Liberty	"	12-13
Woodbery	"	19-20
Manchester	"	26-27
McMinnville	May	3- 4
McMinnville Circuit	"	10-11
Tullahoma	"	17-18
Cooksville	"	17-18
Sparta	"	24-25
Alexandria	"	24-25
Caney Fork	May 31, June	1-
Van Buren	"	7- 8

Dear Brethren: Please push all the interests of the church, and raise all the benevolent appropriations at once, as far as practicable. Remember this is the centennial year of Methodists in America. So, brethren, let us bring up to our next annual conference a handsome sum for our educational work.

H. W. KEY, P. E.

LITTLE ROCK DISTRICT—LITTLE ROCK CONFERENCE.

First Round.

Forrest City	Mar.	9-10
Little Rock	"	16-17
Carlisle	"	23-24
Lonoke	"	30-31
Brinkley and Clarendon	April	6- 7
Palestine	"	13-14
Forrest City Circuit	"	20-21
Marvel	"	27-28
Saulsburg	May	4- 5
Helena	"	11-12
Helena Circuit	"	13-14
Askew	"	18-19

O. H. SMITH, P. E.

WEST TENNESSEE DISTRICT—TENN. CONFERENCE.

Second Round.

Memphis Circuit	Mar.	8- 9
Memphis Station	"	15-16
Pleasant Grove Circuit	"	22-23
Mason	"	29-30
Brownsville	April	5- 6
Bells	"	12-13
Friendship	"	19-20
Sharon	"	26-27
Martin	"	29-30
Paris	May	3- 4
Mansfield	"	7- 8
Clarksburg	"	9-10
Henderson	"	11-12
Linden	"	17-18
Lawrenceburg	"	10-11
Waynesboro	"	16-17
Clifton	"	21-22
Purdy	"	24-25

Will the pastors please take the collections as required by the Discipline, page 121, sec 22, to defray the expenses of the delegate to the General Conference, and bring said collection to our first district conference which is to meet at Brownsville, Tenn., April 1, at 8:30 o'clock p. m., and the district stewards will please meet me on Friday, during the conference.

JESSE P. PRICE, P. E.

"Fear brings disgrace, bravery brings honor, *cowardice saves no man from his fate*," says the Caliph Omar; but Dr. Bull's Cough Syrup has saved millions from an awful fate.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE,
March 17, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8½; Middling 10½; Good Middling, 10½; Middling fair, 11.

SUGAR, ℔ lb—Yellow clarified, 6½@6½; White clarified, 6½@7.

MOLASSES, in bbls, ℔ gallon—Common, 19@20; fair, 25@28; choice, 45@47c.

RICE, Louisiana, ℔ lb—Common, 4@4½; fair, 5@5½; choice, 5½@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 24@25.

COFFEE, ℔ lb—Ordinary, 12; prime, 14½.

CHEESE, ℔ lb—Western factory, 10.

CORN MEAL, ℔ bbl—Choice, $2 85.

FLOUR, ℔ bbl.—Fancy, 6.05; Choice, 5,85; Family, 5 40.

LARD, ℔ lb—Choice, 9½.

SALT, ℔ Sack—Coarse, 82½; Fine, $1,02½.

ESCULENTS—Irish potatoes, ℔ bbl., $1 90@2 00; sweet potatoes, ℔ bbl. $1.75; onions, ℔ bbl. $3 00; apples, ℔ bbl. $5 50@$6.00; cabbages, $4.50@5 00 per crate; sour krout, ℔ bbl. $12 00@16.00.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, ——@60; boiled, —@63; cotton seed, 36@55.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $18.50.

BACON, ℔ lb—Breakfast, 12½; shoulders, 8½; sides, short rib, 10½; sides, long clear, 10½; hams, sugar-cured, 13½c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 9½; clear sides, 9½@; shoulders, 7½@—.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens $3@450; young $2.50@$3.00; ducks, $3.00; geese $5.00@6.00; turkeys $8.00@12.00.

Western Eggs 18@20c per dozen

Louisiana Eggs 20@22c. per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $5.50@$6.00 ℔ dozen; young do. $4.00@4.50; ducks $4.00@4 50; geese $4.50@5.50; turkeys $18.00@.24 00

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 67; white, 67; mixed, 70.

OATS, ℔ bushel—Western, 49.

BRAN, ℔ 100 lbs—Choice, $1.10.

HAY, ℔ ton—Prime. $17.50@$20; choice, $22,00@——.

For the SOUTHWESTERN.

Temperance.

MR. EDITOR—Intoxicating drink is one of the worst enemies we have as a race. It has directly or indirectly led hundreds of our best young men and women to the penitentiary, and thousands to an untimely grave. If it was only confined to the world there would be some hope of soon binding the worthless demon and of putting him under foot, but we must first fight it out of the church, commencing in the pulpit, and going on down to the members, then the church can unite in driving the demon from the land. There are thousands of our race to day who would have comfortable homes, happy wives and educated children if it were not for the practice of intemperance. So, I say, let the church do her duty, and the evil will be removed, and we become a happy, prosperous and respected people. I pray God that the world may be revolutionized on this matter.

S. D. SANDERS.

Birmingham, Ala.

A disastrous snow slide occurred at Woodstock, Col., which killed and wounded 17 persons.

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GRAND 25 CENT OFFER.

1 Silk Pin Cushion, 3 Lanterns, 3 bunches Wax Flowers, 2 pair Straw Cuffs, 1 Washstand Splasher, 1 Book of Scenes in Japan, 1 Mimosa Parasol, 1 Lace or Fancy Lamp Shade, 1 handsome Scroll, 1 Bamboo Watch Guard, 1 pair Slippers, 1 Match Safe, 1 Cigarette or Cigar Case, 1 Tobacco Box, 3 Crying Dolls or Animals, 6 Doll Hats, 9 Natural Feathered Storks, Owls, Parrots, Chickens, or Birds, 1 Bamboo Cane, 1 Jointed Fishing Rod and Cane combined, 1 Magic Lovers' Quarrel, 1 Trick Box and Ball, 1 Magic Whistling Bird, 1 Puzzle Box, 3 boxes Magic Fish, Trees, or Flowers, 1 Magic Top, 1 Ku-Klux Man and Woman, 1 box Pure Rice Powder for the face, 200 Magic Parlor Fireworks, 6 Palm Fans, 6 large Open Fans, 2 Mourning Fans, 2, 3, or 4 nice Hand-painted Fans, 3 Child's Fans, 28, 15, 10, 8, or 2 Fans for Decorating Walls, etc., 10 pieces real Japanese Money. Write us for Wedding and other Presents.

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The Pedestal Fund

—OF THE—

Bartholdi Statue of Liberty Enlightening the World.

This colossal statue was given by the people of the French Republic to the people of the United States as a monument of ancient friendship, and as an expression of the sympathy of France in the Centennial Anniversary of American Independence.

It is 150 feet in height, cost $250,000 to which cost more than 250,000 Frenchmen subscribed, and it is so far finished that it will be ready to be shipped to this country in the course of the coming summer.

There has been voluntarily contributed about $100,000 towards pedestal for the statue, which is to be placed on Bedloe's Island, at the entrance of New York harbor, and about $60,000 is still required.

The foregoing is from the Report of the Executive Committee to the General Committee of the Fund, of which the Hon. Wm. M. Evarts is chairman.

With a view of aiding the object, another committee, under the supervision of the Hon. Rufus F. Andrews, has arranged for a new issue of art subjects, to be offered the public generally, who will thus be able to secure a magnificent Standard, steel engraving, and at the same time have the satisfaction of contributing to the Pedestal Fund.

The following subjects have been selected, viz:

Washington Irving and his Friends	28x36
Shakespeare and his Friends	28x36
Falstaff Mustering his Recruits	28x36
Landing of the Pilgrims	28x36
Departure of the Pilgrims	28x36
Farmer's Saturday Night	26x34
Preaching of John Knox before the Lords of the Congregation in St. Andrew's	28x36

These engravings will be from the original plates, and will be as fine as the first proofs which were sold at $100 each. They will be forwarded by mail, and their receipt guaranteed. The price for each will be $5, which must be sent with the order. Persons wishing to subscribe, are respectfully requested to do so soon as possible.

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SOUTHWESTERN Christian Advocate

VOL. 19---NO 13. NEW ORLEANS, LOUISIANA, MARCH 27, 1884. WHOLE NUMBER 752.

THE SOUTHWESTERN

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Editorial Notes.

The congressional election in the second district of Kansas, by which a free trader was buried under an adverse majority of over 3,000, gives rise to editorials on "A Grave Disappointment," in Democratic journals.

We are told that in Dallas, Texas, a bell is rung every night at eight o'clock to warn the young boys to go home and they go. They must have a good class of boys in Dallas, or else there is something behind that bell that we do not understand.

In some of the Sunday-schools in the city of New York it is quite common to have a Chinese division. At a recent entertainment given by one of the city churches, eight of these converted Chinese were present, four had put off thier queues, and one of them intends to go to China as a missionary.

A late decision of the Supreme Court of the United States declares it constitutional for Congress to issue at will greenback paper as legal tender. A member of constitutional amendments will be submitted to Congress to hold in check mischievous financial legislation, and place some restrictions on the power of Congress to issue legal tender money.

At the recent session of the Philadelphia Conference, Professor Strong addressed the body in the interest of Drew School of Theology. In answer to the question as to how many of the students had left the Methodist Church after graduation and gone to other churches, the Professor said that ont of the 300 who had graduated only six had left the Methodist church.

Church quarrels are to us always unseemly. They belong to that class of evils that Christian charity seeks to cover. Just how the New York *Advocate* could devote eight columns to the Madison Avenue Congregational Church, and Dr. Newman's unpleasantness, we do not see. Giving publicity to this event can in no way check its bad influence upon the minds of the young. Evidently God was pleased with the sons of Noah, who with a garment upon their shoulders went backward and covered their father's nakedness.

Judge Noah Davis, of New York, in a recent speach at a temperance meeting said: "that his twenty-nine years' experience on the bench has taught him that of all the causes of misery, destitution, crime, and death, intoxicating liquors stand forth the unapproachable chief. He favors high license and rigid restrictions as to the manner of selling liquors as one step toward reform, but hopes to see the time when no person can drink intoxicating liquors under sanction of the law." That is only half way. We hope to see the time when there will be no place in this country where a person can sell liquors under the sanction of law. Stop the selling and we stop the drinking.

Rev. John D. Edwards, D.D., of Virginia, correspondent of the Charleston *Advocate*, of the Church South, devotes three-fourths of a letter to that paper in distributing adjectives between the *Western Christian Advocate* and Bishop Pierce. What set him going was the *Western's* acute criticism of the Bishop's remarkable expressions of negrophobia. Following Bro. Edward's mental essays to grasp the substance of that controversy is as interesting as to gaze upon fire works on a holiday.

Mr. Gates, a Democrat, introduced a bill into the House of Representatives, which would permit U. S. District Attorneys to stand aside objectionable jurors until the panel is exhausted, as is the practice of State courts, only in cases of treason or felony. This bill was intended to destroy the power of United States courts in the prosecution of election frands. Its author confessed the purpose, in reply to questions from Mr. Reed and Mr. Bisbee, and it was rejected by 153 to 61, almost a strict party vote, a two-thirds vote being necessary to suspend the rules. It is folly of this kind which promises to keep the Democracy ont of power in this country.

Hon. B. F. Jonas, U. S. Senator from Louisiana, in his letter to Chairman Jastremski, of the Democratic State Central Executive Committee, announcing that important interests in Washington will prevent his taking part in the State canvass, takes occasion to say, "The people will not soon forget that the last river and harbor bill (containing the appropriation for the Mississippi river) was vetoed by a Republican President." This statement is so utterly disingenuous and stupid that it seems almost impossible to believe that it came from a member of the Senate. The people have not forgotten, If Mr. Jonas has for this occasion seemingly, that the last river and harbor bill was a colossal raid upon the treasury, which the press, without regard to party, condemned. President Arthur's veto was heartily applauded. It was regretted that the Mississippi appropriation had fallen into disreputable association, and the President repeatedly urged separate and ample Mississippi appropriations. The Chambers of Commerce and other public bodies of the Mississippi valley have repeatedly endorsed the President's position. Mr. Jonas chooses to misrepresent the President for partisan ends, in a discourteous inexcusable way; and indicates, that he is not the man to present the sugar or levee claims of Louisiana in Congress.

Mr. Parnell, preparing for the anticipated dissolution of Parliament, has already selected sixty parliamentary candidates. His party will contest all seats and expects to carry seventy five. Cambridgeshire elected Coole, Liberal, to Parliament.

For the SOUTHWESTERN.

In Memory of Mrs. Annie V. Pickett.

Who departed this life on Sunday evening, the 9th inst., at the residence of her brother, Matt Sharber, in this place, in the 35th year of her age. From her earliest childhood she was brought up in the family of the writer, as a house-servant, and remained with us until the close of the war; and we all bear a willing testimony to her integrity and fidelity in all of the duties and responsibilities which devolved upon her, never wavering in her devotion and attachment to the family, even during the darkest hours and most trying scenes of the late war. Her advantages for obtaining an education in her early life were much better than that of most persons in her condition, as around the fireside and in the room with our daughters while they were engaged in their studies, she was aided in gathering up the rudiaments of a good English education. These were opportunities which she appreciated, and as she had a quick and ready mind and a good memory, she there laid the foundation of an education which has ripened into a knowledge of books of which any one might well be proud. She graduated in the normal department of the Central Tennessee College in 1877, and afterwards attended school for a single term at Oberlin, Ohio. For several years past she has been successfully engaged in teaching, and has acquired a good reputation as a teacher. The late Rev. Mr. Mack, who was school superintendent, said to the writer that she was the best colored teacher he had in any of his schools. Her deportment has ever been modest and discreet, and such as to command the respect of all, without regard to color or social position. She married a few years ago to Rev. James Pickett, who is the presiding elder of the Nashville district of the M. E. Church, and who stands high with his people as a man of piety and intelligence. He was absent in Nashville, on ministerial duty, at the time of her death, not anticipating the sad event so soon; but the fell destroyer, consumption, had marked her as his victim, and no power on earth could stay the inevitable stroke.

"As fades the summer cloud away,
As sinks the gale when storms are o'er,"

So gently passed away her meek and pure spirit in joyous hope of a happy life beyond the grave. "Well done, good and faithful servant," is the language of all our hearts as we offer to her memory this slight tribute of our praise, while in accents sweeter far than earth can utter, this welcome plaudit has reached her spirit, not only welcome, but "enter thou into the joy of thy Lord."

T. B. BOND AND FAMILY.

H. J. Wright writes from Natchitoches, Louisiana: "The Woman's Home Missionary Society of Natchitoches are anxious for a missionary lady teacher who will be able to teach music. We have a splendid organ, we want a teacher. Can such a one be had? If so please address me, and give some reference"

The rebels are surrounding Gen. Gordon, at Khartonm, and he is arming the people for defense. His expedition succeeded in rescueing the garrison of 1,200 men at Holfaya, and bringing them away in steamers.

For the SOUTHWESTERN.

Letter From Leeville.

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SOUTHWESTERN Christian Advocate

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THE SOUTHWESTERN

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Editorial Notes.

The congressional election in the second district of Kansas, by which a free trader was buried under an adverse majority of over 3,000, gives rise to editorials on "A Grave Disappointment," in Democratic journals.

We are told that in Dallas, Texas, a bell is rung every night at eight o'clock to warn the young boys to go home and they go. They must have a good class of boys in Dallas, or else there is something behind that bell that we do not understand.

In some of the Sunday-schools in the city of New-York it is quite common to have a Chinese division. At a recent entertainment given by one of the city churches, eight of these converted Chinese were present, four had cut off thier quenes, and one of them intends to go to China as a missionary.

A late decision of the Supreme Court of the United States declares it constitutional for Congress to issue at will greenback paper as legal tender. A member of constitutional amendments will be submitted to Congress to hold in check mischievous financial legislation, and place some restrictions on the power of Congress to issue legal tender money.

At the recent session of the Philadelphia Conference, Professor Strong addressed the body in the interest of Drew School of Theology. In answer to the question as to how many of the students had left the Methodist Church after gradnation and gone to other churches, the Professor said that out of the 300 who had gradntaed only six had left the Methodist church.

Church quarrels are to us always unseemly. They belong to that class of evils that Christian charity seeks to cover. Just how the New York *Advocate* could devote eight columns to the Madison Avenue Congregatonal Church, and Dr. Newman's unpleasantness, we do not see. Giving publicity to this event can in no way check its bad influence upon the minds of the young. Evidently God was pleased with the sons of Noah, who with a garment upon their shoulders went backward and covered their father's nakedness.

Judge Noah Davis, of New-York, in a recent speach at a temperance meeting said: "that his twenty-nine years' experience on the bench has taught him that of all the causes of misery, destitution, crime, and death, intoxicating liquors stand forth the unapproachable chief. He favors high license and rigid restrictions as to the manner of selling liquors as one step toward reform, but hopes to see the time when no person can drink intoxicating liquors under sanction of the law." That is only half way. We hope to see the time when there will be no place in this country where a person can sell liquors under the sanction of law. Stop the selling and we stop the drinking.

Rev. John D. Edwards, D.D., of Virginia, correspondent of the Charleston *Advocate*, of the Church South, devotes three-fourths of a letter to that paper in distributing adjectives between the *Western Christian Advocate* and Bishop Pierce. What set him going was the *Western's* acute criticism of the Bishop's remarkable expressions of negrophobia. Following Bro. Edward's mental essays to grasp the substance of that controversy is as interesting as to gaze upon fire works on a holiday.

Mr. Oates, a Democrat, introduced a bill into the House of Representatives, which would permit U. S. District Attorneys to stand aside objectionable jurors until the panel is exhausted, as is the practice of State courts, only in cases of treason or felony. This bill was intended to destroy the power of United States courts in the prosecution of election frauds. Its author confessed the purpose, in reply to questions from Mr. Reed and Mr. Bisbee, and it was rejected by 153 to 61, almost a strict party vote, a two-thirds vote being necessary to suspend the rules. It is folly of this kind which promises to keep the Democracy out of power in this country.

Hon. B. F. Jonas, U. S. Senator from Louisiana, in his letter to Chairman Jastremski, of the Democratic State Central Executive Committee, announcing that important interests in Washington will prevent his taking part in the State canvass, takes occasion to say, "The people will not soon forget that the last river and harbor bill (containing the appropriation for the Mississippi river) was vetoed by a Republican President." This statement is so utterly disingenuous and stupid that it seems almost impossible to believe that it came from a member of the Senate. The people have not forgotten, if Mr. Jonas has for this occasion seemingly, that the last river and harbor bill was a colossal raid upon the treasury, which the press, without regard to party, condemned. President Arthur's veto was heartily applauded. It was regretted that the Mississippi appropriation had fallen into disreputable association, and the President repeatedly urged separate and ample Mississippi appropriations. The Chambers of Commerce and other public bodies of the Mississippi valley have repeatedly endorsed the President's position. Mr. Jonas chooses to misrepresent the President for partisan ends, in a discourteous inexcusable way; and indicates, that he is not the man to present the sugar or levee claims of Louisiana in Congress.

Mr. Parnell, preparing for the anticipated dissolution of Parliament, has already selected sixty parliamentary candidates. His party will contest all seats and expects to carry seventy five. Cambridgeshire elected Coole, Liberal, to Parliament.

For the SOUTHWESTERN.

In Memory of Mrs. Annie V. Pickett.

Who departed this life on Sunday evening, the 9th inst., at the residence of her brother, Matt Sharber, in this place, in the 35th year of her age. From her earliest childhood she was brought up in the family of the writer, as a house-servant, and remained with us until the close of the war; and we all bear a willing testimony to her integrity and fidelity in all of the duties and responsibilities which devolved upon her, never wavering in her devotion and attachment to the family, even during the darkest hours and most trying scenes of the late war. Her advantages for obtaining an education in her early life were much better than that of most persons in her condition, as around the fireside and in the room with our daughters while they were engaged in their studies, she was aided in gathering up the rudiaments of a good English education. These were opportunities which she appreciated, and as she had a quick and ready mind and a good memory, she there laid the foundation of an education which has ripened into a knowledge of books of which any one might well be proud. She graduated in the normal department of the Central Tennessee College in 1877, and afterwards attended school for a single term at Oberlin, Ohio. For several years past she has been successfully engaged in teaching, and has acquired a good reputation as a teacher. The late Rev. Mr. Mack, who was school superintendent, said to the writer that she was the best colored teacher he had in any of his schools. Her deportment has ever been modest and discreet, and such as to command the respect of all, without regard to color or social position. She married a few years ago to Rev. James Pickett, who is the presiding elder of the Nashville district of the M. E. Church, and who stands high with his people as a man of piety and intelligence. He was absent in Nashville, on ministerial duty, at the time of her death, not anticipating the sad event so soon; but the fell destroyer, consumption, had marked her as his victim, and no power on earth could stay the inevitable stroke.

"As fades the summer cloud away,
As sinks the gale when storms are o'er,"

So gently passed away her meek and pure spirit in joyous hope of a happy life beyond the grave. "Well done, good and faithful servant," is the language of all our hearts as we offer to her memory this slight tribute of our praise, while in accents sweeter far than earth can utter, this welcome plaudit has reached her spirit, not only welcome, but "enter thou into the joy of thy Lord."

T. B. BOND AND FAMILY.

H. J. Wright writes from Natchitoches, Louisiana: "The Woman's Home Missionary Society of Natchitoches are anxious for a missionary lady teacher who will be able to teach music. We have a splendid organ, we want a teacher. Can such a one be had? If so please address me, and give some reference"

The rebels are surrounding Gen. Gordon, at Khartonm, and he is arming the people for defense. His expedition succeeded in rescueing the garrison of 1,200 men at Holfaya, and bringing them away in steamers.

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SOILED-PRINT BLEEDS THROUGH

OUR SOUTHERN WORK.

TEXAS.

Taylor Moore, Paris: "The first Sunday in February I was at St. Paul church, about ten miles northeast of Paris. I always meet the stewards and official members on Saturday evening. Three joined the church, 1 was baptized, and collection for pastor was $7.50. A stove was also bought. At Owsley Chapel, on the second Sunday, there was a good congregation and school; collection for pastor $3. On third Sunday was at the Northwest. Here are very few members and no church. On fourth Sunday was at Rich Hill and remained a week. It has given me tronble. There has been talk of building a church there for abont two years, and I have had to expel some who were members for 20 years. Sunday night I asked for an ax and got a crowd, and got ont all the timber and laid a foundation. I determined to build that church."

Lewis Burton, Hockley: "We had a good revival on the 1st. There were 10 accessions, and a lovely congregation. The stewards worked faithfully. Collection $6."

H. Johns, Clarksville: "Elder Webb filled my quarterly preached on Sunday, and administered the sacrament. The people were greatly pleased with his preaching."

A. Brown, Hubbard City: "Elder Gates was with us on the 23d and 24th, and nearly all the brethren were present at the quarterly conference. On Sunday morning we had lovefeast meeting, and many felt the love of Jesus. At 11 a. m. Bro. Gates preached to a large nnmber, and many came forward and par took of the sacrament."

Green Bragner, Hubbard: "Elder Gates held our first quarter and preached to a large congregation. Collection $5.10."

G. Norman, Manor circuit. "The work is in very good condition, considering the drawbacks of bad weather, and my illness of several weeks. We shall raise all of our benevolent collections; they are being collected now. Pray for us."

LOUISIANA.

J. Patterson, Cotile: "There are four preaching points and one church on this circuit. One was burned up and another blown down. The circuit is 40 miles long, and I have no horse to ride, and no money to buy one with; there is no horse for the preacher and no Bible for the churches. We have commenced a church 30x40, have it framed, and will soon complete it. The members are scattered, but seem to be in good spirits, and determined to do whatever is needed. Elder Duncan was with us, and held a fine quarterly meeting. Collection was $15."

Saunders Carroll, New Roads: "I am surrounded here with Catholics and Baptists. My membership is very small, 16 in nnmber. This point has not been kept up regularly for about 3 years. The word Methodist was almost gone ont of the mind of these people. I have opened a Sunday-school, and have no books. There is no other way to establish our church here, than to establish it in the hearts of the children."

R. P. Yonngreen, Rosedale: "We have an excellent breeze for sailing; sailors and officers are hard by their posts. Our first quarterly conference convened Friday, the first; reports from pastor, Sunday-school superintendent, local preachers and leaders were in excellent order, and called forth pleasant comments from the presiding elder, J. Landry; the Sunday-school is steadily increasing in nnmbers and efficiency under the able management of ex-Representative Wm. Page. The outlook is flattering for Zion Sunday-school. The elder preached to a large and crowded congregation Sunday night. It was a time of great rejoicing; his great heart is as large as his splendid body, and as warm as love itself."

W. Chapman, Monroe: "I can say there is a great difference in my reception by the church at Monroe from that I met at Mansfield. I have been met by all with a pleasant smile, and have been bidden God's speed in the overthrow of error and of the establishment of truth. Our first quarterly conference has been held, and from what I have seen I can predict a successful year's work for the Master in this field. As a whole the people are doing all they can to have their children educated, both morally and intellectually. Sister Williams, one of our missionary sisters, being present at the session of our conference, has returned home filled with a missionary spirit to do more in establishing the Master's kingdom on earth. We met our Sunday-school and preached to the children. We hope to send a score of subscribers for the SOUTHWESTERN. The indications are we shall have an overflow. Pray for our success, and that superstiton, vice, and immorality may take to themselves wings and fly away."

MISSISSIPPI.

Wm. Campbell, of Deasonville: "I have tried to arouse the brethren to the necessity of having a respectable house in which to worship God, and they seem determined to have one. I found 2,000 feet of lumber on the ground, the church is nearly half completed. It is 26x36, with seven glass windows. Our collection Sunday was $65.65 for the church and $7 for the pastor. The begging committee for the church reported as follows: James Allen, $14; James Elam, $17.70; Sarah Allen, $13.65; and Sister Tibles, $13.55."

J. W. Longstreet, Macon: "Allow me space to give a sketch of the working of Methodism at this place. Through the wisdom of the last Annual Conference Rev W. H. H. Gallion was appointed pastor for this place. He arrived here on the night of Jan. 31st; was met at the railroad station by several of the brethren, and on the following Sunday he visited Sabbath-school, was introduced by your humble servent, after which he delivered an able address to the shool. It was announced that he would preach at 3 o'clock and as a matter of course the church was filled to its overflowing, every one eager to hear the "new preacher." At the appointed hour service commenced, by singing one of the songs of Zion. "Guide me, Oh Thou Great Jehovah," followed by a prayer by our much esteemed and beloved Elder, James Campbell. Bro. Gallion, selected for his text 133d Psalm. We all left rejoicing that we had gone out to the house of God, and at 7½ services again, at which time we had another outpouring of the Holy Ghost. I am satisfied from the indications of things, Bro. Gallion is the right man in the right place. He is highly respected by all, and ere this year draws to a close great good will have been accomplished for the cause of Christ. Sister Gallion is a real missionary in the cause of Christ. She has satisfied us that she has purchased a through ticket and has also had her baggage checked all the way through. We have estimated our pastor's salary at $500, including parsonage. Pray for us, dear editor, you shall hear from us again."

TENNESSEE.

A. Roach, Sweetwater: "After hearing the lecture and sermon of Bishop Warren and other distinguished visitors to our conference, I was assigned to a new field called the Sweetwater circuit. I believe the appointment was through the divine guidance. I commenced the work on the new field with new zeal to win for Christ. I have three appointments. I held protracted meetings. I commenced a meeting at Sweetwater which lasted 15 days; the result was 12 professed religion and 8 joined the church. I commenced at Philadelphia, my meeting lasted 13 days, 1 professed religion and 4 joined from other churches. I commenced at Athens; the meeting lasted 19 days, 3 professed and 2 joined the church; the membership is greatly revived. On the 23rd and 24th our presiding elder, Rev. E. Provine, came to our assistance. For the first time a presiding elder of our church preached in Philadelphia; he traveled around the circuit with me. He is loved by the people. We have no church property, but I am trying to secure lots and get the deed made according to laws of our church. We are determined to build up this circuit. The finances are low but we think it will be better when the winter passes away and the time of the singing of the birds come. Pray for us."

B. Anderson, Lebanon: "I found this work in very good condition. First quarterly conference was held at Smith Chapel, which has 29 members, and was he'd by B. B. Manson, in the absence of Elder Key. I visited John Seay, who is very sick. He said he never wanted the temperance cause to go down, and he was pleased that his name stood at the head of the Tennessee Conference roll, and he wanted it to remain there after he is in his grave. Let us remember the trust this good brother has bestowed on us in sending help to so many churches, and poor people of both races."

D. Collier, Waynesboro: "I have put committees to work for the benevolent collections, and gone to work in the Sunday-school. The presiding elder seemed to be pleased with the first quarterly meeting, for something had been raised for every cause. The people seem to be encouraged and uphold me. I do all I can to have them conform to the discipline. My circuit is 51 miles long with 7 appointments and five dangerous streams of water, and there are 3 local preachers and 4 exhorters to help me. Rev. J. B. Bradford came with the elder and preached two reviving sermons."

S. B. Danley, Purdy: "Our quarterly conference was held by Elder Price, and it was a time of rejoicing. He visited all points. Paid elder $8.50; pastor, for moving and salary, $52; bishop, 15c.; missionary, $1; Church Extension, 90c.; Sunday-school Union, 10c.; tract, 40c.; Bible cause 10c. We have four Sunday-schools in good condition, and over 100 scholars. Shey are well supplied with our literature. The good people at Nebo think no school should be without the leaf cluster. We have 11 subscribers to the SOUTHWESTERN. The former pastor, J. B. Bradford, enjoyed an excellent reputation, and I have met with a kind reception from all. A new court-house, to cost $15,000 is to be built here. The Wesleyan Methodists have the foundation laid for a new school-house, and with other attachments it will reflect credit when completed. Elder Price visited the jail and talked to the prisoners. We hope to be the means of doing much good here. Pray for us."

For the SOUTHWESTERN.

Why Should Theology Take the Rear?

When we look over the work of the M. E. Church, and especially its educational work among the colored people of the South, our hearts rejoice and we are constrained to say, "praise God from whom all blessings flow." But when we look a little farther, the caption under which this article is written presents itself to our mind with so much force until it seems almost like an impossibility for us to refrain from asking a solution of it from some other source than ourselves. In scanning the work of the Central Tennessee College, of which we have the pleasure of being a student, we find that it has, since its organization, sent forth from its several departments graduates as follows: Classical 8, scientific 3, academic 6, normal 18, medical 39, and theological 3. Now to the figures above we are ready to say amen to all but one, and that the theological, from the simple fact that we believe that had not this most important department been overlooked or neglected in some way, it certainly could have done more work than this in the time it has been considered as one of the established departments of the college. Thirty-nine doctors! this is good. But are not the souls of men worth as much as their bodies; yea, are they not far more valuable? The people are being educated, and this advancement among the people calls loudly for a corresponding advancement in the ministerial columns. Each year makes it more and more difficult for the bishops in making appointments so as to best meet the popular demand. Will the church, then, sit still and not take some steps to supply it? Can we afford to have it said that the theological department of the head of our schools of the South has been suspended for want of a teacher? This means that Methodism must take the rear or leave the field. The colored people love the Methodist Church, not because they understand its doctrines, but because it was, as they believe, the instrument in the hand of God in bringing to them the enjoyment of freedom, and as they are educated will begin to inquire into her doctrine and theology, and if our ministers are not able to explain intelligently the doctrine of the church, as the ministers of some other denomination, the colored people will gradually go over to some other church, and thus be lost to Methodism. This we cannot afford. Three graduates from the theological department of the head of our Southern institutions, and two of them ministers of the A. M. E. Church. Taking this for an example, let us suppose that all of our institutions of the South are moving at this rate, and where will Methodism be in the next half century? Brethren, the Gospel of Jesus Christ is a lever whose fulcrum is the Rock of Ages, and whose operator is the minister of the Gospel. Now if the operator be untrained, inexperienced and awkward, how can the great masses of humanity be elevated from their dead level in sin to a living and spiritual perpendicular in Christ Jesus. The Tennessee Conference, with all of its advantages and access to the college, cannot boast of one graduate from this department.

Two-thirds of the classes recommended by the district conferences and seeking admission into the itinerant ranks are men who have never seen into the theological schools, and many of them seem to have as their greatest ambition "to get in." Let me say to those of this class, that the people will, in a few years, have as high an ambition to "get you out," as you have to "get in," and not only you but also the ones who let you "get in." Now, let us suggest to the editor, that if he cannot "get at the ears of the heads of the Freedmen's Aid Society," then get at their eyes, and let them see in plain, clear points the danger which is coming to the church from this neglected source. Let them see that nearly seven million of people are crying for the pure Word of God. Hundreds of thousands of Sunday-school scholars who visit the day schools, come up to the Sunday-schools, crying loudly for the sincere milk of the Word. This demand cannot be met by the inferior material which is continually being pressed into the ranks of our conferences year after year, and each year seeming to grow worse and worse, all for the want of attention.

Brethren, the ship is freighted with millions of precious souls, full of hope and anxiety. Can you trust an unskilled pilot at the wheel? We might safely say that the theological department of the Central Tennessee College has never been thoroughly established since the organization of the school, and I think the results of its work will bear me out in this statement beyond the possibility of a reasonable contradiction.

It might be said you have Moses and the Prophets (the president and his teachers). Yes. this is true, and we can say too that there perhaps was never a more earnest and consecrated set of men and women upon Southern soil. But yet they are not all teachers of theology, nor any of them wholly. The President cannot do everything, and besides every one who has any knowledge of the educational work in such schools as these of the South among the colored people, where almost the whole training must be in the school, where students coming from the wilds, and from parents who have had no opportunity for training themselves, and consequently know nothing of training their children. I say in schools where these must be pressed and bent and corrected nearly every hour of the day for violating the most simple rules, on account of the want of this early training, such a one must know that a President with these responsibilities upon his shoulders, cannot teach theology or anything else and do it regularly and successfully. Now, the people say, give us the educated preacher; the Sunday-school says, give us the teacher; and the preachers say give us the school of theology, and give us the teachers, and let the presiding elders and district conferences direct our attention thereto instead of to the itineracy. Then the ranks shall be filled with better material, the demands both of the church and Sunday-schools supplied, Methodism be made to hold her ground, and God be glorified.

Yours, in Christ Jesus,
S. P. BELL.
Central Tenn. College.

For the SOUTHWESTERN.

Necessity of Prayer.

1. Prayer has been defined an offering of our desires to God for things needful, with an humble confidence to obtain them through the above merits of Christ, to the praise of mercy, truth and power of God; and its parts are said to be invocation, advocation, confession, petition, pleading, dedication, thanksgiving and blessing, though the definition being impefect yet as far ar it goes it is not objectional, but the parts of prayer as they are called, except the word petition, have scarcely anything to do with prayer.

2. I will divide this subject into three heads. First, the object of prayer; second, the effect of prayer; third, the necessity of prayer. Our object in prayer should not only be to tell God our wants and show Him our condition, for He knows this much better than we, but we should pray to feel more of the pressure of these wants and the necessity of having them supplied. We obtain this by looking into our hearts and lives. The object of prayer is not to inform God, but to give man a sight of his mercy, and to humble his heart, for the Lord dwells in an humble and contrite heart. God is the object of prayer, and His word, and especially His promises are all the objects of prayer.

3. The effect of prayer is whatsoever thing, therefore, ye shall ask in my name, nothing doubting, it shall be granted in grace; and again He says, "Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you." Whenever we pray we should expect an answer, inasmuch as we expect answers and favors from our earthly parents, we should much more expect answers from our heavenly Father, who giveth all things liberally and upbraideth not. We know that the effectual fervent prayer of the righteous availeth much. It has always availed, and shall continue to avail as long as time is.

If we are in trouble and distress, bowed down and broken hearted, through the medium of prayer we can have all this removed. We look at Daniel in the lion's den, the Hebrew children in the fiery furnace, Peter in prison, Stephen being stoned to death, yet through the medium of prayer these came off more than conqueror.

5. Although we may stay away from the folds of Christ and go out into paths of evil and folly, yet through prayer we may have access to the throne of God, and find grace to help in time of need. Sometimes we hear people say they have been praying for a long time, and their prayers have never been answered. These were not prayers, they were mere formality of words and only came from the lips, and God does not answer prayers that are made merely for a form; but if we pray with sincerity and only ask for what we need, we will surely receive an answer.

6. Therefore, seeing the result of the object and the effect of prayer, we more earnestly feel the necessity of prayer. We cannot live without prayer even in our daily routine of business, whether in the schoolroom or at the farm. We need prayer. Whatever thing we undertake to do it is necessary that we should pray before we undertake it. If we lack wisdom we can obtain it through prayer; if we are poverty-stricken, and all the world seem to be against us, we can go to the Lord in prayer, and He will prove to us a friend that sticketh closer than a brother, and if He is for us He is more than all they that be against us. Then, dear brethren and sisters, let us not be afraid to come to the Lord in prayer and tell Him our wants and our desires, whether they are temporal or spiritual, He will always hear our complaints, and never turn us away, therefore, let us come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need.

LAURA A. WESTBROOKS.
Goliad, Texas, Feb. 1, 1884.

From Marshall.

DEAR BROTHER:—No doubt you are wondering why you do not hear from Marshall District. I was not released from my school work until Jan. 20th, then I had to move my family, and hold quarterly meetings every week; these, with all the other duties and responsibilities growing out of this dual relation, made it so near impossible to find time to write that we were silent. But God has sustained us, and we are finally out at sea with all sails spread. The change from professor to presiding elder is so extreme, it takes a little time to become accustomed to the new duties. I have three principal topics that employ my thoughts, and is the burden of my preaching and conversation, viz.; salvation, education, and the SOUTHWESTERN. I preach the Gospel of full salvation, by faith in Jesus Christ, visit the schools, encourage the teachers, inspire the children, and present the SOUTHWESTERN as the third person in this trinity. I will not now speak of any brother or church in particular, for all are doing their best, and seem to have entered into the new and living way with victory inscribed on their banners. I pray in public and private for bishops, editors, teachers, preachers, and secretaries of our great connectional institutions, and in particular for the SOUTHWESTERN, it is our ally in this brotherhood, we must push it into every household. May God bless you, more and more. Hereafter I shall give you the news regularly, and if you get too much, or any you do not like, put it in the waste basket and no harm will be done.

Yours in faith. H. WEBB.
Marshall, March 13th, 1884.

A Letter From Helena.

DEAR EDITOR:—We have been here a week. We have entered vigorously upon the arduous duties of the pastorate; the opposition to our work here is great. It comes from the color liners; but the greatest hindrance to our progress comes from a general opposition from all quarters to the use made of the house bought here by the Church Extension Board sometime ago, and put in control of one Judge Clark as agent. Judge Clark is a white man, a lawyer and a member of the Congregational Church. The house is rented by this gentleman for all kinds of purposes, such as balls, or dances, skating rink, parties of all kinds; any and all kinds of devilment is carried on in it, and the pastor and trustees have no power or control in the premises. The first time we went to the house to meet our people, we were waiting till the people gathered, during which time a white man entered and asked us what we were going to do there. We told him that it was the place used by us for a church house, and that we were waiting till the people gathered to have service. He said he had rented it from Judge Clark to have a dance in and wanted to know

SOILED-PRINT BLEEDS THROUGH

whether he could get it, and whether Judge Clark was authorized to rent it to him. We told him yes. He then demanded possession and we had to vacate. The dance went on, but we did not preach to the people. It was a great disappointment to both the people and us. Rev. Seth Neal, my predecessor, says this was trouble to him all last conference year. Every body is indignant at this desecration of the house of God. The members of our church and many other friends have made positive declarations never to put their feet into the house till this deviltment is stopped. Who can intelligently blame them? Besides, during the times of our religious services, a white man who rents and occupies the upper story of the house plays his secular music, possibly as means to prevent annoyance by us. This upper story is only about 12 or 14 feet above the lower floor. This will give the church an idea of the absurd annoyance this music is to the church and congregation during religious worship. Judge Clark says he is authorized to rent the house for any purpose that will bring money. He is in sympathy with us in our objections to the house for church purposes. Does the Board of Church Extension, being a branch of the great Methodist Episcopal Church, sanction this use of the house, it purchased for our church purposes, with the money our people are asked to raise for it? B. J. DONNELL.

Helena, Ark., March 3d. 1884

Death of a Blasphemer.

The Philadelphia *Press* gives the following account in its issue of January 24th:

The sudden illness of Lemuel Thomas while he was blasphemously impersonating the Saviour at a supper party of roysterers, his subsequent paralysis of the heart and the finding of his corpse in his bedroom three days after the feeble and unholy attempt at a joke, has given Jenkintown, Pa., and its vicinity a sensation. In religious circles Thomas's fate is considered a punishment for his conduct, and some of the participants on the occasion of the impersonation have become struck with terror. One or two have since expressed their mortification and deep regret, but there are many people in Jenkintown who openly prophesy that the Divine will yet strike the aiders and abettors of the dead man's impiety.

Thomas was a carpenter, over sixty years of age, who rarely attended church, and who was somewhat noted in Jenkintown for his disregard of religion. He was well known and had a large number of friends and relatives. His wife who was a very pious, God-fearing woman, died many years ago, leaving several children, some of whom are now grown up. Mrs. Thomas in her latter years exerted a good deal of influence over her husband, and this he would occasionally become mindful of and attend the Jenkintown Methodist Episcopal church. Its pastor, G. Bickley Burns, made great efforts to induce him to join the congregation, but Thomas steadfastly and scoffingly refused.

On Monday evening, Thomas and twelve friends of kindred dispositions congregated, by arrangement, in a hall opposite to Coltman's Hotel, of Jenkintown. They had made every provision for a supper, and the tables were loaded with poultry and liquors. Every one was in good health and spirits. Before they sat down one of the guests suggested that Thomas, who was the oldest man present, should offer up a prayer. This he did amid the laughter and jests of those present. Richard Myers, Elwood and Albert Weak, local grocerymen; Henry and Thomas Hagar, plasterers; William Dilworth, a wheelwright; Frank Williams, a barber; Jake Felton, a stonemason, and Henry Thomas, a son of the dead man, were among the banqueters. They are all well known in Jenkintown.

After they had been seated a short time one of the men said that the reunion, on account of there being thirteen present, was suggestive of the Last Supper. This was received with yells of delight, and Thomas presently proclaimed himself to be the Saviour, and chraged one of the roysterers with being Judas Iscariot. It is claimed that he next broke some bread in pieces and distributed it, with glasses of beer, among the guests in mockery of the last Sacrament.

In the midst of the feast, while the thirteen men were eating, drinking and shouting, Thomas uttered a terrible oath, and made use of some blasphemous expressions that shocked even his comrades. They all started up with amazement at his words, when suddenly he grew pale, and putting his hand to his head complained of pain. It was not until 11 o'clock that this occurred, and the supper had opened shortly after eight. "I'm afraid its my last supper, after all!" the miserable man moaned, then clutching his chair and rising with difficulty he announced to the rest, "I must vacate the chair, boys. You must get some other president. I'm going home.' They all tried to dissuade him, saying that he would be better presently, but he persisted, and left the room. On the way out he remarked that he thought he could not live long. When he had gone, the twelve who remained were at first very solemn, but soon the uproar began again, and it was 4 o'clock in the morning before the party broke up.

When Thomas reached his house he said that he felt as if he had been struck a violent blow on the head. He complained of being weak and feeling as if on the verge of the grave. He lingered on, his relatives fancying that his sickness was imaginary. A few mornings after the feast he was found dead in his bed. A horrible smile played over his features and his eyes were starting out of their sockets "as if," said a woman relative in describing it afterwards, "he had seen something awful and died while staring at it."

His death created a stir in Jenkintown. Ministers and congregations talked it over, and agreed that it had been caused by some wonderful influence from heaven An inquest was held, and the evidence showed that Thomas died of paralysis of the heart. It was everywhere concluded that the paralysis either came as a punishment for his impersonation, was the result of some sudden and terrible apparition, or an appalling stroke of conscience.

The dead man was buried at Northwood, and crowds came to his funeral. Rev. G. B. Burns officiated at the grave. His remarks had been carefully prepared beforehand, in order that no allusions that could call up unpleasant recollections to the relatives of the deceased might be made. He spoke, however, of the shortness of life in general, but avoided saying anything of him who lay cold in death at his feet. As the coffin was finally deposited in the frozen ground there was a general feeling of relief at the close of one of the most painful burials that has taken place in the neighborhood of Philadelphia for years.

The colored people are progressing and will if they continue in the same ratio soon possess the South and not be under the necessity of obtaining a territory for themselves. It is said they have nearly 1,000,000 children at school, publish over 80 newspapers, furnish nearly 16,000 teachers, about 15,000 students in the high schools and colleges. They have about 2,000,000 members in the Methodist and Baptist Churches, and own over 5,000,000 acres of land in the South.

Horsford's Acid Phosphate.

For Alcoholism.

Dr. J. S. Hullman, Philadelphia Pa., says: "It is of good service in the troubles arising from alcoholism, and gives satisfaction in my practice."

What color are the waves and winds?—The waves *rose* and the winds *blew*.

The Evils of Smoking.

Of the three methods of using tobacco that of smoking has insinuated itself most extensively among the youth of the country, and is in reality the most hurtful use that can be made of the weed. Tobacco being employed in this way, being drawn in by the vital breath, conveys its poisoning influence into every part of the lungs. There the noxious fluid is entangled in the minute, spongy air-cells, and has time to exert its pernicious influence in the blood—not in vivifying, but in vitiating it. The blood imbibes the stimulant, narcotic principle, and circulates it through the whole system. It produces, in consequence, a febrile action in persons of delicate habits.

When there is any tendency to phthisic, and of tubercular deposits in the lungs, debility of these organs consequent upon the use of tobacco in this way, must favor the deposit of tuberculous matter, and thus sow the seeds of consumption. This practice impairs the natural taste and relish for food, lessens the appetite, and weakens the power of the stomach greatly. The great prevalence of a raging thirst among smokers can traced to its action on the lungs; and because it is there, instead of in the stomach, the liquors drank do not alleviate but, rather, aggravate it. It is time that medical testimony was turned to this point and the great danger pointed out that makes us a nation of Sybarites and pigmies.

The Hon. Thomas W. Pittman of New York has created a sensation in Maine by his lectures on intemperance and crime. He shows there are 48,000 criminals in the State prisons of the United States; in county jails, 134,000; in houses of refuge, 10,000; floating criminal population, exclusive of drunkenness and disorderly conduct, 400,000; total, 592,000. One fifth of the criminal population live in cities of over 100,000 inhabitants, one-twelfth in cities of over 75,000, and nearly 1,000,000 in cities of over 40,000, mostly manufacturing towns, and that crime and intemperance are on the increase in these manufacturing towns.

O. B. Frothingham, who, until recently was the most prominent Agnostic on this continent, in an article in the *Atlantic Monthly*, takes up the assertion often made concerning the decadence of Christianity — that ministers are losing their power over the people, that the pulpit is no longer a prominent factor in the formation of public opinion, that congregations are falling off, and the Church dying out. To all this he replies: "On the contrary, I am inclined to think that, all things being taken into account more people in proportion "go to meeting" — go intelligently, earnestly, sympathetically, expectantly—than ever went before. My impression is that there is more live mind in the churches to-day than there ever was. Buildings are larger, congregations are more numerous; the Word is listened to more eagerly."

A. J. McDevitt, an Irishman and a Catholic living in Corning, Ohio, sued his parish priest, Father O'Boylan, for running a wheel of fortune in his church. The priest preached a sermon the following Sunday in which he denounced his prosecutor, and on the same night a party of eight men entered McDevitt's drug store, and at the mouth of a revolver compelled him to walk through a blinding snow storm to a lonely spot a mile from town. Arriving there they stripped him naked, cutting his clothing into strips and scattering the shreds to the winds. They compelled him to kneel down in the snow and, with his right hand raised to heaven, swear by the Virgin that he would never set foot or face in Corning again. Then they left him in the pitiless storm.

The district in Kansas infected by the foot and mouth diseases is 35 miles in area, and is now rigidly quarantined and every effort will be made to stamp out the disease

Young Folk's Corner.

Sunlight All the Way.

"Good-by, Jennie; the road is long,
And the moor is hard to cross,
But well you know there is danger
In the bogs and the marshy moss.
So keep in the foot-path, Jennie;
Let nothing tempt you to stray;
Then you'll get safely over it,
For there's sunlight all the way—
Sunlight all the way;
So never you fear,
Keep a good heart, dear,
For there's sunlight all the way."

The child went off with a blessing
And a kiss of mother-love,
The daisies were down at her feet,
And the lark was singing above.
On in the narrow foot-path—
Nothing could tempt her to stray;
So the moor was passed at nightfall,
And she'd sunlight all the way—
Sunlight all the way;
And she smiling, said,
As her bed was spread
"I had sunlight all the way."

And I, who followed the maiden,
Kept thinking, as I went,
Over the perilous moor of life
What unwary feet are bent.
If they could only keep the foot-path,
And not in the marshes stray,
Then they would reach the end of life
Ere the night could shroud the way—
They'd have sunlight all the way.
But the marsh is wide,
And they turn aside,
And the night falls on the day.

Far better to keep the narrow path,
Nor turn to the left or right;
For if we loiter at morning,
What shall we do then the night
Falls black on our lonely journey,
And we mourn our vain delay?
Then steadily onward, friends, and we
Shall have sunlight all the way—
Sunlight all the way,
Till the journey's o'er,
And we reach the shore
Of a never-ending day.

—[*Harper's Weekly.*

How Hattie Became a Christian.

She was only nine years old. I had been preaching to the children. At the close of the meeting Hattie came to me and said:

"I do want to be a Christian; how can I be?" and the anxious look in her great brown eyes assured me she was in earnest.

"Hattie, are you a sinner?"

"Oh, yes; I am a very wicked girl."

"What! such a little girl as you a sinner? How can that be?"

The tears could be kept back no longer, and she sobbed as if her heart was broken.

"I am so wicked!" she said.

"Hattie, what did Jesus come into the world for?",

"To save sinners," came the answer between two great sobs.

"Then if you are a sinner he came to save you, did He not?"

"Will He save *me*?" she asked.

"Yes, Hattie; Jesus is waiting to save you now. Will you go home and give yourself to Him to be saved?"

"I'll try," she replied.

Why did I ask her to go home to give herself to Christ?

The next afternoon Hattie was present at the children's meeting, but her sad face showed that the question was still undecided. She came to me and I said:

"Well, Hattie, did you give yourself to Jesus?"

"I tried to, but I don't feel any better. I asked Jesus to take me, but I don't know whether He did or not."

I said to her:

"I think I know what is the trouble;" and as her face was turned so eagerly to mine, seeking so earnestly the light, I added. "You gave yourself to Jesus and then took yourself right back again."

"Yes, that's just what I did," said Hattie, as the truth flashed upon her.

"Well, is that the way to do? Isn't it best to give yourself to Him to save you? Will you do that, and when?"

"Oh, now—this moment;" and dropping upon her knees she said: "Jesus, I am a sinner, and I give myself to you, and I'll never take my self away again as long as I live."

"It was as all she could do, and when she did it there was a new light in her heart, and to-day Hattie is one of the most joyous and earnest and useful little Christians in all the wide, wide world.

Will my young readers do as Hattie did?—*Young Reaper.*

Better than $10,000!

"I spent over $10,000, in 23 years," said Major H. W. Hines, of Boston, Mass., "in being doctored for epilepsy. I employed the best physicians in New Orleans, St. Louis, New York, Philadelphia, Boston, London and Paris, but all to no purpose. *Samaritan Nervine* has cured me entirely." $1,50.

GOLDEN PRAISE

VOLUNTARILY ACCORDED TO

Ayer's Sarsaparilla

By People who Have Proven its Benign Effects.

WARREN LELAND, *New York:* "There is no medicine in the world equal to AYER'S SARSAPARILLA." [Cured by it of **Rheumatism.**]

REV. W. E. PENNINGTON, *Central South Hampton, N. B.:* "AYER'S SARSAPARILLA has made a new man of me." [Cured by it of **General Debility.**]

JOHN J. RYAN, *Athletic B. B. C., Philadelphia, Pa.:* "AYER'S SARSAPARILLA cured me." [Cured by it of **Rheumatism.**]

ORLANDO SNELL, *Lowell, Mass.:* "I enjoy better health than ever before, due solely to the use of AYER'S SARSAPARILLA." [Cured by it of **Carbuncles** and **Debility.**]

NATHAN S. CLEAVELAND, *Boston, Mass.:* "A most valuable remedy for the lassitude and debility incident to the spring season." [His daughter cured by AYER'S SARSAPARILLA of **Headaches, Dizziness, Indigestion,** and **General Debility.**]

MILTON FOX, *Dracut, Mass.:* "The one I would recommend above all others as a blood purifier." [Cured by AYER'S SARSAPARILLA of **Scrofulous Humor** and **Dyspepsia.**]

SELBY CARTER, *Nashville, Tenn.:* "My system seemed saturated with Scrofula, but AYER'S SARSAPARILLA cured me."

HON. FRANCIS JEWETT, *Lowell, Mass.:* "AYER'S SARSAPARILLA is the only preparation that seems to do me any real, lasting good." [Cured by it of **Blood Impurities.**]

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L. P. CUSHMAN, Editor.
A. E. P. ALBERT, B. D., Assistant

THURSDAY, MARCH 27, 1884.

$1.50. $1.50

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For the remainder of the year 1884, or nine months from date of subscription, pastors may take subscriptions for One Dollar and a Half. These should be cash subscriptions, as near as possible. When sending in the names be careful to say that the person desires the paper for nine months only. Subscriptions may be sent direct to us by all who desire to avail themselves of this offer, by postal order, postal note, registered letter, or express. Address

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All through the Christian centuries the religion of Christ has been spread by individual work for a special end, not by general work for an indefinite result. A John the Baptist, a Paul, a Peter, obeying the command "Go ye into all the world," not a monastic recluse, has been God's instrument in moving society. It was Luther against the world when the church of Rome had lost sight of the truth. It was Wesley who brought spiritual life from beneath the death and decay of the formalism of the Church of England. To Calvin, Zinzendorf, Edwards and Finney, and men of like fire and force, the church owes its general and special advancement. In our religious work we need more the force of *individualism*. It is the individual who kindles the fires and strikes the blows. And while every one may not be a Paul, a Luther or a Wesley, every individual can strike some blows and kindle some fires. But not by sitting in his seat or staying at home.

Send us the subscription money you have collected with as little delay as possible.

H. S. Thrall, an associate editor of the *Texas Advocate*, Methodist Episcopal Church, South, in a plea against the disuse of the *pistol*, makes the following statement: "By way of emphasis let me add, that on Thnsday night, February 21, among other converts at Bro. Hester's meeting at Lock Hill, I baptized a most interesting youth, Austin Lacey. The next day, while the family were absent at a picnic he was killed by the accidental discharge of a pistol. The next day, at Cotulla, while his father's family was visiting old friends at Brenham, Moses, the eldest son of Monroe P. Kerr, was killed by the accidental discharge of a pistol in the hands of a younger brother. On the same day a youth was killed in Victoria in the same manner. While expressing profound sympathy for these bereaved familes, it is a very appropriate occasion for urging the disuse of the dangerous and useless weapon."

Folks in North Carolina have odd ... respect.—*Richmond Christian Advocate* (M. E. Church South).

At a North Carolina wedding six ... shots were fired within the ... of one minute. The best man ... killed, one of the groomsmen ... wounded. As the happy ... was leaving the church the ... handed one of the ushers a ... and whispered to him: "See ... at once, give them the ... of my dress, say the ... behaved like a heroine, and ... and get pa's name spelled ... —*The Christian Herald, ..., Georgia.*

Too Much Backsliding.

There is connected with most of our congregations a class of backsliders who have to be reclaimed as often as the church has a revival. If the revival is yearly or semi-yearly they need to be reclaimed. No matter how often or powerful the revival, in a few days they are clear back out of sight. We suggest to our correspondents that when they write to the SOUTHWESTERN giving an account of the wonderful work of the Lord among the people that they leave out this class. Some of them have been counted for ten or fifteen years. It is waste of time and labor, it creates distrust; it is a work that the Christian pastor cannot afford to do. It is true that Methodism is not an iron bedstead. It does insist, however, on conversion to God, it contends for this. But as to the mode it offers the greatest liberty. A man may be converted like the jailor, or like Lydia, or like Saul of Tarsus, we split no hairs with any man here, and when a man has once been converted he may sing, shout, jump, sit still or stir around just as he pleases, but we protest against this constant backsliding and reclaiming once or twice a year, and then publishing to the world the glorious news about the work of the Lord. Religion is not a farce.

Proposition to Help LaTeche Seminary.

Mr. Wm. L Gilbert, of West Winsted, Connecticut, proposes to give $5,000 to our LaTeche Seminary, in St. Mary parish, Louisiana. Among the conditions he proposes are, that the institution shall be adopted and maintained by the Freedmen's Aid Society of the M. E. Church, and that the plantation property of the Orphan's Home Society of LaTeche be utilized in helping to build up the institution, and that $5,000 more be raised and put into buildings. At a meeting of the Orphan's Home Society, held Mar. 20, Dr. Godman, the lessee of the plantation, and Dr. Hartzell being present, the conditions as far as could be settled in Louisiana were fulfilled. It now rests with the Freedmen's Aid Society to assume the additional responsibility. It is sincerely hoped that the Society will be able to take the institution. This means, of course, the raising of $5,000 more. We know of no place in the South where money can be better spent; the location is all that could be asked for a Seminary, and if the buildings were ready hundreds of young men and women would soon crowd their halls.

"The *Western Christian Advocate* (Northern) is rather indignant at the notions of Bishop Pierce, on the negro, as contained in the interview had with him. Who is likely to have the soundest judgment on these points—the man who has been seventy years among them, or the one with a foreign theory?"—*Richmond Christian Advocate, Methodit Episcopal Church, South.*

So it has taken the senior Bishop of the Methodist Church, South, seventy years to learn that the "higher education would be a positive calamity to the Negroes;" that they "have no right on juries in legislatures or in public office; that the appointment of any colored man to office is an insult to the Southern people," and our Bro. of the *Richmond Advocate* evidently endorses what the Bishop says, to him it is sound judgment. All the menial persuits are open to the Negro; he may plough, plant, hoe, chop and saw wood, groom horses and wait upon white people in general. This will be eminently Christian, but to teach, paint, carve, cure, sit on juries, in legislatures, or any "place of trust, profit, and responsibility," this is an insult to the Southern people. It is this teaching coming from the pulpit and the press, both secular and religious, that breeds the horrid murders at Danville, Marshall, Yazoo and Copiah. Sad will be the day, gloomily sad, when the National government falls into the hands of men who believe, and teach, and follow such dostrines, as this representative not only of a great church but of the best culture and piety of the South, utters. Then the whole South will become a Danville, a Marshall, a Yazoo, a Copiah, and every voting precinct a dead line.

A Great Step Forward.

The Freedmen's Aid Society has purchased a valuable block of ground on St. Charles Avenue, on which to locate permanently the New Orleans University. A few weeks since Bishop Wiley, Dr. Rust and Dr. Hartzell, the President and Corresponding Secretaries of that Society, were in New Orleans, and a change of location for the University was decided upon as soon as the old property at the corner of Camp and Race streets could be disposed of. The new purchase includes an entire block with streets on all sides. Fronting on the avenue, on one part of this ground, is a large and commodious building, which can be utilized for faculty, residence or boarding hall. Mr. Fletcher Harper, of New York, in 1873, offered $50,000 for the property, intending to occupy it as a winter residence. The grounds in front of the residence have been planned and kept with excellent taste, and at large expense, and are filled with shade trees and shrubbery. On the unoccupied space, fronting the avenue, there is room for the main university building. On two sides of the block are rows of very large oak and maple shade trees. The location could not be improved for healthfulness. St. Charles avenue, the finest in the city, extends six miles from Canal street, through the best business and residence parts of the city, and the new university grounds are about midway the length of the avenue. The World's Cotton Exposition, soon to be held in New Orleans, will be on the city park, beside which St. Charles Avenue passes. This park is about a mile from our grounds. The avenue is being paved with asphalt pavement, and has street cars the entire length. A second line of cars now reaches and will pass on the other side of the block. Thirty thousand colored people are within walking distance, or a five cent street car ride of this new location.

The cost of the property to the Society is $14,000, one-third cash and balance in one and two years. We do not know of a better purchase the Society has made in the South. And now that a new and auspicious era opens up for the New Orleans University, it is for the Louisiana Conference, and all friends of the church and Christian culture in the State, to lay hold with tremendous faith and effort to raise money for a new building. The old property will nearly pay for the new, and the Society assumes the balance. The need is $40,000 for the main building. At the last session of the Louisiana Conference it was decided to make this a jubilee centennial year, and to raise for education a dollar a member. This would be over $13,000. In behalf of Louisiana Conference we therefore feel free to say that it will raise the first $10,000. We heard Bishop Wiley say to Dr. Hartzell, when they were here a few weeks since, "Now, Doctor, here is a job for you, and we will stand by you. If this conference raises $10,000, you must raise the remaining $30,000 needed." Dr. Rust added, "That is so." "All right," replied Dr. Hartzell, "it shall be done." To which every lover of God and Christian culture in Louisiana will say "amen."

Public Sentiment.

In these days, when good men seem to have become infatuated with the idea that the church in her religious and educational work must accommodate herself to the public sentiment of the communities where she operates, if she has the least hope of success, it becomes a question of great importance whether there be a Supreme Arbiter of the welfare of communities and nations, and how far he will allow us to accommodate ourselves to the depraved notions of those we desire to save. Of all things in this world public sentiment is the most sickly. It has been doctored ever since the flood, but it is not much better for all its doctoring. We sometimes think that it is incapable of being improved or educated. Naturally it is bold. The man who is dropping himself down to public opinion will find himself pretty low before he gets through falling. The idea that we must never go contrary to or above public opinion is weak, absurb and wicked. The church has need of men who have Christian convictions, and are willing to abide by them; who will do right let the consequences be what they may. As the magnet attract all the particles within its reach that are capable of attraction, just so will men of Christian conviction attract all men in whom there is a particle of goodness. If, on the other hand, he panders to their tastes, he may gain a short lived popularity, but it will soon rot and die. God help the great and good men in the Methodist church to stand strong against all wrong.

Crimes, North and South.

"The journalism that ignores the foulest crimes at home, and habitually magnifies wrong-doing elsewhere, for the purpose of bringing aversion and contempt upon fellow-citizens of the same country, lacks the spirit of genuine patriotism as truly as it does that of true Christianity. And it thus disqualifies itself alike for the office of a conservator of public morals in its own circle, and a friendly and profitable adviser outside of it. The Master had his eye upon this weak spot in human hearts when he spoke of the Mote and Beam.—*Christian Advocate* (Nashville).

We did not go as direct to the point as the great official of the Methodist Episcopal Church, South, but the idea has been frequently conveyed, that it was rather disingenuous for the Southern press, the religious portion especially, to assign the isolated crimes committed in other sections, always followed by efforts to punish, and frequent convictions, as a justification for conditions of society at home, where murder was premeditated, committed, and subsequently approved by official preferment of the participants as in Yazoo, Copiah, and hundreds of other instances.

The Texas *Advocate*, of the Church South, proves by the following comment to be deserving of the rebuke of the Nashville paper:

"The Northern press, in its great anxiety to repent for the sins of the South, has assumed ever since the war that nearly all the lawlessness and bloodshed of the nation are on this side of Mason and Dixon's line. The New-York *World* has recently been footing up the column of crime in the different States, and surprises many of its readers by the announcement that if the South is in a bad way the North is, to say the least, in no better plight. Texas has a long line of frontier, and yet with the lawlessness that belongs to a border land, it is behind Ohio by some 116 murders. New-York has furnished one-fourth of the suicides this past year, which is nearly as many as all the Southern States combined. Murder in the South has been the result of hot blood; but New England has added to murder a larger proportion of brutal outrages, robberies and arson, than any other section. So long as Ohio leads all the States of the Union in the number of murders committed on her soil, there should be a grain of modesty in the claims of the North to such exalted superiority in the way of morality."

The opening sentence about the Northern press is a mere thoughtless assumption. There is no data at hand to verify or disprove the New-York *World's* figures, footed up for partisan use. The true test between Texas and Ohio is not with reference to the number of murders committed in one year, but as to the number of convictions and the enforcement of the law by public opinion. On this point the Texas *Advocate* would find the figures to be in favor of Ohio by a large majority. Relative to New-York suicides, remember that almost all foreign immigration to this continent passes through and into New-York, and that State contains also the largest city and should reasonably be expected to have the largest quota of crimes incidental to extreme poverty and disappointed hopes. Then it is not true that murders which the Northern press censures as peculiar sins of the South are the result of hot blood. They are deliberated in party council before hand, executed by chosen agents, approved by press and people as political necessities. And, we regret to say, that not a single paper of the Methodist Episcopal Church, South, coming under our observation to date, has deemed it called for or prudent, to say one word in condemnation of such murders, when established on the clearest possible testimony. Those papers however, do not fail to enter apologies of the above lame and impotent kind in the vain hope of averting the wholesome criticism of the civilized world.

About the Southwestern.

The SOUTHWESTERN is the only paper that is published by the authority the Church south of the Ohio. It has been adopted by the Louisiana, Mississippi, Texas, West Texas, Tennessee, East Tennessee, Little Rock, Central Alambama and Savauah Conferences, of the Methodist Episcopal Church as their official organ. Its course has been heartily approved by all of those conferences, and we have read with pleasure their words of approval. "Kind words never die," yet good deeds actually accomplished are much better than any words of the highest promise. Just what action the General Conference will take with reference to the SOUTHWESTERN we cannot say, we think however, that it will depend largely upon the course pursued by the delegates of the patronizing conferences. The question of recognition will not be discussed. The SOUTHWESTERN lives and under judicious management has a glorious future before it. Other papers have been started and suspended; their experience, and our own judgment assures us of the fact, that a paper suited to the wants of our people should have a large patronizing territory, and have all possible patronage bestowed upon it. This because of the limited number of reading, newspaper taking people, and other adverse circumstances, confronting all departments of our church work in the South. It is better to have one, good strong paper than a half dozen local, poorly supported ones. We speak for the SOUTHWESTERN, and we only ask that the delegates of the patronizing conferences unite in an earnest request that it be put on a basis similar to that of our other church papers. We could ask no more and we earnestly hope that our delegates will press this matter to a successful termination.

Judicial Inhumanity in Arkansas.

In the final decision of the Supreme Court of Arkansas, in the Howard county cases, the State reached the very climax of infamy. Greater injustice, under the judicial sanction of any State, has not been done to our people anywhere since reconstruction than in these cases in Arkansas known as the Howard county cases. Their history, as we have been able to gather it from the most reliable sources, is as follows: It appears that a colored woman who was out in the field working, was approached by a white man named Wyatt, who attempted to commit an outrageous crime upon her person. Her cries called to her assistance Joseph Booker, a relative, who immediately summoned a crowd of his friends for the purpose of apprehending and arresting the escaping fugative. The crowd of colored men, headed by Booker, soon found Wyatt, who had already gathered quite a number of his friends to protect himself and resist arrest. In the attempt to arrest Wyatt, which was resisted, Wyatt was killed as was also Booker, who sought to arrest him. This fired up the whites of the county, who declared a war of races. This was on or near August 3rd, last year. Next day the friends of Booker were out in an open place making his coffin, when they were suddenly startled by the presence of a whole troop of approaching white men on horseback, with guns leveled at them. These whites fired upon the colored men found there and killed four of them; several of the others were arrested, and some made their escape. After this the county was scoured until some thirty-three or more colored men were arrested and lodged in jail. These were hurriedly tried by an infuriated mob, acting under the cover of judicial solemnity, and found guilty. Three were sentenced to be hung, and thirty were sent to the penitentiary, for periods amounting to 308 years. These men were all married men, leaving 33 widows, dependent parents, and 134 destitute children. They were most, or all of them, some of the best and most substantial colored citizens of that section of the State of Arkansas. Most of them had homes, stock etc., which they sacrificed in order to get the cash with which to secure the services of lawyers to defend them. They staked their all; friends, societies, churches, etc. contributed funds for their defense. Some of the best legal talent in the State were retained for their defense, but all to no purpose; and 30 defenceless colored citizens were turned over to the keepers of the State penitentiary for periods covering 308 years. Three others, Henry Carr, Lige Tompson and Julius Johnson, were sentenced to be hung January 25th. The friends of these condemned men did not relax their efforts, however. They employed six of the ablest lawyers in the State, who worked like beavers, and finally succeeded in obtaining a stay of execution until a rehearing could be had by the Supreme Court. This writ was issued by Supreme Judges English and Aikins, only a few hours before the execution was to have taken place. The gallows had been erected, the hungry, blood-thirsty crowd, whose eyes delight to feast upon such sights, had assembled, and the prisoners were being led to their slaughter, when the message came to the sheriff that the execution was not to take place until further orders, as two of the Supreme Judges had decided to review those cases. This announcement fell upon the crowd like a clap of thunder out of a clear sky. In their fury they could not tamely submit to such a shocking disappointment. Laying aside all restraints, they then and there gave vent to their feelings by hanging in effigy the two Judges, English and Aikins, who had consented to review the exceptions presented in those cases. In due time the cases came up for argument before the Supreme Court. The poor condemned men were ably defended; the lawyers did their duty ably and devotedly. They argued against fate, however. The cases were lost, and the three men are to be hung at a future day. These are the facts, as we have gottem them from those who are in a position to know. And if facts, as doubtless they are, what a commentary do they present upon the administration of justice in Arkansas. A white man seeks to outrage a colored woman. Her friends attempt to arrest the criminal. In this attempt they are resisted by his friends. In this encounter the fugitive criminal and the leader of the arresting party are both killed. Next day friends of the leader of the arresting party who was killed are making his coffin. Four of them are killed, and others lodged in jail; making five colored killed for that one white criminal. Three more are to be hung, making eight good men, heads of families, who must die for one worthless white man, who was pursued for an outrageous crime, while thirty more colored men must suffer and work out an aggregate of 308 years in the penitentiary. This is what the State of Arkansas calls justice; and such are the outrages committed with or without the hypocritical color of law upon the Negro throughout the

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South. And against such outrages the Southern press, Christian and secular, dare not raise their voices. How long are such horrid, barbarous and inhuman montrosities to continue to command the active support and countenance of the Southern people, press and pulpit? Has it come to this in Arkansas, as also in the different States of the South, that while colored men, for looking very hard upon white women may be, as they are, hung to the nearest tree with impunity; that colored men are left defenceless, must not protect the persons of their daughters, wives and mothers against the outrageous attacks of lusty fiends who happen to be white? And if they arise in their might to protect themselves are they to be murdered by mobs, by the courts, and sent to the penitentiaries of the South for centuries? In the name of common decency, of law and order, and of our common humanity; in the name of our claim to civilization, of right and righteousness, and in the name of the gospel which we preach, we protest against such infamous and ungodly outrages.

Slander.

"He who stabs my name, would stab my person too
Did not the hangman's ax lie in the way."

We agree with an exchange that "juries and judges should show them no mercy." And if lynch law is ever justifiable in a civilized community its application to such replies would not be doubtful." In barbarity this miscreant excelles the old heathen persecutors who were want to wrap up Christians in the skins of wild beasts so they might be worried and torn to peices by dogs. The most direct way to ruin any man is to misrepresent him; it is a poisoned arrow drawn from the devil's quivers sent flying through the air by the devil's agents, against it there is no defence, no security. For the wretches who throw it no punishment can be too severe.

The *Religious Telescope*, Dayton, O., organ of the United Brethren Church, says that a number of years ago Prof. Funkhonser, a graduate of Otterbein University, and a member of the Virginia conference, was presiding elder of the Virginia district. On the district was a small mission for the freedmen, of which Rev. J. A. Evans was pastor. Pastor Evans was a man of culture and piety, esteemed by all who knew him, and was put under appointment to a foreign mission on the West coast of Africa. As he was about to leave he called at Prof. Funkhonser's to tender his resignation of the home charge. After business was over Mrs. Funkhonser invited him to supper which was prepared, and all sat at the same table, and conversed about the future work in Africa. The Governor of Virginia, with the Board of Education, recently appointed Prof. Funkhonser superintendent of public education for Rockingham, his native county. His administration has been efficient, and given entire satisfaction to teachers and patrons of the schools; yet during the past few weeks a determined opposition has been made by politicians, on the sole ground of the incident cited above, which is construed to favor all sorts of social equality. His name has been sent three times to the Senate, but the Danville tribe, headed by Senator G. B. Keezell, are implacable. The *Telescope* rightly heads its comments "Persecution in Virginia," and is pained at such a condition of affairs nearly a score of years after the war was ended.

The Buck Ridge, Fairview, Hard Times, Shipp's Bayou, Point Pleasant and Hewitt levees, broke on the night of the 20th. The Davis and Mulatto Point crevasses have not been closed. The river is rising from Cairo down. Louisiana is doomed to a general and disastrous overflow, and there will soon be thousands of homeless and starving people. This is the present outlook.

When our Lord was tempted in the wilderness He did nothing more than just quote Scripture. He pressed Satan so hard that he began to quote Scripture too. Just three texts defeated the Devil completely. We suppose that Jesus might have used any other form of deliverance, but he chose that in order that we who were to come after might know that the Devil could be defeated with the Word of God, which is "quick and powerful, and sharper than any two edged sword." Life is a warfare, but in all of his conflicts the child of the Lord must use the "sword of the Spirit, which is the Word of God." This will of itself fight, and will of itself conquor, and in the end deliver every brave man who uses it.

Facts and figures for Methodists to read and ponder:

In Great Britain the Wesleyan Methodist church members are 407,085; in Ireland and Irish missions the church members are 24,384, and in foreign missions the church members are 70,747. The church is well represented in South Africa, in France and different parts of the Continent and Australia, and in Canada. The amounts raised from all sources in Great Britain for the connection last year was $1,468,780. On trust property there has been expended during the year $1,836,000, and for new buildings and enlargements $1,500,000. During the last twenty-five years debts on Wesleyan trust property have been discharged or provided for to the extent of $8,130,000. The Calendar claims that there are in all 22,003 Methodist ministers, and 5,877,317 church members, making a total, ministers and members, of 5,910,400.

We read these statements with a heart full of doxologies. We are not among those who think that the golden days of Methodism are in the past or present. To us her greatest glory is in the future. Sickly and imbecile believers may have a mission among other people, but they are out of place in any Methodist church or congregation. Put on strength, brethren, and move on to the conquest of the world.

The *Presbyterian Journal* has the following:

A young pastor, impressed with the importance of a denominational press as a pastoral aid, a few weeks ago made a canvass to ascertain how many religious papers circulated among the hundred families of his congregation. There were less than twenty. Among them was one copy of the *Presbyterian Journal*. He was not acquainted with our paper at that time, but a specimen copy of it reached him. He was taken with it as just what was needed, and recommended it; and already we have thirty-five names from that quarter on our list through his agency. This is one illustration of what pastors can do for us, for themselves and for their churches.

We are glad to say that the SOUTHWESTERN has some such friends. Every day the number is increasing. Still there are some of our preachers who never mention and recommend it. We have abundant evidence of this. Help, brethren, help all along the line, help in the circulation of your own denominational Advocates.

The Rev. Dr. Thomas, who some few years since was expelled from the Methodist church and ministry because of his Don Quixote theological views, in a recent sermon made the following reference to the "Blue Laws," that multitudes of supposed learned men really believe once had an actual existence in that grand old State of Connecticut: "It is not a joke, but serious history, that under the 'Blue Laws' mothers were forbidden to kiss their children Sunday, and that it was not allowed for men to run or walk in their gardens or elsewhere —only seriously to and from church; nor were people allowed to sweep the floors, or make beds, or cook food Sunday." The joke of this whole matter is found in the fact that the so called blue laws never had an existence. One Sam Peters alone was the inventor and legislator of that famous code about which so much has been said. It is a little funny however that learned ministers should swallow the inventions of a way and pronounce it serous history.

Senator W. P. Frye, of Maine, wrote a letter to the Lewiston *Journal*, correcting some statements of its correspondent relative to the Copiah investigation, which concludes as follows: "Nor did I say that the Southern negroes equalled in intelligence the Northern Irishmen. It is not true, and why should it be? The Irishman at the North has free access to our schools the year round, while the black boy in Mississippi has but little chance. They do not have schools in that State more than four months a year, and to some of these the black boys cannot go. What I did say had reference to the colored man's fidelity to the Republican Party. I said he was as true to that ticket as the Irishman at the North was to the Democratic, with much greater reason for his faith, &c. The fact is, both whites and blacks at the South are 50 years behind the North in intelligence and civilization."

The two nominees on the Republican ticket, who were not of the party, and who should not have been given the opportunity to decline anything in its gift, have removed themselves from it. For the office of State treasurer, Mr. M. F. Bonzano, a Republican, and a respected German citizen, is now presented to Republican voters. For Attorney General, Alfred Shaw has been chosen. This is adding strength to strength, and Chairman Dumont may open a vigorous campaign.

Says the Arkansas *Herald* commenting on the adverse decision in the Howard county case: "Will the counsel and various committees desert these men now? But one thing remains, and that is to invoke executive clemency. Surely the governor will not insist on the shedding, even judicially, of more blood to appease the insatiate thirst of those who have already shed the blood of five colored men for that of the outlaw Wyatt. Let the Citizens' Committee move, and let the people aid them generously as they have already done."

PERSONAL.

—Bishop Clarkson, of the Episcopal diocese of Nebraska died on the 10th inst.

—Bishop Foss's mother who resides near Darien, Conn., was 89 years old on the 3d inst.

—Rev. Dr. J. H. Vincent will attend the Evangelical Alliance, to be held in Stockholm, Sweden, August 31st.

—Mrs. Mary Alfriend, daughter of Bishop Pierce, died recently; also George F. Pierce, jr., a nephew.

—Gov. Pattison was elected a lay delegate to the General Conference of the Methodist Church from Philadelphia.

—Herbert Spencer, asked to stand as a liberal for parliament for Leicester, declines to abandon his work for a political career.

—Correspondents of Rev. A. H. Gillett, Sunday-school agent, are requested to address him at 190 West Fourth street, Cincinnati, hereafter.

—Gen. Clinton B. Fisk, of New Jersey, has been elected by the New Jersey Lay Electoral Conference as a delegate to the General Conference.

—Rev. J. A. Regester, of the Baltimore Conference, has withdrawn from the M. E. Church, South, with a view of joining the Episcopal Church.

—Gen. Godfrey Weitzel, United States Army, the eminent engineer and soldier, was buried at Spring Grove, Ohio, on Sunday. The funeral was numerously attended.

—During a cotton famine, at Manchester, England, General Gordon had the Chinese inscription erased from a medal given him by the emperor of China, sold it, and gave the proceeds anonymously to the distressed operatives.

—We were gratified last week to welcome Dr. Hartzell, Assistant Secretary of the Freedman's Aid Society to the sanctum of the SOUTHWESTERN. He came in the interest of our educational work, to which reference is made in another column.

—J. W. Pierce, consular agent of the Republic of Liberia, and a commissioner in behalf of the World's Exposition, New Orleans, expects to leave this city on April 3 for New York, via Washington, and sail April 15th, on the bark Monrovia, for Monrovia; from thence he will proceed to other points on the west coast of Africa, to enlist the interest of the several governments in the matter of sending exhibits to the Exposition. Mr. Pierce will go from here strongly endorsed and his numerous friends wish him a successful voyage.

—Rev. Bishop Hubbard H. Kavanangh, D. D., of the M. E. Church, South, died in the city of Colnmbus, Miss., Tuesday, the 18th inst. Bishop Kavanaugh was born in Clark county, Ky., January 14, 1802. He was converted to God 1817. In 1823 he joined the conference. He was elected Bishop at the General Conference which met at Columbus, Ga., in 1854. From personal experience he knew all about every nook and corner of a Methodist preacher's work, from the poorest appointment in the conference to the high office of a Bishop. His pure life, simple and unpretending manner, won for him the confidence and respect of all who knew him. His last episcopal work was in presiding over the last session of the Louisiana Annual Conference of the M. E. Church, South, in this city, during which his eighty-second birth-day occurred, on which occasion the conference presented him with an elegant gold headed ebony cane, and other friends showed their affection for the venerable man by beautiful gifts. The sermons that he preached in the different churches while he was here are referred to as sources of great strength to those who heard them. "He had a passion for preaching, not for its applause or stipend, but as a means of saving souls. And the pulpit was his throne of power. There he reigned and reveled, at times, without scarcely a peer in the entire church. Even within the past few weeks he has preached twice in a Sabbath, exhibiting the greater power in the second service. Thus he has ceased at once to work and live."

OUR SOUTHERN WORK.

LOUISIANA.

D. J. Price, Allen: "The first Sunday our new pastor, S. R. Hason preached he received 10 on probation. We have a good public school here, which I teach. It may continne for two months, and 45 scholars are enrolled. The new pastor was gladly received, and the children delight to meet him in day and Sunday-schools. Pray for our success."

H. J. Wright, Natchitoches: "Our first quarterly conference was held. all the brothers in attendance, reports all in. We move off nicely for a centennial year. Things seem to be deep in the minds of the people. Elder Duncan holds his own and is waging war with Satan; 45 spoke in the love-feast, 51 partook of the holy sacrament. $17.50 was the quarterly collection; paid the elder $12.50, $1.50 delegates to General Confesence, $2 on minutes. Estimation about the same as last year. The church, congregation and conference in a whole, ask for the district conference which was at their option. Therefore we now go to work for it, and the brethren had just as well keep their eyes this way on that point."

R. C. Barrow, Algiers, is doing work that others said ought to be done. The church is being ceiled. The Sunday-school is increasing in numbers and interest. The quarterly conference made a good estimate for their pastor and the presiding elder, and are paying their bills as they accumulate. Under the careful management of Bro. Barrow we look for a year of peace and prosperity at this point.

C. D. C. Bryan, Mandeville. This has been counted one of the hard places for a Methodist preacher. Soon after conference Bro. Bryan entered upon his work, he found a few members holding on to the Lord and the Methodist Church, a Sunday-school with twelve scholars enrolled, and a small congregation. But he did not choose to beat against the iron bars by telling the people about the good place he had left, and how bad they in Mandeville were. Like his Master he went among them, not to be ministered unto but to minister, and to give his time, strength and heart to the work the Lord called him to do. The people were hungry for the Word of Life, dry chips and sawdust had not given them much spiritual strength. The congregation increased in numbers; the Sunday-school has now over eighty enrolled, and is moving on with vigor. A good religious interest prevails among the people. Bro. Bryan and his excellent wife are highly esteemed by the people.

B. J. Reddix, Darrowville: "Our first quarterly conference was held by Elder Williams. Our pastor, Rev. F. Bowers, reported 11 converts and 12 members received. Collections $40.95. We anticipate a prosperous year, and will pay the debt. Sunday-schools are in good order; there are three, and we expect to organize one more. Small pox quarantine impeded the work by preventing the visitation, of all points. There have been two deaths."

Geo. W. Wells, Rosedale: "We are having an abundance of water, GroseTete Bayou is overflowing her banks, the people are beginning to hunt shelters, and dry places on and in which to rest; the water is all round and under our church. Services will be suspended. Protracted effort just commenced; many came forward and two converted."

TENNESSEE.

Nancy B. Montague, Adamsville: "Spring has come; we look for a better time. Elder Jesse Price came, though the snow was deep, and on time. His boots were frozen to his feet and he suffered very much. He preached to a fair audience on Friday and aroused the people. Collection $5.80. He visited Sand Hill. At Mt. Nebo the Sunday-school prospers, and is supplied with our literature. Mr. J. Johnson is superintendent. My day school has just closed."

J. W. B. Mathews, Capleville: "Good literature should be put in the hands of the children. I have seen parents give them a pipe or a dip of snuff. Take the children by the hand, and lead them into the Sunday-school."

MISSISSIPPI.

M. Adams, Macon: "My work extends over a large prairie country For ten weeks or more the mud and rain has been so that we could not get out to do much; though I have been to all of my appointments, the people could not meet me. I will do my best to meet my obligations."

J. C. Thompson, Greenwood: "Wesley Chapel Sunday-school has an average attendance of 38 scholars, and is progressing slowly."

TEXAS.

H. Johns, Clarksville: "Elder Webb revived this work. He gave the children great comfort. We need such men all over the country to open the eyes of the people. May the Lord go with him and give him power."

Robt. Williams, San Augustine: "My first quarterly conference was held here. Elder Smith gave a grand lecture to the members, and on Sunday he preached to a large congregation. Collection $5.57. Pray for us."

Leonard Green, Madison circuit: "Elder Geo. W. Smith held our first quarterly conference. Pastor's salary was fixed at $250. Collection for elder $5. The elder and our pastor, A. Taylor, preached on Sunday, and at love feast Monday night a large congregation was present. Pray for our success here."

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SOILED-PRINT BLEEDS THROUGH

The Housekeeper.

For the SOUTHWESTERN.

Talks About Cooking.

In my first housekeeping, in a house of my own, I missed my mother's suggestions. I had always gone to her when I had difficulty in my cooking. When I tried to depend upon myself, I had many failures. I got cook books and tried to follow written directions, but even then I made mistakes. I found that I must learn to think, and use my own judgement about many things. I must consult the taste of those whom I had to cook. When I would cook food in a certain way often, my family would tire of it, and so I learned to vary, and sometimes improve upon recipes that I found in my books. Now I usually look upon recipes, only as containing hints that I may use, while I supply much that they lack, and so probably my readers need to use mine. We should aim at simplicity in our cooking. Use as few ingredients as possible and such are easily obtained. The excellence of our food does not depend upon the large amount of grease, sugar and condiments we can get into it. There are some people who make mistakes in that way, and make food unhealthy and expensive. I once saw a woman take one pound of butter, and the same of sugar, and eight eggs, to make one cake for visitors whom she was expecting to tea. I expressed surprise at the amount she used. She said, she did not believe in being "stingy" when she was cooking for company. She did not believe in being economical of time either, for the operation of baking her cake took nearly the whole afternoon. I could not conscientiously have done as she did. I will write a recipe of the kind of cake I would probably have made, and I could have made it in ten minutes: One cup of white sugar, ½ cup of butter, one cup of milk, the whites of four eggs, a teaspoonful of baking powder, and flour to make stiff batter. Very likely I would have taken a book or paper to read while I was watching it in baking, for I believe in mixing reading and thinking with baking. I find it less tiresome.

I will write a recipe for making yeast bread. It is said that bread is the staff of life, so, of course we ought to know a great deal about it. I trust I may be able to give some hints to some puzzled young housekeepers that may be a help to them. Take rather a deep vessel and put into it three pints of warm water and a teaspoonful of salt, and stir in flour enough to make a stiff batter; then put into it a cup of yeast or a yeast cake dissolved; put it in a warm place, and as soon as it is risen put into it a little soda and more flour, and take it out on a bread board and knead it until it is smooth, and then mould into loaves, and put them in greased pans and set them near the stove. As soon as they begin to crack on the top put them in the oven. Some people knead bread and let it rise and knead again to make it look white, but it is less sweet and nutritious than if it is kneaded and risen only once. Care should be taken in the baking. When it is well browned on the top and comes out of the pan easily, it is done. Girls should all learn how to cook. I have heard that they are not fit to get married until they can make good bread. I know some girls who dream of "love in a cottage," and who read stories and poetry on the subject. I heard some one say that it was all a myth, that love only thrived where there was a profusion of this world's goods. The person who said that, must have dwelt in a cottage, was not willing to make comfort there. Love or no other good thing can exist where there is discomfort caused by one's own neglect of duty. If women are careful about their cooking they will be careful about other things, and in every home where there are those to care for others there is love and peace. Girls should learn to keep house nicely, if they would have their dreams of "love in a cottage" prove realities

L. C. BRADEN.

PROBLEM.—Given: A man who can not afford to take a paper, how many dogs can he keep?—*Western.*

ABOUT LAMPS.—1. Keep your lamps full of oil, not half, or two-thirds full, but *full.* 2. Don't use any oil that will ignite from a lighted match applied to the surface in an open vessel. 3. Keep your burner and wick-tube well cleansed, and the crust rubbed off the top of the wick. 4. Turn your wick down to extinguish the light. Never blow it out under any circumstances. Half the accidents are caused by blowing out. Turn the wick down and let it go out itself. 5. After the light is out turn your wick down as low as it will bear without getting out of the ratchet, and keep it so till you light again. 6. Never use a lamp or oil-can that leaks, or is out of order. Get it mended or throw it away. Don't give it away. Be careful to observe rule No. 2.—*J. B. Cooper Smyrna* (Del.) *Times.*

RICE WAFFLES.—Boiled rice, one cup; eggs, three; butter, one ounce; sour milk, two cups; salt and soda, one teaspoonful each. Stir the rice to seperate the grains well; add the butter creamed, and the eggs frothed; dissolve the soda, stir into the milk; add to the mixture with flour enough to make a batter, rather thick; heat the waffle irons and rub well with butter; fill three-quarters only, and bake carefully.

DATE SAUCE.—Boil the dates for an hour, or until tender, in water enough to cover them; sift through a colander, rejecting such portions as will not pass; stir thoroughly, adding more water if too thick and boil again; if too sweet, acid fruit of any kind, boiled and passed through a colander, may be added before it is boiled the last time. Dried or canned fruits may be added without passing through the colander.

FRICASSEE OF COLD ROAST BEEF.—Cut the beef into very thin slices, shred a handful of parsley very fine, cut a small onion into quarters, and put all together in a stew-pan with a small piece of butter, and some strong soup stock. Season with salt and peper, and simmer very gently fifteen minutes. Then mix the yolks of two eggs and a teaspoonful of Worcestershire sauce. Rub a hot dish with a clove of garlic, and turn the fricassee into it.

OATMEAL SNAPS.—One cup of butter, two of raw oatmeal, three of flour, one tea spoonful of salt, a tea-spoonful of baking powder, milk enough to make a dough. Roll out very thin and cut in round or square cakes. Bake brown in a quick oven.

PORK APPLE PIE.—Make a crust as for apple pie; fill with sliced apples, then spread over two-thirds of a cup of salt pork (previously cut quite fine and soaked); add sweetening and water, and cover with a thin crust. I have another way which I like still better—rather it is more like pudding. Cover the inside of a pudding dish with dough made as for biscuit, about an inch thick; place in a layer of sliced apples, then a layer of pork, and continue to do so alternately until the dish is filled; then add molasses and water, and cover with a thick crust. Bake in a moderate oven three or four hours. I usually let it cool, cut it up, and steam it.

THE BEST YEAST—Is made as follows: Boil a handful of hops in two quarts of water ten minutes; strain, and add to the liquor one cup of sugar, six grated potatoes, and a table-spoonful of salt. Let it simmer half an hour, add a cupful of good yeast when lukewarm, and let it rise without being in any way chilled.—*Mrs. Annie L. Jack, in Rural New Yorker.*

Why is a rope-maker like a poet?—He makes lines.

OH, BURDENED HEART.

BY MARY E. WARREN.

Oh, burdened heart! look up and catch
The gleams that downward sifting
Flash brightly where there's need of cheer,
And each dark cloud is rifting;
Then if the spirit bids thee go
Where other hearts more burdens know,
Another's you'll be lifting.

Though each day has its cross, there'll be
A blessing, too, awaiting;
And heaven will smille upon the one
Whose deeds are joy creating;
A smile, a tear for gay or sad
Shall make some other heart more glad,
And joy for thee awaiting.

Oh, burdened heart! whate'er thy sky,
Wreathe not thyself in sadness;
Some precious thing God gives to thee
That's worthy of thy gladness;
Some love, or hope, or faith, or friend,
That with the best in thee shall blend
To make a song of gladness.

Good Giving.

Good giving is giving to a good end and with a good spirit. Be reasonably sure that good results will follow, and then give cheerfully. "The Lord loveth a cheerful giver." Good giving secures not only the divine favor but the favor of man. Social standing is affected by it. To have the approbation of the wise and good is a blessing above silver and gold. Even bad men feel kindly toward the benevolent. Another advantage is your own inward consciousness of duty performed and good done. To be on good terms with yourself, to have the favor of men and the smile of the King of Kings is a consummation greatly to be desired.

The complete rule of giving, where the object is good, is well illustrated by the reported proceedings of a missionary meeting of colored people in the West Indies. The following resolutions were adopted:

1. We will all give something.
2. We will each give according to our ability.
3. We will give willingly.

Sow and then reap. Religion and benevolence have their harvest fields. Dr. John Todd once said to a friend, "A few days since I met a gentleman, the owner of a large paper mill. He took me through the mill and showed me great piles of paper and a world of things which I did not comprehend. I said: 'Will you please, sir, tell me the secret of your great success, for you told me you began life with nothing.' 'I don't know that there is any secret about it. When sixteen years old I went to S—to work. I was to receive $40 per year and my food; no more, no less. My clothing and all my expenses were to come out of the $40. I then solemnly promised God I would give him one-tenth for future capital. I then promised the Lord, whether He gave me more or less, I would never give less than one-tenth to him; to this vow I have conscientiously adhered, and if there be any secret to my success I attribute it to this. I believe God has blessed me and made my business to prosper, and I have so learned to be careful and economical that my nine-tenths go far beyond what the whole would. I believe any man who will made the trial will find it so.'"—*Paths to Wealth, by J. D. Knox.*

Colds yield to onions like magic, but Dr. Bull's Cough Syrup is a still better and by far more agreeable means of curing a Cold or Cough. You can buy a bottle for 25 cents at any drug store, and we are sure it will do the work every time.

A stump orator exclaimed "I know no north no south, no east, no west, fellow citizens!" "Then," exclaimed an old farmer in the crowd, "It's time you went to school and larnt jography."

The clergymen of Indianapolis have resolved that funerals shall be private; that there should be no public exhibition of deceased people, and that ministers should not be required to attend at the grave.

If Nearly Dead.

After taking some highly puffed up stuff, with long testimonials, turn to Hop Bitters, and have no fear of any Kidney or Urinary Troubles, Bright's Disease, Diabetes or Liver Complaint. These diseases cannot resist the curative power of Hop Bitters; besides it is the best family medicine on earth.

Why is a gun like a jury?—It goes off when discharged.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to hear of my mother, Viney, brothers James and Charley, and sister Sarah. Brother Charley was nick-named "Fish." I do not know mother's name; she belonged to Wm. Harris. They were carried back to Alabama, I know not what county. She left me in Texas with James McClond and Thomas Harris, a brother of Wm. Harris. I am her oldest son, and have not heard anything of them since the war. Address me at Hockley, Texas.

JESSE IRVIN.

Mrs. Melvina Gilden, my mother, was left in Longcoy county, Ark., in 1863. She belonged to widow Gildan. Had brothers Jasper, the oldest, Alexander and Benjamin Franklin Gildan. I was sold from Longay county to John Appywhite, who brought me to Little Rock, Ark., and sold me to one Vancourt. I had a sister Clarasie Gildan. I was brought to Texas by Mr. Vancourt. I last heard from my mother at Helena, Ark., with my brother Jasper. Send information either to me at 665 Crockett street, or to Rev. M. Henson, P. C., St. Paul M. E. Church, San Antonia, Texas.

FRANK LOWE.

MR. EDITOR.—I reside in Madison, Jefferson county, Indiana; a free holder of some property; was born in old Virginia, Madison county, five miles from Orange Courthouse, ten miles from Madison Courthouse, and three miles from Lyson Mill. My mother's name Nannie, and belonged to Mallier. A number of years ago I had a brother by the name of Horace Buckner sold to the Negro trader. The man that bought him was named Humphrey Taylor. When he came back after another drove of Negroes he stated to us that he had sold him in Huntsville, Ala. I have thought a thousand times about writing and trying to find him, but I thought that he was dead, and he may be, but I've come to the conclusion that he is as likely to be alive as I am. I am the oldest. I have a desire to hear from him. Gibson Maller, a son of old Billy, brought me and brother Peter from old Virginia, Jefferson county, within five miles of Louisville, and there we served until the emancipation took place. Brother Peter came to Indiana when I did, but he is dead now. He died in 1882. A family of them by the name of Buckner went to the South, and if any of them are there I would like to hear from them. I desire this to go through all of the churches, Baptist and Methodist. A son of old Travis Buckner that married Nannie, belonged to Ormbus Madison, not far from Orange Courthouse. Aunt Lettie was living in Kentucky the last I heard of her; uncle Madges wife.

ALFRED BUCKNER.

MR. EDITOR—Please allow me to inquire for my brother. The last time I saw him was in Coweta Ga., in 1866; he belonged to a man named Ben. Gray; has a mother named Winnie Gray; her husband was named Edmond Bridges; her children were Sidna, Mitchell, Niey, Dimon, Duck, Billie and Edda. Mitchell went off, it was said, with a Capt. Swaisure to work on a railroad somewhere in the North. He left us in Georgia. He is large built and of bright complexion. May this be read at points from pulpits and schools. His name is Mitchell Gray. I would be very happy to find him. Please address me at Tullahoma, Coffee county, Tenn.

JNO. COPPAGE.

MR. EDITOR—I wish to find my people. Mother was Lucy Setes, and sisters were Martha, Mary Jane and Julia Setes. They were sold to Jack Godin at the Jack Godin sale. The man that bought me was Jas. Hickbottom. My mother lived in the back street of Lynchburg, Va., at the beginning of the war; she went to Baltimore and I have not heard of them since. Address "Setes," care of Rev. L. Felder, Bryan, Texas.

General Halleck Green, Montgomery City, Missouri, writes that he has written several times to his father and failed to hear from him. He desires his father's correct address.

MR. EDITOR—I want to inquire through your paper for my mother's sister. She was sold to a Mr. Young when about 8 years old. We parted in Hardin county, Ky. She was bought by some one living in Louisville, Ky.; her name was Elizabeth; my mother's name was Jane; we had other connections, there were Uncles Sam, Bill and Richmond. Her father's name was Daniel; he is dead. Her stepmother was named Charlotte. If any of you can tell anything of her or any of them please address Whitfield Fulton, Paris, Lamar county, Texas.

At a recent communion of the Moro, Ill., Presbyterian church fifty-seven persons were received into membership, all of them on confession of their faith. Forty of them received the ordinance of baptism.

Important Testimony.

We commend the following from a gentleman in Providence, R. I., to the careful perusal of all who doubt the great curative value of our Treatment. After questioning, and hesitating he finally became alarmed at his condition, which was steadily growing worse, and resolved to give Compound Oxygen a trial. What it did for him is best told in his own words. He says:

"I commenced the use of Compound Oxygen after a good deal of thought, and as far as in my power, careful study of the different cases which had been finally testified to as to the great benefit received, *but not without many misgivings of its great curative power.* I had been running down, consequent upon hard office work and close confinement for many years, until I took the business of train conductor in hope of a benefit from out door exercise. In my reduced state I took cold at the very commencement, which, after a five weeks' struggle, threw *me into typhoid pneumonia* It was at this time that I resolved to try and see for myself how far you had succeeded in accomplishing what you seemed to desire—that of conferring a great benefit upon your fellow beings by giving them this great remedy, so seemingly simple and at so little cost, and I *am to-day truly thankfully that I had* the courage to undertake what so few would advise under the circumstances. From a *week and feeble state I have attained to something like my old self.* Bronchial trouble is less, shortness of breath and heart trouble have decreased. I feel better generally, and begin to think there may be something of life left for me yet."

Our *"Treatise on Compound Oxygen,"* containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases, will be *sent free.* Address Drs. Starkey & Palen, 1109 and 1111 Girard St., Philada.

The Tabernacle church, Brooklyn, Rev. Dr. T. DeWitt Talmage pastor, welcomed 139 new members on Sunday, the 2nd inst., which makes the total membership 3,107. Thirty-five of the candidates were baptized.

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"You claim too much for SAMARITAN NERVINE," says a skeptic. "How can one medicine be a specific for **Epilepsy, Dyspepsia, Alcoholism, Opium Eating, Rheumatism, Spermatorrhœa, or Seminal Weakness, and fifty other complaints?"** We claim it a *specific,* simply, because the virus of all diseases arises from the blood. Its Nervine, Resolvent, Alterative and Laxative properties meet all the conditions herein referred to. It's known *world wide* as

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It quiets and composes the patient—not by the introduction of opiates and drastic cathartics, but by the restoration of activity to the stomach and nervous system, whereby the brain is relieved of morbid fancies, which are created by the causes above referred to.

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To the Speech of Rev. J. L. Tucker, D.D., Before the Protestant Episcopal Church Congress in Richmond, Va.

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SOILED-PRINT BLEEDS THROUGH

General News Items.

Ohio has abolished the convict contract labor system.

Herr White, Liberal, was elected to the Reichstag in place of Lasker, deceased.

A special session of the Kansas legislature was called to consider the cattle disease.

Bismarck seems to be in splendid health. He invited Minister Sargent to a public dinner.

England and Russia are engaged in a joint civilizing mission in central Asia, it is announced.

The Orange Society incorporation bill was defeated in the Dominion Parliament at Toronto.

The Dublin bankruptcy court annulled the deed by which James Carey sought to defraud his creditors.

A liberal meeting at Monmouth condemned the policy in the Soudan and rejected a resolution of confidence in the government.

Mr. Parnell, has brought suit in a Dublin court to recover arrears of rent from one of his tenants.

France threatens to use military force against the republic of Andorra unless certain claims are settled.

The Washington monument when completed will be 555 feet high, or 40 higher than any other structure in the world.

Osman Digma is again preparing to give battle. The proclamation of Admiral Hewitt offering £1000 for his head was received with contempt.

Mr. Parnell has selected Mr. Guy' solicitor for O'Donnell, the murderer of Carey, to be Parliamentary candidate for county Longford.

The New Enlgand Conservatory of Music registered last year 1,989 paying students, and is now under the necessity of erecting a new music hall for its own use and for proper musical entertainments.

Communication with Gen. Gordan at Khartoum has been cut off. Zobeh Pasha has offered to go to Sordon's assistance if he be given funds to raise a force of 15,000 blacks.

China has asked for English and American intervention to secure peace with France. France will demand heavy indemnity and occupy Chinese territory to guarantee its payment. There is the greatest exasperation in Peking against France.

At the unveiling of the memorial tablet to Samuel Pepys, in London, Minister Lowell performed the ceremony and [illegible] to the presentation of [illegible] Albert by the British G[illegible] to take part in the, Greely search expedition expressing American appreciation of the generous action.

Sumner Howard, Michigan, chief justice of the Supreme Court of Arizona; Broderick, of Kansas, associate justice of the Supreme Court of Idaho; Jacob B. Blair, of Wyoming, associate justice of the Supreme Court of Wyoming; Major Orville E. Babcock, to be lieutenant colonel of the Corps of Engineers.

Rev. E. Davies, in a communication to *Zion's Herald*, in giving some facts about Bishop Hamline relates the following: An infidel on a steamboat was arguing that when he died there would be no more of him than of his pet white horse, and turning to Mr. Hamline he said, "Can you prove otherwise, stranger?" Mr. H. replied, "If when your old horse is reposing under the shade on a hot day, I should approach and whisper in his ear arguments to prove that he is immortal, would you not deem me a fool?" The company broke up in a roar of laughter. The poor man was left to hide himself as best he could. This was answering a fool according to his folly.

A young man violently in love with a pretty seamstress, being asked what business he was in, sighed deeply and said: "I am developing a sewing machine attachment."

Hugh is four years old and full of questions. His mother sometimes gets tired of his questions, as most of mothers will. On one of these occasions his mother placed him in a chair and told him not to ask a question for ten minutes. Before the time was up Hugh said: "Mamma, may I ask a question?" "No," said mamma. "Just one little question?" still pleaded Hugh. "Not now. Wait awhile." But I'll forget it if I don't ask it now." Finally mamma said he might, and then he said: "Well, mamma, if you should die and papa should marry again, and then papa should die and his wife should marry again, what relation would her husband be to me?"

Sweet simplicity sometimes contains the sharpest sarcasm. A lawyer once said to his client, "Did you go to your opponent and try to settle with him?" "I did, your honor," was the reply. "And what did he say?" "Why, sir, he told me to go to the devil." "And what did you do then, sir?" "Why, then I came straight to you."

There is need of prayer similar to that made by an old colored woman who praying for one who had been guilty of slander, said: "O Lord, won't you be kind enough to take the door of his mouth off, and when you put it on again, just hang it on the gospel hinges of peace on earth and good will to men? Amen."

The House Committee of Post Offices and Post Roads, which has been investigating charges against Representative Ellis of Louisiana in connection with Star route frauds, has unanimously agreed that the charges are utterly groundless and unsupported by the evidence.

A note from Bishop Warren dated Mexico, Jan. 28, says of the Mexican Mission: "All goes well. There has been a great gain in members and self support, the amount of the latter being now $4,599.51.

An Irishman recently stopped at an hotel where pretty high bills were charged. In the morning the landlord made out the amount of damages and presented it to Pat. After he had glanced it over, the latter looked the landlord in the face and exclaimed: "You put me in mind of a snipe." "Why?" asked the landlord. "Because ye're pretty nigh all bill."

Josh Billings says: "There is one thing about a hen that looks like wisdom. They don't kackle much until after they have laid heir egg. Sum pholks are alwuz a bragging and kackling what they are going to do be-forehand."

AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidently made a preparation which cured his only child of Consumption. His child is now in this country, and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2 cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the Stomach and will break up a fresh Cold in 24 hours. Address Craddock & Co. 1032 Race Street, Philadelphia, naming this pader. u44-14t

One of the best definitions of faith was given by a bright Sunday-school boy to his teacher: "As near as I can make out, it is feeling perfectly sure of a the thing when you have nothing to back it up."

Consumption Cured.

An old physician, retird from practice, having had placed in his hands by an old East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its curative powers in thousands of cases, has felt it his duty to make it known to his fellows Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this receipt, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 *Power's Block, Rochester, N. Y.* jan10-19teow

A large funeral procession was slowly moving up Main Steet. Little three-year-old Nellie A——was delighted with the gay uniforms and loud music But, when the end of the procession passed she asked, with a disappointed look: "Where is the elephant?"

A dandy with a cigar in his mouth entered a menagerie, when the proprietor requested him to take the weed from his mouth, lest he should teach the other monkeys bad habits.

The Daily Christian Advocate.

The forthcoming General Conference promises to be one of great interest It is the closing General Conference of the first Century of organized American Methodism. Its reports from every department of our widely-extended work, and the suggestions of plans and recommendations of methods for enlarging the work at home and abroad; the presence and addresses of distinguished Fraternal messengers from other religious bodies, some of them from beyond the sae, and of eminent missionaries connected with our various foreign mission fields; and the discussions by the many able and influential delegates, lay and clerical, (representing nearly a hundred different Annual Conference), of the many great questions which are to be considered at this transition period of our Church history, are sure to engage the attention of our people in all parts of the world.

In order to respond to the demaods of this enlarged and increasing interest, and thus give to all our people the earliest, and most ample reports, the Agents of the Book Concerns at New York and Cincinnati will publish *The Daily Christian Advocate*, to be issued every morning, Sundays excepted, during the entire General Conference session. It will furnish reliable reports of every item of interest in the doings of that highest legislative and judicial ecclesiastical body, also of the sermons and addresses of the distinguished fraternal representative and visitors. It will print numerous pen-and-ink sketches of distinguished delegates, lay and clerical, and of fraternal representatives and visitors present, and will give in each number a summary of the latest telegraphic and other Church and secular news received up to the hour of going to presi.

The *Daily* will be under the editorial supervision of Dr. W. H. De Puy who, in his editorial experience, extending through a score of years in connection with our Church papers, and including three different volumes of the *Daily Christian Advocate*, is well known to the Church. He will have able and experienced assistants, and no effort will be omitted either in the Editorial or Publishing Departments to make the paper as complete, attractive, instructive, and of as great permanent value, as possible.

The first number of *The Daily Christian Advocate* (an eight-page, neatly printed folio) will be issued at Philadelphia on Thursday morning, May, 1, 1884; and the volume will end with the number issued on the day following the close of the General Conference session. The last number will contain an amplo and well-arranged table of contents, for the convenience of the many of our ministers and people who will desire to preserve the whole volume for future and frequent reference *The price will be $1.50, postage prepaid by the Publishers.*

We respectfully and earnestly request all preachers to bring the paper immediately before their people, and either personally or by proxy make a thorough convass of their congregations. Let the names be forwarded by April 1, if possible, and certainly by the middle of the month, as it is important to have our mail-list so complete that there shall be no complaint by subscribers not receiving promptly their first number. *In no instance should any subscription list, however small, be delayed in order to send by some delegate or visitor to the General Conference.*

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It will be, as it has been always, independent of all political or personal cliques, either local, State or National. It will continue to advocate a reduction of the tariff because it believes that the best interests of the people will be served by such reduction. In its columns the latest news from all parts of the world will be found.

Special attention will be given to the news of this State, Florida, and South Carolina. Each department will be carefull edited, and the aim will be improvement and a higher standard of excellence.

No expense will be spared to make the MORNING NEWS the most readable, reliable and progressive newspaper in Georgia. The MORNING NEWS is the only paper in Georgia except the Angusta *Chronicle and Constitutionalist* which takes the regular and supplemental Associated Press dispatches. The special dispatches and correspondence of the MORNING NEWS will be fuller this year than ever before.

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[Continued]

CHAPTER II.

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From agony of neuralgia, nervousness, wakefulness and various diseases peculiar to women.

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Salt rheum, blood poisoning, dyspepsia indigestion, and in fact almost all diseases fari!

Nature is heir to

Have been cured by Hop Bitters, proof of which Can be found in every neighborhood in the known world.

At the Methodist church at Homer Ill., there have been 147 conversions, and 139 accessions to the church during the winter. Rev. W. D. H. Young is pastor.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. 1614-1y

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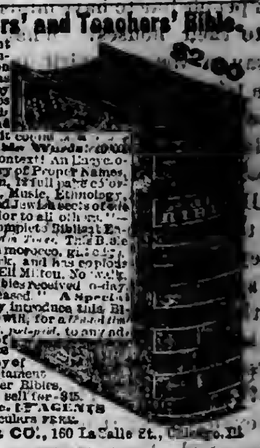
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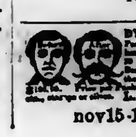
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THE SUNDAY SCHOOL.

FIRST QUARTERLY REVIEW FOR 1884.

Lesson I.—What is the subject? Where was this conference called? What ordinance is [illegible] to admission to an [illegible] Church? Who witnesses to [illegible] membership in Christ's [illegible]? Where? Who [illegible], and how? (Recite Golden Text) Lesson II.—What [illegible] whose gifts alone are [illegible] by whom God called the [illegible]? Who alone is [illegible]? Why should we be [illegible] to hear? Which child will the Lord bless, the one that knows the [illegible] or the one that does the best? [illegible] ought we to be? (Golden [illegible]) Lesson III.—Who does [illegible] say is a perfect man? How [illegible] we best tune our tongue to the [illegible] of God? What is good [illegible]? By what shall we be [illegible]? (Golden Text.) Lesson [illegible].—What is the promise if we [illegible] the devil? How can we draw [illegible] to God? What is it to be [illegible]-minded? Why should we [illegible] speak evil of one another? To [illegible] should all our plans of life be [illegible]? When will the Lord lift [illegible]? (Golden Text.) Lesson [illegible].—From what city did Paul start [illegible] second missionary journey? [illegible] caused a separation between [illegible] and Barnabas? Who joined [illegible] at Lystra? What is said of [illegible] of the Churches? Who [illegible] to Paul in a vision? What [illegible] Golden Text. Lesson [illegible]. Philippi? Where [illegible] the Sabbath, and [illegible]? Who was the first [illegible] convert in Europe? What [illegible] like to have ministers [illegible] houses? What did [illegible] the evil spirit in the [illegible]? What did the mob [illegible] magistrates do with Paul [illegible]? What does the Golden [illegible] to Lydia? Lesson [illegible]. Did Paul and Silas [illegible] night in prison? What [illegible] they pray for? For [illegible] justice? What hap[illegible] made the jailer think of [illegible]? What question did [illegible] Paul? What was Paul's [illegible]? Lesson VIII.—Where [illegible] Gallio go from Philippi? [illegible] their message in [illegible]? Who set the city in [illegible]? How does the Gospel [illegible] upside down? How [illegible] whether any one [illegible] teaches the truth? In [illegible] the Bereans noble? [illegible]. Lesson IX.—What [illegible] city was Athens? What [illegible]'s sermon teach as to the [illegible] the world? Why can not [illegible] God? Who will judge [illegible] at all life? (Golden [illegible]. Lesson X.—How did the [illegible] differ from Athens? [illegible] support himself [illegible]? At whose house did [illegible]? Give an account [illegible] before Gallio. What [illegible] the Lord make to Paul? [illegible]) Lesson XI.—Who [illegible] dead without hope? [illegible] Jesus? When is the [illegible] to each individual? [illegible] children of the light? [illegible] that God is able [illegible] the dead? (Golden [illegible]. XII.—Why did Paul

desire and need the prayers of his brethren? To whom should we show the patience of Christ? What should be done with lazy boys and girls? What is Paul's charge to the faithful Christian? (Golden Text.) —*Westren.*

A Michigan boy ate a bar of soap, drank a lot of soda water and went to bed to cure his cold. The doctor had a hard time to pull him through, but the boy now says the next time he catches a cold he will use Dr. Bull's Cough Syrup.

NEW BOOKS.

THE FELLOW STUDENT. By Hans Tharan. Translated from the German, by Joanna L. Rockwood. Published by the American Tract Society 150 Nassau Street New-York. For sale by W. D. Skillman, 94 Camp Street, New-Orleans. Price $1.10.

The publications of the American Tract Society are always excellent, and we think constantly improving. The book before us is one that will be read with interest, and if its suggestions are heeded, with great profit by all young people, who entering upon their college life, desire to be free from the corrupting influence of those whom loose or unsettled views as to the great doctrines of Revelation. It shows how the devoted Christian mother may involuntarily influence and lead her child to choose the narrow path. It is one of those books that should be in every Sunday-school and family library.

THE CHRISTIAN MINISTRY—With Miscellanies for Candidates. By, J. W. Kimball. Published by J. A. Whipple, 9 Hamilton Place, Boston. Price $1.

We have read this book with some care and pleasure. Mr. Kimball evidently thinks for himself and expresses his thoughts in a style that will astonish some good people. A clearer statement of faith and holiness we have not seen. But we like what is said about the qualifications for work of Christian ministry. Certainly the "man who is filled with the Spirit, led by the Spirit, taught by the Spirit, will overcome his natural indolence, temper, pride, vanity, ambition, and covetousness." There is nothing dull in this book. The logic style and many of the illustrations are peculiar to the author. There is a freshness and vigor that runs through each chapter.

From Thomas Y. Crowell, and Co., 13 Astor Place New-York, we have *Hints to Our Boys*, by Andrew J. Symiuton, with an introduction by Lyman Abbott, D. D. Price 75c. "The father," says Mr. Abbott "is the boy's councilor; no one can take his place. The best inheritance he can dequeath his son is an inheritance of experience." No book can take the place of a father's counsel, he can not throw off his responsibility by giving his boy a book. We have found this little volume interesting and instructive, it seems to us if fathers would put this books into the hands of their boys it would give them suitable information as to the formation of character, the value of time, and the necessity of economical habits. We heartily commend this book, it is worthy of a place in every home.

THE BIRTH AND GROWTH OF MYTH. By Edward Clodd, F. R. A. S. Price 15c. J. Fitzgerald, Puplisher, 20 Lafayette Place New York.

This work forms No. 54 of the "Humboldt Library of Popular Science." It comprises twenty chapters, with an Appendix, and gives a very intelligible account of the origin and development of mythological stories, from the scientific point of view. The chapters entitled Nature as viewed by Primitive Man; Personification of the Powers of Nature; Metempsychosis and Transformation; Aryan Mythology; and Survival of Myth in Historical Narratives, are singularly interesting, and present in popular form the results of the most recent researches in Mythic Lore. For sale by newsdealers.

NEW PUBLICATIONS.

From the United Brethren Pnb lishing House, Daytou, Ohio, we have received "From Death Unto Life," an Easter service, by E. L. Shuey, A. M. Price 5c; $3 per 100.

A feature of special interest in the *Current* of March 22, will be an extended editorial review of the manuscript of a volume, soon to be published, the object of which is to absolutely demonstrate the discovery of America in the fifth century by the Chinese. The information of the preparation of such a work is thus given the pnb lic for the first time. The volume will prove one of the most splendid achievements of American scholarship, and will arouse the attention of all literary and scientific people. Its author, a gentleman of the most profound philologic, historic and literary acquirements, appears before the public in this work for the first time, though he is widely known in another capacity.

The April *Century* contains two architectural papers, one on the New York City Hall and another on the White House,—the latter more descriptive of the interior of the building, which has been recently decorated by Mr. Louis C. Tiffany and his associate artists. In the May *Century* will begin Mrs. Van Rensselaer's articles on the present movement in American architecture, which are to be rich in illustration of both public and private buildings, churches, college buildings, railroad stations, stores, city and country houses, etc.

Mayne Reid, in his last story, "The Land of Fire," now appearing in *St. Nicholas*, brings to light the curious fact that white, the color universally elsewhere regarded as a sign of peace, is by the natives of Tierra del Fuego used as a signal of hostility.

Whether the United States are to regain their former pre-eminent rank as a commercial and naval power on the seas, is a question that no American can contemplate with indifference. The subject is discussed with marked ability in the *North American Review* for April, by the Hon. Nelson Dingley, M. C., who opposes the project of admitting foreign-built ships to American register, and by Capt. John Codman, who is well known as a zealous advocate of that measure. Judge J. A. Jameson, in the same number of the *Review*, discusses the question, "Shall Our Civilization be Preserved," pointing out the means that are at hand for withstanding the various agencies, physical, moral and intellectual, which threaten to overturn our existing civil and social institutions. The Rev. Dr. Philip Schaff gives a sketch of the "Development of Religious Freedom." Dr. Felix L. Oswald writes of "Changes in the Climate of North America," with special reference to the increasing frequency of disastrous floods. Prof. C. A. Eggert offers "A Plea for Modern Languages" in the higher education; and Julian Hawthorne discourses of "Literature for Children." Finally, there is a discussion of "Recent Criticisms of the Bible," by the Rev. Dr. R. Heber Newton and the Rev. A. G. Mortimer.

The numbers of *The Living Age* for March 15th and 22d, contain The Guide of Islam, and Turkish Arabia, *Fortnightly;* Christian Agnosticism, Cardinal Newman on the Inspiration of Scripture, and Professor Tyndall on Rainbows, *Nineteenth Century;* The Tale of Tristram and Iseult, *National Review*; History in Little, and Charles Cottou, *Gentleman's Magazine*; Chinese Gordon, Reminiscences of Jamaica, and Club Gambling in the Last Century, *All the Year Round*; Bears and Wolves, *Belgravia*; Tropical Fruits, and Tea: its Culture and Consumption *St. James's Gazette*; Gales and Hurricanes, *Spectator*; George Eliot's Essays, *Athenæum*; with instalments of "The Baby's Grandmother," "Valerie's Fate," "Dr. Ball" and "Old Mr. Binney." Littell & Co., Boston, publishers.

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ESCULENTS—Irish potatoes, ℔ bbl., $1.75c1.80; sweet potatoes, ℔ bbl. $1.75; onions, ℔ bbl. $2.50@3.25; apples, ℔ bbl. $4 00@$6.25; cabbages, $4.50@5 00 per crate; sonr kront, ℔ bbl. $12.00@16.00.

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Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

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Conference Notices.

HOUSTON DISTRICT—TEXAS CONFERENCE.

Second Round.

Hockley and Rose Hill	Mar.	29-30
Trinity, Houston	April	5- 6
St. James, Houston	"	6- 7
St. Paul, Galveston	"	12-13
Tabernacle, Galveston	"	13-14
Mt. Vernon, Houston	"	19-20
Sloan Street, Houston	"	20-21
Harrisburg	"	26-27
Richmond and Oak Hill	May	3- 4
Spring Circuit	"	10-11
Columbia and Oyster Creek	"	17-18
Brazoria and West Cob	"	24-25
Pittsville	"	31-

F. C. MOORE, P. E.

NASHVILLE DISTRICT—TENNESSEE CONFERENCE.

Second Round.

Franklin	Mar.	15-16
Spring Hill	"	22-23
Lewisburg	"	29-30
Poplar Ridge	"	29-30
Nolensville	April	5- 6
Brentwood	"	12-13
Gallatin	"	19-20
Gallatin Circuit	"	19-20
Hartsville	"	26-27
Mitchellsville	May	3- 4
Springfield	"	10-11
Cumberland	"	17-18
Dickson	"	24-25
White Bluff	"	24-25
Dover	May 31, June	1
Nashville, Clark Chapel	"	7- 8
Nashville, City Mission	"	7- 8
Nashville, Seay Chapel	"	14-15

The district conference will convene at Franklin, Tenn., March 20. The opening sermon will be preached by Rev. S. T. Hickerson, March 20th, at 7:30 p. m.; alternate, Rev. Geo. Sanford. I hope all the brethren will be on hand with their reports; also the district stewarts with their reports. JAS. PICKETT, P. E.

MARSHALL DISTRICT—TEXAS CONFERENCE.

Second Round.

Marion	April	28-29
Queen City	"	28-29
Marshall Circuit	May	3- 4
Red Oak	"	3- 4
Cyprus	"	10-11
Wiley University	"	10-11
Centenary	"	17-18
Hughs Springs	"	17-18
Pittsburgh	"	17-18
Paris	May	24-25
Blossom Prairie	"	24-25
Clarksville	May 31, Jnne	1-
Paris Circuit	" 31, "	1-
Clarksville Circuit	"	7- 8
Texarkana	"	7- 8
Ebenezer	"	14-15
Jefferson	"	21-22
Jefferson Circuit	"	21-22
Fannin Circuit	"	26-27
Brookston	"	26-27

The district conference will be changed from Jefferson to Marshall, by common consent, commencing June 10th, 8 p. m., at Ebeneezer church, and close Jnne 16. This is done to enable the District Conference to be present at the closing exercises of Wiley University, see the school and have a good time, all in one trip and with one expense. The school closes June 12th, examinations commencing on the 10th. The presiding elder of Palestine district is especially invited to be present, and as many pastors of the Palestine district as can make it convenient to be present at least at the school exercises. Come up to our Jerusalem, and receive new inspiration. H. WEBB, P. E.

PALESTINE DISTRICT—TEXAS CONFERENCE.

Second Round.

Mineola Circuit	April	12-13
Mineola	"	19-20
Jacksonville	"	26-27
Sabine	May	3- 4
San Augustine	"	10-11
Crockett	"	17-18
Madison Circuit	"	24-25
Leona and Centroville	May 31, June	1
Jewett	"	7- 8
Cotton Gin	"	14-17
Fairfield	"	21-22
Butler	"	28-29
Palestine	July	5- 6

District conference will be held Aug. 13. GEO. W. SMITH, P. E.

Bright's Disease-Diabetes.

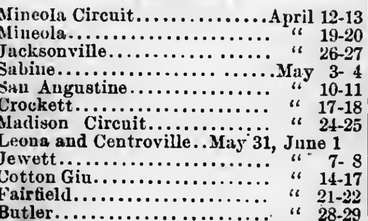
Beware of the stuff that pretends to cure those diseases or other serious Kidney, Urinary or Liver Diseases, as they only relieve for a time and make you ten times worse afterwards, but rely solely on Hop Bitters, the only remedy that will surely and permanently cure you. It destroys and removes the cause of disease so effectually that it never returns.

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sept20.26teow

The Republicans of the Senatorial district composed of the parishes of Madison and East Carroll have nominated Hon Frank Morey for Senator. The Democratic nominee is Judge R. W. Montgomery.



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mar27-4t cow nr

MARRIAGES.

At Camp Parapet, La., Mr. Joshua Butler to Miss Anna Banks, Feb. 28. Mr. James Louis and Mrs. Elizabeth Randall, Rev. Thomas Johnson officiating.

At the bride's residence, Oakland, Texas, by Rev. E. E. Cooper, March 6, Mr. John Allen, of Texana, and Miss Kate Walker, of Oakland. They left on next train for their future home in Texana. In the midst of all the cakes we were glad to observe the absence of wine, but we were not surprised, because Bro. Wall e is a local preacher, and his wife a good Methodist. E E. COOPER.

March 17, 1884, by Rev. T. Jackson, Mr. Wm. Jefferson and Miss Ellen Davis were joined together in the bonds of holy matrimony. Also on the same day, Mr. Wm. Cola to Miss Tena Mays, at the bride's residence. May the blessing of God attend them on their journey through life.

DEATHS.

Sister Chaney Brooks, a new member of the church, died Feb. 29, having faith in Jesus. She leaves a husband and four children.

Sister Luncinda Dawson died in triumph of faith, Dec. 22, 1883. She leaves two children and a host of friends. Bro. Alfred Lovick, of Cypress, died Feb. 2, 1884. He was a class-leader, steward and Sunday-school superintendent—a faithful worker. He leaves a wife and four children. LOUIS BURTON.

Hockley, Texas.

Henry Shepherd passed from labor to reward Nov. 29, 1883. He wanted his class-mates to meet him above. He was a faithful member of the church. George Canines, infant son of Sister Mattie and Bro. W. C. Canines, died Jan. 8, 1884. Sergeant King, son of Sister and M. C. King, died Nov. 25, 1883. C.

Oakland, Texas.

Read the advertisement of the Japanese Store, in another column.

NOTICE.

Capt. Alex. Moore, Brevet Major Jos. McBride, 1st Lient. Brevet Captain Jos. Steele, 2d Lient. Linton Land, 1st Sergt. Houston Acer, 1st Duty Sergt. William Thompson, Sergt. Burt L. Reid, or the following privates: W. H. Russel, Robert Howell, Jessie Use, Amos Willy, John Lee, Alonzo Underwood, Rob. Gauff, Hamilton Williams, King Savage, Ellira Reckstraw or Howard King, will render a great service to the undersigned (a brother in arms in the regular army, who were stationed at Fort Cnmiug, New Mexico, and belonging to the 38th Infautry, Company F), by sending their address, for the purpose to communicate with any one of them, for business of great importance. The elders of the M. E. and Baptist (col.) Churches would also confer a favor by inquiring among their congregations if any of the above stated names are known by any of their members. All information will be thankfully acknowledged and rewarded by JOS. MATTHEWS, at Maudeville, St. Tammany parish, La. mar27-4t

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—OF THE—

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It is 150 feet in height, cost $250,000 to which cost more than 250,000 Frenchmen subscribed, and it is so far finished that it will be ready to be shipped to this country in the course of the coming summer.

There has been voluntarily contributed about $100,000 towards pedestal for the statue, which is to be placed on Bedloe's Island, at the entrance of New York harbor, and about $50,000 is still required.

The foregoing is from the Report of the Executive Committee to the General Committee of the Fund, of which the Hon. Wm. M. Evarts is chairman.

With a view of aiding the object, another committee, under the supervision of the Hon. Rufus F. Andrews, has arranged for a new issue of art subjects, to be offered the public generally, who will thus be able to possess a magnificent Standard, steel-engraving, and at the same time have the satisfaction of contributing to the Pedestal Fund.

The following subjects have been selected, viz:

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sept20 6m-8p

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SOUTHWESTERN Christian Advocate

VOL. 19---NO 14. NEW ORLEANS, LOUISIANA, APRIL 3, 1884. WHOLE NUMBER 753

THE SOUTHWESTERN

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Editorial Notes.

Rev. Wm. R. Clark, D.D., an honored member of the New England Conference, in a recent communication to the *Christian Advocate*, referring to the sentiment so often expressed that the Methodist Episcopal Church would "not be justified in demanding the acceptance of her highest standard of the doctrine of Christian brotherhood as the condition on which her work wrs to be carried on in the South," calls it an instance of "pitiable pettifogging," and we agree with him.

"A professor in the University of Upsala offers to freeze any person who will volunteer, deprioing them of all appearance of vitality, and to bring them round again at the expiration of two years withont injury." Of the correctness of this statement we are not prepared to speak. It sounds a little Don Quixotic. But it occurs to us that it affords a good opportunity for certain persons to secure two years of blessings to themselves, and to confer a great benefit upon society. And if by some mishap the professor should fail to bring them round, the blessing and benefit will only be extended.

At the time the census was taken in 1880 there were only 180 mills, with 713,989 spindles and 15,222 looms. But now, according to the *Manufacturer's Record*, which is supposed to have a complete record, there are 314 mills, having 1,276,422 spindles and 24,873 looms. This is certainly a remarkable increase for three years, and indicates a prosperous condition of this branch of industries here in the South. It is good news for the South, and none the less for the North. We are a nation, and the prosperity of one section is the prosperity of the whole.

EDITOR SOUTHWESTERN—Last Sabbath Dr. J. C. Hartzell dedicated our new church and university chapel in Athens. Dr. H. did noble work, preached a grand sermon and moved with a masterly hand upon the work of raising $650 to cover our indebtedness. This was done in a very few minutes. This is a prosperous year in Athens. We add about $8000 to permanent improvements, and have enrolled about 280 students. Rejoice with us.

L. B. CALDWELL.

Athens, March 25, 1884.

We congratulate our brethren in their onward movement. This is the kind of energy and push that should characterize all of our work in the South. Persons afflicted with anything that looks like moral or physical imbecility may be of use in some parts of the church, but not here. We need men who can pray with their windows open towards Jerusalem, and have no sense of fear or shame. A school that has 280 young men and women enrolled with a strong, vigorous and Christian faculty, must be a benediction.

Of the M.E. Church at Marysville, Kansas, the *Kansas Methodist* says: "One of the influential leaders of the rum power said a year ago, "We never had any drubles til dese Methodists cum here and we never wil hev enny peace til we drive 'em ont." But the driving out is easier said then done. Five years ago we had but seven members here, now we have one hundred, four years ago we had less than $400 worth of property, now we have over $4,000. Though we still have to contend with the world, the flesh and the devil, we are upon a good fighting basis."

The recent explosion in the Pocahontas coal mine, in Tazewell county, Va., was one of the most terrible explosions that has ever occurred in this country. There were in the mine between 150 and 160 men, all of whom perished. Those nearest the shaft were blown upwards, and fragments of their bodies were found the next morning scattered in all directions. An overcoat was thrown over half a mile from the shaft. So violent was the shock that window glass was broken in houses ten miles from the mine, the mountain above was literally torn asunder. The cause of the explosion is not known; there is a conjectnre that a hidden chamber of confined gas was thrown open by a blast. An outbreak of fire followed the explosion and cut off all hope of rescuing any of the unfortunate miners. For some days the mine has been sealed, hoping thereby to extinguish the fire. Nearly all of the men who perished had families who were dependent upon them for the means of support. We are thankful to learn that the State Legislature is making provision for their relief. Alas! how uncertain is life; who can tell what of joy or sorrow the next hour may bring to us.

The new creed of the Congregationalists does not meet with the approval of some of its ablest ministers. Of the twenty-five men employed in its formation twenty-two gave it their signatures. The *Advocate* says it states what the Congregationalists "believe and teach." The Rev. Henry Ward Beecher does not wholly approve of it, but no one criticeses it more sharply than the Rev. Joseph Cook. He said in a prelude to a recent lecture:

"It is a most serious and critical hour with the church, and further on affirms that: 'The new creed is a partition of latitudinous loop holes. The result of the doctrine would be a milleunium of milk and water. The new creed is opposed by a minority of dignity, and they will undoubtedly give their reasons. The intepretation of the new creed shows it is regarded as a victory for the new latitudinarians.'"

Bnt as Mr. Cook is not the keeper of any conscience bnt his own we presnme that the Congregationalists will hold on to this new faith. The *Advocate* says that "It is not Calvinistic nor is it Armenian; it is Congregational Catholic and Christian." This seems to indicate that there is nothing distinctive about congregationalism; then there can be no reason for its denominational existence. But if this new creed pleases our Congregationalist brethren a Methodist should not complain, even though he thinks it smacks of compromise.

For the SOUTHWESTERN.

Navasota District Conference and Houston Seminary.

BY REV. C. W. CAMPBELL.

March 22d the writer had the pleasure of attending the Navasota district conference at Hempstead. The most obvions feature of the landscape on the route was water. The ponds seemed to have abundance of wild fowl, and with the proper outfit the temptation to indulge in a day's hunting would have been a very strong one. The broad expanse of wild prairie, with the occasional patches of woodland, where the oaks are draped with the leaden gray moss, and the dark pines act as a background, altogether furnish a picture not soon to be forgotten, and a feast of beauty to one who has been all winter in the city.

Reaching Hempstead we found Bro. Pullam in the chair, and Bro. J. L. Smith acting as Secretary, assisted by Bro. Thos. Cole. To say these brethren were pushing business is putting it lightly. We have seldom or never spent a day at any conference more pleasantly than this. We made the acqnaintance of many we had not before known, and felt glad to meet many whose acquaintance had previously begun.

Among the many kind offers of entertainment we received it was hard to choose. In company with Elder Pullam and Bro. B. M. Taylor, we enjoyed at noon the hospitality of Bro. and Sister Freeman. Afterward we visited the country home of Bro. J. S. Whitaker, and spent a pleasant time. Bro. W. located at the last conferenee, but his heart is still in the work, his presence still in the district sessions, and we hope he will yet do strong work in the Texas Conference. We have a warm place in our heart for the church at Hempstead. It is one of the charges which raised its subscription for the Freedmen's Aid collection, amounting to one hundred dollars. Many thanks are due Bro. Whitaker, as pastor, and the people who so nobly responded to the call. God will bless them.

At the suggestion of Bro. J. L. Smith, it was determined that the Navasota District should put a three years insuranee upon Houston Seminary; the amount of the insurance to be $2000. The proposition was heartily indorsed by the conference, and they at once proceeded to assess themselves, with the understanding that the whole was to be paid within thirty days. The amount was soon made up. Quite a number, including the presiding elder, gave personal pledges in addition to the assessment of the charges. Bro. Smith, who never likes the sun to go down upon an unpaid debt, was the first one to turn over his cash, amounting to three dollars. All the payments as they come in will be acknowledged in the SOUTHWESTERN.

We are glad to report this action of the district. It shows that they appreciate the schooi and mean to stand by it. The district has already sent quite a number of students. We invite them to send more and continue to send them. One pastor reported eighteen local preachers on his work and in assigning them work it was found that there were not enough fields of labor for them. We invited, and again invite a number of them to attend the Seminary, that they may prepare to go out into other fields. Two of the local brethren from that circuit are already with us, doing good work. Who will be the next to come?

Nashville District Conference

DEAR EBITOR—I wish to say a few words in regard to the Nashville District Conference, which convened March 20th, in the M. E. Church at Franklin, Tenn. Our presiding elder, Rev. Jas. Pickett, in the chair. Rev. J. Braden, D.D., President of the Central Tennessee College, opened the session with religions exercises. On motion the writer was elected seeretary, and Rev. H. Robinson was elected assistant. There were 12 members present at the opening of the conference. The number finally increased to 20. Notwithstanding the hard winter through which we have passed, the reports showed something done for the benevolent causes of the church; also revivals held in which many had been converted to God and added to the church. Several resolntions were passed. The conferenee greatly sympathized with the elder in the loss of his wife. A resolution requesting the presiding elder to hold two or three Sunday-school institutes during the year was passed. The following committee on programme for the institute was appointed: Revs. James Pickett, L. M. Hagood and J. F. Moreland. The following are the assessments for the benevolent causes of the church.

The SOUTHWESTERN was spoken of by Dr. Braden as the paper for our church in the South. It was chosen as the paper for our conference.

A rising vote of thanks was tendered the good people of Franklin for their hospitality, after which the conference adjourned.

M. WILLIAMS, Sec'y.

Gallatin, Tenn., March 26, 1884.

The following apportionments were made:

	Mis'ns	Ch. Ex.	Freedmen's	Educn	Tract	S.S.	A. B.	So.	B. Col.	Bishops.	Gen. Conf.	Del.
Brentwood	$80 00	$10 00										
Cumberland Furnace	25 00	5 00	$100 00	$10 00	$5 00	$3 00	$5 00	$5 00	$5 00	$5 00	$5 00	$5 00
Dickson	15 00	5 00	10 00	5 00	2 50	1 00	2 50	2 50	2 50	2 50	2 50	2 50
Dover	10 00	3 00	5 00	2 50	1 25	50	1 25	1 25	1 25	1 25	1 25	1 25
Franklin	15 00	5 00	5 00	2 50	1 25	50	1 25	1 25	1 25	1 25	1 25	1 25
Gallatin	20 00	8 00	10 00	5 00	2 50	1 00	2 50	2 50	2 50	2 50	2 50	2 50
Gallatin Circuit	5 00	1 50	3 00	1 50	75	30	75	75	75	75	75	75
Hartsville	8 00	2 00	5 00	2 50	1 25	50	1 25	1 25	1 25	1 25	1 25	1 25
Lonisburg and Lyles	5 00	1 50	3 00	1 50	75	30	75	75	75	75	75	75
Mitchellville	5 00	1 50	3 00	1 50	75	30	75	75	75	75	75	75
Clark Ch., Nashville	125 00	25 00	50 00	25 00	12 50	5 00	12 50	12 50	12 50	12 50	12 50	12 50
City Miss'n, Nashville	15 00	3 00	5 00	2 50	1 25	50	1 25	1 25	1 25	1 25	1 25	1 25
Seay Chapel, Nashville	5 00	2 50	5 00	2 50	1 25	50	1 25	1 25	1 25	1 25	1 25	1 25
Nolensville	20 00	8 00	10 00	5 00	2 50	1 00	2 50	2 50	2 50	2 50	2 50	2 50
Poplar Ridge	2 00	50	2 00	1 00	50	20	50	50	50	50	50	50
Spring Hill	6 00	2 00	5 00	2 50	1 25	50	1 25	1 25	1 25	1 25	1 25	1 25
Springfield	5 00	1 50	3 00	1 50	75	30	75	75	75	75	75	75
White Bluff	10 00	3 00	5 00	2 50	1 25	50	1 25	1 25	1 25	1 25	1 25	1 25
	2 00	1 00	2 00	1 00	50	20	50	50	50	50	50	50

A five minutes talk for the SOUTHWESTERN from the pulpit next Sunday will do more good than you think. Who will make the effort?

For the SOUTHWESTERN.

Rev. Joseph Hason.

Rev. Joseph Hason died Sunday March 16th, 1884, at 7 a. m. after a long and painful siege of suffering, being confined to his bed since last August. He was taken down at the district conference at Shreveport, and for these seven months his suffering has been intensely painful. Bro. Hason was a local preacher here for years, served the church faithfully, and served as a pastor during the unexpired term of Bro. Abbott, when he was recommended to the conferenee for the traveling connection. When the conference met at Franklin, Bishop Peck ordained him a deacon in the largest class (25) that was ever ordained at once in any conference in the South. Bro. Hason received his first appointment in the spring of 1882 to Colnmbia circuit on the line of Louisiana and Texas, on or near the Sabine where he went to do and die for Jesus if needs be, nnder Rev. Stephen Duncan now presiding elder of the Shreveport district. He did a right good work here, as he was a man of good Christian acts, some knowledge of books, and some commanding ways to draw onr people to him, he was a pretty fair preacher, a good singer, always ready and willing to do, as well as plan. At the conference at Alexandria in 1883 Bro. Hason, received his second appointment, from Bishop Hurst to the same circuit. He went back to do more with the poor people, who were almost isolated from the knowledge of such a great church. He carried the light into that drak region and brought these people out. He was not a full member of confereuce, had he attended the last conference it New Orleans he could have been received in full connection. He supplied himself last year with a lot of books of the conference studies. He is gone—his Christian conduct and his life tells us where we may find him. He leaves a dear wife who stood by him night and day, nearly broken down; three sisters, several brothers and a daughter, and many others to mourn his loss. Elder Duncan and myself gave him the sacrament Sunday night and he said it was the last day. Among other things he said "Bro. Wright, my way is clear, I am going through I have done my work, I am waiting for Jesus to do his, I am all ready. There is nothing between me and my God. I am weak in the flesh but I never was so strong in the Spirit. I am taking it as it comes. I have been working for the kingdom and I must go. I here see things I donbted, I am past doubting now. I give my wife and child all into Jesus' hands." His daughter standiug by the bed side weeping he said to her, "Danghter don't weep, papa is going home out of this misery." His remains were taken to the Asbruy Methodist Episcopal Church, where services were held; from there to the American Cemetery a larger body of mourning friends and relatives followed him to his grave. Bro. Hason was about 34 years old, born at Allen, La., where his father raised a large family. Our church at this place bears the name of Hason chapel, in memory of their pastor. All the family were Methodists. His father was shot and killed through the front door of his own house, for his beiug a Republican and a leader of his race. This family was above the average of colored families in the days of salvery, for they all had advantages of some education, and were raised with some extraordinary care. God bless his dear wife and child.

H. J. WRIGHT.

Shreveport District.

MR. EDITOR—At Cotile I found that Bro. Patterson and his brethren had commenced building a new church to replace the one blown down last year. The frame was all up when the quarterly conference met. The People were pleased, and matters looked bright. A parsonage was commenced also; $12 was collected in quarterly conference for it.

At Natchitoches the brethren were in good spirits, but the weather was bad. Bro. Wright looks for a good time this year. Pastor's promised $550, elder $50, bishop $2.

At Campte, S. S. Wright commences the year prosperously. People are poor but will do their best.

I rode 45 miles to Columbia, and there met Bro. Butler and his brethren. This is a new work, but Bro. Butler will carry the people forward.

At Robelene, Bro. Wallace has established his headquarters. The people are aroused to the importance of having churches and parsonages in towns. May God in His infinite power, here as elsewhere, enable them to come out of darkness into light.

At Shreveport the small pox and high water afflict the brethren.

S. DUNCAN.

Mr. Jonas denied, most emphatically, as baseless and calumnious any charge that the people of the South had any prejudice against the colored people. "You sympathize," said Mr. Jonas. "with their ignorance and poverty, but they are our fellow-citizens; we meet them in contests in every day life; they are our neighbors; they pervade the streets of our cities; they live in our villages; they cultivate our fields; they mix with our families; they mix with our children; they vote at our polls, and to a large extent control our elections." Mr. Harrison inquired whether the Senator meant to imply that the colored voters controlled the elections in his section. Mr. Jonas replied they did wherever they had the nnmerical right to control them.—*Senate debate.*

The Democratic Convention in New Orleans named the following ticket: Mayor, J. V. Guillotte, ninth ward; Public Works, John Fitzpatrick, third ward; Police and Public Buildings, P. Meallie, first ward; Treasurer, I. W. Patton, eleventh ward; Comptroller, J. K. Hardy, eighth ward; Civil Sheriff, Thomas Duffy, fourth ward; Criminal Sheriff, Chas. A. Butler, sixth ward; Clerk of Criminal Court, Jas. Barry, second ward; Clerk of Civil Court, W. J. McGeehan, eleventh ward; Recorder of Mortgages, J. J. O'Brien, tenth ward; Register of conveyances, Joe Batt, twelfth ward; Coroner, Dr. J. F. Finney, fourth ward; District Attorney, Lionel Adams, fourth ward; Upper District Recorder M. J. Sheehan, Lower District Recorder, T. J. Ford.

The first through train over the Mexican Central Railway left the Union Depot of the Atchison, Topeka and Santa Fe Railway at El Paso, March 18. It will be four and one-half days in making the trip to the City of Mexico, but this time will be reduced to half that period in a few days, when the new schedule is prepared. The Mexican Central is now open for busness.

SOILED-PAINT BLINDS THIS WEEK

OUR SOUTHERN WORK.

LOUISIANA.

D. Shelby, Coushatta: "I have four appointments and propose to have a Sunday-school at each. Have received six into the church since I came here."

J. Qualls, La Harpe Street: "Our first quarterly conference was held March 20th. Bro. Cushman, our presiding elder, was on hand in good spirits and attended to every part of his work. The quarterly conference made liberal provision for the preacher. The reports showed that more money had been raised this quarter than any previous quarter for some time. A nice fence, costing about fifty dollars, has been put up in front of the church and paid for by the young people. The Sunday-school is prospering. We feel very much encouraged about our work here, because our brethren seem ready to fall into line."

J. W. Hudson, Mt. Zion: "The many friends of this church and Bro. Hudson will be glad to learn that he has entered upon a year of prosperity. The quarterly conference was held March 22d. We have never had better reports for the first quarter, nor have we seen the brethren more hopeful. Sister Lizzie Taylor, superintendent of the Sunday-school, was never doing more good. Bro. Hudson in his report made special mention of Bro. Marshall, his predecessor, and of the excellent condition in which he found the church. We were thankful to see that he was not afraid to speak of the good work done by the Bro. who preceded him. We shall expect to record glorious results from Mt. Zion during this centennial year.

A. J. Ford, Clinton Street, New Orleans: "The people gave their new pastor a cordial welcome, and are doing what they can to make his ministry a success. A revival of religion is what this church needs more than anything else. Some are earnestly praying for the baptism of the Holy Ghost, and we say 'Even so, Lord Jesus, come quickly.' Our quarterly conference was held March 18. Bro. Cushman was present attending to his work. A spirit of unity and harmony seems to prevail among the people. The Sunday-school is increasing in numbers and interest. The congregations are good, and we are hopeful as to the future.

TEXAS.

Wesley Fletcher, Mineola: "I did not find a member in Henderson, or a piece of church property. The condition was the same when the presiding elder visited the place. We can do nothing there without aid. We are trying to build a church here, as the old church is not fit to preach in. I was gladly received by the people here."

B. Fisher, Lovelady: "I was appointed to supply this circuit by Elder Lee, and commenced Jan. 1st. I was kindly received by the people. I find 42 members of our church here. There are 2 churches and a lot for another. The weather has interfered with our Sunday-school. My support has been a limited one, but I think the people will do more soon. The elder's first visit was a pleasant occasion. The committee estimated for elder $65, pastor, $350."

Rev. James Morton, Gibson, writes about a man who quit his work because there was no church in it. Bro. Morton thinks that more men ought to blow less and work more. The editor of the SOUTHWESTERN agrees with him. More work and less blowing is what is needed just now.

L. Felder, Bryan circuit: "Everything on the circuit bids fair for the best. Last Sunday night we had a good time at our love feast. We received three into full connection; one from the A. M. E. Church. The elder was present and made the hearts of his people glad."

R. R. Roberts, Houston: "The Wesleyan Seminary is a good school. It is under the control of Rev. C. Campbell. The school has a good attendance. All we need is for the members and preachers of these districts to do their work as men and ministers, and next fall we can have a frame building erected for the primary department. The school is being built up by Prof. Campbell, and we hope that each brother will be deeply impressed to do his whole duty to the school and the youth of our State. The best looking, and most able talent of our young men and women are given to vice and immorality. We must renew our efforts for the work before us. This is to prepare many for the ministry and for teachers. We have some studying for the ministry. I hope God may bless the earnest workers in our midst. We see young men and women from the adjacent counties. The Lord cause our friends to send their children to the church school. We want to work up our Freedmen's Aid collections better than last year. Houston is a railroad center, and is the place for a good school. Dear brethren let us wake up to our duty in regard to all the church enterprises, and put them before the people in due time, and not put it off until the last of the year. Dear brothers, these are dark days for some of us who are not making any progress in study. Look forth to the bright future for the man or woman who reads and studies the science of this world. We can prepare at Houston Seminary and a number of other places, that the old church has planted in our reach. Send your sons and your daughters, and let them have a knowledge of the higher branches. Look well to our own schools. Stick to them by giving them our support. If we love the church we ought to love her institutions of learning. Brothers, look well to our own interest, and the growth of our school work in Texas."

MISSISSIPPI.

J. W. Stewart, Tupelo: "We have a progressive Sunday-school at St. Paul's and have organized a society to which other schools are flocking."

N. N. Sidney: Yazoo City: "Our church is in a prosperous condition. We raised for our preacher in Jan. and Feb. $76.20. We have just started our protracted meeting and have thus far a large number of mourners. We long to see the time when God shall thresh the mountains and the hills and drive all of the sinners home to his Son. Pray for us."

TENNESSEE.

J. L. Massey, Martin, answers the question: "Why do not our people attend church better in the winter, and why do some of our preachers have such poor reports at our Annual Conference," thus. The reason why so many stay away from church is because they cannot earn enough in the warm weather to feed them and keep them warm in the cold. As I go among them in the winter I find many of them have no shoes to put on, certainly such persons must stay away from the house of the Lord in the winter. Now if the people are so poor that they can not buy for themselves suitable clothing, how can they support the Gospel. The extreme poverty of some of our people makes these seeming bad reports on the part of the pearcher a necessity. He may visit them from house to house but if they are poor they can give nothing. People can not give that which they have not. They are loyal to the church and would do if they could. I am glad that the poor may be rich in faith and their of the kingdom. May the Lord bless our poor people."

A Burdett, Friendship: "Our first quarterly meeting was held by Elder Price. We collected for our elder $6.50; for the pastor $2. Bishop $1; missions $2.25; Freedmen's Aid Society 50; Church Extension Society 25. Our church is owing $182, we need help. If any person has some of the Lord's money and wants to help us please forward the same to J. Braden, D.D. Nashville Tennessee, who will see that it is well used. The visit of our elder was a great blessing to us; he preached to the satisfaction of our people."

FLORIDA.

Rev. S. B. Darnell, President of Cookman Institute writes that a gracious revival is in progress in that school and that nearly all the students have been brought to Christ.—*Methodist Messenger.*

SOUTH CAROLINA.

We learn that all the students at Claflin University who have rooms on the Campus have been converted but two. It must indeed be a happy institution where so many are rejoicing in pardoning love.—*Methodist Messenger.*

For the SOUTHWESTERN.

The White Work in Mississippi.

MR. EDITOR.—It may be of some interest to some the who may chance to read this to know something of the organization of our church among the whites in Mississippi. In the fall of 1868, nearly four years after the war had ended, the Rev. A. C. McDonald being invited came into the country for the purpose of organizing the Methodist Episcopal Church among the whites. He preached his first sermon in Choctaw (now Webster) county, at a place then know as the Bridge's school house. The war having ended left the people in quite a disorganized condition. Soldiers had returned home in rags, and to homes made desolate by the four years of carnage. Besides the desolation made in the country, men had different ideas about the great conflict through which they had passed. Soldiers who had fought side by side in battle were now of different sentiment. The one party held to the views of the old war party, while the other held to the old Union party. Four million slaves stood, from whose hands the shackles of bondage had been loosened, attracting the attention of all. Measures of reconstruction had been taken to make them citizens. The one party held that they should have no rights; while the other claimed for them citizenship. In the time of this tumult Bro. McDonald came, bearing the olive branch of peace. He was received by one party as a friend, by the other as an emy.

Let it be said to his credit that he came as an invited guest, and not as an intruder. At the place above stated, in a grove for a house and the sky for a covering, he raised his voice in the Spirit of his Divine Master, claiming his mission in the language of Wesley, "The world is my parish." Some with pure motives came to his standard, others came who had no special design, but as a floating element, because of its novelty; others for secular, and yet others for pecuniary motives. Like the net cast into the sea, "both good and bad were gathered in." In the grove a neat church house has been erected. Many hard things have been said about the radical Methodist. Many who came to hear Bro. McDonald preach were pricked in their hearts, others said he ought to be hanged to a tree; yet their children learned to love the great preacher, many of whom found Christ. Some went to other churches, others went back to the world because of the hard sayings of their parents. How often fathers and mothers drive their children as lambs to the slaughter by hard words about other denominations. For nine years Bro. McDonald preached for us. I have seen near two thousand people hearing him preach. At last the preacher fell. His last sermon was preached in Mt. Pisgah church, Calhoun county. Soon other strong laymen were called home, among whom was Hon. G. W. Holland, State treasurer. Soon our minister left us, some went to other churches, some to other States, until there was not a traveling minister left to care for the flock. Local preacher had to take the lead, discouraged, to fight the battle. Though some of our leaders have left us loving the fleece more than the flock. Yet through all this we have lived. After the tornado has passed a few trees are seen standing. So with us. We are still here as a monument of God's mercy. Yes, living in answer to the prayers of his faithful servant who planted our Methodism here. We are praying to God to help us. Near our little church, (Shady Grove) our father and mother repose. Their voices no longer cheer us in the prayer meeting. Though of the "lower class," we are looking up with uplifted hands, calling for help. Who will look down and help us with a kind word or smile. Through this State there are many places where much can be done, if some one will help us.

L. O. CROWDER.

For the SOUTHWESTERN.

A Letter From Sherman.

MR. EDITOR—This is one of the most enterprising towns in Northern Texas, and is growing fast. I should like it much better if we had a church of our own to which I could go, but as yet we have none and it seems to me that we never shall. The Baptist and Colored M. E. Church of America each have a church, but they are on the west side of the city. I cannot see why the Methodist Episcopal Church cannot do a work here. I have what I call a nice property here and would be glad to stay if we had a church. I have not heard a Methodist sermon since I was at the Texas Conference at Paris. I hope that the Lord will send some missionary this way.

JACOB MARSHALL.

Rev. John S. Inskip

The Methodist Episcopal Church has known well the subject of this brief sketch for the last thirty or forty years. He was a man of such positive character, intensity of conviction and force in his peculiar work, that he made his mark wherever he went. He died March 8th, at Ocean Grove, New Jersey, in the 69th year of his age. He was born in Huntington, England, August 10, 1816, and was brought to this country by his father, Edward S. Inskip, in 1820. The family settled at Wilmington, Delaware, and there, through the preaching of Rev. Levi Scott, afterwards elected Bishop, John was converted to God, and joined the Methodist Episcopal Church. This was, we think, 1832, when he was about sixteen years of age. His father had no sympathy with his religious experience, but was an avowed infidel and chairman of a club of scoffing unbelievers. He did not at first interfere with John's religion, thinking that it was a transient delusion. To keep the boy at home, and give him a chance to display his new-born zeal, Mr. Inskip allowed him to use an old blacksmith shop as a meeting house. This place became a Bethel where souls were born into the kingdom of God. The lad led his meeting with great discretion and effect. Three of his sisters, and several neighbors were brought to God in the old shop, and finally the father's attention was called to the affair, and resulted in a peremptory order to quit holding meetings. "Give up your praying, and nonsense, or else quit my house," said the irate father.

"Very well, father," said the lad. "I can leave home if you say so, but the Lord helping me, I must take care of my soul, cost what it will!"

Mr. Inskip was greatly enraged at this answer, and told John to leave in the morning, and that he would disinherit him. In the morning John prepared to leave home, and went to the barn to pray first, and there broke out in a most fervent and affecting prayer for his father, and arising from his knees he started off, singing joyfully, "with all his soul,"

"O how happy are they, who their Saviour obey.
And have laid up their treasure above;
Tongue can never express the sweet comfort and peace.
Of a soul in its earliest love."

Mr. Inskip's home was then in Chester Co., Penn. The boy's loud singing attracted the attention of the Quaker neighbors, who came to him and asked "where is thee going, John?" John briefly answered, stating the facts, and then went on singing. The guilty father was at first infuriated, and then overwhelmed with shame and conviction of sin. He went to the barn and kneeled where his poor boy had prayed, and cried to God for mercy. He sobbed and wept read the Bible, and what religious books he had, but found no relief.

John had taken nothing with him except the suit he wore; and thought he would go back, and get his clothes, if he could. As he was cautiously drawing near the house, on the third day after his expulsion, one of his sisters saw him, and ran to meet him, and said; "John! father has been praying, ever since you went away."

The poor, broken-hearted father, when he saw the returning boy, said to his wife: "My dear, John's all right, and we are all wrong," and then, turning to John, he said: "My son, can you get any of your people to come and pray for me." "O yes, father," said the happy boy. "Then saddle the horse, and go quick," sobbed out the guilt-stricken man.

John mustered all the Methodists he could find in the neigborhood, and they had a wonderful prayer-meeting, during which the old gentleman, while attempting to read from Isaiah: "Surely he hath borne our griefs," etc., was fully and freely pardoned. Rev. J Best, of Philadelphia Conference, made the old backsmith shop a preaching place, and in it baptised Edward S. Inskip and "all his house." John began to preach in 1835, and rapidly rose to distinction, filling important appointments in Philadelphia, Cincinnati and New York.

While in Cincinnati he had the famous controversy concerning the rule requiring men and women to sit apart in church. He permitted families to sit together. The *Western Christian Advocate* says: "He was conscientious even in little things. Like others, in his early manhood, he fell into the habit of using tobacco. An influential layman once encountered him, with several others, sitting around the stove in the packing-room of the Methodist Book Concern, on the corner of Eighth and Main streets, in this city, all of them lustily smoking cigars. He affected astonishment at the spectacle, and exclaimed, 'Well, well! this is a pretty example for our preachers who talk about self-denial to set before us laymen! How can we be expected to practice it when our pastors do not!' Mr. Inskip immediately threw his cigar away without a word. A few days after, when the same lay brother met him and asked how he felt, he replied, with a smile, 'Very well—since I have quit using tobacco.' And this was the end of its use with him."

He finally became profoundly affected by Wesley's teachings concerning Christian perfection, and sought and found that full salvation, in which he has rejoiced ever since.

We gather the incidents of his conversion and early work, and the conversion of his father, from a pamphlet containing the funeral discourse delivered by Rev. F. Bottome, who was pastor of Hanson Place M. E. church, Brooklyn, of which Mr. Inskip was a member until his death, Jan. 25, 1863. The father lived a very happy and useful life, after his conversion. Mrs. Seneca Jones, of this city, a sister of John S. Inskip, furnishes us with these facts.

John S. Inskip was an ardent, liberal, whole-souled minister, devoted to his friends, loving God with all his heart, and his neighbor as himself. After he determined to devote himself exclusively to the work of an evangelist, the New York East Conference gave him a supernumerary relation, and has renewed that from year to year ever since.

Bishop Ames, who was always very conservative, welcomed our friend to the Conferences where he presided, introduced and commended him, and attended his meetings when he could. After Mr. Inskip's memorable trip around the world, during which he preached in England, India, Australia, and California, he said in our office that the Bishps had all treated him well, and spoke highly of Bishop Merrill, who was in India while he was holding meetings there. He strongly deprecated the unwise and uncharitable course of some who were special advocates of holiness, and promoters of schism. He said he would be glad, if his health permitted, and he could see the way clear, to receive a regular pastoral charge from his Conference, to show his entire sympathy with our church, its work and its administration, all of which he admired and loved. He believed that God had thrust him out into his evangelistic labors, and abided in his will, praying always that God would lead him. His wife, Mrs. Martha J. Inskip, has been a great help to him in all his work, and lives to mourn her great loss, and to rejoice in his wonderful triumph. Since the first stroke of paralysis, which Mr. Inskip suffered several months since, we have not had much hope of his final recovery. Such attacks nearly always terminate as this has.

While in this city, his preaching and labors were characterized by great sweetness in all his utterances, and great spiritual power, Many thousands of people all around the the world will feel like mourners at the funeral of this eminent minister of Christ, and will rejoice in hope of meeting him again. As he grew older, his life became more saintly, more tender, more like Christ's. His victory over sin and death was complete, and will become historical, and he will stand among our consecrated and saved and triumphant Christian heroes, who have ascended to God.—*California Christian Advocate.*

Republican Correspondence.

ROOMS REPUBLICAN STATE CENTRAL EXECUTIVE COMMITTEE:
New Orleans, March 19, 1884.

Dear Sir—I have the honor to inform you that you have been chosen as a candinate for the office of State Treasurer on the Republican ticket, to be voted for at the election to be held on the 22d day of April, 1884. I have the honor to be, your obedient servant,

A. J. DUMONT,
President State Central Executive Committee.

Hon. M. F. Bonzano, New Orleans, La.

NEW ORLEANS La., March 19, 1884.

Hon. A. J. Dumont, President Republican State Central Executive Committee.

Dear Sir—I can not place too high a value on the flattering compliment paid me by the unexpected and unsolicited tender of the candidature for the office of State Treasurer on the Republican ticket.

The vital agricultural and industrial interests of our State demand, more than ever, the disinterested exertions of every citizen to obtain the so much needed protection to guard our chief productions, sugar and rice, against the ruinous competition of slave and peon labor, which only fattens the few and starves the many. The Republican party, only, can give us that wise, conservative, fair and just legislation upon which depends the weal and woe of our whole population, and much of the prosperity of all our country. Believing that the Republican party can and will give us a uniform and effective levee system which will avert the calamitous destruction of the labor and property of so many of our citizens, and believing the party, generally, to be earnestly striving for such results, encouraged and supported, as it is, by that wise, impartial and patriotic statesmanship which has ever distinguished the administration of Chester A. Arthur. I must, as a citizen, having the welfare of my State and fellow-citizens at heart, wish and pray for the triumphant success of the Republican party.

I accept, sir, the nomination with sentiments of the deepest gratitude

I have the honor to be, very respectfully, M. F. BONZANO.

Answer This.

Can you find a case of Bright's Disease of the Kidneys, Diabetes, Urinary or Liver Complaints that is curable, that Hop Bitters has not or cannot cure? Ask your neighbors if they can.

A Michigan Congressman told a friend he was filled with amazement; and the friend went down to the bar and called for amazement.

SOILED-PRINT BLEEDS THROUGH

What Can I Do?

1. *You can regularly attend the means of grace.* Your presence encourages the minister and your teacher. It is an example to those with whom you are associated. It will always strengthen you in the Christian graces.

2. *You can invite others to go with you.* A little girl asked her father to accompany her to the Sunday-school. "Why, child," was his answer, "I am ragged, and ignorant, and miserable. They don't want me there."

"Yes, they do," said the child. "They'll teach you and help you." After some urging the father went. He was taught and was converted, and afterward established over forty mission schools, and brought thousands of children under Christian influence.

3. *You can listen attentively* whenever the doctrine of salvation is preached that your heart may be opened, as was Lydia's. She was not a converted woman, but a devout seeker after the truth, and the grace which Paul preached was like balm to her soul.

4. *You can be hospitable to strangers.* Always take particular pains to be friendly with strangers or new members of your church and Sunday-school. Bow to them, speak with them, shake them warmly by the hand, offer them a book. Said a young man who had been travelling alone in Europe after his return: "Nothing made me so happy, or did me so much good, or reminded me so of my home, or so helped me to be faithful to my religious duties, as the warm shake of the hand and the friendly Christian words of Mr. Spurgeon, one Sunday evening, when I attended his church."

5. *You can be a faithful, prayerful Christian.* A stranger visiting in a certain family noticed that one of the little girls went every day to her room to read the Bible and pray in secret. He was powerfully struck with a sense of his own negligence, and thought: "Shall a little child be so anxious for a place of retirement to pray, and I never prayed in my life!" From that time he began to be serious, and not only became a Christian, but a valuable minister of Christ.

6. *You can do personal work for Christ.* A well known physican was riding through the streets of a city. He heard the crying of a little dog, who was lying in the gutter, apparently in great pain. The doctor left his carriage and lifted the dog up. He had been run over by a passing carriage, and his leg badly crushed, The doctor bore him to his office, tenderly set his limb, and cared for him from day to day. The dog became a great favorite in the family, and seemed much attached to the doctor. One day, the office door being open, the dog started out and disappeared. "That's the way," the doctor said, "it is with dogs and men. They get all they can out of you, and when you can do no more for them they disappear. There is no gratitude in the world." One morning, many days after, the doctor was sitting in his office, when he heard a whining at the door. He opened it, and there stood the little dog whom the doctor had cured bringing with him another little dog who had been run over. He had communicated his relief to a suffering friend, and, in the spirit of a true missionary, had brought the sufferer to a skilful physician, whom he knew was ready to aid. Let the little dog teach us a lesson. Let us go out and tell the suffering, and bring them to the great Physician.

7. *You can show your concern* for those who are out of Christ. A devoted Christian young man one morning called upon a skeptical blacksmith for whom he had been praying. With much feeling, he said: "Mr. ———, I am deeply concerned for your salvation," and burst into tears. He could say no more, and went home. "Greatly concerned for your salvation." It rang through the blacksmith's ear like a clap of thunder in a clear sky. "I ought to be greatly concerned for my own salvation. What shall I do?" He went to his Christian wife, and she advised him to go and see the young man. He did so, and greeting him, said: "I have come to tell you that I am greatly concerned for my own salvation." They prayed together, and this skeptic, whom all logic had failed to reach, was converted.

8. *You can ask the prayer of God's people* for those whom you wish to see Christians. The following incident shows the power of united prayer:

"I don't want you to talk to me on religion, and I don't want to be a Christian."

This was said to me by a young woman who was visiting at my house. The next morning she was entirely changed in her temper and spirit. She said to me: "I resolved last night to give my heart to the Saviour, and I yielded to him all that I have to give."

She turned from me, and, being a resolute girl, I knew that further conversation then was useless. Six months afterward, she came to my house a cheerful and happy Christian. She said: "Do you remember my refusal to talk with you on the subject of religion? Well, I meant what I said. A change came over me as I entered my chamber, and I could not account for it. About a week ago I learned that, on that very day, my brother asked prayers for me in the Fulton street meeting, and I believe my change was in answer to prayer."—*The Illustrator.*

Advice to Husbands.

You have no right to take the pleasures of the home without also taking its responsibilities. You owe something to your children besides food, shelter, clothing and education. He who gives them only this, makes his house only a half-orphans' asylum. Every father ought to father his own children. The evening hour ought to be the children's hour. I know you have come home tired; I know the day has been one long battle, and that you are weary with questions to be answered and problems to be solved. But I also know that the best way to lay down business cares is to take up home cares; that the best way to keep young is to give and hour every day after supper to the children—to their sports, their studies, their life problems and their life joys. He that giveth his life shall save it. But were it otherwise, it is unheroic, unchivalric, cowardly, to run away and leave all the cares of the children at night on the same shoulders which have borne them all the day.

You owe something else to your wife than a house and money to keep it a going. You would owe this to your housekeeper. To leave her every evening and go off to the the gossip of your club or the village store is not keeping your promise to leave all others and cleave only unto her. To leave her to sit in loneliness while the lazy clock ticks the hours away is not keeping your promise to comfort and cherish her. When you took her from her father's home you bound yourself to provide her with a new one, and you do not fulfill that pledge in providing her a cell however luxurious it may be, for the lonely life of a married old maid. No wife ought to be left by her husband to be a nun. Put yourself in her place. Send her off for a week on a visit; spend your evenings alone—six of them will be enough for an experiment—see how you like it. Or, if you cannot persuade her to desert you for even a week, though you have deserted her for many a week, perhaps many a month, imagine your positions reversed. Imagine her going off to a club, her sewing circle, her gossip with a neighbor, night after night, leaving you to sit alone in your solitary room—a married old bachelor. How would you like it? Why is not sauce for the goose sauce for the gander? How does your life look to you when measured by the Golden Rule? Are you doing to the one you profess to love best as you would have her do to you?—*Christian Union.*

Descent on the road to ruin is easy; but the return is difficult.

Young Folk's Corner.

DRUNKARD'S ALPHABET.

INTEMPERANCE

Annihilates the power of the mind.
Blasts the brightest hopes of fond parents
Crushes to earth the noblest aspirations.
Drags to want and shame the bravest.
Empties the well-filled purse.
Fills to the brim the wife's cup of sorrow.
Gives poverty for wealth, pains for ease.
Hastens the approach of death.
Impoverishes all that it touches.
Joins hands with every known crime.
Kneels at the shrine of licentiousness.
Lives only to pervert good.
Mingles women's groans with children's tears,
Nor stops until death cries "hold, enough."
On every passing breeze there floats a
Poison most deadly—more deadly than adder's fangs.
Quits the companionship of the virtuous,
Rivets the chains of endless woe.
Stains the fairest name with infamy.
Trains men for the gallows.
Upraises the flood-gates of death.
Veils in darkness the path to heaven.
Wastes the accumulated wealth of ages.
Xpects nothing from the better part of the community.
Yokes earth to hell.

A True Story for Boys.

I want to tell the boys about a friend of mine whose faithful performance of present duty led him into higher positions than he had ever dreamed of filling, and gave him what we would all like to reach—honor and success.

In the earlier years of my experience as a printer in Chicago, more than twenty years ago, our firm did a good deal of printing for the Chicago, Burlington and Quincy Railroad, and because of this I came to know a young man who is the subject of my story. He came from Massachusetts. He was poor, and had no influential friend even to give him a letter of recommendation. He sought employment on the Chicago, Burlington and Quincy Railroad, and, after waiting a time at last secured a position as brakesman on a freight train—salary about $30 a month. He was faithful in this position; and, being both intelligent and industrious, he was soon made conductor of the train, with wages nearly double. He soon attracted the attention of his superior officers, who saw in him an honest, faithful and conscientious conductor, one not seeking his own ease or pleasure, but constantly devoted to the interest of the company that employed him, so that not many months elapsed before he was made conductor of a passenger train—a more comfortable position, and one yielding a somewhat higher salary. Here I first knew him; and I saw in him a modest, quiet, unassuming young man, free from the popular vices, and who apparently tried to be just as faithful and true and devoted to his work as a conductor as though the position had been that of general superintendent. He did not apparently have a high opinion of his own abilities. There was a total absence of that swagger and strut so often seen in those who come to similar subaltern positions. It seemed as though he thought that properly to conduct his train—to secure the comfort of his passengers and rightly serve the interests of his company—required the full exercise of all the powers God had given him.

One of the sternest and most exacting, and yet one of the noblest, ablest, and most conscientious men who ever filled a similar position was then general superintendent of the road. This man, Col. C. G. Hammond, watched every employe of the road with an eagle's eye. He measured every man, knew the ability of each, and seemed intuitively to know which were the faithful workers and which were the lazy shirks. Our young conductor did not escape the keen eye. When he least thought of it, his chief was measuring and sounding him, and finding out what kind of metal he was made of; but none ever knew whether he was approved or not, for the chief's look was nearly always stern and cold as ice.

One Sunday morning, train No. 4 moved slowly out of Chicago under the care of my friend, who, only intent on doing his work as well as he knew how, seemed to have no higher ambition then to be a good conductor—salary $900 a year. About noon, when he stopped at a station, he found a telegram from the head office, ordering him to "leave the train in care of—, and take the first train for Chicago."

This was an unusual thing. Wondering what could be the matter conscious that he had tried to do exactly right, and yet remembering how exacting was the general superintendent, he feared that unintentionally he had fallen under his displeasure. Reaching Chicago late Saturday evening, he found Col. Hammond had gone home; and, knowing how strict he was in his observance of the Sabbath, the conductor waited impatiently for the coming Monday morning, when, with a fearful heart, he presented himself at the office of the superintendent.

"Good morning, Mr. Hammond. I have answered your telegram, and come to see what it means."

"Good morning," growled the chief. "I see you have, sir. I have concluded to take your train away from you."

The conductor's heart sank lower than ever. What before was only fearful foreboding was only painful truth. He had served the company to the best of his ability. He had kept the affairs of his train in complete order, his reports had been carefully and correctly made; and yet, after all, he had lost his position. He knew not why, and he felt that his case was sad indeed. He inwardly resolved that, having missed his calling, he would quit railroading and try some other service, where faithful work would be appreciated. He dared not hope to reverse the decision of the all powerfull official; yet, in as calm a voice as he could command, he politely asked the reason for his summary dismissal.

Col. Hammond waited awhile before he answered. Then, the muscles of his face relaxed a little, and he said, "I want an assistant superintendent in my office, and I have called you to take the place."

True worth is always modest, and our thunderstruck conductor could only stammer. "But I am not competent, sir, to fill the position."

"You can do what I tell you. You can obey orders, can't you? That's all you have to do, sir. You will begin work this morning. That is your desk."

The new duties were not so difficult as as he expected. At first, he had only to obey orders, and carry out the details of work laid out by the chief; and to these duties he brought the same faithfulness and thoroughness that had made him noticeable as a conductor. His elevation did not spoil him or make him vain. He was plain and modest and hard-working as before. The salary at first $1,800.

After a few years service under Col. Hammond and an advance of salary to $2,500, the plain young man was invited to take the office of general superintendant of a younger road at a salary of $4,000. Distrusting his ability, but determined to do his best, he accepted the call, and succeeded until the Chicago, Burlington and Quincy realizing how much they had lost in parting with him, invited him to resume his old position, and secured his services by the tempting offer of $6,000 a year.

In the mean time, Col. Hammond had become the general superintendent of the Union Pacific Railroad, running between Omaha to Ogden, where it connects with the Central Pacific railroad. This Central Pacific was owned by four or five millionaires who had built it. Its general superintendent, however good a business man he was, knew but little about railroading; and under his care the road was anything but prosperous, until the owners and directors resolved upon a radical and sweeping change.

But where could they find a general superintendent who had the ability and would dare recognize the road and put its affairs upon a better basis. They consulted Col. Hammond and other railroad men; and the result was that, most unexpectedly, our whilom modest and hard-working conductor one day received a telegram asking him if he would undertake the duties of general superintendent of the Central Pacific Railroad, at a salary of $10,000. He was satisfied with and appreciated by the Chicago, Burlington and Quincy, who proposed to increase his pay to $7,000; and as he preferred to remain in Chicago, he declined the princely offer made by the California road. Then another telegram asked at what salary he would become the Chief of the Central Pacific. Almost hoping to discourage his tempters, he telegraphed, "$13,000 a year in gold." At one came the answer, "Accepted." So, taken in by his own trap, he had nothing to do but to bid adieu to the city that had served him so well, and turn his face toward the land of gold. My story would be too long if I should try to tell you the unexpected difficulties he encountered from the old officers of the road, who had determined that they would not not be superseded, and that the new superintendent should never enter upon his duties—how, supported by the directors of the road, he quietly took control, disarmed prejudice, conquered submission, and earned *success.*

This was nine years ago. He is still general superintendent of the Central Pacific Railroad, one of the most important railroads in the world. With its connections in California, this quiet man, not yet forty-eight years old, now superintends two thousand seven hundred and thirty-four miles of railroad and over fifty connecting steamers, besides dictating the tariffs of the China, the Australian, and the Panama lines of steamships. While other young men, preferring present ease and comfort to the interests of their employers, wasted money and time in billiard halls, theatres, and drinking saloons, Alban N. Towne was *at work* building up *character* as well as reputation, and now fills one of the most important positions in California; and, instead of $360 a year, as brakeman on a freight train, he now draws the comfortable salary of twenty thousand dollars a year in gold.

"Lucky man," says one. "Luck" had but little to do with it. Modest worth did it. Work did it. Faithfulness in the performance of present duties, however humble, did it. This untiring *faithfulness* in the humbler duties not only attracted the notice and won the appreciation of his superiors, but fitted him for the higher positions which, without his seeking, he was called to fill.—*Alfred L. Sewell, in Grains of Gold.*

The Boys.

Boys should never go through life satisfied to be always borrowing other people's brains. There are some things they should find out for themselves. There is always something waiting to be found out. Every boy should think some thought that shall live after him. A farmer's boy should discover for himself what timber will bear the most weight, which is the most elastic, what will last longest in the water, what out of water, what is the best time to cut down trees for firewood. How many kinds of oak grow in your region, and what is each specially good for? How does a bird fly without moving a wing or a feather? How does a snake climb a tree or a brick wall? Is there any difference between a deer's track and a hog's track? What is it? How often does a deer shed his horns, and what becomes of them? In building a chimney which should be the largest, the throat or the funnel? Should it be wider at the top or drawn in? The boys see white horses. Did they ever see a white colt? Do they know how old the twig must be to bear peaches and how old the vine is when grapes first hang upon it? There is a bird in the forest which never builds a nest, but lays its eggs in the nests of other birds. Can the boys tell what that bird is? Do they know that a hop vine always winds the other way? Do they know when a horse crops grass he eats back toward him, but a cow eats outward from her, because she has no teeth upon her upper jaw, and has to gum it?

Why is a busy tailor seldom at home?—He is often cutting out.

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was the first preparation perfectly adapted to cure diseases of the scalp, and the first successful restorer of faded or gray hair to its natural color, growth, and youthful beauty. It has had many imitators, but none have so fully met all the requirements needful for the proper treatment of the hair and scalp.

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THE SOUTHWESTERN.

L. P. CUSHMAN, Editor.
A. E. P. ALBERT, D. D., Assistant

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NINE MONTHS.

For the remainder of the year [illegible], or nine months from date of subscription, pastors may take subscriptions for One Dollar and a Half. These should be cash subscriptions, as near as possible. When sending in the names be careful to say that the person desires the paper for nine months only. Subscriptions may be sent direct to us by all who desire to avail themselves of this offer, by postal order, postal note, registered letter, or express. Address

PHILLIPS & HUNT,
32 Natchez St., New Orleans.

From some unknown source we have received a copy of the minutes of the last session of the Texas Annual Conference, held at Paris, Texas, Nov. 28, 1883. The Brother who sent them has our thanks.

The South Kansas Conference reported: Probationers 2,172, increase 257; full members 12,293, increase 395; churches 134, increase [illegible]; probable value $305,886, increase $56,401; parsonages 70, increase 3; probable value $51,490, increase $9,975; Sunday-schools [illegible], decrease 9; officers and teachers [illegible],210, decrease 95; scholars of all ages 12,602, increase 219; missions $1,289.02, increase $566,62; Woman's Foreign Missionary Society $756.82, increase $219.02; Church Extension $806.40, increase $219.-; Tract Society $95.02, decrease [illegible]; Sunday-school Union $110.-, increase $4.19; Freedman's Aid Society $620.21, increase $219.44; Education $661.97, increase $207.-; Bible Society $143.77, decrease $[illegible]82.

There are fashionable professors of the religion of the Lord Jesus who affirm that they can join in the whirling dance, take part in games of chance, and sit with the frivolous crowd in the foul atmosphere of a theatre, without losing their hold on Jesus. No doubt they can since they and Christ must have parted the moment they started for the dance or theatre. But show us a man who lives in conscious fellowship with the living Christ, and we will show you a man who has no desire for the voluptuous dance, games of chance, or the base delights of the theatre. Ah, brother the sensitively spiritual mind shudders at the thought of finding pleasure in connection with institutions consecrated to the god of this world.

The temperance people of Kansas are resolved that the laws relating to the supression of the liquor tariff shall be enforced, and if the officers whose duty it is to enforce them will not attend to their work, they propose to have them impeached and removed and their places filled by persons who will regard their oath of office. The Kansas *Methodist* says:

"The past week a very interesting case has been tried in the supreme court in this city. John Foster, county attorney for Salina county, some months ago refused to prosecute the cases brought before him for violating the prohibitory law. Charges were brought against him for willful neglect of his official duties. He denied the charge, and demanded a jury. The case was tried, and after an absence of about thirty minutes the jury found a verdict of guilty of all the charges made against him. This will oust him from office."

This is right. Next to free rum the liquor dealers desire to have all prohibitory laws a dead letter. They hope to effect this although the officers whose duty it is to see they are enforced. If they can only persuade these to neglect this part of their duty the work is done. Prohibition laws unless enforced amount to nothing. When officers refuse to do their duty let them be impeached and turned out. Reform will come.

Experience.

"There are three things" says Philip Henry "which make good ballast for a Christian—knowledge, grace and experience; knowledge, sanctified knowledge, to ballast the head; grace to ballast the heart, and experience." In a strict sense experience applies to what has occurred within our own knowledge, and in this sense relates to the past alone. Thus persons know by experience what sufferings they have endured or what joy has thrilled their hearts. Unless a man has personal experience of sorrow or joy, of weakness or trial of want and suffering, he cannot put himself in the place of those who have. No old bachelor or old maid can understand precisely how husband and wife feel, nor the awful pressure of responsibilty that fathers and mothers at times have with reference to their children. When a physician has been kept on his bed for a few weeks with fever or rheumatism he has a new sense of the trials of patients in similar trials. Some of the best mechanical helps in surgery or substitute appliances for missing limbs, have been invented by those who through being compassed with infirmity had need of them in their own case. The man who has battled successfully with the appetite for strong drink has through his experience an advantage in dealing with those who are still in the struggle. There is always strength in the work of one who can say in the time of our severest trial, I have been there and know just how you feel. In religion experience is knowledge gained by trial or practice? Hence a man who has no acqnaintance with those changes in the mind which are mentioned in the Scriptnre can form no idea of them. He may believe in the possibility of the change called regeneration or entire sanctification, bnt he does not understand their nature. Most any man may know the theory of religion, but its excellency and energy and power can only be displayed and known by persoual experience. It is the believing man whose heart is filled with a joy that is nnspeakable and full of glory. A genuine Christian experience always accords with God's word, with what he has revealed, and uniformly promotes humility in us. A clear experience will lead us to acknowledge the favor of God, and manifest our gratitnde toward him. But no man can depend on his past experience. We may take encouragment from the past, bnt not to the exclusion of present exertion. Our past experiences should lead to greater activity in the present.

It is often said that the formation of conferences on the color-line was uniformly at the reqnest of the colored members. We have never known an instance where our colored brethren asked for it unless they were first told they were not wanted. At the recent session of the Missouri Conference, according to the *Western Christian Advocate*, a resolution asking the General Conference to organize a separate conference for the colored work in Missouri was passed by a vote of of 40 to 25. Forty of the white members of this Conference said to their colored brethren that they would prefer to have them leave. They did, however, allow them to vote on the resolntion, and though they had been told they were not wanted, nine voted against it and only three for it. The conference summarized stands 23 for the resolntion, 34 against it, giving a majority of 9. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it to Me." How strange this action will look in abont fifty years hence. We can see nothing of Christ in this transaction. We most devontly pray that the General Conference will not give it its sanction. It is too late; we are too near the millennial glory.

Remember the SOUTHWESTERN is your paper. Work for it and it will work for you, and help in every good work you have to do.

A Question to Be Settled.

The fact that nine annual conferences of the Methodist Episcopal Church have adopted the SOUTHWESTERN as their official organ is a matter of great encouragement to us. We refer to this with peculiar satisfaction. Another source of great pleasure is the frequent letters of commendation we are receiving from our patrons, and from some of the chief men of our church in the North and East. True we have received a few letters from brethren whom we tenderly love, and for whom we have the greatest respect, criticising us for some of our utterances, but even here we have found comfort. The letters of commendation have been in the ratio of more than a hundred to one of disapproval, while every one who has written criticising our course has requested us not to publish their letters. There was an evident weakness in their criticisms, and no one knew it better than they. With reference to our work in the South the SOUTHWESTERN has always occupied one position. While it has never sought to be conspicuous, having a conscience it has never been ashamed to be seen. It believes that the Methodist Episcopal Church has a divine mission in the South as truly as in China, India or New England. She is needed here; who need her most, the colored or white people, we can not say. Her mission is alike to all, and equally to all. The most humiliating period in her history was when she consented to the formation of conferences on the color-line. Up to that date the on-going forces of the Methodist Episcopal Church led all the moral aggressive forces in the South; since that her banner has been trailed in the dust in the rear. And now we have the grand old church, that came here inculcating the full Gospel of the brotherhood of man, apologizing for caste churches and caste schools. It is folly to deny this. Is not that a caste church from whose pulpit a man is exclnded because of his complexion? Is not that a caste church at whose communion table the colored disciples are not allowed to come until all of the white have been served? We ask, in all candor, is not that a caste school into which students are admitted, or from which they are expelled merely because of their complexion? There may be explanations and apologies, but there can be but one answer to these questions. We are standing now where two seas meet. We profess to inculcate the full Gospel of the brotherhood of men, but in our economy we have made a comple surrender of this principle, as manifest in the organization of conferences on the color-line and in our caste churches and schools. We need to abandon our profession or change our economy. We cannot consistently be looking in two such opposite directions. This is one of the questions to be settled by the next General Conference. We most earnestly desire that it may be settled in harmony with the principles inculcated in the Sermon on the Mount.

Senator Blair's bill to extend national aid to education on the basis of illiteracy, has been discussed for several days in the Senate. Mr. Miller moved to lay it aside to take up a House bill on pleuropneumonia. Mr. Sherman said he was not willing to give the South such an enormous amount of money until he had better evidence than had been given in the past year or two, that it would act justly with the people for whom it was intended. Mr. Ingalls thought the vast sums of money the bill would appropriate were insecurely protected by it. Mr. Saulsbury opposed the bill as a strict constructionist; he saw no authority in the constitution for the appropriation. Mr. Logan said his bill was based on the whole number of children of the United States. By the bill before the Senate the colored men and women in the South over forty years would be made the basis of a call for money, while receiving nothing from it. It was an instance parallel with that by which the colored people were made the basis of representation in Congress, but did not have representation. Mr. Van Wyck, said the elective franchise had been conferred by the United States on the colored people of the South, and had been made secure by a constitutional amendment, and he inquired of Mr. Blair whether even that had seemed to the colored people the right which had been sought to be given them. Mr. Blair replied that he did not think it had, but one of the reasons was because the colored people were not educated; if they were more intelligent they would not be found deprived of their rights in that respect. There are no other means than education open to aid the colored people to the right of suffrage. Mr. Plumb thought it a bad precedent for the Federal government to undertake this kind of aid, it would lead to constant commissions of inquiry as to the application of the money. He objected to illiteracy being made the basis for the distribution of this fund. That would put a premium on ignorance; be giving to a State sums of money not according to the number of persons it kept at school, but the number it did not keep there." Mr. Hampton said the Southern States expended $700,000 annually for public schools. Mr. Logan said Ohio, alone spent that amount. Mr. Vest defended States rights violated in the bill, and thought there was much sentimentality on the subject of education of the Negro; the same rule would not apply to both races, Mr. Garland favored the bill. Mr. Allison thought the bill proceeded on a wrong principle. It began by giving the first year a large appropriation and increase year by year as needed. A large amount could not be advantageonsly used the first year. Another objection was it gave money to States which did not need it. Iowa spent annually about $6,000,000 for its public schools, and did not need any aid. He thought States having a large colored population should be helped to educate. He was opposed to any appropriation to extend beyond one year. Mr. Coke made a constitutional argument against the bill. Mr. Vance supported the bill. Mr. Ingalls said the principal necessity for the bill, to his mind, was to be be found in white illiteracy rather than colored illiteracy in the South; that the occosion for the expenditure of the money grew out of the position of the Caucasian, not the colored race. Mr. Butler opposed, and Mr. Hampton favored the bill.

Our neighbor, the *Morning Star*, has the following timely words:

"EVIL DAYS.—It would seem that at no time since the effective establishment of Christianity have the Powers of Evil been more active than at the present, in the dreadful work of destroying souls. Turn where we may, we find all the ancient energy of the Devil in fullest operation, while others, no less baneful, have been apparently invented for the times. The brothel and the gambling house, nnre strained by law, are everywhere open and inviting; and our young people are entering by the hundreds of thousands. A licentious press has built itself up in every quarter, flooding all lands with infamous and debasing literature. Sceptics and public sinners have assumed the places of highest rank in the world's estimation; and with impions pertinacity are endeavoring to sneer down religion and morals, and to rob mankind of faith and of all true principle."

Yes, "turn which way we may we we find all the ancient," and, we may add, modern "energy of the Devil in fullest operation." In the city of New York it is said there are 100,000 saloons in full operation, one saloon for every one hundred and twenty-five persons. There are 2876 more saloons than there are grocers, butchers and bakers. Here in New Orleans we seen a saloon on every corner, and frequently several in a block. The streets are constantly filled with beer wagons, and nothing more numerous than the beer kegs. For a certain sum of money any man can obtain a license of the city officials to open a gambling hell, a house of prostitution, or a saloon, and if one why not all. These things are either right or wrong. If they are wrong can any license, civil or ecclesiastical, or any amount of money, make them right? If wrong, what shall we say of our city officials who, for money, will grant a man a license to do a moral wrong. We join with our neighbor in the following request:

"Let all who love God, and hence are blessed with a keen appreciation of the value of human souls, pray now most earnestly for His mercy upon the poor blind creatures who are on every hand and in such vast numbers, yielding themselves to the seductions of the Devil, and casting away the only one thing of price they have—a soul, for which the Son of God came down to suffer and to die."

But, after all, we cannot suppress the conviction that, with all our praying, we shall find that it may be necessary to use some other means. In the meantime, while we pray, let us watch.

A Brother in Texas, who has a good reputation writes thus to this office: "Mr. Editor, I want your paper. I cannot do without it any longer. I did not have it all last year just because our minister kept putting me off promising to send but did not. He is so slow I cannot wait any longer. So please send me the paper." We hope that there are not many such men in the Methodist ministry as the one this brother refers to. He wants to be a leading man in his conference, and wonders why it is that he is kept on the back ground and others are pushed a head. Brother, the trouble is you neglect your work, and the Methodist Church has not reached the point where she can with safety give men prominent positions who neglect any part of their work. Wheel into line, brothers, and do every part of your work and see how snddenly you will be moving up. Present the SOUTHWESTERN and ask your people to subscribe, collect the money and send it along.

It is with the greatest satisfaction that we announce the defeat of the whiskey bonded extension bill by a vote of 185 to 83. Party lines were not lost sight of in this vote. Of the 83 who voted for the measure 72 were Democrats and 11 were Republicans. The result of this action will be to force a large amount of whisky out of bond, or out of the country. We earnestly hope the latter, and yet there is no country to which we care to have it sent. If by some mishap it could all be dumped into the sea we could acquiese in that. The Kentucky members claim that the failure of the bill will cause great financial distress in their State. That may be true, but its success would have caused an untold amount of heart distress. We have no sympathy with the liquor traffic. Everything about it is shameful, hurtful, beastly and utterly demoralizing. It is the embodiment of wickedness and vileness, without a single redeeming feature.

The St. Louis *Christian Advocate*, Methodist Church, South, suggests the following easy way to get rid of the sin of "race prejudice." Read:

"Many of our good friends in the North are still pleading and struggling, fretting and grambling about 'race prejudice,' which they think ought to be destroyed at once and forever. They had better pause and reflect. If those prejudices exist, and will die at all, they will sooner die by being let alone. The source of these agitators will tend to perpetuate rather than to obliterate them."

If it be true that the way to kill sin is to let it alone then our Lord made a serious mistake when he commissioned the twelve apostles and sent them forth. No men were more successful as "agitators;" it was said of them that they had turned the "world up side down." Race prejudice like all other evils thrive best when let alone. It is too late in the day for Christian men to be silent on this question.

Common tin plates covered with velvet are used to take up the collections in Grace M. E. church at Dillon, Montana.

It affords us great pleasure to assure our friends that the list of subscribers for the SOUTHWESTERN is constantly increasing. From nearly all sections of our work in the South we are receiving letters asking for specimen copies of the paper, and in most every instance we get favorable returns. Recently a Bro. living within the bounds of the Lexington Conference, made a similar request; to day (Mar. 25) he sends us a list of eight new subscribers. The people are persuaded that the SOUTHWESTERN has a conscience, and they can trust it. During the eleven years of its existence it has under no circumstances whatever compromised. It has defended the principle of human brotherhood, both by precept and example. It deplored the color-line legislation of the Church, and has never once apologized for the introduction of caste churches and caste schools into our economy.

Rev. D. O. Byers, of Jeannerette, Louisiana, in a letter to the *Christian Observer* (Presbyterian) gives a deplorable account of the moral and religious condition of southwestern Louisiana. With reference to Jeannerette he says: "In this town of fifteen hundred inhabitants, one other Protestant minister besides myself—no other within ten miles. No other Presbyterian minister within sixty miles. We have about fifty Protestant communicants in the place." This is evidently a mistake. The Methodist Episcopal Church has in this town a membership of over 130, and we know five Methodist ministers within six miles of the town of Jeannerette, two of them graduates of one of the best colleges in the United States. We are bad enough, but not quite so destitute as Mr. Byers represents.

PERSONAL.

—Albetr Donnaud, formerly connected with the New Orleans press, is editor of the *Midland Review*, a railroad journal of Galveston, Texas.

—The Missouri Conference passed a resolution commending the course of Benj. St. James Fry, D. D., as editor of the *Central Christian Advocate*, and recommending the General Conference to re-elect him.

—The suicide of Salmi Morse, who gained his notoriety by the effort to popnlarize the theatrical presentation of Christ's crucifixion, is followed by that of Solomon Shapira, also a Jew, who attempted to palm off as genuine a forged and altered copy of the Pentateuch. This occurred at Rotterdam, March 11.

—Rev. John W. Butler, one of our missionaries to Mexico, on his way North to attend the session of the New England conference of which he is a member, gave us a pleasant call last week. Brother Butler gives a very encouraging account of our work in that country. He thinks that the outlook is full of promise.

—We regret to learn that the health of Miss Susan Warner, our missionary at Puebla, Mexico, has so far failed her that she is under the necessity of leaving her work and returning to this country. Miss Warner was formerly a member of Ames church and very highly esteemed. Brother Butler speaks of her as a devoted, earnest Christian worker. She has had a good measure of success at Puebla.

—The Pittsburgh *Christian Advocate*: "Daniel Curry has lost none of his Irish wit. Recently Chaplain McCabe said to him, 'Uncle Daniel, what do you suppose Adam Clarke will say to you when he meets you in heaven about your presuming to revise his Commentary?' 'Well,' said the doctor, 'he'll say, Inasmuch as it had to be done, I'm glad it fell into such good hands.'"

—We had a very pleasant call from our friend Dr. J. C. Hartzell the energetic Assistant Secretary of the Freedmen's Aid Society Monday last. We rejoice in the success crowning his labors. The South never had a truer friend than Dr. Hartzell. His popularity is seen in the election as delegate to

SOILED-PRINT PLEASE THROUGH

the General Conference, by the Conference of which he is a member.—*Kansas Methodist.*

—Rev. J. G. Vaughan, pastor of Ames Methodist Church, New Orleans, and Miss Mary L. Shober, of Cincinnati, were married in Trinity Church, this city, by Dr. I. W. Joyce, Wednesday evening, March 19th. Miss Shober was a member of Trinity Church, an earnest worker in the Sunday-school and other departments of Church interests. She will be a worthy helpmeet indeed for her husband in his great work of preaching the Gospel in that distant Southern city. May great success attend their labors in the cause of Christ.—*Western Christian Advocate.*

OUR SOUTHERN WORK.

TEXAS.

G. E. Wilson, Marlin: "The times are dull, and I have had a hard experience. My wife has been sick two weeks, and I have not received a dollar a month since conference. There are 200 members, and but 2 class leaders can write their own name. Pray for the education of this people."

W. J. Golance, Orange: "Several have been added to the church. Our pastor, Rev. A. Williams, is doing the best work ever known in Orange. Elder Lee held the quarterly conference. We paid him $16.25, and assessed $65 for the year. After he preached 7 joined the church."

R. Roberts, Houston: "Ladies and friends of Mt. Vernon gave a supper, and of the proceeds presented me with the handsome sum of $51.45. The managers were; Miss M. B. Green, president; Miss H. E Crawford, secretary; and Mrs. M. Holston, treasurer. May the Lord bless those who helped to relieve the pastor."

Lee Reed, Luling: "I was kindly received by the people, and took right hold of the work; built a parsonage, got everything in shape, and started a protracted meeting. There were 30 conversions. We had a nice quarterly conference, and are trying to build a church this year. We are poor, but mean to do all we can."

W. Hamilton, Hearn: "I left the work at Bryan in good condition, but when I came here I had to work up. There is now a church with a bell, and parsonage with comfortable furniture."

W. D. Fulton, Paris: "Tommy Read has proven to be the best scholar in our school, and is an intelligent young man."

Mrs. E. A. Roberts, Brenham, circuit. "Elder Pullam held our second quarterly meeting March 15-16. The members of the quarterly conference met promptly The pastor made a good report, showing 49 added to the church, 13 conversions, 4 backsliders reclaimed, 4 by letter from the Baptist church. The elder preached a noble sermon Sunday. We enjoyed a time of refreshment. Classes reported as follows: No. 1, $9.65, this quarter; No. 2, $5.55; No. 3, $8.80; No. 4, $6.50; No. 5, $5.50. Elder's collection $7.30. The trustees, with the aid of the pastor, are now erecting a church, at Clear Spring, 16x20, 3½ miles from town. The elder and Pastor are much beloved here by the people; We have 18 good subscribers for your valuable paper. Pray for us."

M. Smith, Winchester: "I found a large number of good members here, who love the church and are willing to do what they can. Elder Madison held first quarterly conference at Shiloh. He also presided at district conference in Austin. On my return I preached four nights at Wiley chapel, and made five additions."

J. M. Scott, Brazoria: "I am doing all I can to help the cause of the church here. I got a letter from my brother. I found him by inquiry through your paper."

MISSISSIPPI.

A. Handy, Brandon: "First quarterly conference was held by Elder Shumpert. He spoke cheering words to the church and Sunday-school."

D. Jordan, Pachuta: "We were glad to meet Moses White on the Enterprise circuit. He is an energetic man. He preached on Sunday with power, and met the Sunday-school and gave them a good talk."

LOUISIANA.

A. N. Jackson, Homma: "First quarterly conference for this charge was held on the 25th. Our well known presiding elder, Bro. Emperor Williams, was present and conducted the business grandly—it having taken him seventy six hours to get from New Orleans here. Our having been very sick nearly ever since being here, the reports were not near what we desired them to be, yet they show that since Feb. 11, four have been received in the church, and finances collected for all purposes $125. Improvements have been made on the parsonage and yet much more to be made. Our salary was placed at $525, and a well-furnished parsonage to be added; presiding elder $32; bishop $3. Our benevolent collections shall not fail to have their due attention. In work we have our eye on Bro. J. F. Marshall, and in proportion, Bro. Marshall, we will meet you. High water has caused much anxiety here."

For the SOUTHWESTERN.

Letter From San Antonio.

MR. EDITOR—After a heavy rain fall here in San Antonio, one may find just cause for remaining in door, especially in portions of the city where we have little or no pavements. St. Paul M. E. Church is situated on South Center street, which is very narrow and without one foot of pavement; through which heavy loaded vehicles pass. I need not tell the editor, what the condition of the streets are after a rain fall, only inform him of that fact, and he knows the true condition, and how easy it is to get to our church. Though mud bound, the writer rejoices with those who do rejoice, on account of this timely rain. To-night was the time set to preach a sermon on temperance, to be followed by a lecture and the organization of the Woman's Temperance Union, next Thursday night, 27th, by Mrs. Henry Smith, of Chicago, Ill. We expect to cooperate and unite our efforts with this work, and workers for all the future. We need not go any farther than this city to be convinced of the great evil of intemperance, and to see why we should espouse this good cause for the right against the wrong. It is ruining the best people in this and other communities. Thousands of hearts beat in sorrow in this city because of intemperance which is ever on the increase; and sooner or later the churches and people who pretend to favor religion, virtue and morality, will be made to blush, if not to atone, for all this disorder and riot. It is too late in the day for good people to resort to justifying arguments favoring those great, gigantic and unchallenged though these evils may be. Something must be done or good government must cease. No one should be discouraged because these great evils cannot be wiped out with a simple stroke; it must be remembered that it has taken a great while for this to accumulate to such colossal proportions, enlisting strong patronage and new recruits all this while. Now that the evil results are plainly seen by all, many, I believe, are waiting for help to free themselves from this hard master, and with a little assistance will throw off the tyrant's yoke.

Mr. Editor, among the latest fabrications made in the interests of caste and race prejudice are the attractive arguments under the captious title "Curly and Straight Haired Children." Our own hair being curled and crimped into ringlets by the Divine Crimper, I here express myself well pleased with what has been done for me by the Divine Constructor of all material matter and immaterial objects. As I am interested in the argument, I must style it the tamest cajollery out, fresh from the moulds of caste. How hard do men labor to cause the M. E. Church to do some act that would implicate her as being accessory to the high crimes committed against God, and pleading humanity, with impunity, by powerful leaders and organizations. Being somewhat acquainted with the educational work, especialty among the colored people, knowing, too, their great need, I trust patient audience will be allowed me on the subject, as I desire to speak plainly. All such arguments, in my humble opinion, favors the announcements of Bishop Pierce, made at Lecompton, Mo. If any one doubts the sentiments there expressed by the venerable Bishop as being that of the controlling element of the South, let him give himself further satisfaction by visiting and examining the educational facilities provided by the different States for Negroes, and he will see and know of the facts in the case. Let such a one visit the rural sections, as well as the large cities. Of course all these States, or a majority of them, have splendid school laws and systems on paper, even Texas is no exception to her sister States. San Antonio, being one of the largest cities of Texas, assumes exclusive control of her public education, yet can not boast of a single school buiding erected by means from her own treasury for her more than 600 colored children of school age. The two story stone building on Rinkon street, was built by the Freedmen's Bureau, under the direction of Gen. O. O. Howard, U. S. A. some 17 years ago. This building has four rooms, two upper and two lower; it can not accommodate scarcely half the children that should attend the public school. Though the school law has the face of fairness as it stands on paper. Its system is faultless, and can not be easily impeached. This is a pretty fair sample, of the education carried on by the State and cities of Texas. The colored people generally look not to the State for intellectual education, they know how to look to the churches, and Christian hearted philanthropists for such education. While we have no desire to dictate to the church as to who she should or should not keep, it is very unjust for men in their pleadings to raise such a question. It remains for our church not to allow caste and race prejudice to enter, even through this hair breadth entrance. Certainly the curly straight-haired pleader knows that the white people of the South reap all the substantial benefits of the established school laws; it is here that all race legislation shows its best results. There is no use in tyring to compound social equality with the plain duty of educating the ignorant masses of the American people. The raisers of all such questions must aim at placing the little black faced, shiny-eyed, curly-headed "nigger" where he will be least benefited by education. I am in favor of national aid. But I despair of the colored people ever getting much good of it, unless the national governments, appoints supervisors to rightly distribute the funds to be used. I will never kiss the smiting rod. I am, yours truly,

MACK HENSON.

San Antonio, Tex., Mar. 23, 1884.

For the SOUTHWESTERN.

West Tennessee District Conference.

DEAR EDITOR:—I commenced holding quarterly conferences on my district, the first round, at Alamo on Bell circuit, Dec. 8-9, 1883, Rev. J. W. Hall, pastor. The people all seemed to be pleased with the new pastor and had rented him a comfortable house, and paid all the moving expenses.

Mason circuit, Bro. J. B. Marbrey, was well received on his second year. Nearly all the leaders were present with written reports. Rev. C. E. Alexander reports the Preparatory school at Mason doing well, with 82 scholars enrolled, 75 in regular attendance. This school and circuit bids fair for the future.

Memphis circuit, Rev. J. A. W. Moore, pastor. The quarter was a pleasant one. Reports showed an increase in every department in the church. He took a chill on the way to his appointment on Sunday with me, and has been feeble every since. Bro. Moore is a fair scholar and a good pastor.

Memphis station, Rev. C. L. Fields, pastor. He had all his leaders out, and the quarter was a pleasant occasion. The members are much encouraged with the prospect of the Annual Conference being there next fall. This place is having a fine success under Bro. Fields.

Pleasant Grove circuit, Rev. H. Dunlap, pastor. The new pastor was cheerfully received by his people and well cared for; they raised his moving expenses.

Brownsville circuit, Rev. E. M. Manson, pastor was cheerfully received. This quarter was in the Christmas season. We had a Christmas-tree, and it was a grand occasion. The church was crammed. Bro. Manson added 6 members and has hopes of a grand future.

Friendship circuit, Rev. A. Burdett, pastor. This quarter was pleasant, yet, the weather was bad. Nearly all the leaders were present with written reports. I found Burdett hard at work trying to pay off the church debts. He has two fine every day schools on his circuit, doing well.

Sharon circuit, Rev. A. Swift. Bro. Swift was well received, and doing well. A good number of his leaders were present with written reports, and had fixed to move the pastor. He has added three to the church.

Martin circuit, Bro. Massey is a good pastor. He added eight to the church, is preparing to build a new church, and is finishing a neat parsonage on our church lot. When we get our church finished this will be a strong point. Martin station is a flourishing little town; it has about 1,500 inhabitants and is growing fast.

Paris circuit, Rev. R. Palmer, pastor. Rev. D. Cook, was appointed to this circuit, but the Rev. R. Jackson, pastor of the A. M. E. Church, in Paris died Jan. 11th, and Bro. Cook, was persuaded to join that church. This he did Jan. 20th and Rev. R. Palmer succeeded him and was well received. We have added five members to the church since conference and are buliding a new church in Paris. This is a new circuit but it bids fair for the future.

Mansfield circuit, Bro. Summerhill is a good pastor, and is doing well. He was cheerfully received by the people.

Clarksburg circuit, Bro. Kirby is doing well, he has added three to the church since coference.

Henderson circuit, Bro. Barr, is doing well; the white people gave us their church to hold our quarter in as the weather was bad and they wanted to hear the elder. The church was crowded with both white and colored, and the conference will long be remembered. The whites wanted to sell the church to the colored people. He has added four to the church.

Linden circuit, Bro. Laue is doing well. Bro. G. W. Marsh, was appointed to this circuit, but on account of embarrassment he could not go, and I appointed Bro. Laue to fill his place.

Lawrenceburg circuit, Bro. Harden is a good pastor and was received cheerfully by his people. He is doing a good work. We have a fine every day school here taught first by Prof. R. McKinly, of the Central Tennessee college and now by Miss E. Hopkins of the same college. Lawrenceburgh has a new railroad which makes it a progressive little town. Bro. Harden is teaching his people up to our discipline and urging them to take the SOUTHWESTERN.

Waynesboro circuit, Bro. Collier is doing good work for our church. Nearly all his leaders were out with written reports, which showed a good increase since conference, and his report before the love-feast was in good Methodist style. Bro. Collier is a splendid pulpit speaker, and well received by all.

Clifton circuit, Rev. J. B. Bradford, pastor. This quarter was a good one, every body seem to like the new preacher, and he is teaching school at Clifton, has a large school and is making quite a reputation. Clifton is another growing little place. While the pastor was reading his report before the love feast, he mentioned no subscribers, and I gave an urgent talk in behalf of the SOUTHWESTERN and six or eight came forward and subscribed for our paper, some paying their subscription.

Purdy Circuit, Bro. Danley is doing a great work in this part of the country for our church. Every body loves him. His Sunday-school is alive. At one of his points the superintendent reports that during all this hard weather the church was crowded with scholars. All attend this school. He reports fifteen subscribers to the SOUTHWESTERN. Two added to the church. I have traveled since conference 1,634 miles through all the bad weather. On the 28th of Feb., in a snow storm, I like to froze; yet, the Lord enabled me to meet all of my points and reach home in moderate health. We have raised for the missionary cause $28.60, and on the other causes the collection is fair. I had occasion to visit the Central Tennesse College on the 9 10 11 of Jan. and found Dr. Braden and his corps of teachers at their post doing a great work in the educational cause for our people. The college was crowded and more were coming in daily. The colored people are revived in the cause of education. I was highly entertained by the Dr. and his estimable family, and I dined with them in company with Judge Caldwell of Shelbyville. Brethren, here we find no caste, no color line as some one has said; may the Lord spare the Dr. with long life to carry on this work. My preachers have suffered much this winter in the hard weather, but have stood to their work like heroes. I am yours in Christ.

JESSE P. PRICE.

Brownsville, March 12th 1884.

The Chinese ram sailed from the Tyne under the German flag.

Massachusetts Republicans favor Edmonds for President.

Epizooty in a severe form affects horses at Dayton, O.

Foreign Jews are forbidden to stay in St. Petersburg without special permission.

Emperor William gives thanks for birthday congratulations from all parts of the world.

The Roman Catholic clergy no longer oppose cremation, which is becoming very common in Italy.

Congress appropriated $125,000 to aid sufferers by Mississippi overflows. The Secretary of war designated Mr. Gillis I Scherck Louis Bush, James Lewis, and Francis S. Shields, a relief committee.

Dr. B. W. Richardson the eminent scientist, in addressing a recent meeting in London, said that "the temperance cause will never win its way, until all the women in the kingdom, and throughout the civilized world are embarked in the enterprise of temperance."

The Democrats having determined to at a regular and an independent ticket in the field for Orleans parish, Republicans may find it advisable to nominate a straight ticket.

Hon. A. A. Sargent, our Minister at Berlin, was nominated by President Arthur as Envoy Extraordinary and Minister Plenipotentiary to the court of Russia, to fill the vacancy created by the death of Minister Hunt, and unanimously confirmed without reference to a committee. This is a promotion, and accompanied by a telegram to Minister Sagent, approving his conduct in the Lasker matter, as a faithful representative of the government.

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apr3-2t] Franklin Square, Boston, Mass.

CHRISTIAN EDUCATORS IN COUNCIL.

Ocean Grove, N. J., Aug. 9-12, 1883.

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The *New England Journal of Education*, speaking of the National Education Assembly, for 1883, says: "It was the most remarkable gathering ever held in our country in matters connected with the schooling of the people. The volume of addresses is the most interesting collection of popular educational documents ever given to our people, and should be in the hands of every educator, legislator, and intelligent citizen in the land."

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7. The American Mormon Problem.
8. Education in the South since the War.
9. Christ in American Education.
10. Tabulation of Illiteracy and Educational Facts from Census of 1880—ten tables.

It is a book for all who want information on any of these great practical questions. The addresses are carefully prepared and revised by the authors, and are filled with information and incidents The authors are nearly all engaged in actual work in the fields of which they speak The book should be in every public library. A full table of contents is supplemented by a carefully prepared index.

A special feature of the book is a series of ten tables, compiled by the Hon. H. R. Waite, Special Statistician U. S. Census, and the Hon. John Eaton, U. S. Commissioner of Education, giving complete data upon the illiterate and educational status of the United States, each State and also of the South as a section.

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For the SOUTHWESTERN.

Hatching Chickens.

MR. EDITOR—In December I constructed two very crude hatchers from some good points of several others I had seen. I filled them with eggs and they worked fairly well. I kept them going from Dec. 1st to June 1st, clearing from them during that time $650 over and above expenses, and that in spite of the high price of food and the fact that all my chickens were marketed at low prices; the highest I got was $6 a dozen, and the lowest $3.75. During this time I attended to my regular business without any let or hindrance. Believing this was a good return for the amount of work, I began to look around for a more perfect hatcher, and my attention was directed to the Common Sense. In June I procured directions from J. M. Bain, New Concord, Ohio. He is Secretary of the N. A. Poultry Association, and will send directions for making this hatcher to any one sending 3 2 cent stamps to prepay postage. I made one to hold 250 eggs (cost about $7). My success with this Common Sense hatcher was all I could wish for, and I immediately had four more made. I have just taken from these five hatchers 1030 fine chicks, out of a little less than 1200 eggs. I believe I am placing it modestly when I say I hope to clear $2,500 by July next, and still pursue my regular business. The fact of the matter is there is no business so profitable as this, provided one gives it the attention it deserves, and no business that takes so little capital to start on. There is no necessity of men trying to hide the business or monopolize it, any more than that of raising wheat or cattle. "The field is the world," and the world, like Oliver Twist, is crying out for *more*. Poultry is getting higher every year. There are thousands of young men in the country who are teachers, clerks in stores, and other avocations, who look forward to the time when they will get a stort in some lucky way. This way is here open to them all, and as plain as anything can be, if they will only profit by it. Thousands of young women, too, who feel dependent upon some father or brother for support, who, in one year, might place themselves high above any dependence if they only would. Do not wait until Spring, but get directions and make your hatchers immediately. You can make them yourselves. Try it once or twice so as to be familiar with the business, then you will be ready for the spring trade. I will.

Yours, respectfully,

S. S. JOHNSON.

Fort Scott, Kansas.

BROWN BREAD.—Brown bread made by following these directions is sure to be good: Sift, until thoroughly mixed together, half a pint of flour, one pint of corn meal, half pint of rye flour, one teaspoonful of salt, two teaspoonfuls of baking powder, one teaspoonful of brown sugar. Peel, wash and boil two medium-sized potatoes; rub them through a sieve, and heat them well with half a pint of water. Make a batter of this, and the meal, etc. Butter a deep basin, or small pan, and pour the batter in; then set the pan in a kettle of water; let it cook in this way for an hour. Cover the pan, of course, and put it in a hot oven for half an hour.

TOMATO AND RICE SOUP.—Boil three tablespoonfuls of rice until cooked in a quart of the above soup. In all cases where a teaspoonful of anything is mentioned, a level tablespoonful is meant.

MACARONI AU GRATIN.—Throw the macaroni into well salted boiling water, first breaking it up into small pieces, shake it frequently while on the fire to keep it from sticking to the pan; as soon as soft drain in a colander. Melt two tablespoonfuls of butter, add to it a tablespoonful of grated cheese, pour over the macaroni, mix well together, put it into a gratin dish, add a teacupful of hot milk, put some fine bread crumbs over the top and some bits of butter. Bake in a hot oven fifteen minutes.—*Philadelphia Press.*

LEMONS BUNS.—The following will give satisfaction:—Five lbs. flour, 1 lb. butter, 1 oz. carbonate of soda, 2 ozs. cream of tartar, 1½ lbs. white sugar, 1 quart milk, essence of lemon. Finally, sift the flour, rub in the butter and carbonate of soda, cream of tartar and sugar, mix all well together, adding milk and essence of lemon. Make all into a dough of a short texture by not putting too much work in it; weigh off into pieces of 14 oz. each and break into four buns; mould and place them on tins, slightly flatten them, wash them over with egg, dust with loaf sugar, place a piece of lemon peel on top and bake in a moderately quick oven.—*Confectioner and Baker.*

ONION SOUP.—This soup is delicious on a cold day in winter. Fry three large onions, sliced thin, until they turn red; then add four tablespoonfuls of flour when this also begins to color pour in by degrees, stirring the while, a pint of boiling water. Season with pepper, salt and minced parsley, pour into the soup kettle and place over a very slow fire for three hours. Just before dinner add three cups of boiling milk, finish the seasoning, put croutons in the soup tureen, pour over them the boiling soup and send to table. A change may be made by adding three potatoes and a pint of any kind of weak stock.

The worst cold may be promptly cured if, within twenty-four hours after it has been taken, the patient will keep warm in bed, and eat little or nothing for a day or two.

It is said that decaying cabbage will produce diphtheria sooner than any other nuisance about the house.

Never sit with the back to a window or door, even if closed, for the air coming in at crack and crevice will certainly give a cold.

SCRAPINGS OF HORN.—The fine scrapings of any common cattle's horn steeped in vinegar and bound hot as can be borne upon a wound will subdue pain almost instantly, and effectually subdue lockjaw. I have often used this remedy and have never had a failure. In wounds torn and lacerated, as for example, where a nail has been stepped on penetrating the sole of the foot, and the patient wild with pain, countenance livid, teeth chattering, limbs trembling and lockjaw seeming inevitable, with this remedy I have produced perfect quiet, relaxation of muscles and freedom from pain, and even from soreness of the wound in the space of fifteen minutes time. I was called in haste to see a young man of fifteen years who had stepped on a nail. I found him almost in spasms and had no remedies with me. In the house I found a powder-horn and with a piece of glass went to scraping. As soon as I had a common thimbleful I barely coverd it with vinegar and heated it as hot as could be borne, and, setting others to scraping, I applied it to the wound, changed as soon as cool, adding the scraping accumulated, and this treatment had the boy easy and out of danger in fifteen minutes. I know not what there is in the horn that poduces this effect, which I have seen many times, and have often wished there might be some preparation of this remedy a little more convenient to use than the crude material.

CITRON PRESERVES.—Take of citron and sugar equal weight, put the citron in a kettle or stew pan, boil until tender, then put in a colander to drain. I often leave mine until morning to well drain; then take this water, put it in your kettle with sugar, and boil and skim until clear, then put in your citron, boil until well done, flavor with lemon if you like. This has been my plan for over thirteen years, and to my remembrance I have never had any sour. I also preserve watermelon rinds the same way.

APPLE JAM.—Core and pare apples; chop them well; allow equal quantity in weight of apples and sugar; make a syrup of the sugar by adding a little water, boiling and skimming well; then throw in a little grated lemon peel and a little white ginger. Boil until the fruit looks clear.

To John Brown.

O face that never paled with fear!
O heart forever free from hate!
We scan the race from year to year
For men as true, for souls as great.

The first to front the angry storm,
The first to fall—O hero seer!
Thy burning words, thy stalwart form,
Proclaimed a day of judgment near.

O years of strife and suffering,
Of anxious waiting, pain and death
The conquered see truth triumphing,
No more they barter blood and breath.

Baptized in blood, a nation learns
That purity and peace are one;
And in a rising race discerns
The self-sought task is but begun.

Pity for him who slights thy name,
Denies thy worth, thy work derides;
A race of freedmen guard thy fame,
Thy will still moulds, thy hand still guides.

O earnest souls that burn to be
Co-workers in the one great plan;
Learn of this hero, bold and free,
In loving God to fear not man!

Costa Rica.

This is the most southern republic of Central America, and with the exception of Salvador is the most prosperous. It is bounded on the north by Nicaragua, on the east by the Caribbean Sea, on the south by the Pacific Ocean and the Isthmus of Panama, and on the west by the Pacific Ocean. It contains an area of 21,500 square miles, or 13,700,000 square acres of territory and about 250,000 inhabitants, mostly of Spanish descent.

The commerce of Costa Rica exceeds that of the other Central American republics, although it has fewer inhabitants than either of its sister powers.

In 1881 the imports amounted to	$5,000,000
Exports	6,500,000
Total	$11,500,000

Coffee alone, to the amount of nearly $5,000,000, was exported in 1881, while the other exports are dye woods, furniture woods, india rubber, hides, spices and tropic fruits. The imports are hardware, cotton goods, provisions, etc., of which trade England has secured at least one-half.

Costa Rica has several fine ports on either coast, Port Limon, on the Caribbean Sea, is the principal eastern port of entry. A railroad has been built to the town of Sucio, seventy miles from the coast; from there a fine wagon road, thirty miles long, connects it with the capital.—*Times-Democrat.*

"Prohibition would destroy $300,000,000 of vested property," says Senator Daly, Amitted; but how about the figures on the other side? Statistics show that $800,000,000 a year is destroyed direct by license; that to this must be added the lives of 100,000 drunkards, the pauperization of 50,000 families, including 100,000 children, and the turning out of 100,000 criminals of various grades, the money value alone of the total exceeding $2,000,000,000! The Senator should let figures alone unless he is prepared to accept their full value.—*American Reformer.*

Given up by Physicians.

"The large experience that we have had during the past thirteen years, in which we have treated many thousands of cases with our new Vitalizing remedy says Drs. Starkey & Palen, of 1109 Girard St., Philadelphia, Pa., "satisfies us that nine-tenths of the diseases which have been steadily growing worse in spite of the best medical treatment the country affords, can be cured or greatly helped by the use of this agent. We do not say this in any boastful way. The declaration is is based upon results of so surprising a character and in so wide a range of cases, many of them given up physicians as hopeless, that it stands as a fact open to the clearest authentication, and we will afford any one who desires to verify the reports and testimonials which we lay before the public the largest opportunity for doing so." Write to them for their pamphlet describing the nature and action of this new and remarkable Treatment. It will be sent free.

Why is a temperance hotel like the future home of the blest?—No bad spirits are to enter it.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for some of my people—two sisters and two aunts. They and myself belonged to Jack Wade, after which we were sold as follows: My oldest sister, Eliza Wade, was sold to Jas. Cannada, from Franklin county, Va., to a place near Floyd Courthouse, Va. She was the mother of 5 children. My youngest sister, Marietta Wade, I left at home on a place near what is called Pig River, with Jack Wade's widow, quite young at that time. My aunt, Sintia Wade, was sold to Griffin, on Black Water Creek, in Franklin county, Va., mother of several children. My aunt, Sallie Wade, lived near Maysville, Va., sold to Smith Dunwoody; carried from Franklin county, Va., near Maysville, Va. I was sold at Floyd Courthouse to Pleas Howard, and came to Richmond, and was sold by Pleas Howard to Charles Oliver, 27 miles from Lynchburg, Va. I am known by quite a number of people at Franklin Courthouse, Va. I lived with Henry Dorsey during my stay at Franklin Courthouse. Address me at Askew, Ark.

SOPHIA WHITFIELD.

MR. EDITOR—Please allow me space for this inquiry. I am away from my parents; I was sold away from "Mealy" county, Va., in 1824. My mother's name was Patience Brown; my brothers were Bob, Kit, and "Graym" Brown. My sisters were named Mary and Lydia Brown. They belonged to Edmond Harrison. Father's name was Tom Brown, and belonged to Mr. Fosey. Address me, Monroe Brown, Marshall, Texas.

MR. EDITOR—I wish to know of the whereabouts of my brother, Elerson Williams. Last knowledge of him he was at Sardis, Miss., Dec. 1883. Mother and father's names are James and Mary Williams. There are four brothers and four sisters of us, of whom Elerson is a twin brother to Henderson, who is now at Lehrton, Sunflower county, Miss. Father is a minister of the M. E. Church at Pontotoc, Miss. Address me at Honlka, Miss.

W. K. WILLIAMS.

MR. EDITOR—I desire to inquire for my relatives—two sisters and one brother. I left them in Louisiana in 1860 or '61, near Clinton. Sister's are Martha and Sallie Thriff. Their father was named Washington Thriff, a blacksmith. Brother was Cornelius. I do not know his father's name. Our mother was named Matilda; she is dead. My father was John Petty, but called "Indian John." We belonged to Col. Thriff; he died and we fell to Ambrose Petty, and he brought us to Texas. Father fell to Geo. Petty. A Mr. Slauter was our guardian; he lived in Clinton or Trenton, La. Uncle Rafe Thriff raised me. These three children are only my half brother and sisters. My name is Dan, but they always call me Turner. Address me at Brenham, Texas, in care of Rev. Willis H. Jackson.

TURNER PETTY.

MR. EDITOR—Please allow me to inquire for my brother who was stolen from me in December, 1868, by some persons who were moving. I was living at the time within three miles of Benton, Texas. His name is Lewis Thornton. He was eight years old when he was stolen. When a child he crawled into the fire and burnt his head and face, leaving on the back part of his head a scar which can be easily seen when there is no covering on it. His father's name is Ben Pertilla; his mother Emiline Thompson. He had two brothers, Green Jefferson and George Thompson. When I last heard from brother George he was living in New Orleans, but that has been 16 years. My mother and I are the only ones living to my knowledge. My name, when brother Lewis was stolen, Harriet McCowens; now it is Harriet Neeley. The preachers will please help me find my brothers. Those of New Orleans will please inquire in their congregations for brother George Thompson. My mother is quite old and much depressed on account of their absence. Address Harriet Neeley, Marshall, Texas, care of Rev. R. H. Harbert.

MR. EDITOR—I desire to find my mother's people, whom she was separated from about 1845. She, prior to this time, lived in Ogelthorpe county, Georgia. My mother was Delia R. B. Myrecks; her mother was Sarah, two brothers Felix and Frank. All belonged to Capt. R. B. Myrecks. My mother's father was Hal. McQuarter. At or about the time above mentioned, brought about by a sale which took place in the estate of said Myrecks, at which eight of his colored people were sold, with whom went my mother's mother, Sarah Myrecks. A man by the name of Pit Lumkin bought her; and a short time after this he bought my mother's husband, Hal, from the aforesaid McQuarter. My mother also remembers that her grandfather's name was Frank, and her grandmother Dola; they belonged to McQuarter. Some time later my mother was sold by Capt. Bob Myrecks to Dave Roddy, of Rhea county, Tenn. We now live in Roane county, in the town of Kingston, and I am known by the name of Delia Roddy. Address Mr. M. C. Roddy, care of Rev. J. T. Henry, Kingston, Tenn.

MR. EDITOR—I desire to know the whereabouts of my people—a mother, brother, sister and stepfather. I left them during the war, perhaps in 1862 or '63, near Wyatt, Miss. Mother was Mary Childers; father, Geo. Harmon; brother, Henry Childers; and sister Rosanna Childers. I was sold about the beginning of the war from Childers to Samuel Martin, who lived at Holly Springs, Miss., and was taken there by him. My mother was sold the same day, to a Mr. Hutcherson, and taken to Wyatt. In time of the war I was taken from Holly Springs to New Orleans Bay Salt Works. Remained there about two months, then I came to Kingston, Tenn., where I have lived. My name is now Jane Skalley. Address me, care of Rev. J. T. Henry, Kingston, Tenn.

SANITARIUM, Riverside, Cal, The dry climate cures. Noso, Throat, Lungs, full idea. 36p, route cost free.
Mar. 27 26teow.

What trade never turns to the left?—The wheel-wright.

It is reported that an Indian woman of the Digger tribe applied recently for a divorce because her husband insisted on taking a bath almost every year.

Vital Questions

Ask the most eminent physician.

Of any school, what is the best thing in the world for quieting and allaying all irritation of the nerves and curing all forms of nervous complaints, giving natural, childlike refreshing sleep always,

And they will tell you unhesitatingly, "Some form of Hops!"

CHAPTER I.

Ask any or all of the most eminent physicians:

What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary organs, such as Bright's disease, diabetes, retention or inability to retain urine, and all the diseases and ailments peculiar to women.—

And they will tell you explicitly and emphatically, "Buchu"

Ask the same physicians:

What is the most reliable and surest cure for all liver diseases or dyspepsia, constipation, indigestion, biliousness, malarial fever, ague, etc., and they will tell you:

"Mandrake, or Dandelion!"

Hence, when these remedies are combined with others equally valuable,

And compounded into Hop Bitters such a wonderful and mysterious curative power is developed which is so varied in its operations that no disease or ill health can possibly exist or resist its power, and yet it is

Harmless for the most frail woman, weakest invalid or smallest child to use.

CHAPTER II.

"Patients

"Almost dead or nearly dying"

For years, and given up by physicians of Bright's and other kidney diseases, liver complaints, severe coughs called consumption, have been cured.

Women gone nearly crazy!

From agony of neuralgia, nervousness, wakefulness and various diseases peculiar to women.

People drawn out of shape from excruciating pangs of Rheumatism.

Inflammatory and chronic, or suffering from scrofula!

Erysipelas!

Salt rheum, blood poisoning, dyspepsia indigestion, and in fact almost all diseases frail

Nature is heir to

Have been cured by Hop Bitters, proof of which Can be found in every neighborhood in the known world.

SAMARITAN NERVINE
NEVER FAILS.
THE GREAT
NERVE CONQUEROR

The only known *specific* for Epileptic Fits.
Also for Spasms and Falling Sickness.
Nervous Weakness quickly relieved and cured.
Equalled by none in delirium of fever.
Neutralizes germs of disease and sickness.
Cures ugly blotches and stubborn blood sores.
Cleanses blood, quickens sluggish circulation.
Eliminates Boils, Carbuncles and Scalds.
Permanently and promptly cures paralysis.
Yes, it is a charming and healthful Aperient.
Kills Scrofula and Kings Evil, twin brothers.
Changes bad breath to good, removing cause.
Routs billousness and clears complexion.
Charming resolvent and matchless laxative.
It drives Sick Headache like the wind.
Contains no drastic cathartic or opiates.
Promptly cures Rheumatism by routing it.
Restores life-giving properties to the blood.
Is guaranteed to cure all nervous disorders.
Reliable when all opiates fail.
Refreshes the mind and invigorates the body.
Cures dyspepsia or money refunded.
Endorsed in writing by over fifty thousand Leading physicians in U. S. and Europe.
Leading clergymen in U. S. and Europe.
Diseases of the blood own it a conqueror.
For sale by all leading druggists. $1.50.

For testimonials and circulars send stamp.

The Dr. S. A. Richmond Med. Co., Props.,
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The Colored Race Weighed in the Balance.

Reply of C. K. Marshall, D.D., of Vicksburg, Mississippi,

To the Speech of Rev. J. L. Tucker, D.D., Before the Protestant Episcopal Church Congress in Richmond, Va.

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Plantation Melodies
—AND—
REVIVAL HYMNS.

By MARSHALL W. TAYLOR, D D.

WITH AN INTRODUCTION
By Rev. F. S. HOYT, D.D., Editor of the Western Christian Advocate.

Second Edition, Enlarged and Improved.

A remarkable and unique collection of religious songs, with their accompanying weird, pathetic, ever varied and charming melodies, as sung for generations by the colored people of America. A few of the songs will be familiar, but the great majority have never before been printed and are now given for the first time with the original words and music. The music has been carefully written, and is well adapted for quartet, chorus, and congregational singing, and is especially excellent for social evenings at home. All singers should have it. First edition was exhausted in sixty days. Send for a copy.

"These songs ought to be saved, and they ought to be sung.."—*Bishop I. W. Wiley.* "Should think that the book would sell by thousands, and that it would do good."—*Dr. J. M. Buckley.* "It is grand. I like it."—*Dr. R. S. Rust.* "Just the thing—the gold saved from the dross."—*Dr. Jacob Krehbiel.* "Am perfectly delighted with it; it will sell by the thousands."—*Rev. A. E. P. Albert.* "There should be a copy in every household."—*Rev. H. W. Tate.* "Having carefully read your hymn-book, and being acquainted with many of the soul-stirring anthems spread upon its pages—especially one that was the cause of my conversion—I can and will commend the book, in the name of God, to all the world."—*Rev. C. H. Collins.*

Bound in cloth, gilt, 272 pages, and portrait. Sent, post-paid, on receipt of price, 60 cents.

Address, PHILLIPS & HUNT,
32 Natchez street, New Orleans

General News Items.

Gen. Gordon is besieged in Khartoum.

Kemp's levee gave away on the night of the 23d.

A police edict of Berlin warns the people against eating raw pork.

New Hampshire Republicans favor Edmunds for President.

Zavalla county, Texas, was organized, with Batesville as the county seat.

In Massachusetts 246 out of 256 towns and cities have refused to license dram shops.

Pointe Coupe parish is a vast lake, and the people are trying to save their stock.

Democrats of eleventh Senatorial district of Louisiana nominated Charles D. Caffrey for Senator.

El Progreso, of Madrid, has been seized, and will be prosecuted for publishing an article insulting the King.

Gov. McEnery telegraphed the Secretary of War that laborers in the overflowed districts are in distress, the same as in 1882.

Bill Burleson, a Negro charged with an attempt at rape, was taken from Gonzales, Texas, jail by 150 citizens and lynched.

Yellow fever at Panama is frightening canal employes on the isthmus. On last steamers 150 returned to France.

Buenaventura Baez, ex-president of San Domingo, died on the 4th inst., in Porto Rico, leaving a fortune of $2,000,000.

Osman Digma replied to General Graham's messenger that the sword was the only medium of communication between himself and England.

It is reported that one city in the North in a single year circulated more books that eleven Southern States. The North has $188,000,000 of school property, the South has $6,000,000.

A bill has been introduced in the House of Commons providing for the restriction of the sale of patented medicines until they have been officially analyzed and pronounced not poisonous.

The *Tribune* says that some of the friends of Carl Schurz propose to raise a fund of $100,000 for him. It is understood that Jesse Seligman has taken a prominent part in the movement, and has the subscriptions under his charge.

In Germany, where there is no restriction of the sale of liquor on Sunday, statistics show that 32 per cent. of the murders and crimes are committed on Sunday, and 53 per cent. between Saturday and Monday morning.

Austin, Nevada, has passed an ordinance providing that boys under sixteen years of age must not be seen on the streets after 8 o'clock in the evening during the 6 months including winter, or 8:30 the rest of the year, unaccompanied by parents or guardians. Other cities should follow.

There are forty-five women medical students in Paris, the majority of whom are Sclavs. At Liege, says the *Gazette Medicale*, the number has increased to twenty-six. At Geneva there are seven, at Zurich thirty-three, and at Berne twenty-eight. They are fairly well received in France, but not over well treated in Switzerland.

Capt. Austin, who calls himself a crack rifle shot, was cowardly enough to attempt, recently in England, the feat of shooting a potato off his wife's head. He succeeded in his first shot, but at the second his bullet struck the unfortunate woman in the forehead, where it glanced, saving her from death, it is true, but making a frightful scar three inches long.

The St. Louis *Globe Democrat* would like to have somebody point out, if he can, a single law placed upon the statute-books of Missouri by the Democratic party calculated to promote the welfare of the State. The Democrats have had supreme control of the Legislature of Missouri for more than 12 years.

Years ago John Q. Adams loved the prettiest girl in Alabama. Her parents forced her to marry a man named Jackson, who took her to Texas, where she became the mother of nineteen children. A year ago her husband died. Meanwhile John Q. Adams, who had married early, had not been idle. He acquired considerable local renown by becoming the father of twenty-one children. Recently his wife died. He has gone to Texas to marry Mrs. Jackson. The families will live on the co-operative plan.

The bill introduced in the Senate for the admission as a State of Tacoma provides for the creation of the present Territory of Washington and a part of Idaho into a State, and its admission into the Union subsequent to the adoption of a constitution by a convention of delegates representing the electors of the proposed State to be held at Walla Walla, and the ratification of the action of that convention at a special election by the eletors residing within the limits of the State. It provides, however, that the admission shall not take place until after March 4, 1885.

The evidence seemed overwhelming against Edward Johnson, a colored man on trial for burglary in Batavia, Ohio. His trial had lasted four days, and the audience in court thought him sure to be convicted. He asked permission to speak, and talked for forty-five minutes. He fairly tore to pieces the state's network of evidence, plunged most of the jurors in tears, amazed the court, captivated the audience, and made a speech which the Cincinnati papers say has no parallel in rude eloquence since the days of Chief Red Jacket. He was acquitted.

Nominations—Julius C. Burrows, of Michigan, solicitor of the Treasury; Col. David S. Stanley, Twenty-second Infantry, brigadier general; postmaster, Allen H. Simpson, Winchester, Ky.; Chauncy B. Sabin of Texas, United States district judge, Eastern district of Texas; James E. Tracey, of Texas, as United States marshal of the Eastern District of Texas; J. A. Riner, United States attorney, Wyoming; Wm. A. Taylor, of Texas, collector of customs, district of Paso Del Norte, Texas; James O. Luby, of Texas, collector of customs, district of Brazos De Santiago, Texas.

Horsford's Acid Phosphate.

Specific Virtues in Dyspepsia

Dr. A. Jenkins, Great Falls, N. H., says: "I can testify to its seemingly almost specific virtues in cases of dyspepsia, nervousness and morbid vigilance or wakefulness."

It is a very bad taste for a wife to growl at her husband for tracking mud into the house; for what is home without its mudder?

A five-year old girl on Whiting street, troubled with a cold in her head, complained to her mother, "Oh, dear! my nose won't stay blew!"

My Wife had Fits.

"For 35 years," says our correspondrnt Henry Clark, of Fairfield, Lenawee Co., Mich., "my wife had fits. They would last about an hour, and sometimes longer *Samaritan Nervine* has permanently cured her."

Did She Die?

"No!

"She lingered and suffered along pining away all the time for years,"

"The doctors doing her no good;"

"And at last was cured by this Hop Bitters the papers say so much about."

"Indeed! Indeed!"

"How thankful we should be for that medicine."

A Daughter's Misery.

"Eleven years our daughter suffered on a bed of misery.

"From a complication of Kidney, liver, rheumatic trouble and Nervous debility

"Under the care of the best physicians.

"Who gave her disease various names.

"But no relief.

"And now she is restored to us in good health by as simple a remedy as Hop Bitters that we had shunned for years before using it,"—THE PARENTS.

Father is Getting Well.

"My daughter say:

"How much better father is since he used Hop Bitters."

"He is getting well after his long suffering from a disease declared incurable."

"And we are so glad that he used your Bitters, A LADY of Utica, N. Y."

Thirty Objections to Dancing.

The Rev. R. R. Wilkins says that in the days of such men of God as Wycliffe, Tindale, Coverdale, Cranmer, Bede, Huss, Ridley, Luther and others, the great question with the Christian was not "How much can I be like the world and be saved?" or, "How near can I come to being lost and escape?" "How can I best serve my Master?" was the burden of their hearts. But now Christianity has grown both popular and fashionable, and dancing is also fashionable; and, therefore, not a few Christians are continually asking the question: "What harm is there in dancing? I read in the Bible of people dancing, who were good people. What harm can it be?" It is a great evil, and is doing more to demoralize church and society than the Christian mothers who allow their children to visit the ball-room have any idea. There is no reason why Christians should engage in dancing, but many why they should not. The following are thirty of them:

1. It is nowhare commanded in the Bible.

2. Although engaged in by men and women of God at times under the old dispensation, it was never sought as a pleasure as now, but was one of the ways they praised God in time of victory.

3. The sexes did not dance together as now.

4. The New Testament tells of but one case of dancing, and that in purpose is more like the dancing now-a-days than any dancing in the whole Bible. This dancing, which was engaged in by the daughter of one of the wicked women of the Roman empire, resulted in the death of John the Baptist.

5. Dancing is not done in the name of the Lord. Paul says, do all things in the name of the Lord.

6. Dancing is reveling, and Paul says they who do such things shall not inherit the Kingdom.

7. It is heathenish. The less of civilization a nation has the more of dancing.

8. It leads to expensive and gorgeous dress.

9. It unfits the mind for reflection.

10. It leads to the violation of the laws of health, among which is the great loss of sleep and too much exercise.

11. It keeps people up all night, who are too delicate to sit up with the sick or dying for one hour.

12. The ministers of the Gospel cannot engage in it without doing serious damage to the religion of the Lord Jesus Christ.

13. Our Saviour did not dance.

14. The Apostles and early Christians did not dance.

15. Dancing is of ill-repute.

16. No one dying sends for a dancing-master to comfort him.

17. No good dancer wants it placed on his tomb-stone when dead that "he was an expert dancer."

18. No one dances in memory of a departed friend.

19. It creates or fosters a love for the fatal cup.

20. It tolerates a freedom between the sexes, both immodest and often resulting perniciously.

21. Hundreds of blasted characters can date the first step of their ruin to their first visit to the ball-room.

22. It creates a jealousy between man and wife, between lover and lover.

23. It requires no brain to be a dancing-master.

24. It weakens a person morally.

25. It weakens his influence for good.

26. It weakens him physically.

27. No Christian can attend balls and keep unspotted from the world.

28. We cannot let our light shine at the ball-room.

29. Dancing is not a healthful exercise.

30. We are to glorify God in our bodies and spirits. Can we do it by dancing?

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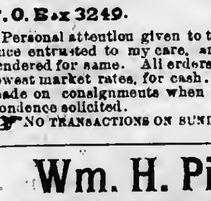
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THE SUNDAY SCHOOL.

SECOND QUARTER. LESSON I. April 6. PAUL'S THIRD MISSIONARY JOURNEY: (Acts xviii, 23-28; xix, 1-7.)

The lessons conveyed are:

1. The tireless love of the apostle for his Churches.

2. The power of even imperfect light in a devout mind. Apollos knew only the Old Testament Scriptures and John's interpretation of them, yet he advanced to conclusions which needed only a little addition to bring him into the full light of Christ.

3. The faithful labor of devout laymen, in shaping the character of the pulpit. Fidelity to the ministry will not only keep the preacher right, but aid in edifying the Church.

4. The difference in gifts among ministers. Apollos was a richly endowed man by nature. Learning aided him, but he was *born*, not *made*, eloquent. His race was multiplied in the Churches, but it has no right to the exclusive possession of the field. The Churches may affect this for good, by being patient with men of plain talent, but genuine worth.

5. The true nature of conversion: When proper instructions had been given these persons received the Holy Ghost, and emerged into the full light and liberty of the children of God.

6. Those favoring rebaptizing persons baptized in infancy or by some other mode than immersion obtain no support from this passage, because these persons had never before received Christian baptism.

7. Those favoring infant baptism and other modes than immersion in baptism need not explain away the actual baptism of these persons, as is done by making verse 5 a part of Paul's address, referring to those who heard and were baptized by John. [Verse 4 recites Paul's explanation of the import of John's baptism. Verse 5 narrates the baptism of the "twelve men" into the name of the Lord Jesus.] Though baptized before, this is their first and only Christian baptism.—*Western.*

MARRIAGES.

At Shady Grove, La., Feb. 20, by Rev. E. Clark, Jake Washington and Patsey Wilson.

At Marlin, Falls county, Texas, Feb. 28, by Rev. D. Humphreys, Mr. Owen Battle to Miss Eveline Lord."

DEATHS.

Adeline Collins died Feb. 28, near Carrollton, La. She was born May 19, 1869, and left us at the age of 14 years, 9 months and 9 days. She bid her schoolmates good-bye, and passed away peacefully, with full faith in Jesus.

Rev. B. O. Watrous, a superannuated member of the Texas Annual Conference, died March 5, aged 73 years. Bro. Watrous was born in Tennessee, Nov. 9, 1811, was married to Martha Capps January 18, 1834; they lived together for 50 years. In early life he was converted to God, and entered upon the work of the Christian ministry in Alabama in 1848. He came to Texas in 1856, and settled in Austin. In 1867 he was ordained deacon, and in 1869 elder. For a number of years he served the church as a pastor and as a presiding elder, and was successful in all his fields of labor; respected and loved by the people. Twice he was elected to the Legislature, and was regarded by his associates as a man of marked ability. He leaves an aged wife, son and daughters to mourn his loss. Rev. O. Watrous, an honored member of the Texas Annual Conference, is his son. His funeral was attended by a large concourse of people, and suitable addresses were made by Rev. J. K. Loggins, W. H. Jackson, assisted by other clergymen. Bro. Watrous was a good man, was no doubt ready to cross over Jordan. He leaves a host of friends here, and we trust he has joined the white robed host on the other side.

J. K. LOGGINS,
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NEW BOOKS.

RIGHT TO THE POINT. From the writings of Theodore L. Cuyler, D. D. Selected by Mary Storrs Haynes. With an Introduction by Rev. Newman Hall, LL. B., of Christ Church, London. Boston: D. Lothrop & Co., Price, $1.00.

Doctor Cuyler is one of the best known and at the same time one of the most eloquent of American clergymen, and Doctor Hall tells us that none has been more cordially received in the pulpits of London, or has reached a wider circle of readers in Great Britain during the last twenty-five years. And he says further: "He is a master of strong Saxon-English; his sentences require no second reading to be understood; he produces a graphic picture by a few touches; old truths are made fresh and attractive by a new dress. The religion taught by prophets and apostles is adapted to our times, and presented as the religion for all conditions and classes—for the drawingroom, the nursery and the kitchen, for the college and the workshop, for the Senate chamber and the store, as well as for churches and prayer meetings. He makes his reader feel that Gospel truth is not a mere theory, but a practical reality for the use of every-day life." The selections made by the compiler cover a wide ground. They have been drawn from sermon, tract and periodical, and reveal, in greater or less degree, "the same qualities of incisive directness, of graphic portraiture, of genial sympathy, of keen observation, of human nature, and of honest loyalty to the inspired teachings of the Book of books."

MOTHER MICHAUD, or Paris Since 1871. Published by the American Tract Society, 150 Nassau street, New York. For sale by W. D. Skillman, 94 Camp street, New Orleans, Price 75c.

Mother Michaud was a Protestant, a Huguenot, not by birth but from conviction. This volume shows the influence of her life and how the Gospel has triumphed among some of the most depraved in the city of Paris. There are nine chapters in this book, as "Bread Cast on the Waters;" "The Music of the Gospel;" "Is Prayer not Answered?" "Freely ye have Received, Freely Give," No one can read this little book without having his faith in God strengthened, and without enlarged conceptions of the work of God in Paris since 1871.

THE GOOD TIMES GIRLS. By the author of "The Blue Badge Boys," "Ready and Willing," "Up to the Mark." Published by the American Tract Society, 150 Nassau street, New York. For sale by W. D. Skillman, 94 Camp street, New Orleans. Price $1.50.

The author of this book certainly understands how to entertain and instruct girls. Every chapter testifies to that fact; further every chapter witnesses to the fact that the book is the result of certain habits of mind derived from a thorough knowledge of home, and a love for home. Though the book was written for girls chiefly, it is well worth the reading of men and women of mature life; if for no other reason it will give them abundant hints how to give to the girls a good time. Most heartily, then, do we welcome this volume.

NEW PUBLICATIONS.

The *Popular Science Monthly* for April is an especially strong, varied, and valuable number. The opening paper is by Herbert Spencer on the decay of the sentiment of personal liberty, and the rapid growth of the system of legislative interference and coercion—which he discusses under the title "The Coming Slavery." "A Defense of Modern Thought," by W. D. Le Sueur, is a vigorous reply to the Bishop of Ontario on "Agnosticism," There is another practical chapter of W. Mattieu William's "Chemistry of Cookery," in which butter and other fats and milk are treated; and Dr. Oswald concludes his lively series on "The Remedies of Nature." The illustrated articles are, "Photographing a Streak of Lightining," by Gaston Tissandier; "Why the Eyes of Animals shine in the Dark," by Swan M. Burnett, M. D.; and "The Electric Railway," by Lieutenant B. A. Fiske, U. S. N., "Methods of Instruction in Mineralogy," by M. E. Wadsworth, Ph. D., of Harvard University, indicates the sort of drill that scientific educators wish to substitute for Greek. Professor A. W. Hofmann is the scientist of whom a portrait and sketch are given, the other articles: "The Physiological Significance of Vital Force," by William G. Stevenson, M. D.; "Prehistoric Art in America," by the Marquis de Nadaillac; "The Morality of Happiness" (continued), by Thomas Foster; "Biblical and Modern Leprosy," by G. H. Fox, M. D.; "Recent Geological Changes in Western Michigan," by C. W. Wooldridge, M. D.; and "The Faculty of Speech," by E. F. Brush, M. D. New York: D. Appleton & Company. Fifty cents per number, $5 per year.

Harper's *Magazine* for April well illustrates the capabilities of that periodical in both the literary and the artistic field. The variety of its contents is a remarkable feature. The frontispiece is from the original painting by Murillo, known as "The Immaculate Conception," and reproduces with wonderful fidelity the lower portion the group of child-angels. Charles Eliot Norton contributes a paper entitled "A Visit to Sardis." The Hohenzollern dynasty is the subject of an entertaining paper by Professor Herbert Tuttle. Ernest Ingersoll contributes the first of two papers, entitled "From the Fraser to the Columbia." "Working-men's Homes," by R. R. Bowker, is a full and interesting review of the enterprises undertaken by George Peabody, Octavia Hill, and Sir Sydney Waterlow, in London for the provision of improved homes for the industrial classes, and of similar enterprises in this country, with illustrations. Colonel Higginson contributes the fourteenth chapter of his American History Series, entitled "The Second War for Independence," treating of Madison's administration and the War of 1812. The fourth part of William Black's "Judith Shakespeare" is given, also the fifth part of E. P. Roe's novel, "Nature's Serial Story." Charles Reade concludes his story of "The Picture," and there is a bright short story, entitled "Six of One and Half a dozen of the Other." Poems are contributed by H. H., R. H. Horne, G. T. Lanigan, and Laura M. Marquand. Professor W. P. Trowbridge, of the School of Mines, Columbia College, contributes a very important and timely paper on Modern Sanitary Engineering. The Editor's *Easy Chair* contains an elegant tribute to the late Wendell Phillips. The other Editorial Departments are full, as usual, of interesting and entertaining matter.

Since the newspapers criticise the magazines, it is but fair play that the magaziues should criticise the newspapers; and so, in The *Manhattan* for April, E. V. Smalley will give his view of "Recent Tendencies of American Journalism," pointing out what, in his opinion, has been the effect of the reduction in the price of leading journals.

A frontispiece of a forest interior, entitled "In the Sugar Orchard," opens the April *Wide Awake*; it belongs with Miss Amanda B. Harris's article, "In a Maple Sugar Camp," which is illustrated with excellent drawings made in the camp in New Hampshire. Another racy paper is given in this number, entitled "The Soap Bubble Question." Edward Everett Hale also, in his character of "political editor of *Wide Awake*," furnishes a chatty but valuable article explaining "*Com*munism and Com*mun*ism." The stories of the number aer excellent. The C. Y. F. R. U. Readings this month are of sepecial value to the whole family. $3.00 a year. D. Lothrop & Co., Publishers, Boston.

Our Little Ones for April introduces "Little Blossom;" a wee bit lady and Teddy and Rover, the Black Sheep, some Queer Ants and the Snow Man figur in its pages Boston: Russel Publishing Co.

The first American inscription upon the obelisk, now standing in Central Park, New York, will be: "Use Dr. Bull's Cough Syrup. Price 25 cents."

The Rev. H. Colclazer, of the Wilmington Conference, who has been fifty-six years in the ministry, retired from active work at the late session.

Can't Get It.

Diabetes, Bright's Disease, Kidney, Urinary or Liver Complaints cannot be contracted by you or your family if Hop Bitters are used, and if you already have any of these diseases Hop Bitters is the only medicine that will positively cure you. Don't forget this, and don't get some puffed up stuff that will only harm you.

WANTED.

Minutes of the 13th, 14th and 15th sessions of the Louisiana Conference. Brethren having copies of the minutes of these sessions will confer quite a favor by mailing us copies of them. We also want copies of the minutes of 1865 to 1874 inclusive, for which the highest cash prices will be paid. Address this office. [a3-3t

AGENTS EITHER SEX, we have the newest, best and fastest selling articles out. No capital required. Goods paid for after sold. EMPIRE CO., 381 Canal St., N. Y. apr3-4teow

The Chinese war party, exasperated by the easy surrender of Bacninh, demand the immediate punishment of the Mandarins who commanded the town.

Conference Notices.

LOUISIANA CONFERENCE.

DEAR BRETHREN—I am requested by Dr. Hartzell, Secretary of the Louisiana Conference, to call your attention to the fact that, according to the action of the last General Conference, unless we raise the $100 assessed this Conference for expenses of the General Conference the expenses of our delegates will not be paid by the General Conference. In view of this fact the presiding elders and pastors in this Conference are requested to see to it that their districts and charges, immediately raise and forward to me, in care of this office, their various assessments for this purpose. This matter should be attended to at once, and assessments forwarded, at least, not later than April 15. Brethren will please take due notice, and govern themselves accordingly.

A. E. P. ALBERT,
Statistical Sec'y, La. Conference.

HOUSTON DISTRICT—TEXAS CONFERENCE.

Second Round.

Hockley and Rose Hill	Mar.	29-30
Trinity, Henston	April	5- 6
St. James, Hounston	"	6- 7
St. Paul, Galveston	"	12-13
Tabernacle, Galveston	"	13-14
Mt. Vernon, Houston	"	19-20
Sloan Street, Houston	"	20-21
Harrisburg	"	26-27
Richmond and Oak Hill	May	3- 4
Spring Circuit	"	10-11
Columbia and Oyster Creek	"	17-18
Brazoria and West Ceb	"	24-25
Pittsville	"	31-

F. C. MOORE, P. E.

AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was honrly expected. all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidently made a prepation which cured his only child of **Consumption**. His child is new in this country, and enjoying the best of health. He has proved to the world that **Consumption** can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2 cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the Stomach and will break up a fresh Cold in 24 hours. Address Craddock & Co. 1032 Race Street, Philadelphia, naming this pader. n44-14t

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE,
March 31, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 9; Middling 10¾; Good Middling, 10⅝; Middling fair, 11 9-16.

SUGAR, ℔ lb—Yellow clarified, 6⅜@6½; White clarified, 6¾@7.

MOLASSES, in bbls, ℔ gallon—Common, 18@20; fair, 25@28; choice, 43@45c.

RICE, Louisiana, ℔ lb—Common, 4⅛@4½; fair, 5@5½; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2¾; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 24@25.

COFFEE, ℔ lb—Ordinary, 11; prime, 12¾.

CHEESE, ℔ lb—Western factory, 10.

CORN MEAL, ℔ bbl—Choice. $2.80.

FLOUR, ℔ bbl.—Fancy, 5.80; Choice, 5.50; Family, 4.90.

LARD, ℔ lb—Choice, 9½.

SALT, ℔ Sack—Coarse, 82½; Fine, $1,02½.

ESCULENTS—Irish potatoes, ℔ bbl., $1.75@1 80; sweet potatoes, ℔ bbl. $1.75; onions, ℔ bbl. $2.50@2.75; apples, ℔ bbl. $4 00@6 25; cabbages, $4.50@5 00 per crate; sour kront, ℔ bbl. $12 00@16.00.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, ——@60; boiled, —@63; cotton seed, 36@55.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $18.87½

BACON, ℔ lb—Breakfast, 12; shonlders, 8½; sides, short rib, 10⅝; sides, long clear, 10⅝; hams, sugar-cured, 13½c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 9¼; clear sides, 9¼@; shonlders, 7⅞@—.

POULTRY AND EGGS.

Louisiana Poultry — Grown chickens $3.75@4.75; yonng $2.50@$3.00; ducks, $2.50@3.00; geese $4.00@ turkeys $14.00c18.00.

Western Eggs 17@—c per dozen

Louisiana Eggs 17@18c. per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $4.00@$4.25 ℔ dozen; yonng do. $3.00@3.25; ducks $4.00@4 50; geese $4.50@5.50; turkeys $20.00@——.

GRAIN AND FEED.

CORN, in sacks, ℔ bnshel—Yellow, 70; white, 70; mixed, 65.

OATS, ℔ bushel—Western, 43

BRAN, ℔ 100 lbs—Choice, $1.05.

HAY, ℔ ton—Prime $15.00c18.00; choice, $20,00c21.00——.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. je14-1y

NOTICE.

Capt. Alex. Moore, Brevet Major Jos. McBride, 1st Lieut. Brevet Captain Jos. Steele, 2d Lieut. Linton Land, 1st Sergt. Houston Acer, 1st Duty Sergt. William Thompson, Sergt. Burt L. Reid, or the following privates: W. H. Russel, Robert Howell, Jessie Use, Amos Willy, John Lee, Alonzo Underwood, Rob. Gault, Hamilton Williams, King Savage, Ellira Reckstraw or Howard King, will render a great service to the undersigned (a brother in arms in the regular army, who were stationed at Fort Cuming, New Mexico, and belonging to the 38th Infantry, Company F), by sending their address, for the purpose to communicate with any one of them, for business of great importance. The elders of the M. E. and Baptist (col.) Churches would also confer a favor by inquiring among their congregations if any of the above stated names are known by any of their members. All information will be thankfully acknowledged and rewarded by JOS. MATTHEWS,
at Mandeville, St. Tammany parish, La.
mar27-4t

THE JAPANESE STORE

We received the highest medal of award for our display at the SOUTHERN EXPOSITION, 1883. Kindly cut this out, and remember this paper indorses our reliability, and every article we send you to be imported from Japan. We guarantee satisfaction and safe arrival of all goods or refund your money. Mail us 25 cents, in silver or postage stamps or postal note, and we will mail to you, free of all charges, your choice of the following items: ½ lb. of the finest and only Real Pure Tea, 1 Fire-proof Tea Pot, 1 Sugar Bowl, 1 Cream Pitcher, 1 Cup and Saucer, 6 Butter Plates, 6 Salt Cellars, 1 Mustard Pot, 1 Mug, 1 Candlestick, 2 Vases, 10 Hand-painted Toilet Mats, 10 Crepe Pictures, 10 Parlor Tidies, 10 Lamp Shades, 6 Scrolls, 10 Book Marks, 10 small Parasols, 1 Waiter, 1 Bread Tray, 3 Table Mats, 2 Napkin Rings, 12 Fancy Napkins, 1 Jewel Cabinet, 1 Bracket, 1 Glove Box, 1 Hkdf. Box, 1 Powder Box, 1 Broom Holder and Wall Pocket combined, 1 Knitting, Crochet, or Embroidery Basket, 3 Child's Lunch Baskets, 1 School Bag, 1 Silk Needle Case,

GRAND 25 CENT OFFER.

1 Silk Pin Cushion, 3 Lanterns, 3 bunches Wax Flowers, 3 pair Straw Cuffs, 1 Washstand Splasher, 1 Book of Scenes in Japan, 1 Misses Parasol, 1 Lace or Fancy Lamp Shade, 1 handsome Scroll, 1 Bamboo Watch Guard, 1 pair Slippers, 1 Match Safe, 1 Cigarette or Cigar Case, 1 Tobacco Box, 3 Crying Dolls or Animals, 6 Doll Hats, 2 Natural Feathered Storks, Owls, Parrots, Chickens, or Birds, 1 Bamboo Cane, 1 Jointed Fishing Rod and Cane combined, 1 Magic Lovers' Quarrel, 1 Trick Box and Ball, 1 Magic Whistling Bird, 1 Puzzle Box, 3 boxes Magic Fish, Turtles, or Flowers, 1 Magic Tops, 1 Ku-Klux Man and Woman, 1 box Pure Rice Powder for the face, 300 Magic Parlor Fireworks, 6 Palm Fans, 6 large Open Fans, 2 Mourning Fans, 8, 9, or 1 nice Hand-painted Fans, 3 Child's Fans, 25, 15, 10, 5, or 2 Fans for Decorating Walls, etc., 10 pieces real Japanese Money. Write us for **Wedding and other Presents.**

☞ We refer to Fourth National Bank, Post and Express Offices at Louisville, Ky. A. H. WOLLERMAN, *Manager.*

547-4th-AVE., LOUISVILLE.

80 ly-mar27

15 Pounds Gain in 4 Years. We ks. and CURED of CONSUMPTION.

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GENTLEMEN:—Please send me twelve bottles of DR. H JAMES' CANNABIS INDICA, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of **Consumption** some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles and I know it is just the thing for him.

Respectfully, J. V. HULL,
Lawrenceburg, Anderson Co., Ky.
mar27-2t

WANTED AGENTS for the GOLDEN DAWN, Or the LIGHT on the GREAT FUTURE.

School Teachers, Students, Young Men and Ladies acting as agents for this book, are making over $100 a month. Sells fast. One agent sold 71 first 15 days; another 46 in 8 days; another 11 in one day; another 15 and 5 Bibles in 5 days. Secure territory quick. Also agents wanted for the best Illustrated Family Bibles ever sold by agents. Send for circulars. Address TEXAS BOOK & BIBLE CO., 755 Elm St., Dallas, Texas Feb. 28-24t.

FOR THE BENEFIT OF

The Pedestal Fund

—OF THE—

Bartholdi Statue of Liberty Enlightening the World.

This colossal statue was given by the people of the French Republic to the people of the United States as a monument of ancient friendship, and as an expression of the sympathy of France to the Centennial Anniversary of American Independence.

It is 150 feet in height, cost $250,000 to which cost more than 250 000 French have subscribed, and it is so far finished that it will be ready to be shipped to this country in the course of the coming summer.

There has been voluntarily contributed about $100,000 towards pedestal for the statue, which is to be placed on Bedloe's Island, at the entrance of New York harbor, and about $150,000 is still required.

The foregoing is from the Report of the Executive Committee to the General Committee of the Fund, of which the Hon. Wm. M. Evarts is chairman.

With a view of aiding the object, another committee, under the supervision of the Hon. Rufus F. Andrews, has arranged for a new issue of art subjects, to be offered the public generally, who will thus be able to secure a magnificent Standard steel engraving, and at the same time have the satisfaction of contributing to the Pedestal Fund.

The following subjects have been selected, viz:

Washington Irving and his Friends	28x36
Shakespeare and his Friends	28x36
Falstaff Mustering his Recruits	28x36
Landing of the Pilgrims	28x36
Departure of the Pilgrims	28x36
Farmer's Saturday Night	26x34
Preaching of John Knox before the Lords of the Congregation in St Andrew's	28x36

These engravings will be from the original plates, and will be as fine as the first proofs, which were sold at $100 each. They will be forwarded by mail, and their receipt guaranteed. The price for each will be $5, which must be sent with the order. Persons wishing to subscribe, are respectfully requested to do so as soon as possible.

All orders, drafts, &c., must be directed and made payable to the Secretary.

WM. WHELPLEY,
Post Office Box 2,949, New York City. [128-tf

HEADQUARTERS

—FOR—

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Consisting of

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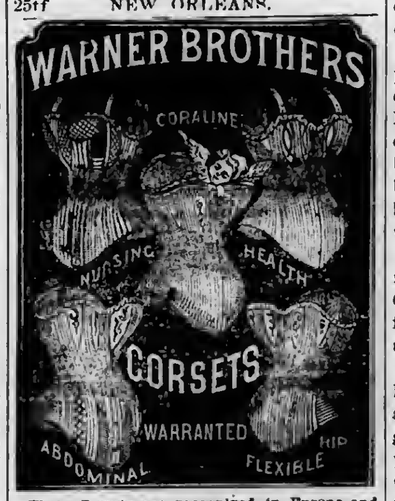
Bibles and Testaments, Teachers' Bibles, Bible Dictionaries.

Union Primers, First and Second Reading Books, Union Spelling Books, Catechisms, Reward Cards, Ticket Sheets and Cards, Tiny Text Books, etc., etc. Also a largest assortment of Books suitable for Libraries or presents to children. PULPIT and FAMILY BIBLES from $2 65 to $12 00. Liberal discount made to Sunday-school workers. Call and examine the stock

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WANTED A WOMAN

of sense and energy for our business in her locality, middle aged preferred. Salary $35 to $50. References exchanged. GAY BROS & CO., 14 Barclay St., New York

e1d8 3t 2w2t

AGENTS wanted for the History of Christianity, by Abbott. A grand chance. A $4 book at the popular price of $1.75. Liberal terms. The religious papers mention it as one of the few great religious works of the world. Greater success never known by agents Terms free. STINSON & Co., Publishers Portland, Maine. Mar27-eom

The Daily Christian Advocate.

The forthcoming General Conference promises to be one of great interest. It is the closing General Conference of the first Century of organized American Methodism. Its reports from every department of our widely-extended work, and the suggestions of plans and recommendations of methods for enlarging the work at home and abroad; the presence and addresses of distinguished Fraternal messengers from other religious bodies, some of them from beyond the sea, and of eminent missionaries connected with our various foreign mission fields; and the discussions by the many able and influential delegates, lay and clerical, (representing nearly a hundred different Annual Conference), of the many great questions which are to be considered at this transition period of our Church history, are sure to engage the attention of our people in all parts of the world.

In order to respond to the demands of this enlarged and increasing interest, and thus give to all our people the earliest, and most ample reports, the Agents of the Book Concerns at New York and Cincinnati will publish *The Daily Christian Advocate*, to be issued every morning, Sundays excepted, during the entire General Conference session. It will furnish reliable reports of every item of interest in the doings of that highest legislative and judicial ecclesiastical body, also of the sermons and addresses of the distinguished fraternal representative and visitors. It will print numerous pen-and-ink sketches of distinguished delegates, lay and clerical, and of fraternal representatives and visitors present, and will give in each number a summary of the latest telegraphic and other Church and secular news received up to the hour of going to presi.

The *Daily* will be under the editorial supervision of Dr. W. H. De Puy who, in his editorial experience, extending through a score of years in connection with our Church papers, and including three different volumes of the *Daily Christian Advocate*, is well known to the Church. He will have able and experienced assistants, and no effort will be omitted either in the Editorial or Publishing Departments to make the paper as complete, attractive, instructive, and of as great permanent value, as possible.

The first number of *The Daily Christian Advocate* (an eight-page, neatly printed folio) will be issued at Philadelphia on Thursday morning, May, 1, 1884; and the volume will end with the number issued on the day following the close of the General Conference session. The last number will contain an ample and well-arranged table of contents, for the convenience of the many of our ministers and people who will desire to preserve the whole volume for future and frequent reference *The price will be* $1.50, *postage prepaid by the Publishers.*

We respectfully and earnestly request all preachers to bring the paper immediately before their people, and either personally or by proxy make a thorough canvass of their congregations. Let the names be forwarded by April 1, if possible, and certainly by the middle of the month, as it is important to have our mail-list so complete that there shall be no complaint by subscribers not receiving promptly their first number. *In no instance should any subscription list, however small, be delayed in order to send by some delegate or visitor to the General Conference.*

PHILLIPS & HUNT,
805 Broadway, N. Y.
WALDEN & STOWE,
190 West 4th Street, Cincinnati, O,

The Savannah Morning News

FOR 1884.

To-day the SAVANNAH MORNING NEWS makes a new departure in journalism in this State, and from this date will send a paper

EVERY DAY IN THE YEAR.

including its mammoth eight-page Sunday edition, *to every subscriber to its daily edition*. The subscription price will remain the same, viz., $10 a year or $5 for six months.

In the future as in the past the MORNING NEWS will support the National Democratic party, and advocate the principles of that party.

It will be, as it has been always, independent of all political or personal cliques, either local, State or National. It will continue to advocate a reduction of the tariff because it believes that the best interests of the people will be served by such reduction. In its columns the latest news from all parts of the world will be found.

Special attention will be given to the news of this State, Florida, and South Carolina. Each department will be carefull edited, and the aim will be improvement and a higher standard of excellence.

No expense will be spared to make the MORNING NEWS the most readable, reliable and progressive newspaper in Georgia. The MORNING NEWS is the only paper in Georgia except the Augusta *Chronicle and Constitutionalist* which takes the regular and supplemental Associated Press dispatches. The special dispatches and correspondence of the MORNING NEWS will be fuller this year than ever before.

TERMS.

Daily, by mail or city delivery, 7 days in the week	$10 00
Daily, by mail only, Monday, Wednesday, and Friday, or Tuesday, Thursday and Saturday	5 00
WEEKLY NEWS	2 00

J. H. ESTILL, Proprietor,
Savannah, Ga.

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$66 a week in your own town Terms and $5 outfit Free. Address H. HALLETT & Co. Portland, Me.

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THE SUNDAY SCHOOL.

SECOND QUARTER. LESSON I. APRIL 6. PAUL'S THIRD MISSIONARY JOURNEY: (Acts xviii, 23-28; xix, 1-7.)

The lessons conveyed are:

1. The tireless love of the apostle for his Churches.

2. The power of even imperfect light in a devout mind. Apollos knew only the Old Testament Scriptures and John's interpretation of them, yet he advanced to conclusions which needed only a little addition to bring him into the full light of Christ.

3. The faithful labor of devout laymen, in shaping the character of the pulpit. Fidelity to the ministry will not only keep the preacher right, but aid in edifying the Church.

4. The difference in gifts among ministers. Apollos was a richly endowed man by nature. Learning [illegible] to the exclusive possession of the field. The Churches may affect this for good, by being patient with men of plain talent, but genuine worth.

5. The true nature of conversion: When proper instructions had been given these persons received the Holy Ghost, and emerged into the full light and liberty of the children of God.

6. Those favoring rebaptizing persons baptized in infancy or by some other mode than immersion obtain no support from this passage, because these persons had never before received Christian [illegible]

7. Those favoring infant baptism [illegible] in this [illegible] view the [illegible] of the [illegible] as [illegible] by making verse 5 a part [illegible] address, referring to those [illegible] heard and were baptized by [illegible] [Verse 4 recites Paul's explanation of the import of John's [illegible] Verse 5 narrates the [illegible] of the "twelve men" into [illegible] of the Lord Jesus.] [illegible] baptized before, this is [illegible] first and only Christian bap[illegible]

MARRIAGES.

At Shady Grove, La., Feb. 20, by Rev. [illegible] Clark, Jake Washington and Patsey [illegible]

At Marlin, Falls county, Texas, Feb. 28, by Rev. D. Humphreys, Mr. Owen Battle [illegible] Eveline Lord."

DEATHS.

[illegible] Collins died [illegible] near Carthage. She was born [illegible] 18, 1869, [illegible] months [illegible] and passed away [illegible], with [illegible]

[illegible] RAMORE [illegible] ted [illegible] ce, [illegible] was [illegible] early [illegible] tered [illegible] ministry [illegible] to Texas [illegible] In 1857 he [illegible] der [illegible] the [illegible] ing [illegible] ds [illegible] ved by the peo[illegible] was elected to the Legis[illegible] an [illegible] and daughters to mourn his loss. Rev. O. Watrous, an honored member of the Texas Annual Conference, is his son. His funeral was attended by a large concourse of people, and suitable addresses were made by Rev. J. K. Loggins, W. H. Jackson, assisted by other clergymen. Bro. Watrous was a good man, was no doubt ready to cross over Jordan. He leaves a host of friends here, and we trust he has joined the white robed host on the other side.

J. K. LOGGINS,
W. H. JACKSON.

NEW BOOKS.

RIGHT TO THE POINT. From the writings of Theodore L. Cuyler, D. D. Selected by Mary Storrs Haynes. With an Introduction by Rev. Newman Hall, LL. B., of Christ Church, London. Boston: D. Lothrop & Co., Price, $1.00.

Doctor Cuyler is one of the best known and at the same time one of the most eloquent of American clergymen, and Doctor Hall tells us that none has been more cordially received in the pulpits of London, or has reached a wider circle of readers in Great Britain during the last twenty-five years. And he says further: "He is a master of strong Saxon-English; his sentences require no second reading to be understood; he produces a graphic picture by a few touches; old truths are made fresh and attractive by a new dress. The religion taught by prophets and apostles is adapted to our times, and presented as the religion for all conditions and classes—for the drawingroom, the nursery and the kitchen, for the college and the workshop, for the Senate chamber and the store, as well as for churches and prayer meetings. He makes his reader feel that Gospel truth is not a mere theory, but a practical reality for the use of every-day life." The selections made by the compiler cover a wide ground. They have been drawn from sermon, tract and periodical, and reveal, in greater or less degree, "the same qualities of incisive directness, of graphic portraiture, of genial sympathy, of keen observation, of human nature, and of honest loyalty to the inspired teachings of the Book of books."

MOTHER MICHAUD, or Paris Since 1871. Published by the American Tract Society, 150 Nassau street, New York. For sale by W. D. Skillman, 94 Camp street, New Orleans, Price 75c.

Mother Michaud was a Protestant, a Huguenot, not by birth but from conviction. This volume shows the influence of her life and how the Gospel has triumphed among some of the most depraved in the city of Paris. There are nine chapters in this book, as "Bread Cast on the Waters," "The Music of the Gospel," "Is Prayer not Answered?" "Freely ye have Received, Freely Give." No one can read this little book without having his faith in God strengthened, and without enlarged conceptions of the work of God in Paris since 1871.

THE GOOD TIMES GIRLS. By the author of "The Blue Badge Boys," "Ready and Willing," "Up to the Mark." Published by the American Tract Society, 150 Nassau street, New York. For sale by W. D. Skillman, 94 Camp street, New Orleans. Price $1.50.

The author of this book certainly understands how to entertain and instruct girls. Every chapter testifies to that fact; further every chapter witnesses to the fact that the book is the result of certain habits of mind derived from a thorough knowledge of home, and a love for home. Though the book was written for girls chiefly, it is well worth the reading of men and women of mature life; if for no other reason it will give them abundant hints how to give to the girls a good time. Most heartily, then, do we welcome this volume.

NEW PUBLICATIONS.

The *Popular Science Monthly* for April is an especially strong, varied, and valuable number. The opening paper is by Herbert Spencer on the decay of the sentiment of personal liberty, and the rapid growth of the system of legislative interference and coercion—which he discusses under the title "The Coming Slavery." "A Defense of Modern Thought," by W. D. Le Sueur, is a vigorous reply to the Bishop of Ontario on "Agnosticism." There is another practical chapter of W. Mattieu William's "Chemistry of Cookery," in which butter and other fats and milk are treated; and Dr. Oswald concludes his lively series on "The Remedies of Nature." The illustrated articles are, "Photographing a Streak of Lightning," by Gaston Tissandier; "Why the Eyes of Animals shine in the Dark," by Swan M. Burnett, M. D.; and "The Electric Railway," by Lieutenant B. A. Fiske, U. S. N. "Methods of Instruction in Mineralogy," by M. E. Wadsworth, Ph. D., of Harvard University, indicates the sort of drill that scientific educators wish to substitute for Greek. Professor A. W. Hofmann is the scientist of [illegible] a portrait and sketch are given, the other articles. "The Physiological Significance of Vital Force," by William G. Stevenson, M. D.; "Prehistoric Art in America," by the Marquis de Nadaillac; "The Morality of Happiness" (continued), by Thomas Foster; "Biblical and Modern Leprosy," by G. H. Fox, M. D.; "Recent Geological Changes in Western Michigan," by C. W. Wooldridge, M. D.; and "The Faculty of Speech," by E. F. Brush, M. D. New York: D. Appleton & Company. Fifty cents per number, $5 per year.

Harper's *Magazine* for April well illustrates the capabilities of that periodical in both the literary and the artistic field. The variety of its contents is a remarkable feature. The frontispiece is from the original painting by Murillo, known as "The Immaculate Conception," and reproduces with wonderful fidelity the lower portion the group of child-angels. Charles Eliot Norton contributes a paper entitled "A Visit to Sardis." The Hohenzollern dynasty is the subject of an entertaining paper by Professor Herbert Tuttle. Ernest Ingersoll contributes the first of two papers, entitled "From the Fraser to the Columbia." "Working-men's Homes," by R. R. Bowker, is a full and interesting review of the enterprises undertaken by George Peabody, Octavia Hill, and Sir Sydney Waterlow, in London for the provision of improved homes for the industrial classes, and of similar enterprises in this country, with illustrations. Colonel Higginson contributes the fourteenth chapter of his American History Series, entitled "The Second War for Independence," treating of Madison's administration and the War of 1812. The fourth part of William Black's "Judith Shakespeare" is given, also the fifth part of E. P. Roe's novel, "Nature's Serial Story." Charles Reade concludes his story of "The Picture," and there is a bright short story, entitled "Six of One and Half a dozen of the Other." Poems are contributed by H. H., R. H. Horne, G. T. Lanigau, and Laura M. Marquand. Professor W. P. Trowbridge, of the School of Mines, Columbia College, contributes a very important and timely paper on Modern Sanitary Engineering. The Editor's *Easy Chair* contains an elegant tribute to the late Wendell Phillips. The other Editorial Departments are full, as usual, of interesting and entertaining matter.

Since the newspapers criticise the magazines, it is but fair play that the magazines should criticise the newspapers; and so, in The *Manhattan* for April, E. V. Smalley will give his view of "Recent Tendencies of American Journalism," pointing out what, in his opinion, has been the effect of the reduction in the price of leading journals.

A frontispiece of a forest interior, entitled "In the Sugar Orchard," opens the April *Wide Awake*; it belongs with Miss Amanda B. Harris's article, "In a Maple Sugar Camp," which is illustrated with excellent drawings made in the camp in New Hampshire. Another racy paper is given in this number, entitled "The Soap Bubble Question." Edward Everett Hale also, in his character of "political editor of *Wide Awake*," furnishes a chatty but valuable article explaining "*Com*munism and Com*munism*." The stories of the number are excellent. The C. Y. F. R. U. Readings this month are of especial value to the whole family. $3.00 a year. D. Lothrop & Co., Publishers, Boston.

Our Little Ones for April introduces "Little Blossom;" a wee bit lady and Teddy and Rover, the Black Sheep, some Queer Ants and the Snow Man figur in its pages Boston: Russel Publishing Co.

The first American inscription upon the obelisk, now standing in Central Park, New York, will be: "Use Dr. Bull's Cough Syrup. Price 25 cents."

The Rev. H. Colclazer, of the Wilmington Conference, who has been fifty-six years in the ministry, retired from active work at the late session.

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Diabetes, Bright's Disease, Kidney, Urinary or Liver Complaints cannot be contracted by you or your family if Hop Bitters are used, and if you already have any of those diseases Hop Bitters is the only medicine that will positively cure you. Don't forget this, and don't get some puffed up stuff that will only harm you.

WANTED.

Minutes of the 18th, 14th and 15th sessions of the Louisiana Conference. Brethren having copies of the minutes of these sessions will confer quite a favor by mailing us copies of them. We also want copies of the minutes of 1865 to 1874 inclusive, for which the highest cash prices will be paid. Address this office. [a3-3t

AGENTS EITHER SEX, we have the newest, best and fastest selling articles out. No capital required. Goods paid for after sold. EMPIRE CO., 36 Canal St., N. Y. apr3-4teow

The Chinese war party, exasperated by the easy surrender of Bacninh, demand the immediate punishment of the Mandarins who commanded the town.

Conference Notices.

LOUISIANA CONFERENCE.

DEAR BRETHREN—I am requested by Dr. Hartzell, Secretary of the Louisiana Conference, to call your attention to the fact that, according to the action of the last General Conference, unless we raise the $100 assessed this Conference for expenses of the General Conference the expenses of our delegates will not be paid by the General Conference. In view of this fact the presiding elders and pastors in this Conference are requested to see to it that their districts and charges, immediately raise and forward to me, in care of this office, their various assessments for this purpose. This matter should be attended to at once, and assessments forwarded, at least, not later than April 15. Brethren will please take due notice, and govern themselves accordingly.

A. E. P. ALBERT,
Statistical Sec'y, La. Conference.

HOUSTON DISTRICT—TEXAS CONFERENCE.
Second Round.

Hockley and Rose Hill	Mar.	29-30
Trinity, Houston	April	5- 6
St. James, Honston	"	6- 7
St. Paul, Galveston	"	12-13
Tabernacle, Galveston	"	13-14
Mt. Vernon, Houstou	"	19-20
Sloan Street, Houston	"	20-21
Harrisburg	"	26-27
Richmond and Oak Hill	May	3- 4
Spring Circuit	"	10-11
Columbia and Oyster Creek	"	17-18
Brazoria and West Cob	"	24-25
Pittsville	"	31-

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March 31, 1884.

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COTTON, ℔ lb—Ordinary, 9; Middling 10¼; Good Middling, 10⅝; Middling fair, 11 9-16.

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MOLASSES, in bbls, ℔ gallon—Common, 18@20; fair, 25@28; choice, 43@45c.

RICE, Louisiana, ℔ lb—Common, 4¼@4½; fair, 5@5½; choice, 5¼@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

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CHEESE, ℔ lb—Western factory, 10.

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DRY SALT MEAT, ℔ lb—Clear rib sides, 9½; clear sides, 9¼@; shouldors, 7¼@—.

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NOTICE.

Capt. Alex. Moore, Brevet Major Jos. McBride, 1st Lieut. Brevet Captain Jos. Steele, 2d Lieut. Linton Land, 1st Sergt. Honston Acer, 1st Duty Sergt. William Thompson, Sergt. Burt L. Reid, or the following privates: W. H. Russel, Robert Howell, Jessie Use, Amos Willy, John Leo, Alonzo Underwood, Rob. Gauff, Hamilton Williams, King Savage, Ellira Reckstraw or Howard King, will render a great service to the undersigned (a brother in arms in the regular army, who were stationed at Fort Cuming, New Mexico, and belonging to the 38th Infantry, Company F), by sending their address, for the purpose to communicate with any one of them, for business of great importance. The elders of the M. E. and Baptist (col.) Churches would also confer a favor by inquiring among their congregations if any of the above stated names are known by any of their members. All information will be thankfully acknowledged and rewarded by JOS. MATTHEWS, at Mandeville, St. Tammany parish, La. mar27-4t

[illegible]

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The foregoing is from the Report of the Executive Committee to the General Committee of the Fund, of which the Hon. Wm. M. Evarts is chairman.

With a view of aiding the object, another committee, under the supervision of the Hon. Rufus F. Andrews, has arranged for a new issue of art subjects, to be offered the public generally, who will thus be able to secure a magnificent Standard, steelengraving, and at the same time have the satisfaction of contributing to the Pedestal Fund.

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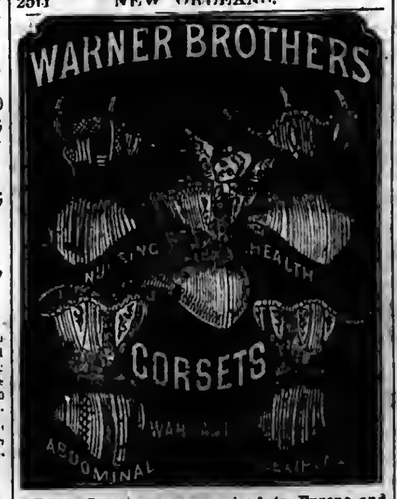
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The Daily Christian Ddvocate.

The forthcoming General Conference promises to be one of great interest. It is the closing General Conference of the first Century of organized American Methodism. Its reports from every department of our widely-extended work, and the suggestions of plans and recommendations of methods for enlarging the work at home and abroad; the presence and addresses of distinguished Fraternal messengers from other religious bodies, some of them from beyond the sea, and of eminent missionaries connected with our various foreign mission fields; and the discussions by the many able and influential delegates, lay and clerical, (representing nearly a hundred different Annual Conference), of the many great questions which are to be considered at this transition period of our Church history, are sure to engage the attention of our people in all parts of the world.

In order to respond to the demands of this enlarged and increasing interest, and thus give to all our people the earliest, and most ample reports, the Agents of the Book Concerns at New York and Cincinnati will publish *The Daily Christian Advocate*, to be issued every morning, Sundays excepted, during the entire General Conference session. It will furnish reliable reports of every item of interest in the doings of that highest legislative and judicial ecclesiastical body, also of the sermons and addresses of the distinguished fraternal representative and visitors. It will print numerous pen-and-ink sketches of distinguished delegates, lay and clerical, and of fraternal representatives and visitors present, and will give in each number a summary of the latest telegraphic and other Church and secular news received up to the hour of going to press.

The *Daily* will be under the editorial supervision of Dr. W. H. De Puy who, in his editorial experience, extending through a score of years in connection with our Church papers, and including three different volumes of the *Daily Christian Advocate*, is well known to the Church. He will have able and experienced assistants, and no effort will be omitted either in the Editorial or Publishing Departments to make the paper as complete, attractive, instructive, and of as great permanent value, as possible.

The first number of *The Daily Christian Advocate* (an eight-page, neatly printed folio) will be issued at Philadelphia on Thursday morning, May, 1, 1884; and the volume will end with the number issued on the day following the close of the General Conference session. The last number will contain an ample and well-arranged table of contents, for the convenience of the many of our ministers and people who will desire to preserve the whole volume for future and frequent reference. *The price will be* $1.50, *postage prepaid by the Publishers.*

We respectfully and earnestly request all preachers to bring the paper immediately before their people, and either personally or by proxy make a thorough convass of their congregations. Let the names be forwarded by April 1, if possible, and certainly by the middle of the month, as it is important to have our mail-list so complete that there shall be no complaint by subscribers not receiving promptly their first number. *In no instance should any subscription list, however small, be delayed in order to send by some delegate or visitor to the General Conference.*

PHILLIPS & HUNT,
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FOR 1884.

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Special attention will be given to the news of this State, Florida, and South Carolina. Each department will be carefull edited, and the aim will be improvement and a higher standard of excellence.

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SOUTHWESTERN Christian Advocate

VOL. 19---NO 15. NEW ORLEANS, LOUISIANA, APRIL 10, 1884. WHOLE NUMBER 754.

THE SOUTHWESTERN

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Editorial Notes.

N. H. Eusley, in the Boston *Watchman* says that Alcorn College at Rodney, Miss., for some time after the war received $50,000 year. It now receives only $11,000 from the State. There are 140 students two thirds of whom are Baptist and the rest Methodist. As it is a State institution, no theology or Bible is taught.

There are some men in Georgia so exquisitely nice that they are trying to build up a Republican party with the colored voters as a rear attachment. They should be let alone. The Republicans of Georgia who have convictions in accord with the National party are entirely able to get along without them. The privileges of citizenship, potent for the elevation of a race, when rightly directed, should not be disposed of for a mere mess of pottage.

A special correspondent to the *Picayune* writing of the heroic, though unsuccessful effort put forth to save the Morganza levee, says of the colored men employed on that work: "They took off their coats and fronted the bank with them. The citizens state that it required heroism to do this, and the laborers will be remembered substantially by all the residents." A race capable of producing such faithful protectors of the public safety and interest, deserve better treatment at the hands of the Southern people than they are generally in the habit of receiving.

Methodism when properly worked is a grand system, there is nothing like it in this world; but when poorly worked it is a complete bungle. It is a vast chain closely united whose strength is only equal to the weakest link. When Methodists are willing to work Methodism so that every part does its own work, God through her will "do exceeding abundantly above all that we ask or think." The great damage comes from those who want to mould our doing, from those who seek in some unknown mysterious way of their own to do the work of the church. Such an administration, no matter how honest in intentions, will always prove a disaster. Methodism needs to be worked.

The South Carolina Legislature in 1882 unanimously adopted a joint resolution urging Senators and Representatives in Congress from that State to use all their endeavors to secure Federal aid for education on the basis of illiteracy. The other day Senator Butler tartly opposed the proposition, during Senate debate on the Blair bill. This leads the *Southern Christian Advocate*, of Charleston, to say: "We are ashamed of the position which Gen. Butler has taken on this subject, and we only regret we can't reprobate to the extent he deserves it, his betrayal of a great public trust." What consideration for humanity could be expected from the leader of the Hamburg massacre, who obtained his seat in the Senate by credentials from a mockery of an election in his own State, and the accident of a political bargain in Washington!

The Cincinnati Riot.

New York *Herald*: This outbreak in Cincinnati is not a matter of merely local concern. It springs from a cause of general operation. It is a consequence of a flagrant miscarriage of justice, and both the cause and its effect are growing common throughout the country to an extent that may well cause alarm and arrest attention. The failure to bring murderers to punishment has become so general and so gross as to call in question the efficacy of our criminal administration and to sound a warning to the whole Nation.

New York *Tribune*: The most significant lesson of this unfortunate occurrence is the warning it constitutes against that peculiarly American tendency to ignore abuses until they become intolerable, which is at the bottom of half our governmental failures, and especially in large cities. Business absorbs the energy and attention of the intelligent majority, and leaves a clear field for the machinations of the unprincipled few. These latter are encouraged to proceed from one usurpation and abuse to another, until presently the community rouses itself to find that it it being plundered right and left, or that the laws are being set aside in the interest of criminals, and then there is a disposition to apply drastic remedies summarily, and when public feeling is excited in an unusual degree there is danger of such frantic outbreaks as Cincinnati has just witnessed.

Philadelphia *Press*: To the credit of the Cincinnati authorities, be it noted, the unworthy Berner was stoutly defended. His conviction of the lowest, instead of the highest, grade of homicide may have been, and doubtless was, an outrage, but to allow a mob to tear him from the prison and hang him would have been a much greater one. An occasional miscarrige of justice through an incompetent or corrupt jury is bad, but it is a small matter compared with the possible evils of a riot. The newspapers and reputable citizens who fanned the anger of the populace, instead of seeking to allay it, now, perhaps, realize their rashness. It ought not, however, to have needed a night's riot, bloodshed, and lawlessness to have convinced them that they had better by far have tolerated the shortcomings of a too lenient jury than to enlist, even in the best cause, the unreasonable fury of the mob.

Petit Journal says: numerous protests have been received from Portugal, Holland and the United States setting forth the danger and impropriety of intervention on the part of Great Britain in the matter of the Congo treaty, and that the French Ambassador in London has been instructed to make representations on the subject to the British Government.

For the SOUTHWESTERN.

The Law of the Christian Life.

BY WILBUR P. THIRKIELD, B.D.

I once saw a babe only a few days after it had opened its eyes on this strange world. How puny and helpless it was! Its form and features were not developed. Its powers were not unfolded. It gave no more promise of beauty and strength, than the bud does of the fragrant, beautiful flower. It was simply a little animated bundle of flesh; a pure little animal, with no show of life, or intelligence in its face. It was my privilege to see the same child a year afterward. What a change! There was a face beaming with light; eyes that seemed only the windows of a questioning soul behind them; cheeks, ruddy with the glow of health; form and features rounded out into strength, intelligence and beauty.

What brought about this change of the weak worm of humanity into the butterfly beauty of babyhood? It simply grew according to the law of its being. The law of its life, and the conservator of its life was growth; it grew by the use of means provided. Progress in spiritual life finds helpful analogies here.

Once born into the Christian life the law of that life is growth. This is the law of all life. So soon as a thing ceases to grow, it begins to die. This principle of life is a mystery. Scalpel, retort or microscope have never explained it. It is unseen. It is a mystery unsolved, whether in growth of the tree, the lily, or the child. Conversion itself is no greater mystery, than is this inner principle of life in the acorn or lily bulb that bursts forth into the bloom of outward life and beauty. "Marvel not that I say unto thee, thou must be born again."

Conversion is only the starting point in the divine life. We are then but babes in Christ, and we shall always remain weak and puny unless we grow in grace. The caterpiller bursts its shell and is ushered into a new world. You may then call it a butterfly. But what a butterfly! It has possibilities, but all its powers lie latent. If its wings do not grow, its legs develop, its powers untold, it must still cumber the ground and be little better than the worm. Growth alone will unfold the winged beauty that flies in its new world. So it is in conversion. We burst the chrysalis shell of our selfishness and sin, and are born into a new world. It is by growth that we realize the possibilities of the new life.

In order to grow in grace, we must use the "means of grace." That old phrase is a good one, it includes private family prayer, the reading of God's word, meditation, and worship. It is by attending to the "means of grace" that we shall be able to realize in our experience the truth of the old hymn.

> Grace taught my roving feet
> To tread the heavenly road,
> And *new supplies* each hour to meet
> While traveling home to God.

As the plant in the garden is fed and nourished by the showers and sunshine, and grows into bloom and fruitage, so the Christian heart must be nourished by the sunshine of God's presence and the dews of divine grace. There must be a *constant use of means* for growth in grace. The act of breathing that I performed yesterday will not suffice to keep me alive to-day. I must breathe every moment to supply the oxogen, that keeps up the fires within my system, else animal life ceases. So spiritual strength must be renewed.

The Psamist calls the Christian a tree, and what a fine analogy it gives us of growth. Let the sap cease to flow through the roots and trunk out into the branches and leaves; let the leaves, which serve as lungs, cease to drink in the forces of air and sunshine, then the tree begins to die. The leaves drop, then branches fall, one by one, until only a bare, rotting, sightless trunk is left to oumber the ground. How many bare and ugly trees we now find in the church, where growing Christians should stand like "trees planted by the river of waters, giving, forth there fruit in their season." Would you realize the beauty and and stateliness of Christian life, described by David, then grow in grace. Be content to grow slowly. The Scriptural method is, "Frst the blade, then the ear, and then the full grown corn in the ear." A mushroom or toadstool may spring up to the full in a day, but it is only a toad-stool still. The oak bursts through the earth slowly. Its growth is slow but strong, till it towers aloft, stengthened by the very blast that destroys the over grown plant.

Growth is conditioned on the surrounding atmosphere. This is true of the plant, the body and the soul. To a large extent we can control the atmosphere in which we live. In some wards in New York city the death rate is one in sixty-four, while in others it is one in twenty-three. In the former, the air is pure, the sunlight plenty, giving the lungs a pure atmosphere in which to work. In the latter, the ventilation is shut off; the air, breathed over and over, is heavy with impurities, and freighted with carbonic acid gas. Hence the lungs and bodies become diseased, because men breathe in death instead of life. It is so with the spirit of man. It chooses its own atmosphere, its company, its books, and papers, which bring either growth in grace or growth in evil. Sensational novels, Sunday newspapers and flashy fiction are poison to the soul and bring spiritual death.

Let your soul growth be measured by no human standard. Let perfection be the goal. Paul in old age, even after a life of growth, after a vision of Christ and an experience that was unspeakable, yet cried out: "I press forward to the mark for the prize." That mark is perfection, and that prize is heaven. There may be perfection in the growth of a tree or the rose, but there is no limit to the soul's capacity for growth. I believe in perfect love, in sanctification, but not in an experience that shuts off further growth. After a life of spiritual progress, there will still be experiences beyond and beyond. Even in heaven we shall grow. Let us heed the exhortation to grow; to grow downward in, knowledge of ourselves, in dependency and human-ity; to grow inward in purity, faith love, gentleness; to grow upward in victory over the world, in the fullness of God, in prayer and devotion; to grow outward in the fruits of the spirit, in sacrifice and work for God and humanity.

Atlanta, Ga.

J. P. Spear, of Oakland, Fla. has recently netted $158.46 from a quarter of an acre which he had planted in cabbage.

For the SOUTHWESTERN.

Circuit—College Study Outline

BY D. M. BIRMINGHAM, A. M.

Theology, or the doctrines concerning God, continued.

TRINITY.

I. 1. Anti-orthodox views patripassions, Sabellians, Arians. 2. Orthodox views; Apostolic fathers; Apostolic and Nicene Creeds; Creed of the Methodist Episcopal Church. 3. Show that the doctrine of the Trinity is not absurd or unintelligible. 4. How are the doctrines of the atonement, original sin, regeneration, justification, etc., affected by the denial of the Trinity?

II. Show by Scripture proofs. 1. The Trinity in unity. 2. The personality and divinity of the Father. 3. The humanity and pre-existence of Christ. 4. The divinity of Christ, by the titles ascribed to him (God, Son of God, Lord, Jehovah). 5. By the attributes ascribed to him (eternity, immutability, omnipotence, omnipresence, omniscience). 6. Works ascribed to Him. 7. Divine worship given to Him. 8. The personality and divinity of the Holy Spirit, by the qualities and acts and works ascribed to him.

III. Divine providence. 1. Proof from God's character and man's weakness. 2. From the Bible. 3. How different is its exercise in the natural and moral government of God? 4. Show from the Bible the nature and extent of general providence; God's special providence in regard to the good; His peculiar care for His people. 5. How does prayer affect divine providence?

IV. Show from the Bible: 1. The existence, condition and office of holy angels. 2. The existence, fall, state, employment, power and destiny of evil angels.

Note.—I would suggest a careful reading of the Bible, in course, with pen and note-book at hand; giving special attention to the several topics of this outline, and writing in the note-book the most prominent passages, as proofs of these various topics, each under its own heading.

Clifton, Staten Island, N. Y., Mar. 1884.

For the SOUTHWESTERN.

Columbus Distrist.

MR. EDITOR.—I desire to let you know the winding up of the first round on the Columbus District. When you last heard from me I was on the eve of going to the Industry circuit to hold Bro. James Jarman's quarterly conference. Which place I was successful in reaching the 16-17 of Feb, held the quarter, had a nice time. Collection $4 55. From here I went to the Ellinger and Tolan work, where on the 23rd I met Bro. C. Chase and the brethren and held the quarter; had a splendid time. Collection at this place was $5.35. From this place I went to Columbus circuit, found Rev. P. Gates the pastor at his post; had his officers all notified and we enjoyed a pleasant session on March 1st; next day (the 2d) I preached to a crowded house. At three o'clock in the afternoon we enjoyed ourselves in a love feast meeting. The collection at this place resulted in the sum of $11.45. The 4-5 I was to hold Bro. Thomas Derven's quarter, but being informed by him that it was of no use going down there, I did not go. Bro. Derven is on the Egypt and Pin-oak circuit, which has only has six members, and one of those has been on the county for two years. He said that the people would not come to hear him preach, but he intended to keep on trying to do all he could. The 7-8 I was to hold Bro. J. Cæsar's quarter at what is know as the Wharton circuit, but the pastor and brethren failing to meet me, I did not get to hold it; however, in a day or two I got to see the pastor and had a talk with him. My next place was Caney. On my way there I had the pleasure of visiting the city of Houston and preached for Bro. W. H. Logan's congregation in the beautiful new Trinity Methodist Episcopal Church. I was also nicely entertained all night by Bro. Logan and wife. Next morning (the 15th) I left Houston on the Columbia train, arrived at Columbia at 6 o'clock that evening; where I met Bro. Baldridge's son awaiting my arrival with a horse. Having about 18 miles to ride, we concluded to go but 10 that night. Next day (the 16th) I met the pastor and brethren and held the quarter, and had a real nice time. I was very well pleased with the work at Caney. The collection at this place was $7.15.

Mr. Editor this closes the first round on the Columbus District. I found all the preachers at their work, some doing well, and some I cannot tell how they live and get along at all. I think we will succeed in building one or two church houses this year on this district, and make same very necessary repairs. At Columbus we want to repair the church, or do something to help the looks; this can be done by repainting it and putting a cupola on it. We need better houses all over the district. There is not a more needy field for Church Extension work than the Columbus district. Schools are tolerably good on the district, would be better if there were sufficient houses. We ought to have a fine two story school house building in the city of Columbus, and I think we will have it. Some of the friends are talking very strong about it. We have some very good and able people in the city of Columbus, and can do any thing they want to do. More next time.

P. M. CARMICHAEL.

Columbus, Texas, March 21, 1884.

For the SOUTHWESTERN.

The Way the Battle Goes at St. Paul.

DEAR EDITOR—We made a rally on the second Sunday in March to raise money to pay off the indebtedness of our new building. On that day we called in the envelopes which had been previously put out. I asked the people for $200. When I did so of course there was the usual grunt in the congregation. You know how it sounds. It is generally made by some one who intends giving very little, or nothing at all. However, I thank God we raised it, and no one was hurt. When on last Sunday night I made the announcement that we had taken in all $202.35, the people rose and sang, "Praise God, from whom all blessings flow," and we went home rejoicing.

And this is not all. God has graciously poured out his spirit in our midst. The church has been revived, sinners have been converted and backsliders reclaimed. We have had over forty conversions and about fifteen backsliders to return. Quite a number of the Sunday-school teachers and scholars have been converted. The good work still goes on. Pray for us.

Yours, in Christ,

I. B. SCOTT.

Galveston, Tex., March, 1884.

OUR SOUTHERN WORK.

MISSISSIPPI.

R. Hays, Shubuta: "The people received me kindly. Have taken [illegible] into the church by letter and 1 on probation. At quarterly conference gave Elder Campbell $4.30. The estimate for pastor was $300; for elder $34; for bishop $1.50; benevolent purposes $22; house rent $[illegible] per month. We are building a new church and want to get into it soon."

C. K. Newman, Jones Bayou: "I arrived at my appointment Feb. 16 and found my people without a church. The brothers were lamenting over the lost church. I found [illegible] members. I went to work to raise money to build a new church, and up to this date have collected [illegible]. We propose to build a new church 38x42; to cost about $1,600 when completed; $185 collected, and on subscription list; we will complete the new edifice by the 4th Sunday next."

TENNESSEE.

T. T. Henry, Kingston: "By reason of the extraordinary cold and lasting winter we shall have cause to work a little faster than usual to stand in the front rank at the next conference sitting. The Lord has blessed us with some conversions and a number of accessions since conference."

TEXAS.

S. Pleasant, Austin: "It was reported this appointment has 59 members. If they are here I can not find them. The people are poor. I bought a horse when I came, and could not have corn to feed it. I loaned it to a brother, and it was soon reported dead. I then went to preach afoot. Some of the brethren are dead in the church; There is a good Sunday-school, with a good lady teacher from the day school who assists. I have a local preacher on the work who is a great help to me."

Lemole Edwards, Leona: "I entered my work Dec. 28, 1883, and was cordially received by the people. There are three appointments on the work, with two churches belonging to us, and one union house belonging to us and the Missionary Baptists. We went to work, and with the assistance of the Lord, we have purchased 3,600 feet of lumber, and most of it is on the ground to build a church 20x38, which we expect to have completed by the second quarter. Our new presiding elder, Rev. G. W. Smith, held his first quarter, March 8th and 9th, and we had glorious time. Also appointed a committee for raising funds to build a church at Two Mile. The following are the committee: Frank Hutton, Geo. Langham, Chas. McDaniel, John Holly, C. Lust, J. Hopkins and A. Harris. Collections for presiding elder $7.25; pastor [illegible]; for delegates to general conference $1; preachers salary estimated $300. The elder preached a fine sermon on Sunday night and administered sacrament to 84. We have a Sunday-school in prosperous condition, and a school taught by myself. Pray for us."

LOUISIANA.

[illegible] of our preachers reports a [illegible] from an interior town a few days ago. The daughter of a man lost an infant child. He went to a Catholic priest who [illegible] but notwithstanding the suffering condition of the woman he turned his back and left her. His heart could not reach such a case. The old man went to dig a grave for the child, and after he had worked two hours preparing for the burial of his grandchild, news came to him of the death of his daughter. The Roman Church could not administer to her. The old man called on the Mayor, who could do nothing as she had relatives, but gave him a dollar personally to help. The old man went to a place where liquor was sold and drank away the dollar. Some good people made a coffin to represent a coffin and carried the woman and her child to the grave. There were no mourners; a colored man and boy took the coffin from the hearse and covered it in the grave. Not a word was heard, no hymn was sung, not a word of prayer. The pastor who writes says, "I think the Mohammedans would have done more."

For the SOUTHWESTERN.

Alexandria—Its Prospects, Etc.

BY REV. J. F. MARSHALL.

This is the nearest town of importance to the geographical centre of the State. It is handsomely situated on Red River, ("old Red", as it is sometimes called by the inhabitants of those parts,) at the the mouth of Bayou Rapides, which takes a north-westerly course from here. Its central locality gives it many advantages over other towns. Some have advocated it as the proper place for the State capital. But the style of the place (inhabitants not over 3,000), which I think indicates the number and strength of its advocates, is the main cause of its giving way under the more powerful claims and numerous advocates of the present capital. However, it is destined to be one of Louisiana's best towns. It already enjoys the presence of two railroads the Texas and Pacific railroad which connects New Orleans with San Francisco, the Morgan's La., and Texas railroad which has its local terminus here, and still another to come, the Natchez, Red River and Texas railroad, which has about ten miles completed in this direction from Vidalia, La. If ever completed, this will be of more material interest to this section than either of the present roads, and will make this a railroad centre, second only to New-Orleans in the State. Besides this, there are two lines of steam-boats, the Red River and Coast line and an independent line, which constantly ply the waters between New Orleans and Shreveport. So it is seen that there is no lack of facilities for transportation, or communication with the outside world. This town affords three newspapers, one daily, one tri-weekly, and one weekly. The adjacent country is all that can be wished in an agricultural point of view. King cotton (?) is the main staple produce, and in this, is the people's mistake; they depend almost entirely upon cotten which is an uncertain product, it failing *all* fails. There is at present a temporary business depression, caused by the shortness of last year's crop. But there is still another greater evil, which if not removed will blast the glowing prospects of this beautiful section of the "Sunny South!" i. e. the land monopoly. Until those who own the lands will conclude to divide up their large uncultivated estates, and give the poor and willing laborers of all races an opportunity to purchase and pay on easy terms for these idle lands, there never can be a proper development of the resources with which this section is blessed by nature; and hence the retarding of the prosperity that would naturally occrue there from to all classes. So it is hoped that these lords will proffit by experience and submit to the inevitable. More could be said on this score touching the taxes, they are required to pay, but do they pay them, or do these estates simply change at tax sales from the hands of one monopoly to another? The Police jury has imposed a high license of $300 on all vendors of intoxicating beverage by the drink, throughout the parish. The motives of the gentlemen who passed this ordinance will not be impugned, but it certainly fails of its orginal purpose, for instead of checking the sale of liquor it only puts the business in the hands of the richer merchants and more "respectable" houses. And now I am pleased to tell of the visit of a stannch and able friend and advocate of temperance, in the person of one of the fair sex, Miss Henrietta G. Moore of the State of Ohio, who came a short time since, representing the Woman's National Christian Temperance Union. Her lecture was worthy of the speaker, By her irresitible logic array of figures and almost faultless rhetoric, she seemed to convince even the most skeptical that prohibition was right and sure to triumph. Our church here is looking up and keeps abreast of the times. The people like the SOUTHWESTERN, and as in the past will continue to support it, because it supports them. It has certainly become an indispensable member of the great family of our church advocats.

Alexandria, La., March 26th 1884.

For the SOUTHWESTERN.

The History and Results of the Separation of Our Work in Arkansas.

In 1878 among the preachers, the division of the conference and work was talked up, the plan was agreed upon. Conference came on and the prechers commenced to come in, and when certain ones were in, certain colored brethren were sent for, by certian white brethren. A plan of separation was laied before them, and they agreed to go on the committee. The first I knew of the matter was when one (whom I think as far from Christ, as it is from the East to the West) made a motion that certain brethren (six in number) be constituted a committee to draw up a plan of dividing the conference. They were appointed and sent out to do their work. A plan was soon agreed upon, and they returned with the dirty thing. The plan was to divide the coference on a strictly color line basis. This plan was voted down, which was Christ like. Some of the white brethren were so determined to have a division of the work, and to get rid of us colored brethren, that they held another constitution, and agreed that they would not admit a single colored man into the conference on trial, and if a plan of separation was not agreed upon, that they would locate every colored man in the conference. At that time there were only six colored men in full connection in the conference. We had ten or twelve at the door of the conference for admission, and there were about six on trial. There we were, about 22 or 24 of us were at an awful crisis. We were threatened vengenance if we did not agree to do a thing which our consciences were not free to do. Just think of 22 or 24 men who, no doubt, were called of God to preach the holy Gospel of Christ, being threatened to be kept out and turned out of a Methodist conference of holy ministers called and sent of God to preach against sin, and not to commit such sins as was committed in that act. As bad and wicked as it was, it was the case. To save ourselves, and for the sake of the fifteen hundred members we represent, we consented to divide on what we under stood to be a geographical line but was just the same as the first plan proposed, when the final end was reached. The color line was fully established in Arkansas. The colored membership was forced out from among the whites, to do as the old maxum say, "root pig or die." It was a sad day, with many of the colored brethren, but with the whites it was the day in which they heaped up wrath against the day of wrath. The rosults of this division. There has been a wall built between the white and colored work in this State, whose length is too great to be gone around, and whose hight cannot be surmounted. This wall is a wall of distinction. There is no more oneness existing between the Arkansas and Little Rock Conference, than there ought to exist between two conferences of different denominations. This wall is a wall of difference. These conferences do not appear to be of the same church, but of different denominations. These things have gone on so long, until I feel, when I meet one of the brethren of the Arkansas conference like I had met with one of the preachers of the Methodist Episcopal Church, South. I would receive just as much, if not more fraternal greeting from one of them who knew me as I would from one of the preachers of the Arkansas conference, with three or four exceptions, and they are transferes. The division has not done a particle of good, but has done a great deal of harm. Why was all of this? Why to satisfy the lusts of the flesh, and not to fulfill the law of Christ. There is no Christ in it, nor can be. Christ never knew any thing about it, and knows but little, if any thing about it now, only as he knows it to be an awful sin which was willfully committed. Therefore if Christ knows nothing of this matter only to be wrong, he knows as little of those who forced it on.

G. W. SAMS.

Little Rock, Ark., March 17th, 1884.

For the SOUTHWESTERN.

What is in a Name?

BY REV. L. M. HAGOOD.

Very much indeed, by some, is attributed to a name. Public sentiment in the South among members of our churches, has demanded separate conferences and schools. The outgrowth of separate conferences for colored and white members will, I doubt not, be to the church as the letting out of water, starting a steam car by an inexperienced man, if it does not prove to be the taking of a dog by the ears. As a result of this separation the oncoming time of public sentiment now demands the change of name for the Freedmen's Aid Society, a colored Bishop, and separate schools for children belonging to the same church but of different colors. The reports of this society are said to be more favorable since the change at the last General Conference, but it would be more satisfactory if we could see the balance sheet, so all would know whether there was a *decrease* of Northern and an extra *increase* of Southern effort on account of the seeming course affairs of this Society are taking. The action of the Mississippi Conference as to change of name to many is a prodigy, unless it be laid to the charge of Rust University, from the fact that no conference, save it and the Texas Conference, have expressed a desire for change of name. Just how this is many can not understand. Will some one explain? This has all arisen, some think, from the fact that many of the white members of our church in the South are moved by public sentiment, and in too many cases, on this subject, are governed by policy rather than the "Sermon on the Mount." Public sentiment in the South curls the lip, tosses the head, and petulantly stamps the foot, and declares that *no effort* made, money appropriated or laborers sent among them will be accepted from the M. E. Church unless they say how and have it *their own way*. Our church has a right, and ought to remain working for colored and white only where the New Testament idea of Christianity can be promulgated. One Sabbath day's service in a year, with a New Testament sermon against caste prejudice from each white preacher of our Church in the South, would settle the question in a short time to the honor of the church and the glory of God. As it is they now say they will gladly accept aid, and they will have fewer crosses to bear if the Freedmen's Aid Society's name be changed. It may be true that Northern preachers in the South are an insult to the people, for Bishop Pierce says so. But is it true that our white preachers here must compromise with error at the expense of truth and right, leave behind them, and out of their sermons the New Testament doctrine of the Fatherhood of God and the brotherhood of man? remove far from them, as they cross Mason and Dixon's line, the last vestige of the underlying principles of our church's success elsewhere than in the South? Such change of name will, indeed, as one high in authority is reported as saying, "let the many colleges of our church in the South die and focalize the work at some central point into a *grand university*;" such, I presume, as we are to have at Little Rock and Chattanooga, where any one of God's children can go, if not colored. This idea is working well already, for some of our best institutions already feel it, and the church will soon, if it continues, have a cemetery specially for schools and colleges in the South, and our enemies will follow each corpse to its last resting-place crying victory! For one I do not believe our church made a mistake in the planting of her institutions of learning here in the South. If the name of this society is changed then revolutions *do* go backward. Why change it if not at the bidding of corrupt public sentiment, that cheers because the grounds for a university where colored students are not to be admitted have been purchased? Will it not show more plainly and increase class legislation? Our Congregationalist brethren had this same question before them as to whether any color line should be drawn, and they said no. Shall we say less? If the change of this name will not hinder the progress of our work in the South among colored and white then nothing will. All who are acquainted with our work here in the South feel a timidity just here, and many declare openly that it will be a miserable concession to caste prejudice unworthy its projectors, and destined not only to diminish its resources but decrease in a measure its usefulness and influence among all who will not bow down and worship a corrupt public sentiment. It means more, probably, than it seams to mean, and the brethren of the Mississippi Conference will find it so when, at the General Conference, a clear definition is given as a "Northerner" of Texas. The place of birth with matters of this kind cuts more of a figure than the birth-place of men. Let all be educated, but no compromise of principle to do it. I once heard a story of a dog crossing a bridge with a pretty good bone in his mouth, but seeing, as he supposed, a dog below him with a better bone in his mouth, dropped the one he had to capture the other dog and bone, and so lost both. Illustrations of this kind are beneficial even at this enlightened day, and therefore let us in this matter make haste slowly.

Methodist Heroism.

In these days of multiplied comforts, the tendency is to slide into a self-indulgent and easy-going mode of life. And to break the enchanting charm of this tendency, we should revert occasionally to the heroic age of Methodism—Go back and read the times when Asbury was the leading spirit of the little army of itinerants who sounded the gospel trumpet up and down through the land, following close on the track of the daring frontiermen. His heroism, a loadstone to steel, attracted brave hearts around him. He did not sit in an easy rocking chair in some Episcopal palace, and say, "Go," but leading the way in the thickest of the fight, said, "Come on, follow me." These men carried their lives in their hands, and did it cheerfully because they carried death-defying grace in their hearts. A Methodist historian says: "They were continually in peril of their lives, from cold and exposure, from breaking their necks on mountain precipices, from drowning in rivers which had no bridges, from being transfixed by the arrow of some skulking Indian, or dying in the hands of mobs of semi-barbarons white men who had a constitutional hatred of all ministers, more especially these; but with a courage which amounted to exultation, they kept steadily at work, gladdened by the wonderful success of the Word which they preached, and conscious that the eye of their heroic Bishop was watching, and his great soul planning their campaigns, and that his toils and suffering were often greater than their own."

Here is a Bishop on a salary of $60 a year, who often found no bed but the ground, no roof but the sky. Under such circumstances, he ties his horse to a tree, spreads his blanket, by prayer commits himself to the care of the sleepless, Eternal God, lies down to dream on his saddle-bags of the best plans of promoting the growing empire of his Redeemer. Oh, if the great army of the Methodists had such a heroic spirit now, what brilliant conquests would be constantly made!

The "Holy Club" of Oxford.

BY REV. J. M. FREEMAN, D. D.

In this centennial year of the history of our Church, it may be well to note the beginning of that wonderful revival which swept through England, crossed the Atlantic, and, after the lapse of years, resulted in the organization of the Methodist Episcopal Church. There is a special propriety in doing this in a Sunday-school periodical designed "for teachers and young people," inasmuch as the founders of Methodism were young men, and, like the ancient Bereans, they "received the word with all readiness of mind, and searched the Scriptures daily."

Oxford has great attractions for the tourist because of the natural beauty of its situation, its magnificent piles of architecture, its renowned schools of learning, its libraries of rare and valuable books, and the great names connected with its history. But especially has it marked attraction for the Methodist traveler. It is the Antioch of Methodism, for here the godly band of young men who studied the word of God, and sought to regulate their lives by its teachings, were first called Methodists. As the wits of Antioch gave the name "Christian," as a term of contempt, so the wits of Oxford conferred the title "Methodist," to ridicule the methodic manner in which these young men sought to pass their daily life. They also called them "Enthusiasts," "Reforming Club," "Supererogation Men," "Sacramentarians," "Bible Bigots," "Bible Moths," "The Godly Club," and "The Holy Club."

But who were the men thus reviled, and what were the practices which raised this storm of reproach? The men were but few in number. We cannot ascertain that at any one time during the six years of their history in Oxford they numbered over twenty-five or thirty, and very often a half score or even less would have represented them all. They were fellows and students of different colleges connected with the great University. Without neglecting their scholastic duties, they spent two hours a day in private prayer; they visited the poor, the sick, and the prisoners; they gave freely of what little they had to help the needy; they received the Lord's Supper once a week; they sought to induce the ungodly to attend religious services, and to lead a religious life; they met every night to confer abut their work, and to study their Bible, especially the Greek Testament. Their methods and aims resembled those of the "Religious Societies," begun by Dr. Horneck, in London, fifty years before.

The central figure in this little group of young men, or the "Curator of the Holy Club," as the wits nicknamed him, was John Wesley. For fifteen years of his early life he was associated with Oxford; first as a student in Christ Church, and, after graduation there, as a fellow in Lincoln College. He was elected to this fellowship when only twenty-three years old. He was a slender young man, short of stature, with pale face and long hair. With health by no means robust, he had an iron will, an unflinching courage, and a determination to make the most of his time. Thus, when entering upon the duties of his fellowship, he said, "Leisure and I have taken leave of one another." But, better still, when he found himself separated from some of his frivolous friends of Christ Church, he determined to change the course of his religious life, and "resolved to have no acquaintance by chance, but by choice." Such a man was fit a leader for the "Holy Club."

Yet not to him, but to his brother Charles, five years his junior, belongs the credit of originating the little band. It was while John was absent in Epworth and Wroote, as his father's curate, in 1729, that Charles, then only twenty-one years old, proposed the plan to two of his fellow-students, Morgan, of Christ Church, and Kirkham, of Merton; so that, when John returned to

Oxford in November of that year, he found the three already engaged in their godly work. He immediately joined them, and naturally gravitated to his place as leader.

The leadership he retained until he left Oxford for Georgia in 1735. After this the organization gradually dwindled, but its influence remained, for its members, scattered as they were, carried the sacred fire with them, though some of them in after years lost all interest in the cause. Among those who afterward became noted we may mention Broughton, Hervey, Clayton, Gambold, and Ingham. One of the last to join was the most wonderful preacher of them all, George Whitefield. His zeal never flagged, and the precious influences of his Oxford college days continued with him to the last. We must not fail to allude, in passing, to the help which the band received from the advice and counsel of the venerable father of the Wesleys, and of their clear-headed, godly mother.

In their meetings for study and for prayer God was preparing these young men to awaken a slumbering Church, and to arouse a skeptical and depraved nation. True, some of their doctrines and some of their practices were not of a character which we can now commend; of their erroneous tendencies no one was more fully convinced than John Wesley himself in after years. But the fact yet remains that this noble band were seeking after a better life, sometimes groping in the dark, it is true, yet always seeking, and ever looking to the word of God for light, and to the Spirit of God for power. And, as the years sped on, the light and the power came, until all England was stirred and quickened with a revival such as had not been witnessed since apostolic times.

It must not be forgotten that this revival began in a literary institution, and among literary men. These men were diligent students of their college text-books, but, most of all, they prized "the wisdom that is from above." As Methodists, we should be unmindful of our origin were we to fail rightly to appreciate the value of education, or the importance of revivals of religion in our schools of learning. The history of the Methodist Episcopal Church shows that the spirit of sound learning has been fostered among us, until we have now connected with our church nearly one hundred and fifty schools of various grades. In all these schools the religious element largely prevails, and revivals are of frequent occurrence, showing that the original Oxford fire continues to burn in the hearts of the young Methodists of the present generation.

The Methodist visitor to Oxford still gazes with interest on the massive walls and stately towers of the college of Christ Church, with its grand hall and broad staircase and richly carved ceiling; its varied apartments and vast quadrangles. He sees the wide-spread meadow stretching in the distance like a carpet of green velvet, and reaching to the river; and the famous "Broad Walk" inviting him to a ramble under the friendly shade of its stately trees. He listens to the chimes of the college bells, and hears the celebrated "Great Tom" strike the hours. As he looks and listens he is thrown back to the time when the youthful Wesleys and others of the Oxford Methodists trod these halls and paced these walks. A ten minutes' walk to the north of Christ Church brings him to the narrow Turl Street, where, on the corner of Brazenose Lane, he finds Lincoln College, and his interest is immediately heightened. Here is the chapel, small, yet beautiful, rich in cedar-carving and rare old stained glass windows, and here the pulpit where the young tutor, whose name had since become [illegible] stood and preached. You cross the quadrangle [illegible] to what is [illegible] Chapel and [illegible] you are in "Wesley's room," as it is still called. Changed it must be in appearance since he left it in 1735, yet in size and form the same. It is about fifteen feet square, well lighted, and pleasant. Here the "Holy Club" often met, and talked and planned and prayed. How many supplications have gone up to Heaven from this room and from the diminutive, cell-like bedroom adjoining! The college wits of that day little thought that there were among those whom they ridiculed men who should shake the world; but God knew, and the world yet throbs with the mighty pulsations of their apostolic labors and their godly lives.

The lesson our Sunday-school teachers may learn from Oxford, to practice in this centenary year, is threefold: Study the word of God; be faithful in labors; be instant in prayer.—*Sunday-School Journal for May.*

Returned with Interest.

In 1874 Kansas was devastated by grasshoppers, and the whole state suffered almost to starvation; especially did the remote settlements feel the blight. Had it not been for the generosity of the people in older states, Kansas would have been almost depopulated; but their prompt aid saved us. At that time some of us said, in our efforts to create a temperance sentiment, that the people had been destroying the grain by distillation and our citizens by rum, God sent the grasshoppers to eat up our corn as a lesson; now we have prohibition and floods of corn, and neither authorized saloon-keepers nor grasshoppers.

Kansas sends a whole train loaded with corn to the flooded districts of Ohio. The grandest thing we ever beheld was that train, on which was these mottoes, "Cast thy bread upon the waters for thou shalt find it after many days;" and "Kansas clouded with grasshoppers in 1874 and flooded with corn in 1884." "Charity given by Ohio in 1874 to Kansas, returned with interest in 1884," This is one of the grand outbursts of that charity which is the outgrowth of our holy religion. Let infidels scoff, we will go on doing good and run the risk of the results in eternity.—*Kansas Methodist.*

"I Did Steal That Sheep."

A writer in the *Baptist Weekly* retells this old story of the practical shrewdness of an old minister named Amasa Brown;

"A member of the church charged another with stealing a sheep. The culprit denied the charge. Both were men of influence. The church was divided. A council was called and Mr. Brown was there. There were no witnesses, except as to character. It was the word of one man against the word of another man. One was a slanderer, or the other was a thief. Elder Brown suggested a most extraordinary measure to elicit the facts in the case. He called the two men to the rostrum, before the pulpit, and directed the man who made the charge to engage in prayer—and requested the audience and council to look at his face while he was praying. He made an earnest prayer. He appealed to the Lord, as one who knew the charge was true. Then the other was called on to follow. He made a regular prayer for the church, the pastor, etc., and said: "As touching this matter of the sheep, O Lord—a-hum; as to touching—touching this—ah"—when he sprang to his feet, and exclaimed, 'Brethren, I cannot pray. I did steal that sheep!' So the matter was settled."

In the Salem (Mass.) Normal School there is a class of girls learning carpentry. Last year a graduate of Vassar reshingled her father's house and built a porch, just for the fun of it.

When others are suffering, drop a word of kindness and sympathy. If they are suffering from a Cold, give them Dr. Bull's Cough Syrup. A few doses of this valuable remedy will afford instant relief, and a twenty-five cent bottle will cure the worst Cough.

True Hospitality.

I pray you, O my excellent wife, cumber not yourself and me to get a curiously rich dinner for this man and woman who have just alighted at our gate, nor a bed-chamber made ready at too great cost; these things, if they are curious in them, they can get for a few shillings in any village inn; but rather let that stranger see, if he will, in your looks, accents and behavior, your heart and earnestness, your thought and will, that which he can not buy at any price in any city, and which he may travel twenty miles, and dine sparely and sleep hardly to behold. Let no emphasis of hospitality lie in bed and board; but let the truth and love and honor and courtesy flow in all thy deeds.—*Ralph Waldo Emerson.*

Temperance in New York

The following bill has passed both houses of the New York Legislature;

The people of the state of New York, represented in senate and assembly, do enact as follows;

Sec. 1. Provision shall be made by the proper local school authorities for instructing all pupils, in all schools supported by public money or under state control, in physiology and hygiene, with special reference to the effects of alcoholic drinks, stimulants and narcotics upon the human system.

Sec. 2. No certificate shall be granted any person to teach in the public schools of the state of New York after January 1, 1885, who has not passed a satisfactory examination in physiology and hygiene with special reference to the effects of alcoholic drinks, stimulants and narcotics upon the human system.

Stop Him.

Stop whom! Why, that boy with a quid of tobacco in his mouth, a cigar between his teeth, a profane word upon his lips, a care-for-nothingness in his manner. Stop him! He is going too fast; he does not know his speed. Stop him before tobacco shatters his nerves; before pride ruins his character; before the loafer masters the man; before ambition and youthful strength give way to low pursuits and brutish aims. Stop all such boys! They are not to be classed among "our boys."

If Thaddeus Stevens were the leader in Congress to-day he would say to that body, 'Though there were a duty of 10,000 per cent on every article which an American artisan is producing in competition with a foreign artisan, yet would I die in my tracks rather than vote to reduce that duty by one per cent; for by such a vote I would admit that a protective duty can be a burden, whereas no really protective tariff can by any possibility be a burden. It can only enhance the price, while it is promoting a production which otherwise could not be conducted in this country at all; and the American people make a steady profit, and not a loss, in promoting every branch of production which increases, as the iron and steel industry so largely does, the aggregate earnings and productions of the whole people. To do this is less a burden than free schools are a burden from which to relieve tax-payers"—*Inter Ocean.*

"As when the sun approaches toward the gates of the morning, he first opens a little eye of heaven, and sends away the spirits of darkness, and gives light to a cock, and calls up the lark to matins, and, by-and-by, gilds the fringes of a clond, and peeps over the eastern hills, thrusting out his golden horns like those which decked the brow of Moses, when he was forced to wear a veil, because himself had seen the face of God, and still, while a man tells the story, the sun gets up higher, till he shows a fair face and a full light, and then he shines one whole day, under a cloud often, and sometimes weeping great and little showers, even so is a man's reason and his life."

Epilepsy of Nine Years.

"I thank the giver of all good gifts," writes J. N. Marshall, of Granby, Newton county, Mo., "for giving me Samaritan Nervine. It cured my daughter's epileptic fits of 9 years standing." Get at druggists. $1 50.

Young Folk's Corner

WE ARE COMING—A BAND OF HOPE.

BY MRS. ALEXANDER COOPER.

We are coming, we are coming,
An army bright and strong;
We are coming, we are coming,
To help the cause along.
Our hearts are young and hopeful,
Our motives pure and true,
So, men and women, if you wish,
We'll march along with you.

Chorus—We'll march along with you,
We'll march along with you,
So, men and women, if you wish
We'll march along with you.

We are coming, we are coming,
Like David, long ago,
We are coming, we are coming,
To lay the giant low,
For when we cast our ballots,
He'll surely lose his head,
And on our banners we will write,
That wicked king is dead!
Chorus

We are coming; yes, we're coming,
An army bright and strong;
We are coming; yes, we're coming,
To help the cause along.
We're proud to show our colors,
The red, the white, the ble,
So men and women, if you wish,
We'll march along with you.
Chorus.

A Boy Emperor

American boys would probably prefer the freedom they enjoy to living in the following fashion: The Chinese emperor is a lad thirteen years of age. He lives in a state of semi-seclusion in the palace of Jan Chien-Tien, where he is waited on by a staff of picked retainers, who never approach him otherwise than on their knees. His mother visits him once a month, and she kneels while ntter ing her first sentence. Considering the extraordinary respect in which parents are held in China, no more complete recognition of the transcendent character of the imperial dignity can be imagined. His father goes through exactly the same ceremonial. The emperor devotes two hours and a half daily to the study of Chinese and the same time to Manchu. Needless to say, the professors approach him on their knees; but, to mark the respect to letters which Chinese traditions exact even from the emperor, he invites, or rather commands, them to rise when the lesson begins. He passes two hours each day in riding and in archery, and in winter he takes sledging exercise. Eight eunuchs wait upon him at table, and have orders to prevent his partaking too freely of any of his favorite dishes, as boys even though they be emperors, will sometimes do. He sleeps in a magnificent Ningpo bed, the frame of which is of massive gold and ivory, and which belonged to his distinguished ancestors, N'ang-Hsi and Ch'ien Lung—*St. James Gazette.*

You never will be happy until you realize that you have no responsibilies outside of your own sphere of duty. Let others trouble themselves over the injustice of nature in giving Jupiter seven moons and the earth but one. You may thank God that you have nothing to do with the moons of Jupiter; but that you have your own work, and that you may leave to Him the ordering of the rest of the universe.—*S. S. Times.*

"I will give you my head." exclaimed a person, to the famous philosoher Montesquien, "if every word of the story I have related be not true." "I accept your offer," said Montesquien; "presents of small value strengthen the bonds of friendship and should never be refused."

Never attempt to do anything that is not right. Just as sure as you do, you will get into trouble. If you even suspect that anything is wrong, do not do it till you are sure your suspicions are groundless.

Paul did not stop preaching because all his converts did not hold out. Many of the converts, even of Jesus, went back, "and walked no more with Him." If a man tumbles into the river, are we to refuse to rescue him because he might fall in again?

The power of choosing right or wrong makes man a moral agent; his actually choosing wrong makes him a sinner.—*Lyman Beecher.*

Facts and Reasons.

Effects Produced by AYER'S SARSAPARILLA and by Nothing Else so Perfectly.

It strengthens and invigorates sufferers from enervation, languor, weakness, and mental depression.

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It eradicates from the blood the taint of that terribly destructive disease, Hereditary Scrofula.

It expels from the system the baneful poison of Mercury, which is as serious as that of Scrofula.

It purifies and regenerates the life current polluted by the corruption of contagious disease.

It stimulates the secretory organs, effects the removal of all impurities from the blood and makes it new, rich, and pure.

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It saves, by its thorough purification of the blood, from Rheumatism, Rheumatic Gout, and Tubercular Consumption.

It cures Scrofulous affections of the Liver and Kidneys, and their symptoms, Jaundice and Dropsy.

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We have reason to believe that the number contributing from genuine religious motives to the benevolent agencies of Zion is much greater than at any former period. We are coming to rely less upon "uncertain jets of sensibility" in our methods of raising money, and more upon the enlightened individual conscience. Ministers generally are seeking to inculcate the primary elements of Christian giving, namely, as unto the Lord; with uniformity; according to ability; with faith in the final triumph of Christ's kingdom; and with breadth of charity for all the world, like unto that of the Master, who came not to be ministered unto, but to minister.

Writes a correspondent of the *Nashville Advocate* on tobacco:

Four years ago to-day I ceased its use, and I have no language to describe the beneficial results. In ten months I gained forty pounds of solid flesh, which I have been able to retain ever since; and at this writing I am one of the stoutest of men. My voice, sight, hearing, and memory have improved, and I feel well-nigh recovered from all the sad effects of this terrible habit. I feel that I have regained my manhood, and am able to reassert my self-control. God be thanked for all these benefits!

Whatever tolerance is given to tobacco-using ministers already in the Methodist Church, the fragrance of the new preachers in that denomination is to be of a very different sort. And this certainty of cleanliness with godliness, so far, seems to have popular approval, as indicated in the hearty applause of the audience and delegates at the recent session of the Philadelphia Conference, when the candidates for the ministry responded with "I will," to Bishop Warren's question, "Will you abstain from the use of tobacco in every form.—*S. S. Times.*

Rev. Dawson Burns of the United Kingdom Temperance Alliance gives to America the credit of the first temperance organization. This was the American temperance society, organized in Park street church, Boston, February 13, 1826. This he says, was where the modern temperance movement was born.

There never was a stricter temperance pledge than that of Solomon. We think it sufficent to say, "drink not;" but he said, "*Look not* on the wine." The color, the sparkle, the very sight of the intoxicating dranght is enough to awaken the appetite in some men, so that it becomes necessary for them to make a covenant even with their eyes.

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THE NEW SHORT ROUTE TO

Kansas and the West.

Attention is called to the new Kansas City railroad line now completed and in operation between Memphis, Tenn., and Kansas City, Mo. By this new route the south and west is brought into close connection. Saving several hundred miles many hours travel between the above points. It is in fact now the only direct route from the south to all points in Kansas, Missouri, Colorado and all western states. A through train with Pullman Palace Sleeping car and elegant day coaches leave Memphis daily. Also through to Kansas City without change of cars, where it arrives in time to make connection in the Grand Union Depot with all trains leaving Kansas City, for emigrants to the Pacific coast and the Northwest, or for home seekers in Kansas and Missouri, time and money is economized by this short route as against the circuitous routes via St. Louis, heretofore the only outlet. Special low rates are made for this class of business and all are carried through to Kansas City in first class cars on first class trains. Round trip, Land Explorers' tickets on sale at low rates. Send for the *Emigrants' Guide*, an eight page paper, giving full and reliable information in regard to Kansas and Missouri—mailed Free.

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THE SOUTHWESTERN.

L. P. CUSHMAN, Editor.
A. B. P. ALBERT, B. D., Assistant

THURSDAY, APRIL 10, 1884.

$1.50. $1.50

NINE MONTHS.

For the remainder of the year 1884, or nine months from date of subscription, pastors may take subscriptions for One Dollar and a Half. These should be cash subscriptions, as near as possible. When sending in the names be careful to say that the person desires the paper for nine months only. Subscriptions may be sent direct to us by all who desire to avail themselves of this offer, by postal order, postal note, registered letter, or express. Address

PHILLIPS & HUNT,
23 Natchez St., New Orleans.

The liquor dealers report a falling off of 30,000 barrels of liquor in Kansas last year from the year before; in Nebraska a gain of 4,000 barrels. The former is under prohibition; the latter high license.

The Clear Lake Park have made arrangements for the following meetings on their grounds, at Clear Lake, Iowa, for 1884: 1. Inter-State Camp Meeting, July 8 22. 2. Temperance Jubilee, July 23-28. 3. Sunday-school Assembly, July 29 to Aug. 11. 4. Musical Assembly, Aug. 12-20.

Comparatively few of the white people of this State (Louisiana) attend church, and but few of those who do attend church are men. A greater proportion of the colored people go to church than of the whites. A large proportion of the children of the state never, or seldom, hear the gospel preached. But few of the children attend Sabbath-school. The character of the next generation is being formed under Sabbath-breaking influences.
—*Religious Telescope.*

Senator Cameron, of Wisconsin, who is one of the committee investigating the elections in the South, says, "I believe the situation in the South, under the rising generation, is even worse, in many respects, than it was ten or twenty years ago. Before the war, the planters were rich—at least well-to-do—and they educated their children, sent them north and abroad, and the whites of that section were as a rule intelligent. Since the war they are poor, and those who have grown up to manhood since that time have not had the educational advantages given the generation which preceded them. The consequence is, I think, that the South is going off now, in that respect at a faster rate than it was. It follows, too, that where there is less political freedom; that the denser the ignorance of the voting classes, the more closely you draw the cord with which you bind their victims."

The House of Representatives, at Washington, D. C., last week, tendered Gen. Grant a very cordial and complimentary reception. It took a recess of fifteen minutes to allow the members and officers to pass before the speaker's stand in succession, and then shake the General's hand. Gen. Grant being somewhat lame from his fall last winter, stood in front of the speaker's stand, resting heavily on his crutches, with Mr. Randall on his right and Speaker Carlisle on his left, while the members and officers filed by and shook his hand. The enthusiasm over his reception is finely pictured by the effect upon Mr. Morse, of Massachusetts, who seemed to be in ecstasy over the occasion, and who shook with the General four times. Gen. Grant was looking well, although he leaned heavily on his crutches, and in this respect somewhat the appearance of an invalid. The grand old man lost none of his protige and we bless him with many years of active health and usefulness is our prayer, as it is of millions of Americans.

Men to Steer By.

It is said of Thomas Jefferson that once as he entered the hall of Congress a question was being taken, and not knowing much of the merits of the question itself, he asked, "How did Roger Sherman vote?" Mr. Sherman was from Connecticut, and was by trade a a shoemaker, but Mr. Jefferson thought it safe to follow him. The supreme need of the day is men that we can trust; men who, under no no circumstances will compromise. Christ likens his disciples to a city set on a hill. Looking from any direction the city on a hill can be seen, it is always there, always in one place. It is an object to take compass by, and by which the traveler may guide his steps. Looking at the "city on a hill," the dwellers in the valley know which way is north and which way is south. The traveler is never lost, he always knows which way to steer so long as he is in sight of the cities on a hill. Just so with men who have a conscience and are governed by Bible principle. They are on a hill, firm and well established. They do not seek to be conspicuous, and yet they are not ashamed if seen. It is always safe to steer by them, to vote as they vote. It was not possible for Mr. Jefferson to have bestowed a higher compliment upon that shoemaker. He was on a hill; it was safe to steer by him. It is not every conspicuous person who is a city on a hill; it involves this, but this is not all. The church has never suffered for the want of conspicuous men, and does not now, but the class by whom others could safely steer have not been half so numerous. James Buchanan and Abraham Lincoln were both conspicuous men in their day. One was the tool of corruption and oppression; the bare mention of his name awakens the fiery indignation of the moral sense of the nation. Lincoln was a city on a hill; great and grand, his light shines clearer each year. The nation felt it safe to steer by him. He had the material out of which martyrs are made. It hardly becomes those who are the light of the world to take on any of its dark and wicked ways. He who is right, and is doing right, need not stop to inquire who or what stands with him; better stand alone in the right, and die alone in the right than to make the least compromise. Daniel did his best service for wicked Babylon when he kept his windows open and prayed with his face towards Jernsalem. This world will never be converted to God by conformity to it, but it will be overwhelmingly impressed by men who have a Bible principle and a sound conscience. It is always safe to steer by them. They are the true thermometers that never mislead.

The Cincinnati Riot.

The increase of crime in Cincinnati, due to bad government, led to the incarceration of over 20 murderers in the jail. Only one had been sentenced to death after three trials, and three verdicts of guilty in the first degree. Recently a colored family was murdered in Avondale that the bodies might be sold for dissection. The details of crimes were paraded in the public prints, and when Wm. Berner, aged 18 years, was merely convicted of manslaughter to 20 years in the penitentiary, for murdering his employer for his money, public feeling was aroused to the highest pitch. The first indignation was aimed at the the jurymen, some of whom were assaulted and driven away. The leading attorney for the defense in this case and several similar ones, was generally denounced. Berner was sentenced, and taken from the court-room to the train for Columbus. The same (Friday) evening a meeting of substantial citizens met in Music Hall, denounced the verdict, the jurors and the sentence of Berner; and appointed a committee of fifty to consider what lawful measures were necessary for the better suppression of increasing laxity in the administration of criminal law. After adjourning the crowd in the street, numbering thousands filed out to the jail and county buildings, after the usual manner of mobs. They overpowered the sheriffs and deputies, and gained the cell floor, when they learned that Berner had been removed, and the other murderers were secure in their cells. Policemen arrived, and the mob retired before them. Militia assembled at their armory. The assault on the jail continued, the iron gate was broken, then followed a hand to hand fight between the police and the mob, 25 of whom were arrested and locked up. Militia re-inforced the police, the contest continued, the militia fired, the mob rifled a gun store; great crowds gathered. Six men and one woman had been killed and over 30 wounded. Along the railroad towns crowds were awaiting the train to lynch Berner; he escaped from custody, and was recaptured and safely lodged in the penitentiary on Saturday. The news, however did not reach Cincinnati until Sunday. On Saturday call was made upon Gov. Hoadley for troops and the Fourteenth Regiment, 450 men, with a Gatling gun, arrived and marched direct to the jail. The Fourth Regiment remained in the depot. At 10 o'clock Saturday night the crowd pressed upon the policemen, who fired two volleys of blank cartridges. Then shots began to fly in all directions. With sledgehammers the entrance of the court-house was effected, and the mob rolled in barrels of petroleum and set it on fire. The fire department could not respond until furnished with guards, and the building was totally consumed. The law library containing 20,000 volumes was consumed. Total loss about $1,000,000. The militia poured heavy volleys into the rioters, who robbed a gun store, and prepared to force an entrance, and five in succession were shot down in the windows. Sunday was a day of great excitement. The soldiers were on duty with fixed bayonets, and cannon and Gatling guns commanded the streets. The militia killed one man and wounded several who disregarded the lines. All the Ohio State militia were ordered to Cincinnati. The mayor issued his proclamation, called a committee of citizens to his aid, the superior force of soldiery and good counsel moderated the mob spirit; and on Monday steps were taken for the resumption of civil authority unaided by the military. In all it is estimated that 39 were killed and 122 wounded. The lessons of this outbreak should prove impressive to many other large cities beside Cincinnati. New Orleans may be preparing for an outburst of popular wrath, who can gainsay it?

What are Your Boys Reading.

We have time and again called the attention of our readers to the great importance of providing wholesome reading matter for their homes. The country is being flooded with trashy, sensational and dangerous reading matter; dime novels, police gazettes, obscene and pernicous story papers etc. Such works are being scattered broadcast over the land, producing evil fruits that are daily ripening, promising boys and birls in all the arts of the devil. From them thousands of boys are yearly graduating in burglary, robbery, murder, arson, debauchery, and in all the ways of sin and ruin. This evil is fraught with the most dire consequences to this nation. Next to the liquor traffic, no other agency is calculated to do greater damage in this country. The publication and sale of such books and papers, which are corrupting the morals of the youth of the land, should be prohibited by law in every State. In the absence or inoperation of such ligislation, parents should faithfully see to it that their children do not become contaminated by them. Teach them to shun such reading like deadly poison. But the task, however, is a useless one, unless, in place of theis dangerous literation, parents provide for their children healthy reading matter. If your boys can read, they will read. They will read whatever comes to hand. Let them once get their taste perverted, and the case becomes a hopeless one. It is equally the duty of parents to provide their children with wholesome reading matter, as to provide them with wholesome diet. Start in time, before the star of hope in your family be set to rise no more. The New-York *World* devotes a column and a half to briefly recounting the desperate deeds of youngsters in that city and vicinity in one week. It includes six highwaymen, seventy-one burglars, fifteen thieves, two murderers, one would be murderer, one bigamist (seventeen years old) and one forger, all under eighteen years of age and averaging about thirteen. All this in one city, in one week, the results of dime novels and other such works. And what is alarming, it is shown that the evil is increasing. The SOUTHWESTERN is solidly planted against all such deadly nightshades. It is devoted to the moral as well as general culture and information of its readers. Subscribe for it, and thereby admit an assistant in your task of cultivating your children and family in the admonition of the Lord, and the respect of good society.

Woman's Home Mission Work

We rejoice to see the growing interest among the women of our church in this needed and noble work. To-day we publish for general service the forms of the constitution and by-laws for auxiliaries. It is important that the object of the Society be correctly understood, and not confounded with other interests or enterprises, however commendable they may be. It is definitely stated in the by-laws for conference societies as follows: "While the object of the Woman's Home Missionary Society is to promote the cause of Christ in this country, and while it hopes to enlist every member in Christian effort, and thus to strengthen the church in our own land, its work is purely missionary. Hence membership dues and other moneys donated for missionary purposes can not be used for local needs." Local needs are to be supplied not by collections in church or Sunday-school, interfering with other church work, but by such special methods as may be approved by the vice-presidents and managers of the conference districts. The membership is to consist of ten or more women. Individuals, auxiliaries or conference societies may, subject to the approval of the Conference Board, and of the General Executive Board select special fields of labor, and provide for the support of the missionaries therein employed, and they may also educate beneficiaries selected by themselves. The missionary is required to be moved by an earnest desire for the advancement of Christ's kingdom, and a willingness to labor for it according to her ability. She must be in good health; furnish satisfactory testimonials of education; also of her ability to teach, and of her success if a teacher; possess some executive ability, and some experience in domestic economy enabling her to direct mothers and teachers to better home life.

While the work is officered by women, and aims through women to secure better home lives for thousands of ignorant and suffering women, it is the glorious privilege of editors, pastors and all zealous Christians to contribute to the treasury, and even to acquire an honorary membership.

Editorial Correspondence.

Going out of the Crescent City on the New Orleans and Northeastern Railway the traveler passes over twenty-one miles of spiling, making the longest continuous stretch in the United States. Never have I rode over a road with a smoother bed. My point of destination was Pearl River. I had been instructed to leave the cars at Slidell's Station, but learning there was a Pearl River station on the railroad I concluded to keep on till I reached that point. On arriving there I soon found that it was not the place I was in search of. It was situated on a point of land called Honey Island. Just why a name thus sweet and pleasant should be given to a place so uninviting I could not divine. All that I could see was the platform where the cars stopped, eight men, and a little way off four small dwellings in process of erection. Four of these men were the descendants of Ham and Japheth on the line of amalgamation. The work of blending these different races is going on. The Pearl River I was anxious to reach was ten or twelve miles distant, and must be reached. Taking me to be engaged in the United States mail service, one of the white men proposed to take me there for $2. I accepted his proposition, and in about three hours he was able to start. My driver was a native of Louisiana, and seemed to be a kind-hearted man; he knew all about the outer life of each man along the road; one was described as a strict Methodist, respected by all people; another as one who only had his name on the church book, he was a no account man; alas! there are by far too many of this class; another, he said, was a Baptist, drunk six days in the week. These were white men. The country through which we passed had a number of creeks, and their banks were full; they were mostly forded, however, without much difficulty. While crossing one, when in the middle of the stream and the water covering the bottom of the carriage, the horse came to a sudden halt, and by no amount of coaxing or driving could the animal be persuaded to move along. Turning to me the driver asked, "Are you a church member?" I answered, "Yes, I am a Methodist." "Oh, Jerusalem," he exclaimed, "I am not a Baptist, I do not like staying here. I suppose I must go in to the water but I do not want to go under," and suiting his action to his word he leaped into the water which was nearly up to his arms, going before the horse he was easily led, when he could not be driven. That horse was much like many human beings who can be led where and when they cannot be driven. Our churches need leaders; happy is that man who has grit and grace enough to go before a stalled church and lead it on and out of the slough upon a good, dry, hard path. How many of these creeks and bayous we forded I cannot say. Pearl River village was at last reached, and no Methodist itinerant could desire a more cordial welcome than was extended to the writer. I have said that my driver was a white man, his name was Porter, he is a cousin to Mr. Porter, the postmaster at at Pearl River, who is also superintendent of our Sunday-school, but he is a colored man. If it is the mind that makes the man the white Porter need not be ashamed of his colored cousins. There must be something essentially wrong in that state of society that throws upon the community so many children who have no lawful fathers. It requires not the gift of prophecy to foresee the day when such a state of civilization must pass away. In the meantime the mixing and blending of the races is going on. The creeks were so numerous and full that was it thought not wise to have a meeting in the evening. Sabbath was a perfect day; the whole external world seemed in excellent temper—no heat, no cold, no wind, a beautiful, smiling day. The congregation was good and attentive. The reports at the quarterly conference were full of promise. The Sunday-school growing from week to week. The sacramental service a season of refreshing. Monday was a day of rest. In company with brothers Hardy and Field I visited a turpentine orchard in which there is said to be over five hundred and fifty thousand boxes from which the gum of the trees is gathered, put into barrels, taken to the still and manufactured into turpentine, tar and rosin. Each tree has from one to three boxes. It is counted one man's work to take care of eleven thousand and fifty boxes. Nearly all of the people at Pearl River own their own homes, and those that we saw had every indication of comfort. At no place have we seen a more attentive and respectful congregation, who with willing hands and loving hearts are doing the best they can to provide for their pastor and make his ministry among them a success. God bless our Pearl River church and give it a year of prosperity.

L. P. C.

Pearl River, March 31.

Woman's Home Missionary Society.

For general information we publish the form of the constitution and by-laws for auxiliary societies of the Woman's Home Missionary Society of the Methodist Episcopal Church. Please read carefully. Ten or more women of the church, who shall organize under the following constitution and by-laws, and pay their annual dues (one dollar each) become a society auxiliary to the Conference Society, and are entitled to one delegate to the annual meeting of the Conference Board. Where no Conference Society has been established they report to the Conference Secretary appointed by the General Executive Board.

CONSTITUTION FOR AUXILIARIES.

ARTICLE I. This Association shall be called the Woman's Home Missionary Society of ——, Auxiliary to the —— Conference Society of the Woman's Home Missionary Society of the Methodist Episcopal Church.

ART. 2. The object of this Society shall be to aid in interesting Christian women in the elevation and evangelization of needy and destitute women and children in our own land, and in raising funds for this work.

ART. 3. Any person paying a regular subscription of two cents per week, or one dollar per year, may become a member of this Society, and any person contributing five dollars per quarter for one year, or twenty dollars at one time shall be constituted a life-member.

ART. 4. The officers of this Society shall be a President, three or more Vice presidents, a Recording Secretary, Corresponding Secretary, and Treasurer, who together shall constitute an Executive Committee to administer the affairs of the Society.

ART. 5. Meetings of the Society for business and communication of intelligence shall be held —— of each month. The Anniversary Meeting shall be on the —— day of ——, when the Annual Reports of the Secretary and Treasurer shall be read, and the officers for the ensuing year elected.

ART. 6. This Constitution and the accompanying By-laws may be changed or amended at any regular meeting of the Society, by a two-thirds vote of the members present—notice of such intention having been given at a previous meeting.

BY-LAWS FOR AUXILIARIES.

1.—It shall be the duty of the President to preside at all meetings of the Society, and to supervise its interests.

2.—It shall be the duty of the Vice-president to perform the duty of the President in the absence of that officer, and to aid in devising means for the efficiency of the Society.

3.—It shall be the duty of the Recording Secretary to keep a record of the proceedings of the Society, and provide the pastor with notices of meetings.

4.—It shall be the duty of the Corresponding Secretary to conduct the correspondence of the Society, to send reports quarterly to the Conference Secretary, and, in the absence of such an officer, to the Corresponding Secretary of the Executive Board in Cincinnati, of the condition and work of the Society.

5.—It shall be the duty of the Treasurer to collect the dues of members, hold in trust the funds of the Society, keeping a book account, and to send the same quarterly to the Conference Treasurer, and in the absence of such an officer, to the Treasurer of the Executive Board in Cincinnati.

6.—Order of exercises for monthly meeting. 1. Devotional Exercises 2. Reading and approval of Minutes. 3. Reports from members of work done. 4. Reports of Treasurer, in writing. 5. Report of Corresponding Secretary. 6. Unfinished business. 7. Miscellaneous business. 8. Adjournment.

7.—Once each quarter, if practicable, a public meeting shall be held, in which reports shall be read, addresses given, and every effort made to increase the general missionary intelligence and zeal in the special work of this Society.

8.—There shall be a Standing Committee of three, to provide literary exercises of a missionary

character for the monthly and quarterly meetings.

9.—Each lady connected with this Society shall try to induce others to become members, and shall do what she can to add to the general interest; remembering in prayer each day the Society, its workers, schools, orphans, and missionaries.

For further information see annual reports of Woman's Home Missionory Society; address Mrs. R. S. Rust, 339 West Fourth street Cincinnati, Ohio; or subscribe to the official paper, *Woman's Home Missions*, published at Delaware, Ohio. price 25 cents a year.

THE LOUISIANA ORGANIZATION.

At the Conference of 1882 the following officers were elected: President and Corresponding Secretary, Mrs. J. C. Hartzell; Vice President, Mrs. L. P. Cushman; Recording Secretary, Miss J. Cowgill, 188 Race street, New Orleans; Treasurer, Mrs. J. F. Marshall, Alexandria, La.

PERSONAL.

—Rev. W. H. Jackson wishes his correspondents to address him at Brenham, and not Patterson, Texas.

—Hon. A. A. Sargent declines the Russian, and resigns the German mission also, to retire from the diplomatic service.

—The Liberia Conference elected to the General Conference, Daniel Ware, reserve, W. S. Higgins. Lay, Z. B. Roberts; no reserve.

—Prof. W. H. Crogman, professor of Classics in Clark University, has been invited to deliver an address before the next session of the National Educational Association.

—Augustus Schell, a well known Democratic politician of New York, died March 27. He was born in Rutenbeck in 1812. In 1857 he was appointed collector of the port of New York. He was also prominently connected with several of the large railway companies of this country.

For the Southwestern.

Freedmen's Aid and Separate Schools.

DEAR EDITOR.—There appeared an article the 7th inst. in your noble paper from the pen of L. B. Caldwell of East Tennessee University, Athens, setting forth a strong desire to change name and policy of the Freedmen's Aid Society, and make it a General Educational Society for our entire work in the South. The only reason Bro. Caldwell gave for the change is to meet the emergency. What emergency? Caste prejudice, separate schools for members of the same church, means nothing else. A thing that I don't believe the General Conference will do, is to foster caste, when the principles of the church have always opposed prejudice on the color line. Bro. Caldwell thinks it a matter of impossibility to educate the two races together in the same schools. Why not? The colored members of the church are willing to attened schools in the same schools with Bro. C., and if his people will not attented the schools of the church, simply because colored people go, it shows at once that there is no reason but prejudice. I am satisfied to build separate schools, and to educate the two races from the funds raised by the Freedmen's Aid Society will only cause confusion, especially when one of the races is hostile to the other race. Bro. Caldwell seems to think if the coming General Conference fails to change the name of the Freedmen's Aid Society that the church will fail in the South. To change the name of the Freedmen's Aid Society is wrong. It is right to let the Freedmen's Aid Society retain its name. If we fail let us fail by doing right, rather than to do wrong and succeed. I visited towns last fall in the North where white and colored attended the schools, and in some of those towns the Methodists are the leading people. Several of the pastors informed me that their Freedmen's collection reached $700, but still their children attended school with colored children. The question with me is: are the colored people South worse than the colored people North; or, are the white people South better than the white people North?

Bro. Caldwell says the Freedmen's schools are not located where the whites could attend if they would, and the section where illiteracy prevails to a most alarming extent is where the colored people are almost entirely wanting. The above reason is too narrow. Our Freedmen's schools are located where they are accessible, where any that are anxious to educate can attend. I am satisfied that there are few localities in the State of Tennessee where the colored cannot be found. Let Bro. Caldwell locate a school where the colored people are thinly settled and advertise that colored students will be admitted, and Bro. Caldwell will see not less than a score of colored students there in less than a month. I think that is only another shade of caste.

Bro. Caldwell says it is impossible to educate the races together in the South—an idea that is very common in the South. Southern railroads, Southern hotels, Southern churches, Southern schools, Southern prejudice, all of which the M. E. Church will never tolerate. I am satisfied that the coming General Conference will do right and stick to principle, and not cater to caste policy and narrow prejudice. Brother, we can educate together now. I would like to know when the time will come when the principles of the M. E. Church will be admitted in the South? I remember very well when the street cars first commenced running in Nashville that it was impossible for the colored people to be admitted, but the strong arm of the law took the matter in hand and very soon the street car doors were opened to all alike. So let the strong arm of the church do likewise, and these impossibilities will adjust themselves. The colored people, with their meagre means, are compelled to travel hundreds of miles before they are admitted in schools of high grade, for no other reason than they are Negroes and are prejudiced, passing by schools of our own church. I am satisfied that there are colored people in the neighborhood of Athens. I remember some 15 or 20 years ago there were from $5000 to $10,000 collected from friends in the North for the Athens University, with the understanding that colored students were to be admitted. I have never heard of colored students being admitted in said university as yet. But maybe the colored people have all been forced to leave Athens and surrounding country on account of caste prejudice. I am not surprised to hear utterances like the above come from Bishop Pierce and men of his make-up, but we are surprised to hear such utterances come from one who professes to be a teacher of the Bible and a leader of the principles of our blessed old M. E. Church. I ask the brother to please read the following Scripture lessons: Isa. 11th chapter; Acts, 10th and 11th chapters; St. John iv; Phil. iii, iv.

The magnitude of the work to be done by the Fredmen's Aid Society demands concentration, and not separation. When, in the darkest hour this country ever saw, Abraham Lincoln issued that immortal document which electrified the world and shook the shackles from American slaves, the four millions of colored people were found to be scattered all over the South, moneyless, friendless, and without any school facilities, the M. E. Church, true to the interests of the colored man, as she always was, organized this noble and grand society. The Freedmen's Aid Society has done a work among the colored people that no other organization could have done. The Society has reached thousands, but there are tens of thousands to be reached that will only be reached through the efforts of the Freedmen's Aid Society. The six or seven millions of colored people in the South are dependent upon their generous friends of the North for a higher education. I am opposed to any change in the present plan of the society. The Freedmen's Aid Society, like all noble and great organisations, was formed for a peculiar purpose. Bro. Caldwell said, and well said, that the freedmen thinks that the old Church helped to hang up the North star, was chief director and stockholder in the underground railroad, and helped to make Lincoln and Grant Presidents. We are satisfied that the Church took a large stock in bringing about our freedom. We are also satisfied that it took a larger stock in organizing the Freedmen's Aid Society, to educate the thousands of our people that it has already reached, but there are tens of thousands yet to be reached that will only be educated by the wise plan of this society.

To enable our school in Nashville (Central Tennessee College) to meet the demands, we ought to have at least twenty-five acres of land belonging to the school. In that respect we ought to be equal to Fisk and Roger Williams. The Central Tennessee College, for the first time in its history, is crowded to its utmost capacity. Our noble president, Dr. Braden, is working heroically to stow the students away as they come, but he has been compelled to refuse a great many for want of room.

It seems to me to organize separate schools on caste prejudice are steps backward, and will place our church in an awkward position. The question of mixed schools is being settled every day. As far as my observance goes there are mixed schools in all the Northern States, and the legislatures of all the States in the Union are mixed. The railroads South are conceding to the colored people rights that they have heretofore denied. I left Nashville on the evening of the 10th inst. I applied to a sleeping car conductor for a birth; he very politely said yes. I was permitted to take a sleeper from Nashville to Cincinnati. It would not have been possible for me to do that a year ago; so you see there is a change for the better. The General Conference of our own church, which will soon meet at Philadelphia, consists of the most talented men of the world. The colored members will take their seats, and no one will object. With all this light on the question of right, there are those that profess to be friends of the M. E. Church asking to change the name of the Freedmen's Aid Society for the reason that there are a few poor whites in the South who will not attend our church schools unless we change the name and policy of the Society, and build up separate schools for the two races; and label the schools for the whites, in the largest letters, "No Negroes Allowed Here;" a thing I am satisfied the General Conference will never do. Let us build our schools where they will be most acceptable for all the people (or members of the Church), and act on the principle of the M. E. Church, and settle the question by letting all who want to come, and those that don't stay away. H. W. KEY.

Murfreesboro, Tenn., Feb 28.

Rev. Julius Sinclair.

MR. EDITOR—I desire to announce through your paper that Bro. Julius Sinclair, of the Woodbury Circuit, Murfreesboro District, died March 14, 1884. Bro. Sinclair died at his post; in full triumph of living faith, aged 28 years, and a member of the M. E. Church about 6 years. He leaves a dear wife and 4 children to mourn his loss. Bro. Sinclair was admitted on trial in the Texas Conference at Brownsville, Texas, in 1882. He was a young man of great piety, and loved by all who were acquainted with him. The funeral service was attended by Rev. Thornton Woods, Rev. Wesley Lillard and the writer. We heartily sympathize with his bereaved wife and children. A. PHILLIPS.

Murfreesboro, Tenn., Mar. 30, 1884.

The Philadelphia Conference delegation is: Ministerial, T. B. Neely, Joseph Welch, William Swindells, W. J. Paxson, J. M. Hinson, J. B. McCullough; reserves, J. S. J. McConnell, S. A. Heilner. Lay, Robert E. Pattison, R. C. McNeal; reserves, James Black, Jonathan Vannote.

OUR SOUTHERN WORK.

LOUISIANA.

Rev. John Lea is supplying our work at Stuart's Chapel and Spring Creek. He has started to work at Stuart's church with the purpose of succeeding. Owing to an accident whereby he got crippled at Stuart's Chapel, by a falling piece of timber, to bad roads, high water in the swamps, inclement weather, and lack of traveling conveyance he has not been able to visit Spring Creek as yet, but will in the course of a few days be able to so arrange his affairs as to give close attention to both points on his circuit. Our highest hope is that Bro. Lea will succeed in gathering a good membership at Stuart's Chapel and in building a church for our people at Spring Creek. Much faith and hope will not fail to give these results. The close of this conference year will testify whether Bro. Lea, and his people have been abundant in these necessary elements to success.

At Marksville, a grand opportunity presents itself to our church. In that town there is no Protestant church of any denomination, and if Bro. Neptune Randolph, who supplies that work, succeeds in the future as he has since conference, we doubt not that our work will be permanently established there, before many more days. He has already enrolled 13 members, is negotiating for building site, and is planning for immediate development.

At Cotton Port, Bro. Stephen Green, the pastor there has not been able to do much on account of the threatening overflow. Indeed these annually expected freshets blights the prospect of our best efforts in that as well as in other portions of our work in this section. With returning confidence, however, we hope to be able to count up tangible results on this circuit.

Washington charge, under the pastorate of Bro. S. E. H. Morant, started off upon the highway for another year of blessed experiences. Bro. Wm. Davis, who was here last year, did some excellent work; the evidences of which are still apparent on every side. Bro. Morant starts right where Bro. Davis left off, and is doing well. We have few better charges outside of New Orleans, than this charge. Every indication in the quaterly meeting held there recently, pointed to a year of remakable results. We congratulate Bro. Morant upon the present outlook if his work.

NORTH CAROLINA.

Items from the Bennett Seminary *Visitor*:

A revival is abroad in Raleigh.

Rev. W. F. Steele contemplates a temperance lecturing tour in June.

Rev. Wm. B. McNair reports a great calamity Rockingham as the result of the cyclome. Our church was destroyed, as well as the lives of some, and the homes of many of our members.

The enrollment of students even at this date is the largest of any year in the history of the institution and the increase has been greater than for the last three years. In that length of time the Boarding Department has trebled."

MISSISSIPPI.

C. W. Ivy, Mashulaville: "The quarterly conference was not well attended on the account of high water, but Rev. J. Campbell was present and had a good time. The circuit promised $405 total."

TEXAS.

R. P. Brown, Milam: "On the first Sunday night in February, about 9 o'clock, a party of white men came to a colored man's house (named Harrison) and called for him, but he was not at home. They crept into the house and searched for him. His wife cried for her step-father, and he came. Just as he got near the house they shot at him. On the third Sunday night they came to the house of Mr. Reed, another colored man, and took him out and whipped him shamefully. They went to Mr. Woods and shot 8 times, 3 balls lodged in the house. Mr. Reed and Mr. Woods are laboring men. Nothing has been done about it. Pray for us."

DR. SCOTT'S ELECTRIC CORSETS & BELTS.



$1.00, $1.50, $2.00, $3.00

Probably never, since the invention of Corsets, has so large a demand been created as now exists for Dr. Scott's Electric Corsets and Belts. Over three thousand families in the city of New York alone are now wearing them daily. Every Man and Woman, well or ill, should daily wear either the Corset or the Belt.

NURSING CORSET, Price, $1.50.
ABDOMINAL CORSET, " 3.00.



NO. 1, 1.00

NO. 2, 1.50

SENT POSTPAID ON TRIAL.

ENGLISH SATEEN



NO. 3 2.00

LINED WITH MEDICATED FELT



ELECTRIC BELT 3.00

ENGLISH SATEEN



NO. 5 3.00

A GREAT SUCCESS.

☞ A Good, Live Canvassing Agent WANTED in your town for these splendidly advertised and best selling goods in the market. LIBERAL PAY, QUICK SALES. Satisfaction Guaranteed. Apply at once.

NOS. 1, 2, 3 AND 5 CORSETS ARE NOW DOUBLE STITCHED AND WILL NOT RIP.

If you have any pain, ache, or ill-feeling from any cause, if you seem "pretty well," yet lack energy and do not "feel up to the mark," if you suffer from disease, we beg you to at once try these remarkable curatives. They cannot and do not injure like medicine. Always doing good, never harm. There is no shock or sensation felt in wearing them. There is no waiting a long time for results; electro-magnetism acts quickly, generally the first week, more frequently the first day, and often even during the first hour they are worn, their wonderful curative powers are felt.

The mind becomes active, the nerves and sluggish circulation are stimulated, and all the old-time health and good-feeling comes back. They are constructed on scientific principles, imparting an exhilarating health-giving current to the whole system. Professional men assert there is hardly a disease which Electricity or Magnetism may not benefit or cure, and they daily practice the same, as your own physician will inform you.

THE CELEBRATED Dr. W. A. HAMMOND, of New York, formerly Surgeon-General of the U. S. Army, lately lectured upon this subject, and advised medical men to make trial of these agencies, describing at the same time the most remarkable cures he had made, even in cases which would seem hopeless.

The Corsets do not differ in appearance from those usually worn; we substitute our flat steel magnetic in place of the ordinary corset steels. These Corsets are all equally charged, differing only in quality and design. They are elegant in shape and finish, made after the best French pattern, and warranted satisfactory in every respect. The above applies equally as well to the Electric Belt for gentlemen.

The prices are as follows: $1, $1.50, $2 and $3 for the Corsets, and $3 each for the Belts. We now make all these Corsets in drab and white only. They are sent out in a handsome box, accompanied by a silver-plated compass, by which the Electro-Magnetic influences can be tested. We will send either kind to any address, post-paid, on receipt of price, with 20 cents added for packing or registration, and we guarantee safe delivery into your hands. Remit in post-office Money-Order, Draft, Check, or in Currency by Registered Letter. In ordering, kindly mention and state exact size of corset usually worn. Make all remittance payable to GEO. A. SCOTT, 843 Broadway, New York.

N. B.—Each Corset is stamped with the English coat-of-arms, and the name of the Proprietors, THE PALL MALL ELECTRIC ASSOCIATION.

Dr. Scott's Electric Hair Brushes, $1.00, $1.50, $2.00, $2.50, $3.00; Flesh Brushes, $2.00. Dr. Scott's Electric Tooth Brushes, 50 cents; Insoles, 50 cents.

KIDNEY-WORT

HAS BEEN PROVED The SUREST CURE for KIDNEY DISEASES.

Does a lame back or disordered urine indicate that you are a victim? THEN DO NOT HESITATE, use Kidney-Wort at once, (druggists recommend it) and it will speedily overcome the disease and restore healthy action.

Ladies, if your complaints peculiar to your sex, such as pain and weakness, Kidney-Wort is unsurpassed. It will act promptly and safely.

Either sex. Incontinence, retention of water, brick dust or ropy deposits, and dull dragging pains, all speedily yield to its curative power.

SOLD BY ALL DRUGGISTS. Price $1.

KIDNEY-WORT

"My brother soldiers," writes J. C. Power of Trenton, Ill., "and others, too, that Kidney-Wort *cured my 20 years liver disorders.* Publish it, please, in St. Louis *Globe-Democrat.*"

KIDNEY-WORT

IS A SURE CURE for all diseases of the Kidneys and

LIVER

It has specific action on this most important organ, enabling it to throw off torpidity and inaction, stimulating the healthy secretion of the Bile, and by keeping the bowels in free condition, effecting its regular discharge.

Malaria. If you are suffering from malaria, have the chills, are bilious, dyspeptic, or constipated, Kidney-Wort will surely relieve and quickly cure.

In the Spring to cleanse the System, every one should take a thorough course of it.

SOLD BY DRUGGISTS. Price $1.

KIDNEY-WORT

"Tell my brother soldiers," writes J. C. Power of Trenton, Ill., "and others, too, that Kidney-Wort *cured my 20 years liver disorders.* Publish it, please, in St. Louis *Globe-Democrat.*"

KIDNEY-WORT

FOR THE PERMANENT CURE OF CONSTIPATION.

No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure. Whatever the cause, however obstinate the case, this remedy will overcome it.

PILES. When a plaint is very apt to be complicated with constipation. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles even when physicians and medicines have before failed.

☞ If you have either of these troubles

PRICE $1. USE Druggists Sell

KIDNEY-WORT

Acts at the Same Time on Kidneys, Liver and Bowels.

Another Bank Cashier escapes. Geo. H. Horst Cashier of Myerstown (Pa.) Bank, said recently "Kidney-Wort *cured my bleeding piles.*"

KIDNEY-WORT

THE GREAT CURE FOR RHEUMATISM

As it is for all the painful diseases of the KIDNEYS, LIVER AND BOWELS.

It cleanses the system of the acrid poison that causes the dreadful suffering which only the victims of Rheumatism can realize.

THOUSANDS OF CASES of the worst forms of this terrible disease have been quickly relieved, and in short time PERFECTLY CURED.

PRICE, $1. LIQUID OR DRY, SOLD BY DRUGGISTS. ☞ Dry can be sent by mail.

WELLS, RICHARDSON & Co., Burlington Vt.

KIDNEY-WORT

Acts at the Same Time on Kidneys, Liver and Bowels.

"Kidney-Wort has given immediate relief, in many cases of rheumatism, falling under my notice."—Dr. Philip C. Ballou, Monkton, Vt. April 30, 1882.

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NOTICE.

Capt. Alex. Moore, Brevet Major Jos. McBride, 1st Lieut. Brevet Captain Jos. Steele, 2d Lieut. Linton Land, 1st Sergt. Houston Acer, 1st Duty Sergt. William Thompson, Sergt. Burt L. Reid, or the following privates: W. H. Russel, Robert Howell, Jessie Use, Amos Willy, John Lee, Alonso Underwood, Rob. Gauff, Hamilton Williams, King Savage, Elliss Reckstraw or Howard King, will render a great service to the undersigned (a brother in arms in the regular army, who were stationed at Fort Cuming, New Mexico, and belonging to the 38th Infantry, Company F), by sending their address, for the purpose to communicate with any one of them, for business of great importance. The elders of the M. E. and Baptist (col.) Churches would also confer a favor by inquiring among their congregations if any of the above stated names are known by any of their members. All information will be thankfully acknowledged and rewarded by JOS. MATTHEWS, at Mandeville, St. Tammany parish, La. mar27-4t

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FOR THE BENEFIT OF

The Pedestal Fund

—OF THE—

Bartholdi Statue of Liberty Enlightening the World.

This colossal statue was given by the people of the French Republic to the people of the United States as a monument of ancient friendship, and as an expression of the sympathy of France in the Centennial Anniversary of American Independence.

It is 150 feet in height, cost $250,000 to which cost more than 250,000 Frenchmen subscribed, and it is so far finished that it will be ready to be shipped to this country in the course of the coming summer.

There has been voluntarily contributed about $100,000 towards pedestal for the statue, which is to be placed on Bedloe's Island, at the entrance of New York harbor, and about $150,000 is still required.

The foregoing is from the Report of the Executive Committee to the General Committee of the Fund, of which the Hon. Wm. M. Evarts is chairman.

With a view of aiding the object, another committee, under the supervision of the Hon. Rufus F. Andrews, has arranged for a new issue of art subjects, to be offered the public generally, who will thus be able to secure a magnificent Standard steel engraving, and at the same time have the satisfaction of contributing to the Pedestal Fund.

The following subjects have been selected, viz:

Washington Irving and his Friends	24x30
Shakespeare and his Friends	24x30
Falstaff Mustering his Recruits	30x36
Landing of the Pilgrims	26x36
Departure of the Pilgrims	20x26
Farmer's Saturday Night	24x24
Preaching of John Knox before the Lords of the Congregation in St Andrew's	22x30

These engravings will be from the original plates, and will be as fine as the first proofs, which were sold at $100 each. They will be forwarded by mail, and their receipt guaranteed. The price for each will be $5, which must be sent with the order. Persons wishing to subscribe, are respectfully requested to do so as soon as possible.

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Post Office Box 2,949, New York City. 13-4t

The Housekeeper.

For the SOUTHWESTERN.

The 'Model Home."

In a late number of the SOUTHWESTERN I read an account of the exercises in connection with the dedication of the Adeline Smith Industrial Home at Little Rock. The object of that enterprise is to make a model home, where girls may learn the practical duties of life, and which may be imitated. What can be more appropriate than that girls learn, in connection with mental training, to make a fit place for themselves, where they may develop intelligently those faculties, which must be called into action, in woman's work of life? A young girl may have good knowledge of books, and yet be unable to manage a home, and in consequence, her work in the future, may be much hindered and embarrassed. It would be well if more girls could have the benefit of that model home training. Many must be denied that privilege, but that may be no reason why they may not have homes nicely kept. They may learn much from their mothers, in cooking, in neatness and economy. Indeed the mother is the proper person to teach her girls those things.

A model home. There is much implied in that. Every one has a desire for the rest that it promises, but somewhat different are people's ways of seeking it. Many suppose that a model home will come if plenty of money is made and things get fixed right. But is it when there are perfect arrangements, and beautiful surroundings.

Once I saw a home where much taste was displayed, and where plenty abounded, but the people had frowns on their faces, and spoke unkind words to each other, and were discontented and seemed to have no idea that their wants were more than half supplied. I saw another home, perhaps a little less pretentious, and where there was order and neatness, and the inmates seemed contented and happy. I saw there on a table a well worn Bible, looking as if it had just been used, for upon it was lying a pair of spectacles. That was a silent assurance of the comfort and peace in that house, that was evident in many ways. Again I saw a home, where there was little of this world's goods. The floors were bare, but clean, and the furniture was poor and old, but there was an air of comfort there. The people were thankful and contented with their lot in life, and they seemed to have enough, not only for themselves, but for the stranger that was within their gates." I have seen homes where there was no order, where the children were dirty and contentious, and the grown people had bitter and envious feelings and where they thought they could do nothing to make their homes pleasant, because they had nothing.

My observations have led me to believe that the only model homes [illegible] where people make the best use of what they have, and where they love, serve and trust in God. Genuine Christians, though they may be poor in this world's goods, find a comfortable place for themselves, and they are orderly and careful and useful. How can they be Christians unless they are? Truly, it is the very nature of Christianity to make people happy, active and helpful. A lazy, careless Christian! Did any one ever see one? To make a home, its significance should be understood, and the rule for its management should be, to have in view the comfort of others. Then its labor would not be drudgery, but a real delight, in proportion as the inmates work for each other, the home becomes a model one.

I sometimes think when they [illegible] education, that [illegible] above home duties. A great mistake. An help in doing one's [illegible] and might be needed about the house [illegible] music or any other [illegible] know a girl who [illegible] and graduated, and [illegible] to her home, she thought she was fitted for something better than helping her mother in the house work and in caring for the younger children, and so she sat down and waited for something to come to her, more to her taste; but she waited a long time, and threw away many opportunities of doing good for herself and others, because of her false views of life. Oh, that all girls would very early in life, choose the Savior is their better part, and being guided by Him, grow up to be noble and useful women. That would be a safeguard from danger and save them from much unhappiness. I have know very restless and unhappy girls, despising their home lives, and trying first one thing and then another, of what the outside world could give them, and all the time the void in their hearts was because they wanted God, and if they had had Him they would not have wanted so much of the world. I have many times thought that if people do not trust God for a place of comfort and rest here, they may not find mansions prepared for them in heaven. Young girls who may not have the privilege of being trained in that "model home," may be assured that if, in the home where are their parents, brothers and sisters, they go to work with a purpose to make all around them comfortable, they will find themselves improving. They must learn to make biscuit, and corn bread nicely, and do many other things as their mothers wish it, and then when they have homes of their own, a habit will be formed, that will make them of some force in the world, and will lead to prosperity and happiness.

L. C. BRADEN.

GRUEL AND BEEF TEA FOR THE SICK.—Among the more appetizing recipes we should hardly omit offering a few remarks on the making of gruel and beef tea, which though so familiar in name, often prove but mere slops, especially in the houses of the middle and lower classes. The first named requisite can be more easily made with Robinson's patent groats than in the older way of boiling the corn meal, and if a fire is not handy, it can readily be prepared over a gas or spirit lamp. When special nourishment is required an egg may be mixed with the gruel. The white and yolk should be previously well beaten, and the boiling gruel then poured on. If desired it could be flavored with a squeeze of lemon or a few drops of ratafia or vanilla. Beef is perhaps the second convalescent orthodox diet, and can be be readily made with Liebig's essence; but, unless an absolute necessity, this should not be used in preference to the old-fashioned tea of our grandsires. If the invalid has the misfortune to be in lodgings where, as in many case, but one female drudge is kept to do everything required, then Liebig's may be useful; but to some tastes it is not very palatable, and it is a question if it is as nourishing as that made from the fresh meat. In all cases where not forbidden beef tea should be slightly thickened; this can be done by boiled or baked flour.

COCOANUT BREAD.—Add to three quarts of wheat meal one grated cocoanut (or in that proportion); mix with water to a stiff dough; kneed till the dough becomes spongy; mould into any desired form, and bake in a hot oven twenty to thirty minutes. This bread is a great favorite on festive occasions.

CODFISH CAKES. — Choose a thick piece of so-called boneless salt codfish, weighing one pound; soak for an hour in lukewarm water; then pull it in pieces and put over a slow fire in two quarts of cold water; when it begins to boil drain it, cover a second time with cold water, and when it comes to a boil the second time remove from the fire; if allowed to boil it will be tough; put the fish in a large earthen bowl, and if you tire easily sit down, as your task will call for patience; pick your fish into the finest possible flakes, or, rather fluffy shreds, and remove all the bones; mix with an equal quantity of hot mashed potatoes, season highly with pepper and a dash of tobasco sance; add a beaten egg and butter the size of an egg; flour your hands and mould into small balls; this quantity will make sixteen fish-balls; the usual errors are having the fish cakes tasteless, because too fresh, or so salt they are equally bad. As some fish is much more salt than others, this is where the genins of the cook will come in. If the mixture is too fresh add salt. If it is too salt, rinse the fish in cold water before mixing with other ingredients. If you find it still too salt when you are about to mould into cakes, put a small sancepan on the fire with butter the size of a walnut, stir in a large tablespoonful of flour, add a little boiling milk to make it like a thick sauce and mix this thoroughly with fish and potatoes.

They may be sauted, or fried, by immersing in hot fat. Cold boiled codfish makes very nice cakes, but if not seasoned highly, they will be insipid. This is, of course, esne cially a breakfast dish and should be accompanied with cresses and boiled eggs. Garnished with cresses they make a very tasteful little fish course for a family dinner.

Simpler Living and Longer Living.

Numerous controversies of the theory that meat is essential food to produce strength of mind and body in man are found. Possibly no more forcible example of the falsity of the theory exists than the primitive and unsophisticated community that lives high up among the Carpathian mountains. The population of this remote region numbers several hundred thousand individuals who neither use strong drink nor eat animal food. The food of those Arcadians is principally oats, either simply boiled or ground and made into cakes. During four or five months of the year those of them who accompany their flocks and herds to the mountain pastures live exclusively on goat milk whey, which seems to contain all the requisites for sustenance. When they return to the valleys at the end of the season they are as strong and vigorous as when they set out. The entire race are noted for their vigor and energy, and they are superior intellectually and physically to the neighboring population. Their physique is of remarkable purity, and, although for the most part lacking in culture, they are poets and artists by nature. Though poor they are content, and though their diet is spare and monotonous they enjoy perfect health and live long lives. These are facts that are not enthusiastically colored. Are they not worthy of consideration by those who find it hard to provide for the many mouths dependent upon them for food? Although it may not be necessary to live on so spare a diet as the hardy mountaineers whose example we have cited, their vigor and hardihood are things worth having even at the expense of some deprivation. Their oatmeal, particularly, is not to be despised as a health-giving and life-sustaining food, whose cheapness recommends it. There is very little doubt that poor people in the United States might very materially lessen the expenses of the family table without diminishing the family comforts.

DIO LEWIS.

Liver, Kidney and Btight's Disease

A medicine that destroys the germ or cause of Bright's Disease, Diabetes, Kidney and Liver ComplaintS, and has power to root them out of the system, is above all price. Such a medicine is Hop Bitters, and positive proof of this can be found by one trial, or by asking your neighbors who have been cured by it.

A Stevens street little girl was playing in the yard, Sunday, when she tore her sack. She showed the rent to her mother, and asked her to mend it. "Not to-day, it is Sunday," explained her mother. "But can't you just do this, and pray God to let you off this once?"

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I desire to inquire for a lady friend, Lethea Winters, who was in Alabama the last I heard from her. Henry Winters was her husband, and they had a son Bill. She had three sisters, Margaret, Zella and Adeline, and a brother, Floyd Bolton, living 10 or 12 miles from Demopolis. Address me at Edwards, Miss.

LOU. DAVIS.

MR. EDITOR—I wish to inquire for my father, Charley Stephen, who belonged to Squire Stephen, and was sold to a Mr. Foote. I have not seen him since 1850. My name was then Sarah Elizabeth; I now go by the name of Maria Williams. I came from near the Big Black, in Yalobnsha county, Miss. Address me at Flatonia, Texas.

I wish to inquire for my mother, Elizabeth Grirson, who belonged to Morton Grirson, in Yalobnsha county, Miss., where I left her. I was sold, and brought to Texas by a Mr. Baker. Maria Williams, brother Nelson and sisters Sophy and Milly belonged to the same owner in Mississippi. I am the son of Maria and Charles Stevens. Address me at Flatonia, Texas.

J. B. BAKER.

MR. EDITOR—My sister Violetta Heard, lived in Nashville, Tenn., the last I heard from her. She had three children, the oldest Sammy, and girls Bell and Mary. I am the youngest. I wish to find her whereabouts. Address me at Edwards, Miss.

LOU DAVIS.

MR. EDITOR—I wise to inquire for a brother of mine. His mother's name was Martha Woods; her owners were Mr. Solomon Moore, her home was in Chester county, South Carolina, near Chester village. His father's name was Seaza Wood. After living for some time in Chester county, was sold and bought by a horse trader named William Arnold, which changed his name to Wade Arnold. Any information will be highly appreciated. Please address me at Askew, Ark., care Rev. R. Green.

JOHN WOOD.

MR. EDITOR—I wish to find my three brothers, Charles, Nelson and Washington, whom I left in Robertson county, Texas, near Brazos river. They belonged to Judge Davis, also my owner. He had a large farm about 10 miles from a little town named Boonville. John Davis, my young master, brought me away from there the first year after the surrender. I then went by the name of Matilda Davis, but have married since and go by the name of Matilda Turner. Address me at Millwood, Ark.

MATILDA TANNEE.

MR. EDITOR.—I wish to inquire for my aunt, Malinda Wiggington, who in slave time belonged to Mr. Mr. Corneal Wiggington; also for aunt Charity Wiggington, and Jerry, my uncle, who lived with Wm. Powell. I heard that brother Bob went to Alabama with Bob Hutchinson, and from there to Louisiana. I also wish to hear from Irving, Jerry and Nancy Hutchinson. I lived 14 miles from Montgomery, Ala. Address me at Cornoe's Switch, care of J. M. Scott, Caney, Texas.

MR. EDITOR—I wish to find my relatives whom I left in Texas, Grimes county, 20 years ago. They were George, Handy and Sanders Bennett, Fortune Francis, Mimo Francis. I belonged to Pent Askew. Address me at Washington, La.

AUNTIE BENNETT.

Horsford's Acid Phosphate.

Assists Mental Labor.

Prof. Adolph Ott, New York, says of the Acid Phosphate: "I have been enabled to devote myself to hard mental labor, from shortly after breakfast till a late hour in the evening without experiencing the slightest relaxation, and I would not now at any rate dispense with it."

Why are the boxes in a theater like Niobe?—They are all in tiers (tears).

Wise Words on the Liquor Traffic.

The New York *Tribune* well denominates the question of dealing with the traffic in intoxicating liquor "the question of the age," and says:

"It is impossible to examine any subject connected with the progress, the civilization, the physical well-being, the religious condition of the masses, without encountering the monstrous evil. It lies at the center of all political and social mischief. It paralyzes energies in every direction. It neutralizes educational agencies. It silences the voice of religion. It baffles penal reform. It obstructs political reform."

And we commend to the thoughtful attention of our readers the following paragraph, which it is somewhat strange to find in a political newspaper:

"There is needed something of that sacred fire which kindled into inextinguishable heat the zeal of the Abolitionists, and which compelled the abandonment of human slavery, to rouse the national indignation and abhorrence against this very much greater evil. Nothing short of this, it is to be feared, will impel time-serving politicians to approach in a spirit of earnestness a subject which is distasteful to them mainly because they think they cannot afford to do without the help and support of the class who derive from the degradation of the foolish and ignorant the means whereby they continue to rule and plunder those whose sagacity is not proof against their snares."

A cheap paint for outbuildings, proven good by experience: One part crude petroleum to three parts crude West Virginia lubricating oil; apply with a common large paint brush.

Perseverance in the faith is the best evidence of the sincerity and genuineness of our faith.

A Very Singular and Exceptional Case.

The following details of a case is one of the exceptional cases which we meet with in our dispensation of Compound Oxygen, and one that illustrates in a very striking manner the subtle and deeply-searching and active power of this new agent;

ST. CLOUD, WIS., Jan. 16, 1882.

DRS. STARKEY & PALEN: Dear Sirs:—I believe it to be a duty I owe to sufferers from blood and skin disease to make a brief statement of my case. About ten years ago I had several inflamed dark spots come on both of my ankles. These spots, when they first appeared, were of a dark copper color, and much inflamed and rigid. They gradually grew larger and more troublesome, with always a sensation of numbness, and sometimes paroxysms of most intolerable itching. I had for several years previous to the appearance of these spots on my ankles been troubled with inflammatory rheumatism. My joints would be sometimes badly swollen and inflamed. I had much trouble and pain with my left ankle for the three or four months before commencing to use Compound Oxygen. *The whole of the outside of my left foot and ankle resembled in appearance and color a large piece of liver. It was much swoll n and as rigid as an iceberg, with nine or ten very painful dry sores.* The central one was about one inch in diameter, *and most exeruciatingly painful.* I showed it to several knowing ones, who pronounced it a cancer. The effects of the Compound Oxygen were truly wonderful. It worked like a charm. In a few days after commencing its use, my feet began to bleach out; the lumps all dissolved; *the skin and flesh of my feet soon became soft and white,* the sores became less painful, and soon began to heal. *The sores are now all well, and my feet and ankles are as good as new.* In fact, I have got a new pair of legs; *to all of which I am indebted to Compound Oxygen.*

Respectfully yours, H. SPARKS.

The effect of Compound Oxygen in this case gives a striking proof of the law governing its action. It had no specific relation to the disease from which the patient was suffering, and did not act directly upon the affected parts, but, instead, infused new vigor into all the nervous centres, quickened all the life-forces, and restored to healthier activity every organic form in the body, and the result came as a natural and orderly sequence. The case is exceptional only in the character of the disease, not in its cure by Compound Oxygen.

Our "*Treatise on Compound Oxygen,*" containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases will be *sent free.* Address DRS. STARKEY & PALEN, 1010 and 1111 Girard street, Philadelphia.

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WITH AN INTRODUCTION

By Rev. F. S. HOYT, D.D., Editor of the Western Christian Advocate.

Second Edition, Enlarged and Improved.

A remarkable and unique collection of religious songs, with their accompanying weird, pathetic, ever varied and charming melodies, as sung for generations by the colored people of America. A few of the songs will be familiar, but the great majority have never before been printed and are now given for the first time, the original words and music. The music has been carefully written, and is well adapted for quartet, chorus, and congregational signing, and is especially excellent for social evenings at home. All singers should have it. First edition was exhausted in sixty days. Send for a copy.

"These songs ought to be saved and they ought to be sung."—*Bishop I. W. Wiley.* "Should think that the book would sell by thousands, and that it would do good."—*Dr. J. M. Buckley.* "It is grand. I like it."—*Dr. R. S. Rust.* "Just the thing—the gold saved from the dross."—*Dr. Jacob Krehbiel.* "Am perfectly delighted with it; it will sell by the thousands."—*Rev. A. E. P. Albert.* "There should be a copy in every household."—*Rev. H. W. Tate.* "Having carefully read your hymn book, and being acquainted with many of the soul-stirring anthems spread upon its pages—especially one that was the cause of my conversion—I can and will commend the book, in the name of God, to all the world."—*Rev. C. H. Collins.*

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General News Items.

Gen. Graham and the English troops have sailed from upper Egypt to Suez.

The reduction of the public debt during the month of March was $14,238,324.

The National convention of inventors opened at Cincinnati, with 2,000 delegates in attendance.

The *Review* of Birmingham Ala., notes a movment on foot to establish a college in that city.

The House committee were unanimous in the opinion that Gen. [illegible] Boyuton had not been sustained.

The Louisiana delegation in Congress have asked the Mississippi river commission to consent to the appropriation of $100,000 of the sum already appropriated, to them, to be used in strengthening the levees below the mouth of Red river.

The Boston *Transcript*, one of the leading journals of that city, is owned exclusively by ladies, and is probably the only daily paper in the world thus owned. They have shown that woman can achieve success in even this direction.

The services of the Rev. W. H. Kincaid have been secured as an assistant to Dr. De Puy in the editorial management of *The Daily Christian Advocate*, which is to be issued by the Book Agents during the approaching session of the General Conference in Philadelphia. Mr. Kincaid held a similar position during the General Conferences of 1876 and 1880.

Rapid is not given to some of the churches in West Virginia distressed by the flood, Methodism has received a blow from which she will not recover in ten years. Some of the church buildings are almost total wrecks—every article of furniture lost, organ, library, pulpit, chairs, and carpet, all ruined. In some places the water was in every house.

Prince Leopold George Duncan Albert, Duke of Albany, Earl of Clarence, and Baron Arklow, the youngest son of Queen Victoria, was the most intellectual and popular of all her sons, and his death has cast a gloom over Great Britain. He was the youngest but one of Queen Victo[illegible], his sister Beatri[illegible] al- [illegible]thin [illegible]ving [illegible]. He reache[illegible] retired had le[illegible] circumlife from [illegible] physical stance d[illegible], which delicacy [illegible]ve to a were [illegible]es of degr[illegible] the the [illegible] re sa[illegible] so p[illegible]ish- ing [illegible] Prince Consort, th[illegible] eager and zealous in advancing the good of mankind. His earnestness in the cause of popular education was proved [illegible] over again by speeches delivered as Chairman of meetings for the advancement of knowledge or at the [illegible] of educational [illegible]. He had made himself very popular with the English [illegible] and his [illegible] rather than a pop[illegible] and [illegible] given up to [illegible] and [illegible] Liv- [illegible] he had [illegible]ays lived [illegible] the stud[illegible] learned men, [illegible] were more [illegible] than the p[illegible] of [illegible] or pol[illegible] and [illegible] of fashion[illegible] deeply [illegible] religious himself, he [illegible] views with respect [illegible] for others, and though a stanch son of the Church of [illegible] sympathy the [illegible] to hold himself [illegible] any schemes for the bettering of mankind, wherever and by whomsoever originated. His chief ambition seemed to be that he might be remembered as one who, in his life-time, strove to leave the world a little better than he found it.

Gov. St. John: Supposing that there are four hundred of these places in Denver, and that each pays $500 per year license. That would place in a year into the city treasury $200,000. Now, suppose the sales at these saloons would average $20 per day each—a low estimate, I think. This would give an outlay over their counters of $2,920,000 per year; or to make it a little plainer, the people pay to the Denver saloon-keepers annually an amount equal to $44 to each man, woman and child in the city, while the saloon-keeper pays back only three dollars for each person. Is not that a grand financial scheme? And are not you men who vote proud of it? How long would it take you to get rich if you conducted your own private business upon such a basis? Then just think of it, you fathers selling the privilege to the saloons of destroying your boys for $3 per head. The most worthless bootblack of Denver is worth more than $3, and it is the duty of you men who vote to protect them by your ballots.

It will be a grand day for Louisiana when Democrats, assisted by Republicans, bring back the school system of Louisiana to where it stood before the unwise constitutional convention of 1879 almost annihilated it, and then advance it to as high a condition of perfection as contemplated by the Republican party which established it. This process will be a noble work of reconstruction, in accord with nobler impulses of statesmanship.—*New Orleans Cor. Donaldsonville Chief.*

The Democratic State Executive Committee in its address to the people of Louisiana, which is a marvel of political Munchausenism, prepared for the delectation of the gullible, actually enumerates as among the blessings of Democratic rule that "education has been encouraged." There is something said about "garments befitting more ancient dignity," but if they are as thin in texture as that statement, Louisiana had better seek a better covering for decency's sake.—*New Orleans Cor. Donaldsonville Chief.*

Representative Henley, of California, is chagrined at discoveries he has made since he introduced his resolution calling for an investigation of the [illegible] Commercial Company's [illegible] with the government. The resolution was offered with the expectation on Mr. Henley's part that an investigation would show that a large part of the Republican campaign fund in California was contributed by the Alaska Company. He now knows that a majority of the stock or that concern is owned by Democrats and the largest stockholder gave to the Democratic campaign fund in California the largest contribution it received. Mr. Henley has also received intimations that this stockholder is not pleased with his hasty effort to gather in material for Democratic use in the campaign on the Pacific slope, and that this displeasure may have an unpleasant effect upon Mr. Henley's political hopes.

There are queer corners and nooks left in England yet. A country parson lately went to preach in an old and remote parish one Sunday. The old sexton, in taking him to the chapel, deprecatingly said: "I hope your reverence won't mind preachin' from the chancel. Ye see, chapel's a quiet place, an' I've got a duck a settin' on fourteen eggs in the pulpit."

A member of a fashionable congregation called at a music store and inquired: "Have you the notes a piece called the 'Song of Solomon?' adding, "Our pastor referred to it yesterday as an exquisite gem, and my wife would like to learn to play it."

A clergyman who recently held service in Auburn Prison preached from the text, "Go home to thy friends." And for once in their sin-stained, crime-haunted lives, the audience expressed a desire to follow a good man's advice.—*Buffalo Express.*

A clergyman in Durham, England, some short time since taught an old man in his parish to read, and found him an apt pupil. After his lessons were finished he was not able to call for some time, and when he did only found the wife at home. "How is John?" said he. "How does he get on on with his reading?" "Oh, nicely sir." "Ah, I suppose he'll read his Bible very comfortably now?" "Bible, sir! Bless you, he was out of the Bible and into the newspapers long ago."

Teacher to little boy: "What is a reptile?" "Don' know." "Oh, yes, you do; something that crawls." "Oh, a baby."

Did She Die?

"No!

"She lingered and suffered along pining away all the time for years,"

"The doctors doing her no good;"

"And at last was cured by this Hop Bitters the papers say so much about."

"Indeed! Indeed!"

"How thankful we should be for that medicine."

A Daughter's Misery.

"Eleven years our daughter suffered on a bed of misery.

"From a complication of Kidney, liver, rheumatic trouble and Nervous debility

"Under the care of the best physicians.

"Who gave her disease various names.

"But no relief.

"And now she is restored to us in good health by as simple a remedy as Hop Bitters that we had shunned for years before using it."—THE PARENTS.

Father is Getting Well.

"My daughter say:

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"And we are so glad that he used your Bitters, A LADY of Utica, N. Y."

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Can you find a case of Bright's Disease of the Kidneys, Diabetes, Urinary or Liver Complaints that is curable, that Hop Bitters has not or cannot cure? Ask your neighbors if they can.

The Daily Christian Advocate

The forthcoming General Conference promises to be one of great interest. It is the closing General Conference of the first Century of organized American Methodism. Its reports from every department of our widely-extended work, and the suggestions of plans and recommendations of methods for enlarging the work at home and abroad; the presence and addresses of distinguished Fraternal messengers from other religious bodies, some of them from beyond the sea, and of eminent missionaries connected with our various foreign mission fields; and the discussions by the many able and influential delegates, lay and clerical, (representing nearly a hundred different Annual Conference), of the many great questions which are to be considered at this transition period of our Church history, are sure to engage the attention of our people in all parts of the world.

In order to respond to the demands of this enlarged and increasing interest, and thus give to all our people the earliest, and most ample reports, the Agents of the Book Concerns at New York and Cincinnati will publish *The Daily Christian Advocate*, to be issued every morning, Sundays excepted, during the entire General Conference session. It will furnish reliable reports of every item of interest in the doings of that highest legislative and judicial ecclesiastical body, also of the sermons and addresses of the distinguished fraternal representative and visitors. It will print numerous pen-and-ink sketches of distinguished delegates, lay and clerical, and of fraternal representatives and visitors present, and will give in each number a summary of the latest telegraphic and other Church and secular news received up to the hour of going to press.

The *Daily* will be under the editorial supervision of Dr. W. H. De Puy who, in his editorial experience, extending through a score of years in connection with our Church papers, and including three different volumes of the *Daily Christian Advocate*, is well known to the Church. He will have able and experienced assistants, and no effort will be omitted either in the Editorial or Publishing Departments to make the paper as complete, attractive, instructive, and of as great permanent value as possible.

The first number of *The Daily Christian Advocate* (an eight-page, neatly printed folio) will be issued at Philadelphia on Thursday morning, May 1, 1884; and the volume will end with the number issued on the day following the close of the General Conference session. The last number will contain an ample and well-arranged table of contents, for the convenience of the many of our ministers and people who will desire to preserve the whole volume for future and frequent reference. *The price will be* $1.50, *postage prepaid by the Publishers.*

We respectfully and earnestly request all preachers to bring the paper immediately before their people, and either personally or by proxy make a thorough canvass of their congregations. Let the names be forwarded by April 1, if possible, and certainly by the middle of the month, as it is important to have our mail-list so complete that there shall be no complaint by subscribers not receiving promptly their first number. *In no instance should any subscription list, however small, be delayed in order to send by some delegate or visitor to the General Conference.*

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What They Say; or Echoes from Birmingham	c
Is there to be a War of Races in America, by Rev. A. E. P. Albert	10c.
Lithographs Methodist Bishops, in group, up to 72, each	10c
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Mitchell's New School Geography (1875)	60
Independent Youth's Speller	40
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French's Mental Arithmetic	40
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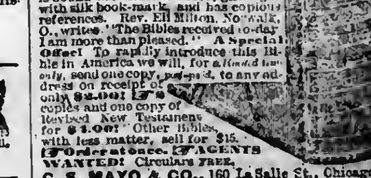
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THE SUNDAY SCHOOL.

SECOND QUARTER. LESSON 11. April 13. PAUL AT EPHESUS: (Acts xix, 8-22.)

1. Hindrances fall out unto the furtherance of the Gospel. The Jews drove from them Paul, who was preaching in the synagogue on Sabbaths and to Jews and proselytes only; but he found a better place where he preached every day, to Jews, proselytes, and Gentiles, with immeasurably greater success.

2. The nature of unbelief. It is not founded in reason so much as in willfulness. And this is the trouble in every age, among the unbelieving.

3. The exciting nature of a pure and powerful Gospel. The school of Tyrannus became the attractive point in the city to all classes.

4. The indirect results of preaching. The Word was diffused throughout Asia Minor, though the apostle did not himself carry it.

5. Relics from saints have no efficacy. This healing power was confined to Paul, and that during his life time.

6. The sobering power of undoubted divine manifestations. The people revered the name of Jesus, because they saw how those feared who profaned it.

7. The cure of secret evils in the Church by greater enlightenment concerning the true nature of Christianity. Inconsistencies are not always due to ignorance, but usually to perceive harm in [illegible] sorts, of questionable [illegible] is usually due to blindness [illegible] the interior nature of [illegible] Spiritual enlightenment [illegible]. — Western.

MARRIAGES.

[illegible], La., March 27, by Rev. [illegible], Mr. Benjamin Marshall [illegible] Mary Dunbar. No cards.

[illegible] the daughter of the editor of the [illegible] Daily Star was immediately and [illegible] relieved of a severe cough by [illegible] of Dr. Bull's Cough Syrup. [illegible] one cent bottle of this valuable [illegible] will cure the worst cough.

DEATHS.

[illegible] Lizzie Gooden died at her residence in New Iberia, La., Friday morning, [illegible] ult. She was born a slave [illegible] in 1799 and the last forty years [illegible] was spent in this State. She [illegible] Christian sixty years and was perfectly willing to exchange this world for [illegible] for which she labored and hoped long. By her own special request [illegible] dying and that of her relatives [illegible] funeral services took place at St. [illegible] Congregational church on the [illegible] Saturday. The pastor, Rev. [illegible], preached the funeral discourse. [illegible] he was favored with a large, [illegible] audience. She was a member and regular attending of the [illegible] James Methodist Episcopal [illegible] of that place, and was dearly [illegible] by all who knew her.

[illegible] Mary Henderson, who departed [illegible] March 8th, was born February 26, [illegible] Upward of ten years she has been [illegible] member of the church and a [illegible] Christian. But two weeks before [illegible] death she was seen for the last [illegible] Sunday-school, among the friends [illegible] afterward were called to [illegible] bed of so dear a friend. She [illegible] Xavier. She leaves a kind [illegible] four little children, to [illegible] loss. Her bereaved family [illegible] sympathies of her pastor and

WILLIS MIDDLOCK.

Texas.

Sister Sidney Farrell fell asleep in Jesus, at 60 years of age, leaving many relatives and friends. J. R. WALKER.

Cuero, Texas.

For Sufferers Chronic Diseases, 36 pp symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo. (oldest office.) State case your way.

sept20.26teow

NEW PUBLICATIONS.

The April number of the *Pulpit Treasury* is on our table. It closes the first year of this fresh, vigorous, progressive magazine. During the year it has given a dozen or more portraits of noted preachers, reliable sketches of their lives, and also views of their churches. The portrait and sketch of Dr. J. L. Withrow is given in this number. The initial sermon is also by Dr. Withrow, the second by Bishop Ryle, and the third by Prof. Dr. J. E. Hamilton. Each sermon is admirable on its theme. Leading thoughts of sermons are by Drs. Barrows, Henson and Moment. Bishop Foss continues his articles on *"Mundane Versus Cosmic Culture."* Pres. Gregory on *"Key to Bible Unity."* Single copies, 25 cents; Yearly, $2.50; Clergymen, $2.00. E. B. Treat, Publisher, 757 Broadway, New York.

Pansy for April (Boston: D. Lothrop & Co.) contaiues a store of good things in the way of illustrations and stories for the children. 75 cents a year.

The *Leason* for May, just received from the International News Co. New York is richly illustrated with the latest fashion plates and patterns. Price 30 cents.

The Song Friend, a musical monthly, published by S. S. Straub, Chicago, Ill., at $1 per year, is now on our table. The present number contains several interesting editorials and contributed articles, together with a number of choice pieces of music. The present is the third number in its fifth volume.

Electra, for April, as a belles lettres monthly for young people, is fully up to its well-earned reputation. It is ably edited by Annie E. Wilson and Isabella M. Leyburn, and published by Isabella M. Leyburn, Courier-Journal building, Louisville, Ky. $2 per annum.

The Outing and Wheelman, for April, abounds in beautiful illustrations, and interesting articles. This publication, while it is especially devoted to the spread of information relative to the bicycle, tricycle and general outdoor exercises, presents to its readers a rare treat of other valuable reading matter. The Wheelman Co. publishers, 175 Tremont street Boston, Mass., $3 a year; 20c a number.

Have you Nasal Catarrh?

Use DR. H. JAMES' three preparations of EAST INDIA HEMP; they will prevent the Catarrh entering the Bronchial tubes or lungs, thereby warding off Consumption and keep the disease located until positively cured. Put yourself fully under the influence of these remedies, and as sure as the Sun shines upon you a complete cure will be made of that loathsome disease, Ask your druggist for DR. H. JAMES' CANNABIS INDICA, and if they fail you, send to us direct. $2.50 per bottle, or three bottles $6.50. Pills and Ointment, $1.25 each.

Address, CRADDOCK & CO.,
1032 Race St., Philadelphia, Pa.
☞ N. B.—Circular free. [apr10-2t

In the death of Dr. Ezra Abbot, of Cambridge, there is a positive loss to Christian scholarship. Dr. Abbot was a valued member of the American Company of New Testament Revisers, and he probably had no superior in this country in the realm of New Testament literature and criticism.

Consumption Cured.

An old physician, retird from practice, having had placed in his hands by an old East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its curative powers in thousands of cases, has felt it his duty to make it known to his fellows Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this receipt, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 *Power's Block, Rochester, N Y.* jan10-19teow

Gen. Gordon has assumed an aggressive policy, and is preparing for the defense of Khartoum.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. jel4-1y

A New Departure.

Owing to the success attending the sale of Dr. Scott's renowned $3 Corset, and a very general inquiry for Electric Corsets of less price, but possessing the same therapeutic quality and elegance of shape, the Doctor has decided to place upon the market a full line of these beautiful and invaluable articles, which will now retail at $1.00, $1.50, $2 00 and $3.00. Read his large Corset advertisement in this issue, and address him at 842 Broadway, New York.

There was a riot near Canton on the 7th of March. Three thousand Chinese declared against the French dynasty and demanded the re-establishment of the Minge, or a pure Chinese dynasty.

How many families in your church are without a church paper?

U. S. Surgeon Recommends.

Dr. J. M. G. Pheston, is a U. S. Ex-Surgeon, residing now at Bloomington, Ind. The Dr. writes to say: "I recommend *Samaritan Nervine* because it cures epilepsy." Physicians, generally, are its friends.

Baldwin is rapidly assuming the appearance of a lively country town. Six or seven stores are in full operation, and many new buildings are now going up. The Cypremort branch railroad has been graded for some distance, and ties have been laid ready for the rails.—*Morgan City Free Press.*

Fear Not.

All kidney and urinary complaints, especially Bright's Disease, Diabetes and Liver troubles, Hop Bitters will surely and lastingly cure. Cases exactly like your own have been cured in your own neighborhood, and you can find reliable proof at home of what Hop Bitters has and can do.

Work on the Sherveport bridge, across Red River is progressing.

James G. Tracy has been appointed Marshall for the Eastern district of Texas.

The cause of temperance has received quite a boom in Tampa, Fla., and all the bar rooms there have been closed up.

The New Jersey delegates: Ministerial, J. B. Graw, D. H. Schock, G. B. Wight, W. Walton; reserves, D. P. Kidder, Edward Hewitt Lay, Clinton B. Fisk, Benjamin F. Archer; reserves, M. Yard, J. W. Newlin.

The postoffice at Anthony, El Paso county, Texas, has been discontinued. Its mail will go to El Paso. Postoffices have been established at Merritt, Collin county, Texas, and at Jewella, Caddo parish, La.

Virginia Conference delegates to the General Conference: E. H. Vaughan delegate, L. A. Ball alternate; lay, J. C. Ballard delegate, A. H. Flanagan, alternate.

The Central Pennsylvania Conference delegates: Ministerial, David S. Monroe, Ezra H. Yocum, James H. McGarrah, Edward J. Gray, reserves, Martin L. Smyfer, Wm. A. Houck. Lay, Wilbur F. Sadler, Herbert T. Ames; reserves, John Patton, Geo. W. Hipple.

At the Methodist Church on Sunday March the 9th there were twelve more additions. This makes fifty since March 1st, and with the ten that have united with the Norwegian Methodist Church, sixty in all, as a result of the revival meetings to this church.—*Utah Advocate.*

A clean tongue will help to preserve a clean life. Those who are not honestly employed are apt to be misemployed.

The modern newspaper has become a modern necessity. There is not a community in all the land which would consider the deprivation of a newspaper for any length of time, less than a case of distress. *San Francisco Bulletin.*

Vermont produces annually a half pound of butter for each man, woman and child in the United States.

Cannabis Indica.

THE GREAT EAST INDIA REMEDY.
Imported by Craddock & Co., 1,042 Race street,
Philadelphia, Pa., is warranted to cure
CONSUMPTION, BRONCHITIS, ASTHMA AND NASAL CATARRH.
And will break up a fresh cold in 24 hours. Skeptic, ask your druggist for it, one bottle will satisfy you of its merits; pint bottles only; price, $2.50, or three bottles, $6.50. Circulars free. apr10-13t

Conference Notices.

ASHVILLE DISTRICT.—CENTRAL ALABAMA CONFERENCE.

To the preachers of this district. Dear brethren what are you doing, and why do you wait so long before your response to your duties as ministers of the Gospel of Christ? On the first round of the presiding elder, he told all of us to raise $1.25 for the expenses of our delegates to the General Conference and then be published the same in the *Advocate* and *Herald*, stating for this to be done by the tenth of April and forward the same to me so as to be in time. Did you understand Brethren, please get up that money and send it at once. J. S. TODD.

MORRISTOWN DISTRICT—EAST TENNESSEE CONFERENCE.
Third Round

Clinton & Coal Creek Circuit	Apr.	12-13
Knoxville Circuit	"	19-20
Arcadia Circuit	"	26-29
Taylorville Circuit	May	3- 4
Roan Mountain Circuit	"	10-11
Greenville Circuit	"	11-18
Warrensburgh Circuit	"	24-25
Tazewell Circuit	May 31	June 1
Morristown Circuirt	"	7- 8
Mossey Creek Circuit	"	14 15
Knoxville Circuit	"	21-22
New Port Circuit	"	28 29
Dandridge Circuit	July	5- 6

S. J. HARRIS, P. E.

CLOSING UP MY SECOND ROUND

Waco District May 3 4; Waco Mission Quarterly Conference, to be held by A. Brooks, May 10-11; Groesbeck Quarterly Conference, to be held by B. F. Smith May 17-18; Mexia Quarterly Conference, to be held by W. J. Mitchell May 17-18; West Point Quarterly Conference, to be held by A. Lockhart May 24-25; East Waco Quarterly Conference, to be held by G. Wilson May 24-25; Milford Quarterly Conference, to be held by J. R. Carnes May 31 and June 1; Denison Quarterly Conference, to be held by C. Young, June 7-8; Dallas, June 12-13; Pilot Point, brethren of the above name and place hold the Quarterly Conference, as I will be away all the month of May at the General Conference. S. GATES, P. E.

MARSHALL DISTRICT CONFERENCE.

The committee, to arrange a programme for Marshall District Conference, consisting of Presiding Elder H. Webb, Pro. W. H. Davis, Rev W. Wesley and R. H. Harbert, met at 4 o'clock at Wiley University and determined upon the following programme;

Opening Sermon—Presiding Elder G. W. Smith.
Sunday-schools and Church Music—R. H. Harbert.
Work of Freedman's Aid Society—P. Douglass.
Was John's Baptism Christian Baptism?—F. Parker.
Doings of the General Conference—W. Wesley.
Church Extension—T. Moore.
How can we do the most good with our Missionary appropriations? — V. M. Cole.
Whether it is better to have small or large circuits—S. Horne.
Best method of raising minister's salary—John Jackson.
Temperance—A. W. Parker and W. H. Davis.
Use of Tobacco among ministers—L. Woodward.
Seventh commandment—H. Johns.
Is it better, on circuits, to preach at one point only each Sunday or at more than one?—G. W. Norris
Christian Perfection—S. Conley.
Revivals—H. Smith and W. Pollard.
How can we secure the attendance of our sons and daughters at our own schools—W. Epsteos.

The conference opens on Tuesday night at Ebenezer church. Every preacher is expected to be prepared on his subject. Local preachers, exhorters, District stewards and class leaders from each pastoral charge, are expected to be in attendance. A model Sunday-school will be held each day and questions of vital importance discussed. It is the week of the closing exercises of Wiley University, and with one and the same expense both can be enjoyed. R. H. HARBERT, Secretary.

Marshall, Texas, March 27, 1884.

LOUISIANA CONFERENCE.

DEAR BRETHREN—I am requested by Dr. Hartzell, Secretary of the Louisiana Conference, to call your attention to the fact that, according to the action of the last General Conference, unless we raise the $100 assessed this Conference for expenses of the General Conference the expenses of our delegates will not be paid by the General Conference. In view of this fact the presiding elders and pastors in this Conference are requested to see to it that their districts and charges, immediately raise and forward to me, in care of this office, their various assessments for this purpose. This matter should be attended to at once, and assessments forwarded, at least, not later than April 15. Brethren will please take due notice, and govern themselves accordingly.

A. E. P. ALBERT,
Statistical Sec'y, La. Conference.

Fourteen bombshells and ten rifles were discovered in a house in the suburbs of Madrid. The occupants of the house have been arrested.



SOCIAL MEETINGS, ETC.
LATEST SONG BOOK OUT.
What people say of it:
"Unusually bright in stirring and joyful songs."
"A very superior book." "A grand work."
"Its songs are golden." "Never examined a better book."
"The quality of songs, together with its new and convenient arrangements, make it a most desirable work."
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SENT Specially for Recall. All we ask of Sunday Schools needing new song books, is to send for a sample copy before adopting any other. Single copy 35c., or $3.60 per doz. Sample copy to any address, 25 cents. Printed both in round and character notes.
FIRESIDE FRIEND PUBLISHING CO., Springfield, Ohio.
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How to Develop, Preserve and Regain
BODILY BEAUTY.
By an Old Doctor.
Contents—1. Why Care for it? 2. What is it? 3. Form. 4. Posture 5. Movements. 6. Complexion. 7. Hair. 8. Teeth. 9. Expressions 10 Voice. 11 Laughter. No special preparation. Plain rules, simple applications, approved by science and experience. Strictly moral Sent by mail on receipt of $1 by the publisher.
apr10 1y H. HANDE, Austin, Tex.

The Peruvian minister of foreign affairs, replying to the protest of England against the clause in the treaty of peace between Chili and Peru, ceding the nitrate and guano beds to Chili which England claimed guaranteed the payment of the Peruvian debt, says in substance that Peru, when negotitating the treaty, acted in virtue of the right she possessed for self government, a right acknowledged from the moment of her independence by all nations, and she cannot consent to any foreign interference with her rights as a sovereign and independent State

A free, well assorted liorary is about to be opened at Lake Providence.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, April 10, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 9¼; Middling 10¼; Good Middling, 10¾; Middling fair, 11 11-16.

SUGAR, ℔ lb—Yellow clarified, 6¼c6¾; White clarified, 6¼c9¼.

MOLASSES, in bbls, ℔ gallon—Common, 18@20; fair, 25@28; choice, 43@45c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¾; fair, 5¼c5¾; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 24@25.

COFFEE, ℔ lb—Ordinary, 10½; prime, 12½.

CHEESE, ℔ lb—Western factory, 10.

CORN MEAL, ℔ bbl—Choice, $3.35.

FLOUR, ℔ bbl.—Fancy, 5.65; Choice, 5.40; Family, 4.65.

LARD, ℔ lb—Choice, 9½.

SALT, ℔ Sack—Coarse, 82½; Fine, $1,02½.

ESCULENTS—Irish potatoes, ℔ bbl., $1.40c1.60; sweet potatoes, ℔ bbl. onions, ℔ bbl. @2.75; apples, ℔ bbl. $4 00@6 25; cabbages, $4.50@5 00 per crate; sour krout, ℔ bbl. $13 00@16.00.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, —@60; boiled, —@63; cotton seed, 33@55.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $18 25.

BACON, ℔ lb—Breakfast, 11½; shoulders 8½; sides, short rib, 10¾; sides, long clear, 10¾; hams, sugar-cured, 13½c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 9¾; clear sides, 9½@; shoulders, 7½@—.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 4.00c; young $2.50@$3.00; ducks, $2.50@3.00; geese $4.00@; turkeys $18.00@18.00.

Western Eggs 15@16 per dozen

Louisiana Eggs 15c. per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $4.00@$4.50 ℔ dozen; young do. $3.00@3.50; ducks $4.00@4 50; geese $4.50@5.50; turkeys $17.00@24.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 70; white, 72; mixed, 65.

OATS, ℔ bushel—Western, 41

BRAN, ℔ 100 lbs—Choice, $9.05.

HAY, ℔ ton—Prime, $16.50@18.00; choice, $20,00@21.00——.



"See What Cuticura Does for Me!"
INFANTILE and Birth Humors, Milk Crust, Scalled Head, Eczemas, and every form of Itching, Scaly, Pimply, Scrofulous and Inherited Diseases of the Blood Skin and Scalp, with Loss of Hair, cured by the CUTICURA REMEDIES. *Absolutely pure and safe.* Cuticura, the great Skin Cure, 50 cts.; Cuticura an exquisite Skin Beautifier and only Medicinal Baby Soap, 35 cts., and Cuticura Resolvent, the new Blood Purifier, $1, are sold by druggists. Potter Drug and Chemical Co., Boston.
☞ Send for "How to Cure Skin Diseases."
April-10

Ladies! Only.

For 25 cents we will send you a three months' subscription to our large 16-page Illustrated Household and Fashion Magazine, and present each new subscriber 25 large samples of beautiful silks, assorted colors, for crazy patchwork. For 50c. we will send the Magazine six months, and give you *free* a large package, assorted silks, for which other firms charge one dollar. For $1.00 we will send the Magazine one year and give you two large packages and our new book. The Ladies Guide to Fancy Work. If you will get up a club of five of either 3, 6 or 12 month subscribers, we will send you for your trouble a subscription and premium free. *Mention this paper when you write.* M. J. STODDART & CO., 126 Chambers St., N. Y.

WANTED.

Minutes of the 13th, 14th and 15th sessions of the Louisiana Conference. Brethren having copies of the minutes of these sessions will confer quite a favor by mailing us copies of them. We also want copies of the minutes of 1865 to 1874 inclusive, for which the highest cash prices will be paid. Address this office. [a3-3t

Summer Term Begins April 21, Closes June 28.
New England Conservatory of Music,
Thorough courses of instruction in Vocal and Instrumental Music, Piano and Organ Tuning, Drawing, Painting and Modeling, Elocution, English branches, Modern Languages, and best HOME accommodations (with Library, Gymnasium, resident Physician, Preceptress, etc.,) for 500 lady students. Tuition $5 to $20 per term. Board and rooms $4.50 to $7.50 per week. Send for Calendar to E. TOURJEE,
apr3-2t] Franklin Square, Boston, Mass.

BOSTON UNIVERSITY. xxxii.
Thirty-two free scholarships for young men are to be filled by appointment next fall Address Pres. WM. F. WARREN,
apr10-10t Boston, Mass.

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We received the highest medal or award for our display at the SOUTHERN EXPOSITION, 1883. Kindly cut this out, and remember this paper indorses our reliability, and every article we send you to be imported from Japan. We guarantee satisfaction and safe arrival of all goods or refund your money. Mail us $5 cents, in silver or postage stamps or postal note, and we will mail to you, free of all charges, your choice of the following items: ½ lb. of the finest and only Real Pure Tea, 1 Fire-proof Tea Pot, 1 Sugar Bowl, 1 Cream Pitcher, 1 Cup and Saucer, 6 Butter Plates, 6 Salt Cellars, 1 Mustard Pot, 1 Mug, 1 Candlestick, 2 Vases, 10 Hand-painted Toilet Mats, 10 Crepe Pictures, 10 Parlor Tidies, 10 Lamp Shades, 6 Scrolls, 10 Book Marks, 10 small Parasols, 1 Waiter, 1 Bread Tray, 6 Table Mats, 2 Napkin Rings, 12 Fancy Napkins, 1 Jewel Cabinet, 1 Bracket, 1 Glove Box, 1 Hdkf. Box, 1 Powder Box, 1 Brush Holder and Wall Pocket combined, 1 Knitting, Crochet or Embroidery Basket, 6 Child's Lunch Baskets, 1 School Bag, 1 Silk Needle Case,

GRAND 25 CENT OFFER

1 Silk Pin Cushion, 3 Tapers, 3 Bamboo Wax Tapers, 1 pair Bamboo Cuffs, 1 Washstand Splasher, 1 Book of Scenes in Japan, 1 Mosaic Pencil, 1 Lace or Fancy Lamp Shade, 1 Bamboo Hat Brush, 1 Bamboo Watch Guard, 1 pair Slippers, 1 Match Safe, 1 Cigarette or Cigar Case, 1 Tobacco Box, 3 Crying Dolls or Animals, 3 Doll Hats, 2 Natural Feathered Storks, Owls, Parrots, Chickens, or Birds, 1 Bamboo Cane, 1 Jointed Fishing Rod and Cane combined, 1 Magic Lovers' Compass, 1 Trick Box and Ball, 1 Magic Whistling Bird, 1 Puzzle Box, 3 Boxes Magic Fish, Turtles, or Fleas, 2 Magic Pens, 1 Ku-Klux Man and Woman, 1 box Pure Rice Powder for Complexion, 200 Magic Parlor Fireworks, 6 Palm Fans, 6 large Open Fans, 2 Mourning Fans, 2, 3, or 4 side Hand-painted Fans, 6 Child's Fans, 12, 15, 18, 6, or 2 Fans for Decorating Walls, etc., 10 pieces real Japanese Money. Write us for Wedding and Party Presents.
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CHRISTIAN EDUCATORS IN COUNCIL.

Ocean Grove, N. J., Aug. 9-12, 1883.

Sixty Addresses by American Educators.

Edited by REV. J. C. HARTZELL, D. D.

8vo. 272 pp. Price, stiff paper..$1. 25
Cloth..... 1 75

The *New England Journal of Education*, speaking of the National Education Assembly, for 1883, says: "It was the most remarkable gathering ever held in our country in matters connected with the schooling of the people. The volume of addresses is the most interesting collection of popular educational documents ever given to our people, and should be in the hands of every educator, legislator, and intelligent citizen in the land."

The sixty addresses are arranged topically, as follows:

1. Education and Man's Improvement.
2. Illiteracy in the United States.
3. National Aid to Common Schools.
4. The Negro in America.
5. Illiteracy, Wealth, Pauperism, and Crime.
6. The American Indian Problem.
7. The American Mormon Problem.
8. Education in the South since the War.
9. Christ in American Education.
10. Tabulation of Illiteracy and Educational Facts from Census of 1880—ten tables.

It is a book for all who want information on any of these great practical questions. The addresses are carefully prepared and revised by the authors, and are filled with information and incidents. The authors are nearly all engaged in actual work in the fields of which they speak. The book should be in every public library. A full table of contents is supplemented by a carefully prepared index.

A special feature of the book is a series of ten tables, compiled by the Hon. H. R. Waite, Special Statistician U. S. Census, and the Hon. John Eaton, U. S. Commissioner of Education, giving complete data upon the illiterate and educational status of the United States, each State and also of the South as a section.

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The Flexible Hip (see cut) is especially adapted to those whose corsets break over the hip. The Health, Nursing, Coraline, Abdominal and Misses' Corsets, are all popular styles, adapted to ladies of different forms.

Price, from $1 up. FOR SALE BY LEADING MERCHANTS EVERYWHERE. *Avoid all imitations. Be sure your name is on the box.*

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Each Watch is finely made, silver plated and the greatest novelty ever offered to the boys and girls of America. It is a Complete Musical Instrument; size and shape of a Watch, with Music Box attachment concealed within, so arranged that when wound at the pinion, plays one of the following tunes:—"Home, Sweet Home," "Yankee Doodle," "Auld Lang Syne," "Bells of Scotland," "Coming Through the Rye," "Swanee River," "Carnival of Venice," "Grandfather's Clock," "Wake, Nellie, Wake," "Sweet Home," and "Walk Into the Parlor." The notes, time and tones are correct. It interests and entertains both old and young. On receipt of 80 Cents will send it by mail, post-paid. Just think of it! A Music Box for 80 Cents. Postage Stamps taken. SPECIAL OFFER.—If you will order before June 15th, we will send you FOUR for only $2.75. You will be delighted with them. Address A. E. PRATT & CO., No. 27 Park Place, New York.
ap10-1

2896 Lbs. Weight of Two Ohio Improved Chester Hogs. Send for description of this famous breed. Also Poultry. L. B. SILVER, CLEVELAND, O.
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OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga.
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$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Me.

SOUTHWESTERN Christian Advocate

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WM. BALDWIN, Special Agent.
805 Broadway, New York.

Editorial Notes.

What has become of the Sunday League that some time ago proposed to rescue the Sabbath from its profane desecration in this city? Have they fainted by the way, and given up the task? Where are they?

The Central Tennessee College *Record* is a small, eight page monthly, issued from the printing office of the college by the student-types, "to carry greetings to friends and to acquire the character of being useful" as they say. Well, go ahead boys, your number one is readable, and does you credit.

The experience of the Collector of Customs and the Postmaster of the city of New York in the administration of civil service methods, as embodied in their letters, have been given to the public in circular form by the Civil Service Reform Association, and should be generally read. These officers have been relieved of many annoyances, and note an improvement of public service in their departments.

Rev J. W. E. Bowen, in a note to the [illegible] says: "I am pleased to say that the New England Conference [illegible] solidly against the [illegible] on the color line in the church, and the abominable [illegible] in our church." God bless and save New England, she once saved the Church from breaking its neck on the question of slavery, and may do it the second time on the question of caste.

R. T. Bentley, of Decatur, Ala., in a communication to the Nashville *Advocate*, says that while examining Bishop Simpson's "Cyclopedia of Methodism," he came to the conclusion that the work of the M. E. Church, South, in many respects had been overshadowed and neglected. That new general societies and the difference between the two churches are not as clearly defined as they should be. Following the suggestions of a friend, and after consultation, he has issued circular letters and begun the preparation of a cyclopedia of Southern Methodism.

The Blair educational bill passed the Senate by a vote of 33 to 11. Senator Hawley was the only Republican who voted against it. Both of the Senators [illegible] Louisiana supported the bill. The whole amount appropriated is $77,000,000, and is to be distributed as follows: $1,000,000 the first year; $10,000,000 the second year, $15,000,000 the third year; and thereafter it continues at the rate of $2,000,000 [illegible] the expiration of the eighth year. This a large sum. What the action of the lower house will be no one can predict. The measure is one of the greatest importance, and is beset with numerous difficulties. We like the clause that provides "that an equal opportunity for education be given all the children of the State." It gives to Louisiana the first year $300,000, the second year $600,000, the third year $900,000, provided, the State will raise $300,000 for the some purpose. This will be valuable assistance, and will help to get rid of the vast amount of illiteracy prevailing in this State. There needs to be on the part of each State careful legislation and the most consummate statesmanship. We hope that the national government will not trust too much to partisan State legislation.

The latest advices from Shanghai report a serious political crisis at Pekin. The Empress has publicly degraded Prince Kung and four members of the privy council. They were stripped of all their honors because of the dilatory manner in which they have dealt with Tonquin affairs.

The party bosses have about annihilated the Republican party in the South by their inefficient, selfish and corrupt distribution of federal patronage. This is the cry all over the South. In Georgia, the men who make up the manly and respectable backbone of the party are fighting and praying for deliverance from the yoke of Custom House Rings, Post Office wire pullers and party killers.

Our contemporary, the Chattanooga *Advocate* makes frequent reference to the SOUTHWESTERN, but most uniformly to misrepresent it, and its editor. In a recent issue it speaks of us as "undergoing a change," as being "more tolerant towards the white members of the church." The SOUTHWESTERN never *wavers*, the views of its editor as it relates to the mission of the church in the South have *undergone no change*. He still believes that the division of our church work on the color-line was in open violation of the fatherhood of God, the brotherhood of man, the oneness of believers in Christ, but he has a heart that beats strong, quick and warm towards all the members of the church without reference to their race, color or previous condition. We are thankful to learn, however, that our brother agrees with us in our statement that the "mission of the Church is *alike* to all and *equally* to all." In view of this proclamation of his faith, so eminently Christian, will he please tell us, how in came to pass that at the recent breaking of ground for the Chattanooga University, and at the great educational meeting which followed, where those grand speeches were made, not a single colored member of the church was present? Have they no interest in the educational work of the church? On what basis do we plant our standard alongside the other branches of Methodism in the South? Were they not invited or did they understand that the school was "exclusively" for the whites, and showed their disapprobation by staying away? Let us have a full and clear statement with reference to this matter. Is that school to be open *alike* to all and *equally* to all, or is there to be enforced an unwritten but heathen law that shall forever exclude all the children of our colored members from it?

For the SOUTHWESTERN.

Palestine District.

MR. EDITOR—After receiving the appointment as presiding elder of the Palestine District I delayed no time in getting moved to Palestine, which is the most central appointment on my work. After a great deal of suffering and hard work, I have at last succeeded in making my first round. The first appointment I met was at Hawkins, but the pastor who was appointed there failed to go to the work assigned him, and the weather was so severe that the people could not turn out to service, therefore I failed to hold the quarter. As for the pastor who was sent to Hawkins, I can only say that I have neither seen nor heard anything from him this year.

Mineola Circuit was the next point I visited. The quarter was appointed to be held at the Dean settlement on the 12th and 13th of January, where we had a comfortable little church, which our people had just finished. But, on the 11th of January, about 12 o'clock at night, it was set fire and burned down. We succeeded, however, in getting the Baptist church to hold our quarter in. Bro. P. Thompson is the pastor at this place. The people intend to build another church just as soon as possible.

Mineola Station—I arrived there on the 19th of January, but failed to find the pastor at his work, although I succeeded in holding the first quarter. The church at Mineola is nearly rotted down, and they need a new church very much. There are only fourteen members at Mineola, but I think they will have a new church there this year.

At Tyler, it seems to me that the last three years of pastoral negligence has succeeded in wiping our church out of existence at this place, both in members and church property. When I arrived there to hold the quarter, I found that the church had been sold to the C. M. E. Church for purchase money, notwithstanding that there was a donation of one hundred dollars Church Extension money wasted at this work, and nothing done.

At Henderson there is nothing. Bro. W. Fletcher was sent there, and he was at his post when I got there, and had been for a month suffering from hunger, cold and persecution, both from the Baptist and C. M. E. Church. I wrote him a card notifying him that I would be there to hold his quarter; he therefore tried to get a church for me to preach in; he partially succeeded, after a great deal of trouble, in getting the C. M. E. Church for one hour on Sunday, under penalty that I would be *taken* out of the *pulpit* if I dared to mention the name of the M. E. Church. I, therefore, declined to accept such hospitality, and removed Bro. Fletcher to Mineola, where the people wanted to hear the pure Gospel of our Lord preached by one who represented a church that knew no man by the color of his skin. I can't say, Mr. Editor, that I shook any dust off of my feet when I passed out of that city, but you may rest assured that there was a mighty shaking of pockets to get money enough to pay our fares away from Henderson.

At San Augustine—I met a good, sound, old-time Methodist people at this place, and they seemed to be on the up hill journey. They have a nice little church and parsonage. Bro. B. Williams is the pastor. I think he is the right man in the right place. The people love him. He was as busy as could be, putting a new fence around the church property, and improving it generally.

At Sabine I found Dr. Morris at his post, and everything ready for the quarterly conference, which was held and passed off smoothly.

At Jacksouville I found the pastor and brethren awaiting my arrival to hold their quarter. We also need a new church at this place to preach in. The one they have now is only an old log cabin, which is hardly worth $40.

At Palestine Bro. Minnegan is the pastor. I held his quarter. There would be a good church and parsonage at this place if they were finished. The parsonage has been built for about a year, and has not been covered yet. It is true the minutes of last year show a membership of one hundred and sixty-six, but there is only fifty-three members all told, active and inactive, according to the quarterly conference reports.

At Crockett, Bro. R. K. Whiting is the pastor. On account of some misunderstanding in the appointments I could not hold his quarter. We have no church at Crockett, but have a good lot. The pastor says that they are going to build a new church soon.

At Madison Bro. Aaron Taylor is the pastor. Quarterly conference passed off nicely. They have a nice little church at this place, and are preparing to build a good parsonage. Bro. Taylor is liked by his people, and is doing a good work.

At Jewett Bro. E. J. Dickens is the pastor. We have nothing at this place, but made arrangemets to get a lot. The deed is in the hands of the pastor to be signed. We have a few members belonging to this circuit at a place called Bufalo.

At Leona Bro. T. Edwards is the pastor. Bro. Edwards is doing a good work among these people. The people are poor, and without a church to worship in, but they are making rapid strides towards building one. They have a great deal of the money to build with.

At Centerville Bro. P. Wilkerson is pastor. I held the quarter at this place in a school house. We have no place of worship at this place, Bro. A. Arnold, one of the laymen, has obtained a blank deed from me to have a lot deeded to our church.

At Cotton Gin Bro. W. M. Allen is the pastor. Bro. Allen had everything in perfect readiness. We need a new church at Cotton Gin. Bro. Allen has built a parsonage, and is making arrangements to make additions to it. Here we have a good membership and everything looks fair for the future.

At Fairfield P. G. Brown is the pastor. I don't think I have ever met a warmer-hearted people since I have been on the district. We have a small church at this place; it is really too small to hold the Sunday-school comfortably. The Sunday-school at this place is the best one on the district; they are doing a good temperance work. When I met them on Monday night the Temperance Society was forty strong. We had some essays and addresses on the cause of temperance by Mrs. Alice Blaine, Mrs. P. G. Brown and others, after which thirteen more joined, and on Thursday night following a request was made to the society to open the doors of the same, upon which ten more joined. I can say with safety that Bro. Brown is holding the fort.

At Butler, Bro. M. Wilson. Here I met the brethren on Saturday, and everything passed off nicely. This people has a nice church, and it is doing a good work. The people at this place are buying land and settling down on good homes of their own.

Mr. Editor, taking the district as a whole, I think it is doing a very fair work, notwithstanding there is a great deal of room for improvement. The Sunday-schools are not doing as well as they might do if there was more interest taken on the part of the pastors. I hope to see the day when the preachers of our church in this country will consider the great importance of training the child, while he is young, in the way he should go, so that when he is old he will not depart from the paths that leads to perfection. Pray for us. G. W. SMITH.

Palestine, Texas, April 8, 1884.

For the SOUTHWESTERN.

Three Minute Talks—No 5.

A large number of young men now in the ministry of our Church have spent but a short time in school, hence they have only a meagre educational outfit with which to prosecute the great work lying out before them. Most of them, I am prepared to say, are deeply sensible of their imperfect training and would gladly embrace the opportunity, should it ever come, to enter one of our institutions of learning as regular students. Their ambition is to go to the front, so far as it relates to an effective pastorate, and finding their way obstructed by their lack of proper mental qualification, it is no wonder they feel an embarrassment which can not be described. Month after month they have toiled on, eagerly watching for a favorable opening and, perhaps, the end of the year has brought only disappointment. Sometimes they have been told that they could not be spared from the active work, and sometimes, that there were no means available to provide for their families should they have a chance to go to school. It is remarkable that notwithstanding these formidable obstacles, they still cling to the hope of getting into school some day. While they stand upon, what I fear will prove, in too many instances, an impassable threshold, I desire to offer them a few hints which I hope will profit them somewhat at least. Let me say right here, that I regard it unreasonable, save in rare cases, for any young man to blame his presiding elder or the bishop for his faillre to enter school. None of our bishops and but few of our elders are open to the charge of standing in the way or opposing the efforts of those preachers who are trying to go through school. Not many of our superiors take delight in looking upon ignorance in the pulpit. They prefer light, always and everywhere. It is not easy to rightly locate the responsibility for the tardy opening of the doors toward which the aspiring preacher looks so wistfully. The fact ought never to be lost sight of that human aid has its limit. We must not expect impossibilites even of our best freuds.

Instead of finding fault, let the young preacher out of school seek to find out the virtue lying hidden in his own unused spurs. While the hope of going to school should be cheirshed, despite the hindrances, it is at the same time important, that not a single moment be wasted in frivolous dreaming, when waiting for its realization. He may have to dig for knowledge under disadvantages, with but few books at his command and without the presence of the inspiring teacher, and yet he may, after all, so successfully conquer the difficulties that beset his path as to attain to a high rank of true scholarship. Some of our noted preachers knew but little of the healthful stimulus of the recitation room. Finding the door closed against them, they resolved at once to begin a course of self-culture and by assiduous application they came step by step, to the foremost rank of the learned and useful. The time has arrived when Methodist preachers, whatever the circumstance of their first starting out, must think, not superficially and at random, but deeply and with method. In school or out of school, with books or without books, with a family or without a family, on a station or on a circuit, with a large salary or with a small salary, he must use his brains. He must think. I have great sympathy for slenderly equipped preachers out of school. I know their regrets and discouragements. Over their rugged path my own feet have trodden and even now I feel the blisters smart, while my steps measure the long distance, the greater portion of which stretches before me. O my brethren beloved, rouse your minds to effort. Place yourself in school if you can, but if this privilege is denied you, take the work or your mental discipline into your own hands, and with constant prayer to God for aid, bend all your energies to the task. Convert your gossiping into study, your indolence into work, and your barren fields will be covered with grain and your harvest will be abundent. D. W. HAYS.

Centenary of American Methodism.

At the last session of Tennessee conference Revs. J. Braden, H. W. Key, L. M. Hagood, James Pickett and J. P. Price were appointed a committee on Centenary of the Methodist Episcopal Church. The committee met and suggested the suitable topics for addresses, the following:

1. The organization of Methodism.
2. Origin and organization of Methodist Episcopal Church.
3. Peculiar doctrines of the Methodist Episcopal Church.
4. Preachings of Methodism.
5. A hundred years of Methodism to spread the Gospel.
6. Adaptability of Methodism to the spread of the Gospel.
7. Adaptability of Method[illegible] to indoctrinate the masses.
8. Peculiarities of (1) itinerancy, (2) class meetings, (3) large employment of the laity; (4) presentation of the clear experience of the clear justification and holiness of heart.
9. 1. Government by Episcopacy. Presiding elder system. 3. Traveling preachers. 4. Local preachers. 5. Class leaders. 6. Official boards: (1) Trustees, (2) stewards, (3) leader's meetings. Benevolence: (1) Missionary, (2) Church Extension, (3) freedmen, (4) education, (5) Sunday-schools, (6) conference claimants, (7) Bible society (8) Tract cause. L. H. HAGOOD, Sec't.

A painting by a young colored man, son of the editor of the *Christian Recorder*, is attracting much attention at the Academy of Fine Arts, Philadelphia.

OUR SOUTHERN WORK.

LOUISIANA.

W. E. Butler, Columbus: "Elder Duncan held our first quarterly conference, and we had a grand time. The work is growing. The elder promised the elder to do more than ever before for the benevolent claims. Pray for us."

A. W. Lewis, Woodlawn: "I found everything, on my arrival here, in excellent condition. I was happy to find a loving congregation awaiting me. Some had been dear comrades in the army, and I was surprised by a number of old friends. We have a regular attendance of 3 believers, 4 local preachers, 1 local deacon. There is a flourishing Sunday-school with 75 members. The first quarterly conference, under Elder Williams, was a success. My predecessor, C. A. Payne, began a noble work. Bro. Payne, of St. Charles St., New Orleans, reports his charge as prosperous, inconvenienced by the loss of the Davis crevasse. He is encouraged by the outlook. He has a good Sunday-school, and expects to enjoy a revival and many willing souls for the Master.

A. Wallace, Robeline: "The first quarterly conference was held by Dr. Duncan, and business was done pleasantly. Collected $5. On Sunday the elder preached at Fort Jesup, and afterwards went to Robeline. He preached to a congregation of 100. The churches seem to be in good condition."

J. Mahaffey, Cotile circuit: "The people are pleased with their pastor. Bro. Patterson has gone to work and the church which was blown down by the storm last fall is rising. The money nicely. The Sunday-school is wide awake, with good attendance. All are trying to reach a standard of education. We are also trying for a parsonage on the church property, and thank the people for their liberality in helping us. Our district is blessed in having a good preacher for this year, a Methodist, but a lover of the Church was not sectarian, and because he differed in his appointments from our church was no reason why he should slander our ministering servants. Bro. Patterson came to us and instead of doing as he intended to do, they have had to leave many members at Opelousas and St. Landry, where he hoped to do much better together than before. Bro. Anderson prospers, and promises gratifying results. The quarterly meeting assembled at Cotile, and as in every quarterly meeting a few of the members met with us. That is right and proper. Let us present an unbroken front to the apostate enemy of God and the cause and the Lord will not fail to bless you his choicest blessings."

J. Monroe, at Eola, writes: "My family with him are getting on very well. In regard to crops in this section of country, of our people are not very much here, hence cannot make a comparative statement as to what it used to be; however, a sufficient amount to warrant us in the belief that the meeting of the Lord's people in special prayer for rain will doubtless be answered."

J. Bolden, at Waxie, Miss., who labored successfully for two years. He is at work, and is getting on as well as he can. "draw back" from what it is, is the best way to express it. This work is greatly retarded by the floods now if the floods come again this season, as expected, the condition of our church and people will be deplorable.

Bro. Spencer Strode was appointed to supply the work at Flat Town; and Bishop Wiley appointed Bro. Jules Auguste on Washington circuit. The needs of the work at Flat Town, since conference, seemed to demand the supervision and services of Bro. Auguste for another year at least, so he has been placed in charge of that work also. He will hardly be able to visit that work more than once a month however, so Bro. Strode has consented to assist him in supplying both of his points as an assistant. Bro. Auguste is a good manager, and preacher, and will doubtless succeed in establishing the work on Washington circuit; and is building a church this year at Flat Town.

MISSISSIPPI.

M. Adams, Ex-Prairie circuit: "March 15-16 our presiding elder was with us. The local preachers and class made good reports. Elder Campbell lectured the Sunday-school, and preached at 11 a. m. Lord's supper was administered to 125, and 5 joined the church, 3 on probation. Collections during the day $18.65; estimate for presiding elder $60; pastor $464; bishop $2.50; conference claimants $2.50; benevolent claims $30."

J. M. Lampkin, Whitefield: "March 11 a dreadful cyclone struck Rankin county, and blew one of my churches from its foundation, and left us out of doors. It blew down dwellings and fences, and swept everything in its course for miles."

S. L. Wilkins, Vaiden: "First quarterly conference was held by Dr. Revels, at Good Hope church. Pastor's report showed the work to be in good condition. Bad weather caused the congregation to be small, but the people had eagerly awaited the arrival of the elder. Collection $5. Paid elder $17. Pray for us."

A. D. Payne, College Hill circuit: "Owing to late beginning on on his first round Elder, J. C. Eckles was not able to visit all of his appointments and therefore he got brother S. A. Cowan to visit us and hold our conference on the 22d inst. And although it was quite a rainy day, brother Cowan and I went to the place of conference, 6 miles away, and found the most of the brethren there awaiting, and must say I never witnessed a better session of conference. During the business of the conference, and without any premeditation with the pastor, Bro. Cowan struck a point of vital importance to myself. Whereas last year my salary on this work was estimated at $265, and the committee for this year had done about the same before he came; Bro. Cowan, by giving the Conference a clear talk on the necessity of supporting the minister and his family, succeeded in getting them to raise the salary to $332. He seemed to think it the elder's duty to help the preachers out on points like this. Yes, I earnestly believe they could do much good to the preachers in this direction, and thereby lighten the burdens of many who are now suffering. On the whole, we are doing well, so far, this year, and by the help of the Lord aim to do much for His kingdom. Pray for us, brethren."

TEXAS.

J. K. Loggins, Brenham: "Elder Pullam held our first quarterly conference in January, but owing to bad weather only a few brethren were present. Reports showed considerable progress, spiritually and temporally; 11 additions, protracted meeting going on. Paid on building $140, to pastor $83.30, to elder $24.05. Pray for our success."

Calvin Curtis, Millican: "About Bishop Pierce, (M. E. Church, South) and his talk about the colored man in the South, I am happy to say we are serving a God who, as Peter said, is no respecter of persons, and I am happy to say we are in a church whose doctrine given to the world invites all sinners. How happy I am to think of 20 years back, when the dark clouds hung over us, and our eyes were blind, and our ears were deaf; the inspiration of God's holy Spirit has opened the eyes of the blind, and unstoped the ears of the deaf. Our eyes are open and our minds are elevated. We are lawyers, doctors, preachers, elders, professors; and, holding such offices, why not be allowed to sit upon juries and to vote? We are citizens and natives of the South, taxpayers and landholders, and have we no right to a literary education? Now stop, and let us ask God in prayer, what will we be in the future. The answer will come; the God whom we serve is able to bring us out more than conqueror; able to take away from the strong and give to the weak. Now while the rich has all the wealth and elevation of mind, the poor has the grace of God in his soul. We are not living respectably and honorably for the respect of the white people, but for the honor and the glory of God."

For the SOUTHWESTERN.

San Antonio District.

After a drive of 80 miles over rough, rocky, rutty roads, my wife and I reached Fredericksburg—the tip-top of my district—just as Bro. Jacobs and his congregation had nearly given up seeing us. There is something exhilerating in the air of this mountain region, but more in meeting a congregation that has come from three counties, camping on the church lot in their big, covered wagons. Some of these had come 15 miles, some 35 miles, and one man, Bro. Frank Pierce, had come 90 miles to attend this quarterly meeting. When people take so much pains to go to church they enjoy it when they get there. I spoke an hour to his congregation of Jesus and His love, while their eyes were filled with tears and their mouth with praises. At night Mrs. Richardson lectured to a crowded house, on the "Home and the Family," and the evils which damage and ruin homes and families. In the course of her lecture she exhibited charts which show the terrible effects of strong drink on the vital organs of the body, the brain, lungs, heart and liver. We hope and pray that the lesson will not be forgotten.

Bro. Jacobs, the pastor, is a young man in the work, but he is full of faith and good works. Fredericksburg and Hondo circuit has been the dread of that class of preachers who are conscious of the fact that nobody wants them. But Bro. Jacobs is making this desert blossom as the rose.

Bro. Henson is doing good work at San Antonio, as your readers already know, for he is of age and speaks for himself. The smallness of our membership in San Antonio is a matter of surprise to every one who knows its history and its opportunities. Our work there is about as old as our work in Austin, and has had very able preachers. Austin has two Methodist churches and congregations, while San Antonio has only one. The two churches in Austin aggregate 600 members; San Antonio less than 175. The colored population of San Antonio is equal to that of Austin. Why this great disparity in the results of our labor? I believe the work will build up under Bro. Henson's administration.

I have gone once over the district this year with the exception of Pleasanton and Riddleville. The pastors reports show that they have begun in earnest and in the right way to secure grand harvests this year. Bro. Jones, of Hallettsville is proud of his new church, and has commenced his campaign for this year in real earnest. At the time I held his quarterly meeting he reported the largest number of converts of any preacher in the district at that time. I do not know what others have done since.

Bro. Dukes is planning to build a $1000 church at Edna, the county seat of Jackson county. Bro. Mason began a neat church on Mt. Vernon circuit last year and got it far enough along to occupy. This year he intends to finish it. He has also begun his special meetings for revivals, I do not know with what results. Bro. Goodwin is taking hold of every department of church work with renewed zeal. Bro. Walker is striving manfully to make our work a success at Cuero. Victoria rejoices that they have got the right man in the right place. Bro. Mays is stirring them up to build a $2000 church this year.

Mission Valley is working into a new life under the leadership of Bro. Stevens. His quarterly meeting was one of the grandest successes I have had this year. Bro. Townsend and Prof. Westbrook were both present and added greatly to the interest of the meeting. Bro. Townsend is in his glory at Goliad, organizing temperance work, stirring up Sunday-schools, and hunting new fields of labor. The quarterly conference seemed to appreciate his work in a substantial way, by voting for his salary an amount twice as large as they ever allowed a preacher before. I have not much to report for Bro. Gibbons and Bro. Harvey as I held their quarterly meetings early, before they had time to do more than to lay out their work. They are both devoted men of God, and I have firm faith in their success.

The quarterly conference at Goliad invited the district conference to convene at that place this year. I think the majority of the district will be in favor of accepting the invitation, but I cannot now fix the time, owing to the fact that I have just learned that I will be expected to go to the General Conference, in the place of one of our delegates who is likely to be hindered from going.

I have also learned that the Sunday-school Union has appointed Rev. G. O. Richardson to do Sunday-school work in Texas during the months of July and August. In view of this I shall have the district conference and Sunday-school convention together, at a time when he can be with me.

G. W. RICHARDSON.

Fredericksburg, April 1st, 1884.

For the SOUTHWESTERN.

Huntsville District Conference.

The Huntsville District Conference was held at Beaumont, Texas, March 5th. Presiding elder E. Lee in the chair, and conducted the opening religious services. The secretary of last conference called the roll, after which H. W. Wilson was elected secretary and A. C. Colbreath assistant. The usual committees were appointed. The presiding elder reported the district as being in a good condition, peace and harmony prevailed on all the circuits and stations. Not only were the old charges holding their own but new and important fields of work are being opened up, the church is putting on strength and enlarging her borders. The reports of the preachers were all encouraging, showing an increase in the membership, and a good attendance upon the means of grace. Each local preacher and exhorter was called upon, and carefully examined as to what books he was studying, and was urged to subscribe for the SOUTHWESTERN and connect themselves with the Sunday-school at their homes. At the public meetings the congregation were good and the brethren all preached good sermons. A new life was given to the church, a number have since been converted to God. Sabbath was a good day, the presiding elder preached a sermon of great strength. The Lord's supper was administered to over a hundred persons. The conference decided to purchase a ground for holding camp meetings. Two sites were selected; one at Willis and one at Livingston. Under direction of our presiding elder, who we all feel is the right man in the right place, we are resolved to make the Huntsville district the first in the conference. We give the other districts due notice and ask them to move on or we shall go by them. The people at this place entertained the conference grandly. We have no better people in Texas than here in Beaumont. For this generous hospitality the conference will love and remember them as long as life shall last.

H. W. WILSON, Sec'y.

For the SOUTHWESTERN.

The Hands of Jesus.

BY W. H. W. REES.

On the first day of the week, the third day after the crucifixion of Christ, the disciples were congregated in a private room in Jerusalem, talking in all probability over the thrilling events of the few days before. No doubt there were many misgivings in the minds of the apostles, and a great many questionings as to the probable upshot of this whole matter, that had so stirred all Jerusalem, and had enlisted their own time and interest, for so many months. "Our hope is forever gone," one probably said. "No king, and consequently no earthly regal kingdom," another might have declared. "What avails the loss of all our valuable time now that our leader has been crucified and is now lying in Joseph's tomb!" might have questioned a third, and while they were thus conversing, Jesus stood in the midst of them, and said, "Peace be unto you." He then showed them His hands, and His side. Then were the disciples glad when they saw the Lord. St. John 20-20.

Blessed presence, blessed hands! How the sight of those nail prints gave hope and cheer to the grief stricken disciples, and at once scattered all their doubt. The sight of those hands spoke volumes to the disciples, concerning the future. They evidenced the resurrection of the Lord from the dead, and gave them promise of great success in the establishment of Christ's kingdom.

They could preach the word now with assurance, for certainly, he whom the grave could not hold, and death could not bind, could give them a power in their work, that even the murderers of Christ, could not withstand, and so in due time they went everywhere preaching Jesus and the resurrection, until thousands heard the word, obeyed its voice, accepted the great Savior they presented, and were added to the number of the militant host of God.

Those hands of Christ teach some valuable lessons.

1. They dignify toil. Jesus was subject to his parents and worked at the carpenter's bench. He who had spread out the azure blue of heaven, decked the canopy above us with shining worlds, filled old ocean with its finny tribes, stored the mountains with wealth, and spread out the varied, and beautiful landscapes of the valley and plain. This same great and infinite God, became a man, and accepted with cheerfulness his lot. Toiling in his father's shop, and doing the work which he dignified, and which in time dignified him.

Labor is honorable. Honest toil is ennobling; it needs no apology. They whose hands work not are the ones to be pitied, they know not the joy that comes as the natural result of work.

We commend the efforts parents make to give their children a thorough education in the schools, but that education is not complete, that does not embrace the knowledge of some trade. The great apostle to the Gentiles was a tent maker. God as really calls some men to the plow, the plane and the engine, as he does others into the law, and the ministry. And not until we see the dignity there is in toil, will we be great as a people.

2. But the hands of Jesus were busy in relieving the afflicted and the distressed. The touch of His finger on the eyelids of a blind man, floods the man's eyes with vision; He touches the deaf ear and sound travels in over a road where it had never gone before; He touches the tongue of the dumb, and from the lips that had always been silent there issues words of praise; He takes the ruler's daughter by the hand, and the maid that rested in the icy embrace of death, arose; He breaks up the funeral procession coming through the gate of the city of Nain, and restores a dead son alive to his weeping mother and they go home rejoicing together. Shall we not be Christ-like? Shall not these hands of ours aid in alleviating distress, wherever found. Let us build homes for the widow and orphan, asylums for the blind. Hospitals for the sick and infirm, and this multiply the works of Jesus who has said, I am the resurrection and the life.

3. Those blessed hands of Christ prove the glorious doctrine of the resurrection of the dead. The nails had pierced them; they had rested in the grave. The disciples were conscious of these facts, and when they beheld his hands, they were convinced that their Lord had conquered death. Yes, blessed God, Lord Christ is to be the "plague of death, and the destruction of the grave."

He was the first fruits. All the cemeteries will be robbed of their silent citizens some day. How soon no man knows, but the time is coming (and the triumph of the church is hastening its approach), when the strong angel of God shall plant one foot on the road and the other on the sea, and declare time to be no more; and the trump of the archangel shall wake the sleeping nations, and all the dead shall rise up out of their graves, and shall stand before God in the judgment of the great day. All shall come forth, "they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

Those blessed hands of Christ shall smite death the second time, and shall cast it into the lake of fire. Through those beautiful pierced hands death is to be abolished, and all who are truly his will come into the great, eternal city, through whose streets no nodding plume or blackened hearse shall pass, nor carriage roll, carrying mourners to the side of open graves, for into that city death cannot enter; nor shall there be and who will say I am sick. There Sickness and sorrow, pain and death Are felt and fear'd no more.

Reader put your hand in the palm that was pierced for you, and be able to say. "He leadeth me."

Little Rock, Ark.

For the SOUTHWESTERN.

Holly Springs District.

DEAR EDITOR:—I so seldom see a contribution to your paper from this part of our State, that I thought an article from me might not be devoid of interest. A card from H. R. Revels, D.D., appeared in a late issue of your paper, by which your readers were informed that I had been reappointed as presiding elder of the Holly Springs District. Dr. Revels very kindly proposed to Bishop Wiley, to take charge of the Greenwood District, made vacant by the death of Bro. Barney and leave the Holly Springs District open for me. The Dr's proposition was accepted by the Bishop, and the change was made at once. Every one must recognize the spirit manifested by Dr. Revels as being unselfish and full of brotherly kindness.

I entered upon the work of the year with every assurance that my kind brethren could give, of a hearty co-operation on the part of both pastors and people, and the work goes on pleasantly, but it is not of myself or of my work that I intended to speak.

During the latter part of the month of February, a two weeks protracted meeting was held at Rust University which resulted in the conversion of twenty five persons, nearly all of whom were students. The meeting was under the direction of Bro. W. W. Hooper, who was joined by the other members of the society, all of whom labored zealously for the conversion of the students. Dr. Revels was present part of the time, and preached two telling sermons. The writer who was then without employment was present during the meeting, and preached several times. One of the most beautiful sights I ever witnessed, was to see the teachers leading their pupils to the altar of prayer, and then kneel to pray with, and instruct them in

things pertaining to the life to come. Bro. Hooper's addresses to the students was like a father advising his children, so full of counsel and sympathy. In one of those addresses he said, "My heart was made glad to see the students of the senior class coming to this altar," and then he made a statement that is wonderful.

"No student having finished his course in college, has gone from us unconverted." Parents take heed of this. No more powerful argument could be made in confirmation of a reason why you should send your children to Rust University.

In addition to having a faculty admirably adapted to ordinary school work, it has those as teachers who will use every endeavor to cultivate religion and morality in the school.

The school should open next year with its halls crowded. Let students come from far and near, with the assurance that no labor or pains will be spared to help them. Is not such an institution worthy of our patronage and sympathy? Friends think of these things, and avail yourselves of the advantages of a good college education.

J. C. ECKLES.

Holly Springs, Miss., March 28, 1884.

Texas Marshall District.

DEAR BRO. CUSHMAN—I am with Bro. Moore in the same room, and stayed in during Conference. The Lord is with us. A glorious revival going on in Paris under V. R. Cole. 47 sound conversions up to date.

My object in writing at this time is to give you some thoughts that have been crowding upon me as I look over this work and study its demands. You can use your judgment as to their publicity. The thought is concerning our educational work in the South. Why not organize our whole educational work in the South into one uniform system of graded schools for Christian education, commencing with the preparatory and culminating in one or two well endowed and thoroughly equipped universities. At no period in the history of the church has there been such an opportunity. Now it is upon us within easy reach. The whole work is under the control of the Freedmen's Aid Society, and could be easily carried out. Think for a moment how much more could be accomplished with the same outlay, and how much better the work could be done. Suppose, instead of putting thirty or forty thousand dollars into one building, and trying to maintain the necessary force and grade of a college on that basis, we put say five thousand dollars into a proper school in each of five or six of the principal cities, and in classes of sufficient size to be worked out than is possible under the present plan. Take as an example: At the Wiley University this year we will graduate two theologs, one in the Literary, and one in Science. It will cost [illegible] to instruct these two [illegible] taking five times as much money as the [illegible] one Professor [illegible] the means of experimental [illegible] but the bare text book, and only in the class room. One hundred dollars would [illegible] the expense of transporting [illegible] to Nashville or [illegible] proper might be located and [illegible] saving of [illegible] hundred dollars, besides turning them out thoroughly qualified [illegible] to the [illegible] has it for [illegible] the [illegible] adopted and [illegible] be [illegible] with the [illegible] and more than ten [illegible] to [illegible] with [illegible] and [illegible] with [illegible] to meet the present conditions and demands of the people. We are preparing too much heavy artillery for an aggressive warfare. With such a universal and uniform plan covering all our work in the South, culminating into one well furnished, thoroughly equipped university, would be a great saving of money and labor, and the grandest victory of the age. We are living in an age where every thing seems to be converging into great systems. Why not follow this law and have one great system of education in the South, when it is within such easy reach. Let us hear from educators all over the South, yea, even from the North.

Yours truly, H. WEBB,
Formerly Prof in Wiley University,
Marshall, Texas.

"Suppose I do Not Pray: What of It?"

BY D. W. C. HUNTINGTON, D. D.

So said a man who, though he never prayed himself, claimed to be entirely competent to tell other people what they might and might not expect in answer to prayer. Surely "free thinkers," so-called, are as innocent of modesty as of logic and candor.

Praying is speaking to God. It is not musing upon religious things; it is not religious revery; it is not sentimentalizing; it is addressing God. It treats God as personal, as near to and interested in man. It may be read or repeated, provided only that the heart speaks to God through the form. It may be with the voice, it may be in whispers, or the soul only may speak, but the soul must speak—must speak to God. It may be in any place or in any position of body, but this it must always include,—a speaking of the soul to God.

It is asking God. (Matt. vii: 7; Luke xi: 9,13). It is calling upon God. (Isa. lv: 6; Ps. cxvi: 4; Acts xxii: 16). It is crying unto God, lifting up the soul to Him, seeking him, drawing near to him. It is pleading God's promise and taking hold of his covenant. (Ps. v: 2; xxv: 1; lxxiii: 28; Acts iv: 14-30). It is not to be in an unknown tongue for people cannot speak to God through that which they cannot understand. Mere repetition of forms of prayer are "vain repetitions" (Matt. vi: 7). It must be with renunciation of sin and with submission to God's will. (Ps. lxvi: 18; James iv: 7). It must be in the name of Christ. (John xiv: 13; Eph. ii: 18). The penitent thief, the dying Stephen and the apostle Paul prayed directly to Christ. (Luke xxiii: 42; Acts vii 59; 1 Cor. xii: 8). And does any man ask, suppose I never thus speak to God; What of it?

1. First of all, then, then if you never pray you are not a Christian. You cannot be a Christian and constantly violate a plain command of God. You cannot ignore the example of Jesus, Daniel and Paul and, indeed, of all believers in God in all ages and yet be a Christian. It is the sure mark of a wicked man that he does not love to pray and does not think there is any use in praying. (Ps. x: 4; xiv: 4; Job. xxi: 15). The first token that Saul of Tarsus was entering the kingdom of grace was the fact, "behold he prayeth." (Acts. ix: 11). It is the mark of God's elect "that they cry day and night unto him." (Luke xviii: 7). Men are not genuine converts till they pray. When converted they love to pray and when they neglect to pray they slide back into the world. You are certainly not a Christian if you do not pray.

2. Those who do not pray will know nothing of God, which is saving. They may have notions of God, and theories concerning him, but after all they "know not God." A saving knowledge of God includes acquaintance and communion with him. This is never realized by those who do not pray. Men may speculate concerning God and think themselves wondrous wise therein, but they never know God in any saving sense until they pray.

3. Those who do not pray themselves will very naturally doubt whether it does any good for others to pray. They will think that the benefit of prayer at most is only a "reflex influence." They will think that prayer for absent persons is of "doubtful utility," and that prayer itself is wanting in a scientific basis." The reason is they have no knowledge of God as sought, found and realized in answer to prayer. Notwithstanding their proud reasonings God is to them the "unknown God." Their doubts are the offspring of deep ignorance and not of deep thought. Enoch "walked with God." (Gen. v: 24.) Abram "talked" with Him. (Gen. xvii: 3.) Moses' realization of God's presence with him became so intense that his very face shone with the glory of the experience. These were men of prayer. To those who do not pray God will seem to be silent and distant and vague. No one need expect to realize the presence of God who will not speak to Him.

4. Those who do not pray will be blind in spiritual things generally. They will know little more of themselves than of God. They know not what to make of or what to do with man. They place him first among the gods and then among the brutes. Ignorant of God they cannot understand man. They can not see or decipher Providence. They cannot accept the Bible for that is full of God. They stumble at its history and its doctrines. They cannot understand anything about the Holy Spirit or his work in the human soul. They will not ask for his light and so they blunder on in their prayerless darkness. It is pitiful indeed to hear men, cold and dead to spiritual truth, proclaiming their ignorance of God and yet claiming entire ability to discuss the merits of the highest truths of the Bible. Few men have doubts which would not be removed thoroughly and finally by an honest and earnest seeking God. God revealed to the soul is the death of doubts. The hunger of the heart for him is that which makes room for him. The attitude of real prayer is the capacity to receive him. Doubts belong to him who will not ask for light. They are the curse of prayerlessness. It is easy for men to theorize and to babble about God, but they will never see him in that way. If they will speak to him he will make himself known to them.

5. If men do not pray in ordinary life they will not be able to pray in an exigency. Prayers prompted by dread of suffering only are selfish, and how can a holy God answer them! He is too good to place a premium on the double sin of life-long prayerlessness and praying selfishness. That which man most needs from God is not some gift which may be conceived of and possessed separate from himself; he most needs reconciliation to and communion with God. He perishingly needs acquaintance with God. This he will never have if he will not pray, or if he prays only in some signal distress. Scarce a man but would be shocked at the thought that he would never pray again; but he who lives without prayer will in all probability die without comforting access to God.

Given up by Physicians.

A patient residing at Binghamton, N. Y., after using Compound Oxygen for two years, gives the gratifying report:

"For two years I could not stand on my feet but for five minutes at a time, or talk as many minutes; but now I can walk four or five miles and to business all day, and I owe my recovery to health to the persistent use of Compound Oxygen, for I used it about two years, gaining a little all the time. Nearly all the physicians who attended me gave me up, and some said they could number my days.

Our "*Treatise on Compound Oxygen*," containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases, will be *sent free*. Address Drs. Starkey & Palen, 1109 and 1111 Girard St., Philada.

The opinion of European officials at Cairo is that a continuance of the mixed administration is impossible, that the English must either assume the whole direction of the government or leave the control to the Egyptians.

Young Folk's Corner.

WHERE IS HOME.

Home is where affection binds
Gentle hearts in union;
Where the voices are all kind,
Holding sweet communion!

Home is where the heart can rest
Safe from the darkening sorrow;
Where are friends we love the best
Brightening every morrow!

Home is where the friends that love
To our hearts are given;
Where the blessings from above
Make it seem a heaven!

Home is where the stars will shine
In the skies above us;
Peeping brightly through the vine
Trained by those who love us!

Yes, 'tis home where smiles of cheer
Wreath the brows that greet us:
And the one of all most dear
Ever comes to meet us.

A Russian Folk Tale of a Fox.

A fox, closely pursued by hounds, took refuge in the hollow of a tree. When he found himself in safety, out of the reach of his pursuers, he began to question of what use his different members had proved in the preceding chase.

"Eyes," said he, "what part did you take in my escape?

"We," answered the Eyes, "looked sharp to see which were the shortest and smoothest roads to a place of safety."

"And you, Ears, how did you aid to elude the enemy?"

"We," said the Ears—"we listened to hear how far, or how near the pursuers were behind."

"You, Brain, how were you occupied during the chase?"

'I,' replied the Brain, "calculated by the information given me by Eyes and Ears, and decided not only the proper rate of speed for the Feet, but also the path safest to choose."

"What has the Nose to say for himself?" continued the fox.

'I,' said the Nose, "what I did! Why, of course, while the Ears and Eyes were informing the Brain of the state and length of the different roads before us and the distance of the enemy behind, I was scenting the air in front, to feel if there were danger ahead, as well."

"And the Mouth, what help did it afford?" queried the Fox.

"While the Heart was sending its life and action, supplying blood through the whole body, I was aiding the Heart by supplying it with air inhaling the fresh zephyrs."

"What have you, little Feet, to say for yourself?" questioned the Fox, looking at the pretty, little, tired limbs stretched on a soft moss that had grown in the old hollow of the friendly oak, which had given its timely shelter.

"We," replied the weary little Feet—"we ran and ran, as fast as we could, to carry away little Fox from the Dogs, and, at last jumped into this tree and got out of their reach."

"Ah!" sighed the Fox with great relief. "Eyes, Ears, Nose, Mouth, Brain, and Feet deserve to be saved, as you all did your duty to aid the escape from the cruel hounds. But stop! Here is the Tail! What have you to say for yourself?"

"I," said the poor Tail, who unfortunately lived in the age when the use of tails as an equilibrium of power, had not yet been discovered as he slunk down behind the hind legs. "I don't really know what use I was, perhaps only a hindrance swaying up and down against the legs."

"Oh! yes; that is it!" exclaimed the Fox and all the members, who fully appreciated their own usefulness and consequent right to existence and safety. "The tail is a useless apendage, a hindrance, a dead weight whom it does not pay to support or uphold. Let us get rid of him."

So a council was held; and, forgetful, even could it have been proven beyond doubt that the Tail was but an encumbrance, yet, as being one of themselves, that he was entitled to their charity, if not their rights of safety, the members not only voted him as a useless member, but as a dangerous hindrance to progress, and sentenced poor Tail to be delivered to the common enemy, the hounds who were still to be heard yelping and barking around the tree.

"There, Dogs, take the Tail, and let his fate be a warning to members of any towns, kingdoms, communities, or families, that he who cannot fully prove his usefulness to the other members, has no right to exist."

So saying, the poor Tail was hung out of the hole in the tree, and dangled just in reach of the Hounds, by whom it was immediately seized, and the Fox by it pulled out of its place of safety and torn to pieces.

"Alas!" all the members mourned in unison, while being torn asunder by the Dogs, "if we had only but learned this lesson, before it was too late, that union and consideration for the safety of all our members, even if of no apparent use, is indispensable for the existence of the community!"

Sin Stains The Soul.

BY THE LATE MRS. MARY D. JAMES.

I once heard about a boy who dreamed that he was taken to the gate of heaven but could not enter in because of something he had done. An angel opened a large book with names recorded in it. He saw his name with a great black stain opposite to it, and it was a lie that he had told the day before; and he could not enter heaven till that black spot was removed from the book. The angel told him to go back to earth and pray to God to take away that stain against his soul, and then he might come again and enter into the heavenly city. God had said no one could enter there "who loveth or maketh a lie," and "all liars shall be cast into the lake of fire," if they did not repent and forsake their sin. The poor boy awoke from his sleep crying and in great distress. His mother heard him, and went to his room. When she asked him why he was crying, he told her his sad dream, and asked her to pray that God would forgive him and take the black spot away. While his mother and he prayed, Jesus came to him and said, "Thy sins are forgiven thee; go and sin no more."

Has any dear child who reads this a stain of sin upon his soul? If so, none but Jesus can wash it away. His precious blood can take all the stains of sin away and make us pure and clean, so that he will love to look upon us, and will take us to his beautiful city above, when we leave this world.—*Guide to Holiness.*

Col. D. F. Boyd has been elected president of Louisiana Agricultural and Mechanical college.

Worth Thinking Of.

What Ayer's Cherry Pectoral does:—

It prevents the growth, to serious illness, of a dangerous class of diseases that begin as mere trivial ailments, and are too apt to be neglected as such.
It alleviates even the most desperate cases of pulmonary diseases, and affords to the patient a last and the only chance for restoration to health.
It breaks up a cold, and stops a cough more speedily, certainly, and [illegible] than any other medicine.
It spares mothers much painful anxiety about their children, and saves the [illegible] ones' lives.
It cures all lung and throat diseases that can be reached by human aid.

How Ayer's Cherry Pectoral Does Such Good.

It expels the mucus from the throat and the air passages of the head, and cleanses the mucous membrane.
It allays inflammation, puts a stop to tickling in the throat and coughing, and enables the patient to rest.
It heals sore throat, reduces the swollen tonsils, and restores natural tone to the affected vocal cords.
It soothes to natural [illegible] slumber, during which Nature [illegible] strength to combat disease.
It clears out and heals diseased air-cells in the lungs, and helps Nature to [illegible] the waste made by the corrosion of pulmonary disease.
It puts a stop to the cankerous decay of Catarrh.

Why Ayer's Cherry Pectoral is so Perfect a Medicine.

Because it is a scientifically ordered compound, of great potency, the product of years of study, observation, and experience in the treatment of throat and lung diseases.
Because it is prepared from the purest forms of the drugs employed in it, chemically combined by a process of such perfection and accuracy as would be unattainable, even by the most skillful pharmacist, dealing with small quantities.
Because it is not only the most [illegible] medicine for the uses to which it is designed, but, owing to the large quantities in which it is made, is sold so low a price that it is within the reach of every [illegible].
Because it is an active [illegible] that must be taken by the [illegible] scribed in the directions [illegible] each bottle, and not a [illegible] syrup that may be [illegible] mouthfuls.

Where Ayer's Cherry Pectoral Stands Before the World.

It is popularly known to be a medicine that has cured laryngeal, bronchial, and pulmonary affections where all others had failed.
It is a favorite household remedy to-day with people whose lives were saved by it, when they were young, a generation ago.
It has held the first place in popular estimation for nearly half a century in this country, and is more and more highly appreciated, year after year, both at home and abroad.
It evokes daily, from all over the [illegible] expressions of gratitude [illegible] by its use.
It is everywhere recommended by [illegible] table druggists, who [illegible] conversations with their patrons, [illegible] from their own experience, how [illegible] magical are its effects for good.
It is regularly prescribed by [illegible] clans of the best standing, [illegible] mended by Professors [illegible] leges, to their students, [illegible] for all diseases of the [illegible]

Ayer's Cherry Pectoral,

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Dunn, Superintendent N. O. and M. Division.

THE NEW SHORT ROUTE

Kansas and the West.

Attention is called to the new Kansas City railroad line now completed and in operation between Memphis, Tenn., and Kansas City, Mo. By this new route the south and west is brought into close connection. Saving several hundred miles and many hours travel between the two cities. It is in fact now the only direct route from the south to all points in Kansas, Missouri, Colorado, and the Pacific states. A through train with Pullman Palace Sleeping car and [illegible] coaches leave Memphis daily, [illegible] through to Kansas City without change of cars, where it arrives in time to [illegible] connection in the Grand [illegible] with all trains leaving [illegible] for emigrants to the Pacific states and Northwest, or for home seekers in Kansas and Missouri, time and [illegible] by this short route as against [illegible] ous routes via St. Louis, [illegible] the only outlet. Special low rates will be made for this class of business. Cars will be carried through to Kansas City on [illegible] class cars on first class tickets. For trip, Land Explorers' tickets [illegible] low rates. Send for the Kansas Guide, an eight page paper, [illegible] and reliable information in regard to Kansas and Missouri—mailed free.

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THE SOUTHWESTERN.

L. P. CUSHMAN, Editor.
A. E. P. ALFORD, D. D., Assistant

THURSDAY, APRIL 17, 1884.

$1.50. $1.50

NINE MONTHS.

For the remainder of the year 1884, or nine months from date of subscription, pastors may take subscriptions for One Dollar and a Half, which could be cash subscriptions, as near as possible. [illegible] in the names be careful to say that the person desires the paper for nine months only. Specimens may be sent [illegible] to all who desire to [illegible] of this offer, by postal note, registered [illegible] Address

[illegible] & HUNT,
[illegible] St., New Orleans.

The Methodist Publishing [illegible] has issued the fifty-[illegible] "Baptism in a [illegible] by Charles Taylor, D.D, [illegible] Episcopal Church, [illegible]

The [illegible] of Arkansas has [illegible] copy of this [illegible] execution of Charles Wright, one of the condemned men to be hanged by the court of Howard county. This is an instance [illegible] malignant race hatred, under a technicality of law, allowed white murderers to go free, and proposes to hang a colored participant in a mob that assaulted a worthless white [illegible] attempting to outrage a colored girl.

Dr. [illegible], of Round Rock, Tex. [illegible] advertises, with whom we have no personal acquaintance, has requested us to examine a little pamphlet entitled "How to Develop, how to Preserve, and how to [illegible] Beauty." We find [illegible] practical suggestions founded on physiology, [illegible] extended observation and practice. Many people are careless of the house God gave them to live in, and they need to be reminded, as this pamphlet points out, to pay more attention to personal beauty [illegible]

The Louisiana Congregational [illegible] its annual session [illegible] 2-7. Rev. [illegible], D.D., President [illegible] University, was elected [illegible] Rev. Byron Gunner, [illegible] Secretary. Among [illegible] were Rev. [illegible], Ga., [illegible] the American [illegible] Association, and [illegible] Montgomery, [illegible] The reports [illegible] progress in the [illegible] quality of the work [illegible] The Grand [illegible] of Temperance commanded the [illegible] the subject [illegible] Grange, [illegible] the Times [illegible] of this paper. [illegible] of this associa-[illegible] Methodist [illegible] Bishop Pierce [illegible] Pierce [illegible] [illegible] [illegible]

Women's Home Mission Work.

The Woman's Home Mission Society of First Street M. E. Church, New Orleans, presided over by Mrs. M. H. Chapman, held an interesting meeting last week. The president thanked the member for their expressions of confidence in a well received speech. With the true missionary spirit it has been decided, in accord with the rule of the General Society at Cincinnati, to forward the membership fees to its treasury. A circular having been received from Mrs. Dr. Bust, by Mrs. Joan Bentley, the corresponding secretary, announcing the determination to establish model homes for the instruction of young ladies in [illegible], and that one was contemplated for New Orleans, a resolution was adopted by the First Street Society expressing approval of model homes, and especially the opening of on in New Orleans. [illegible] is in charge with which to immediately begin the soliciting of donations for a model home in New Orleans. A programme of essays and addresses on topics connected with the Home Mission work, was made up for the May meeting of the Society. On this occasion friends will be invited to attend, and it is reported that refreshments will be provided for the enjoyment of their guests. This is an excellent beginning, and the women of First Street deserve success.

During the past week Rev. A. E. P. Albert, presiding elder of the LeTeche district, forwarded to the different charges on his district the annual report, constitution, rules, instructions and other matters of interest from the Woman's Home Missionary Society at Cincinnati. With these useful helps on hand, pastors and missionary workers should go right to work and organize branch societies auxiliary to the parent society at Cincinnati. Mrs. Sarah Barksdale, at Alexandria, is the Superintendent for the LeTeche district. For instructions relative to the work of the Society, and its methods of operation on that district write to her.

CINCINNATI, April 9, 1884.

REV. L. P. CUSHMAN—*Dear Bro:* I have just received the SOUTHWESTERN for April 10th. You have done nobly by our Woman's Home Mission Society. The articles are all excellent, and to the point. This work is destined to take much importance in the future of our church benevolences, for it strikes at the home where the power of every individual for usefulness is determined. With thanks,

Very sincerely yours,
MRS. R. S. RUST.

Louisiana Election Day.

Before another issue of this paper reaches these readers of it will [illegible] of the State of Louisiana, qualified by registration and [illegible] certificate, will be called upon to exercise their right to cast a ballot on which shall be named their preference for the various public offices. From Governor down to constable, all especially in the selection of [illegible] and members of the Legislature, the ballots should be carefully scrutinized, and only such [illegible], no matter what party [illegible] issued, who are able to represent the best aspirations of the people. If the party suits to your convictions, [illegible] which you have usually acted, [illegible], has ceased to any other in [illegible] and efficiency of the [illegible] go to the polls and deposit a ballot for them. Don't stay at home, don't shirk the chief duty of the American citizen; don't [illegible] in to-day your palms and do not allow any ordinary circumstance to [illegible] you from casting a free ballot for [illegible] at your command. If you are sick, get [illegible] and vote. If you are poor, yet [illegible] your rights [illegible] and enslaved by [illegible] Vote, vote early, vote [illegible], then return to [illegible] your homes or places of business and [illegible] with [illegible] you have performed [illegible] duty.

Verdict by the officers of the State charged with that duty. Decide upon your ballot the night previous, if not sooner; be prudent in your conversation on the way to the polls; avoid crowds engaged in heated discussion and, as you value your manhood, avoid all intoxicating liquors, all dens where sold, and all persons primed with them for the perpetration of lawless deeds. Have faith that somehow and at some time God will set right all wrongs, and disabuse your minds of the thought that you are required to be boisterous or belligerent in contact with your fellowmen. We hope for good results from the Louisiana election on the 22d.

The Tennessee correspondent of the St Louis *Christian Advocate*, M. E. Church, South, makes the following reference to Bishop R. K. Hargrove:

"I wish all your readers could know how sagaciously he outgeneraled both the Episcopalians and Congregationalists at an important point very recently. They had their engineers on the ground surveying, arranging their plans and plots and making all their calculations for capturing a pastor, Church and congregation, but the bishop a thousand miles away or more, very wisely, by a dexterous use of his pen and persuasive employment of his tongue, preserved our church and congregation intact, and did the work so well as to command the highest regard of all parties concerned."

Methodism has furnished the Baptists, Presbyterians, Congregationalist, and Episcopalians some of their most efficient and successful preachers and pastors. So far as these denominations have accepte Methodist doctrines, usages and experiences, they have been benefitted. What they all need is a little more of *Methodism*.

D. L. Moody was asked: "can a Christian use tobacco?" He replied "Yes, a nasty Christian." Most men who use tobacco admit that it is a dirty filthy habit, and if parents, advise their boys not to use it. Some of the conferences of the Methodist Episcopal Church, refuse to admit men into full connection who use tobacco. We know of nothing that so completely takes the gentleman qualities out of a man than the habit of smoking. We frequently see men lift their hats to the ladies and then take a seat by their side, and without care or hesitation puff their vile smoke into the ladies' faces Men may put on as many airs as they please but no one who is a real gentleman would thus offend against all decency. The tobacco habit blunts every gentlemanly instinct, and is uniformly degrading in its effects. A man may be a Christian and use tobacco but he will be filthy one. God wants a pure heart and a clear mouth.

PERSONAL.

—Charles Reade, the novelist, died in London, on the 11th.

—Northwest Kansas conference elected J. H. Lockwood, ministerial, and C. E. Faulkner, lay delegate.

—Newark Conference elected Dr. H. A. Butty and J. N. Fitzgerald, as ministerial; and Chancellor Runyon and James McGee as lay delegates.

—The Kansas Conference elected to the General Conference the following delegates: Ministerial, J. A. Simpson, R. Wake, J. R Madison. Lay, Joab Mulvane, Topeka; Wm. Dill.

—Capt. Nelson D. Bush, nominated for the Legislature in the 13th ward of New Orleans, by Republicans, is a member and recording stewards of Valence street Methodist Episcopal Church, and enjoys the respect and confidence of his people.

—The New York East Conference elected to the General Conference: D. Curry, J. M. Buckley, D. A. Goodsell, A. S. Hunt, and B. M. Adams. Judge Reynolds, of Brooklyn, and Oliver Hoyt, of Sanford, were chosen as lay delegates.

—The Rev. Dr. W. H. Potter, of the *Western Advocate*, the Rev. Dr. I. G. John, of the *Texas Advocate*, and the Rev. C. B. Galloway D D., editor of the New Orleans *Christian Advocate*, have been appointed delegates of the American Evangelical Alliance to the General Conference to be held in Stockholm, Sweden.

—The Texas *Methodist Advocate* notes that Hon. John V. Farwell, of Chicago, one of the syndicate building the new capitol at Austin, made a brief business visit to that city. He found his way to Central M E Church, and heartily engaged in the class meeting. On invitation he addressed the congregation, to their delight and profit. He is a very wealthy man, yet an earnest follower of Jesus.

—Of the Southern Methodis bishops in session at Nashville, Tenn. the *Advocate* says: "Bishop Pierce looks thin and rather feeble; Bishop McTyeire is robust; Bishop Keener 'holds his own;' Bishop Wilson is regaining his usual vigor after his recent attack; Bishop Parker is bronzed by itinerancy in Texas, but looks stout, serene, and hopeful; Bishop Granbery comes to the annual meeting in his usual health; Bishop Hargrove is ruddy, strong, and ready to go anywhere."

OUR SOUTHERN WORK.

TEXAS.

Jacob Marshall, Sherman, "We have a very good little Sabbath-school. Bro. Jackson is the pastor this year, and has met all of the members at their homes. We have no house to worship in. He has walked five miles to visit a member and I believe he is worthy of support, a whole souled man. I thought of moving, but have concluded to stay here a while longer."

W. J. Mitchell, Bremond: "I have some grand brethren on this work. The first quarterly conference at Long Branch was a glorious occasion. The elder is much loved, and we have promised him $55 this year, an increase. We are making our mission school interesting. Mrs. Mary A. Perkins, from Central Tennessee College, gives general satisfaction as a teacher. There are three appointments, and all are pushing upward. We are preparing to build a church at Bremond to cost $800."

A. Jackson, Denison: "Elder S. Gates held my quarterly conference, reports were good. We have a good Sunday-shool. Paid elder $5.25; pastor $22.85, on indebtedness $20. The elder preached on Sunday, and administered sacrament to 30 on Monday night."

Spencer Kelley, Wallisville: "Our first quarterly conference was held by Elder Lee; 30 were present at communion. We have four Sunday-schools, which are improving. Elder's collection $12.20."

H. King, Leona: "We are pleased with our pastor, and hope for much success."

C. W. Campell, Huntston, April 8: "We have received $6.50 from Bro. A. Alexander, of Planterville circuit, for the insurance of Houston Seminary; good for Planterville circuit, good for Bro. Alexander! Who next? To-day we have the largest attendance since the school was organized."

H. Harris, Lockhart: "My work is moving along nicely, have closed a protracted meeting at one of my points, with 25 conversions. Will collect all benevolent claims."

S. Horn, Marion circuit: "The storm or cyclone that happened on the 25th inst., blew the roof off my horse before I or my family could get out; it did not hurt any one but there was a distressing time for a little while. This happened at E. D. Hubbard's where I am living. Considerable damage was done to property in the neighborhood. The brethren have gone to work this morning to put up my house."

LOUISIANA.

S. R. Hason, Allen: "I arrived here on my work February 19th. I found the people doing very well They seemed to receive me with gratitude. On my first Sunday at Hason church I received 9 probationers. I desire you our prayers for my circuit's success. I am in the building.

T. G. Montgomery, First Street church, New Orleans: "I am glad to say the Lord was with us, and we had a glorious time. We have received 11 in full membership and 4 on probation. The brethren have raised some money to repair the church gallery for the singing band, the work will be commenced soon, Two clases have united to raise money for other purposes, all to improve the church.

The temperance cause connected with the Sixth Street Methodist Episcopal Church and congregation in this city is moving on strongly and harmoniously. Last Tuesday six were initiated into the Good Templars Society. Sabbath April 20th, there is to be a grand union of all the colored lodges in this city, and a sermon will be preached on the subject of temperance by Rev. M. C. B. Mason. All the friends of temperance are cordially invited to attend. There is certainly need of a great temperance revival in New Orleans. Come and help us in this good work.

Bro. Ford is having a good time spiritually. He began a revival on the 7th and up to this writing there are 13 anxious souls at the altar. The church is also enjoying the revival services splendidly. We look for good things from Clinton Street this year.

TENNESSEE.

J. Bradford, Clifton: "Elder Price held our quarter and gave our people one of the best sermons, advocating the duties of benevolent collections and education. The elder's quarterlage was fully paid; the pastor was paid $47. There was something collected for benevolences, and two joined the church. The high water hinders the farmers and the business of the town."

B. B. Manson, Lebanon: "I am engaged in a protracted meeting. We have had pretty good success, 38 conversions, and 19 additions to the church, and we are expecting others to unite with us."

G. J. Wilcox, Copleville: "The second quarterly conference was held at St. John, March 15, we had a happy time. On Sunday Elder Price gave a lecture to the Sunday-school, held a love-feast and preached at 11 a. m.; two joined the church, 76 were at communion. Collection for the elder $11.05.

Col. Stevenson's Letter.

To the Voters of the State of Louisiana: I have accepted the nomination of the Conservative Republicans of this State, for Governor, and at the same time atimated that I would address a letter declaring more explicitly the objects I sought to aid by my acceptance. Except in their bearing on our State, there is no need to speak at length in relation to national matters. Our home affairs and the dangers with which we are threatened should be paramount at this time. The party which has been in power the last seven years has had abundant opportunity to demonstrate its policy and the effects of its rule upon our State. It is divided into hostile factions of ring combinations, nearly equal, having public plunder and the personal advancement of their chiefs for a chief object, so that the true interests of the State are dwarfed and held secondary to mercenary aims and party rule. The revision of the tariff, now pending in Congress, taken in connection with the Mexican reciprocity treaty just passed, claims the anxious attention of our citizens, and it is time to call a halt, and see if we are not being led to ruin; to lay by party prejudices, and consider whether our representatives and rulers have not been playing into the hands of the enemies of the vital interests of our State.

Our State is peculiarty situated. About one half of it is adapted to the cultivation of sugar and rice, and not to anything else of sufficient importance to replace them. The capital employed in them is threatened with almost total loss; and thousands of persons with loss of homes and employment.

With regard to North Louisiana she can and ought to bear no more than her just share of the public burdens. The State cannot be divided in interest. The prosperity of the whole depends upon all its parts, especially those of such magnitude as are affected by the present state of affairs. The ruin of one part is the ruin of another.

What can remedy these things if the weak and inefficient levee system of our State be continued, and a policy of anti-protection and anti-local aid for public works on the part of the General Government prevails with the concurrence of our pretented Representatives?

Under the rule of the Democratic party, the educational system and school interests generally, have been neglected; their financial support gradually reduced or taken away. The compensation of teachers and their number have been reduced. The public schools are closed during a large portion of the year in the country.

The vital interests of the State are thus committed to one party, and a selfish faction of that party, and it is expected to stifle opposition by denunciations and allusions to issues long past and never more to be of any practical importance to our people. To allow the State of Louisiana further to foster this one party policy, promises but ruin and desolation. We must look to some organization for help. The Republican party stands ready to give our products the protection we need and maintain what we have; its policy favors river improvements the most liberal, aid to levees, and even to our school fund from the National Treasury. There is on taint of free trade, anti-public improvements, or anti-free schools upon its banner. It has no narrow, contracted policy, but promises to all an equal share of the national prosperity. Shall we lie supinely on our backs and not accept it? Shall we continue to follow the politicians who have allied us, presuming party feelings would make us blind, with the enemies of our State and its interests? Shall they cast sand in our eyes by reviving to our view the rancors and discords of the past, when the good men of all sections are casting them off and looking serenely to a national future full of hope and prosperity, in which Louisiana is entitled to its full share, and has nothing to do but join hands with the friends of progress, protection, education and improvement?

Louisiana wants protection to all her industries; to her agricultural, mechanical and laboring classes.

Free trade means ruin to sugar and rice.

Free trade means a leveling of the wages of the working man to the level of the overworked, half paid and half fed competition in like industries in Europe. Louisiana not only wants protection as stated, but she wants to see carried out a river policy that will give security against devastating floods such as are now upon us. Louisiana's whole interest lies with the Republican party. It is the party of progress; the party of action. Local prejudices should not longer warp the sober judgment of our people. Issues that engendered race animosities ten years ago, have become so faint that they may be numbered with things of the past. They no longer play a part in politics, except as a cheap capital to be used by demagogues, to frighten weak-reasoning partisans into line.

In conclusion, fellow-citizens, I will say that at the coming election I hope to hear you speak in no unmistaken terms to the ring and canons combination in our State, that stands between the people and a free expression of the will of the majority, and let your voice be loud enough to reach to the halls of Congress, and our Representatives be told that Louisiana does not approve their course in rejecting reciprocal aid protecting her interest, and that she is not, by any means, ready to be delivered over to free trade principles.

Such are my views as an old citizen of Louisiana, with no earthly interest but in and with her, and only hoping to promote her deliverance and prosperity.

JOHN A. STEVENSON.

THE SUNDAY SCHOOL.

SECOND QUARTER. LESSON III. April 20. PAUL'S PREACHING: (1 Corinthians i, 17-31)

1. *Salvation the gift and work of God.* With what clear and powerful statements does the apostle exhibit this! It cuts off completely any claim of humanity's ability to save itself, yet not in such a way as to cut off humanity's proper share in the work of salvation.

2. *The weakness and offensiveness of the Gospel means of salvation.* The Jew stumbled here, the Greek was led to disregard it by its simplicity. In all ages it is a stumbling block.

3. *The true relation of ministers to the Word preached, and the duty of the Church to regard it.* No one, in particular, of them is essential to the success of the Gospel in general, nor in a single place. It is an abuse to contend about and over them. All true ministers are Christ's.

4. *Indications as to the nature of real preaching.* That which merely charms either by its profundity, its philosophy, or by attractiveness of form or utterance is of more than doubtful genuineness; it makes the faith of the hearers to stand in the wisdom of men and not in the power of God.

5. *The need of a Christ.* Apart from him neither philosophers nor scribes could find salvation, how could it be expected that the unlearned should? Even if the higher classes had attained to it, the masses would have found is inaccessible to them.

6. *The gloriousness of the relation of believers of Christ.* They owe all things to him included in redemption, and enjoy through him pardon, freedom, purity, love, and eternal salvation.—*Western.*

For Sufferers Chronic Diseases, 36 pp symptoms, remedies, helps, advice. Send stamp,—Dr. Whittier, St. Louis, Mo. (old-est office.) State case your way.
sept20,36tcow

KIDNEY-WORT
HAS BEEN PROVED
The QUICKEST CURE for
KIDNEY DISEASES.
Does a lame back, or disordered urine indicate that you are a victim? THEN DO NOT HESITATE, use Kidney-Wort at once, druggists recommend it and it will speedily overcome the disease and restore healthy action.
Ladies, For complaints peculiar to your sex, such as pain and weakness, Kidney-Wort is unsurpassed. It will act promptly and safely.
Either Sex. Impoverished, retention of urine, brick dust or cloudy deposits, and dull dragging pains, all speedily yield to its curative power.
SOLD BY ALL DRUGGISTS. Price $1.
KIDNEY-WORT

"Mr. Editor Lawrence, my townsman," says Dr. Philip C. Ballou, of Monkton, Vt., "was bloated from kidney disease. The skin of his legs shone like glass. Kidney-Wort cured him April 20, '83."

KIDNEY-WORT
IS A SURE CURE
for all diseases of the Kidneys and
LIVER
It has special action on this most important organ, restoring it to healthy activity when torpid, disordered or inactive, thereby curing Biliousness, Jaundice, Constipation and Piles, by causing the bowels to move freely and the secretions to become healthy.
Malaria. If you are troubled with Malaria, have the chills, are bilious, dyspeptic, or constipated, Kidney-Wort will surely relieve and quickly cure.
In the Spring to cleanse the System, every one should take a thorough course of it.
SOLD BY DRUGGISTS. Price $1.
KIDNEY-WORT

"Tell my brother soldiers," writes J. C. Power of Trenton, Ill., "and others, too, that Kidney-Wort cured my 20 years' Nasal disorders. Publish it, please, in St. Louis Globe-Democrat."

KIDNEY-WORT
FOR THE PERMANENT CURE OF
CONSTIPATION.
No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure. Whatever the cause, however obstinate the case, this remedy will overcome it.
PILES. THIS distressing complaint is very apt to be complicated with constipation. Kidney-Wort promptly and thoroughly cures all kinds of Piles from whatever cause arising. Pamphlet and testimonials have before failed; so try it, you have either of these troubles.
PRICE $1. USE Druggists Sell.
KIDNEY-WORT

Another Bank Cashier escapes. Geo. H. Nash, Cashier of Myerstown (Pa.) Bank, said recently "Kidney-Wort cured my bleeding piles."

KIDNEY-WORT
THE GREAT CURE
FOR
RHEUMATISM
As it is in the all the distress of the
KIDNEYS, LIVER AND BOWELS.
It cleanses the system of the acid poison that causes the dreadful suffering, while it gives the kidneys and liver power to throw off promptly the disease. THE WORST CASES of the worst forms of this terrible disease have been relieved, and in short time PERFECTLY CURED.
PRICE, $1. Druggists sell it, SOLD BY DRUGGISTS.
Dry can be sent by mail.
WELLS, RICHARDSON & Co., Burlington Vt.
KIDNEY-WORT

"Kidney-Wort has given inestimable relief in many cases of rheumatism, falling under my notice."—Dr. Philip C. Ballou, Monkton, Vt. April 20, 1883.

"I never found even relief, from rheumatism and kidney troubles till I used Kidney-Wort. Now I'm well."—David M. Hutter, Hartford.

The Colored Public Schools of New Orleans.

With but a few honorable exceptions, the public school system in operation among the colored people in this city is but a shameful farce, and a disgrace to the city. This fact is self-evident to any casual observer who has seen the progress of the colored children in the schools in other cities where anything like justice is shown to the colored schools. For years we have looked with suppressed indignation at the gross injustice that has been, and that is still being perpetrated against our people in this matter. The school buildings provided are in many instances unconscionable, dilapidated and dangerous, and almost, if not always, inferior to those provided for the whites. Furniture is generally unsightly, and sometimes second-hand, having been used in other schools until there considered worn out for white children. And in some instances we have known of good furniture taken out of colored schools, furniture that had been provided when this State had a Republican form of government, and substituted by second-hand furniture taken out of white schools. In the matter of the class of teachers employed, the case is worse, if anything. They are generally inferior, made up of persons who teach "for a living," independent of proper qualifications; and, when qualified, scarcely take any interest in the children committed to their care. Indeed, we know children going to the public schools who there forget what they had previously learned at select schools. The reason for this is due largely to the fact that the children are mostly all taught by white teachers who do not care for the colored children, who do not sympathize with them, and who, at heart, are opposed to the education of colored people, while they are pre[illegible] to it. [illegible] country parishes than in the city. And this is so, because the masses of the white people in the South are theoretically in favor of the education of the colored people, while they are practically opposed to it. [illegible] Education is nearly only in theory. [illegible] people pay taxes upon [illegible] $14,000,000 or $15,000,000 [illegible] [illegible] [illegible]

General News Items.

John Bright's health is improved.

Dallas, Texas, elected a colored alderman.

Canadians are emigrating to the United States in large numbers.

Gen. Stanley will be assigned to the command of the department of Texas.

The French attempt to cut off the retreat of the Chinese from Bacninh completely failed.

The anti-Chinese bill of British Columbia has been disallowed by the Candian ministry.

One half of Mandeley, the capital of Burmah, a city of 90,000 people, has been burned.

The Arkansas Republican convention endorsed President Arthur's administration.

Dr. Nicholson resigned the presidency of the Louisiana agricultural and Mechanical college.

By advice of physicians, Bismarck has announced control of Prussian affairs, but retains control of the imperial government.

At Huntsville, Ala., the trial of Frank James, highwayman, for robbery of the government paymaster, is fixed for April 16.

The colored men's convention of Maryland rejected a resolution declaring Logan to be their choice for President.

Nubar Pasha has withdrawn his resignation of the presidence of the Egyptian ministry and the other offices held by him.

Much displeasure is felt by Spaniards toward America for allowing Gen. Aguero, the Cuban revolutionist, to leave Key West.

A small number of Cuban filibusters sailed from Key West, and landed in Cuba, where they are gathering recruits. The Spanish troops are in pursuit of them.

Negotiations with the Hova have been broken off. Gen. Miet have been dispatched with orders to occupy several more points on the north west coast of Madagascar, to enforce the treaty rights of France.

The House committee on judiciary adopted an adverse report on the joint resolution proposing a constitutional amendment to give the right of suffrage. Reed will submit a minority report.

Lord Northbrook announced that the British naval commander had been ordered to oppose any attempt of the Portuguese to extend their [illegible] beyond Amboina.

Mr. [illegible] powerful speech in the Commons in support of the bill, He said it was [illegible] for the State that [illegible] of capable [illegible] the French [illegible] extension of [illegible] and as an act of [illegible]. The bill passed by [illegible] to 210.

[illegible] of the white Republicans numbering 50 [illegible] meeting [illegible] inst. [illegible] were condemned [illegible] Bradley, [illegible] Admiral [illegible] Senator Sawyer, [illegible] killed [illegible] Britain [illegible] him [illegible] of the [illegible] numbering 50 [illegible] meeting [illegible] inst. [illegible] were condemned [illegible] Bradley, [illegible] Admiral [illegible] Senator Sawyer, [illegible] killed [illegible] Britain [illegible] him [illegible]

convention at length. He thought the new departure will do the Republican party of Georgia much good. That party, within the past few years had lost nearly all its power, and would get along better if whites and blacks held conventions apart. Corn and wheat flourished best in separate patches. There could be no harmony in mixed conventions. A committee of three appointed on permanent organization reported in favor of William Markham, as chairman, W. L. Clark, permanent secretary, and appointing one vice president from each congressional district. Messrs. Longstreet, Norwood, Smith were appointed to prepare business for the convention. The committee reported a series of resolutions for a free ballot, a fair count, honest returns, civil service reform, judicious protective tariff, Blair's educational bill, inviting Northern and Western speakers to address the people of the South, and indorsing the administration of President Arthur. They were adopted.

For Pulpit Scolds.

A certain minister, who belonged to the fault-finding, scolding tribe, having exhausted the patience of several churches, was called to a fresh field. For a little while "all went merry as a marriage bell." But the ruling passion soon began to betray itself, and Sunday after Sunday he plied the whip with merciless fury, until only a few of the more faithful put in an appearance to receive their portion of something that was not "meat in due season."

At the conclusion of one of his excoriating harangues, a worthy deacon invited him to his house to take dinner. After finishing a bountiful repast, which is always the time a thoughtful man chooses to perform a delicate service, he very quietly asked his pastor if he had ever read and carefully studied John's account of the interview between our Lord and Peter, and other disciples, after his resurrection?

"O, yes," said he, "I have often read it with profit."

"Well," said the deacon, "suppose I turn to it, and read it over carefully?"

"O, no," said the pastor, "I can repeat it all from memory."

"But," persisted the deacon, "I prefer reading it now."

So the book was opened at the place, and the deacon began: "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He said unto him, *Feat* my lambs! He saith unto him the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea Lord, thou knowest that I love thee. He said unto him, *Maul* my sheep. He said unto him, the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said to him the third time, Lovest thou me? And he saith unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, *Lar-rup* my sheep!"

The good deacon closed the book with great gravity, saying, "No matter how the story ended."

Horsford's Acid Phosphate.

Valuable Medicine.

Dr. W. H. Parmelee, Toledo, O., says: "I have prescribed the 'acid' in a large variety of diseases, and have been amply satisfied that it is a valuable addition to our list of medicinal agents."

A Little Boy's Speech.

A little writes this true account of a little boy's speech to the Bay Window: "One Sunday afternoon there was a temperance meeting in the hall, and all the speakers were grown up except one, and that was our little friend Willie. This was his [illegible]

"Here I am, gentlemen, three feet high, [illegible] and the Fourth [illegible] motto. Hip, hip! Hip, hip!"

The speech is a very good one, for [illegible] it is short, it has a point, [illegible]

SANITARIUM. Riverside, Cal, The dry climate cures Asth. Throat, Lungs, Catarrh, Bron. Book free.
mar27-26teow

Instead of being tortured by his inquisitors Mr. Barksdale should have prized the opportunity to hurl in their faces the truth, the whole truth, and nothing but the truth about the statements of the white citizens of Copiah, of the State, and of all the Southern States. That truth is that they will not submit to negro leaders. Rather than do that they will kill them. This is the simple, valuable truth, and the sooner the whole country is prepared to accept it, that the two races may adjust their own relations, the better for all. That is no threat, for any white people on God's earth would do the very same thing under similar circumstances. The whites of Massachutts would not be nearly so patient as the whites of Mississippi have been.—*Vicksburg Commercial Herald.*

"Kentucky woman sat down on bee-hive to watch a fire. In a few minutes, owing to the activity of the bees, the fire was of no particular interest to the woman."

A timid young man has married a lady whose weight verges closely upon 200 pounds. "My dear," he says to her, "shall I help you over the fence?" "No," she says to him "help the fence!"

A young author proposed to one who had years and fame that they should together make a book. "What!" said the surly old fellow, "You and I! Would you hitch a horse and an ass together!" Instantly the young wit replies, "How dare you call me a horse!"

Vital Questions

Ask the most eminent physician.

Of any school, what is the best thing in the world for quieting and allaying all irritation of the nerves and curing all forms of nervous complaints, giving natural, childlike refreshing sleep always.

And they will tell you unhesitatingly,

"Some form of Hops!"

CHAPTER I.

Ask any or all of the most eminent physicians:

What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary organs, such as Bright's disease, diabetes, retention or inability to retain urine, and all the diseases and ailments peculiar to women.

And they will tell you explicitly and emphatically, "Buchu"

Ask the same physicians:

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CHAPTER II.

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apr10-10t

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The Daily Christian Advocate

The forthcoming General Conference promises to be one of great interest It is the closing General Conference of the first Centnry of organized American Methodism. Its reports from every department of our widely-extended work, and the suggestions of plans and recommendations of methods for enlarging the work at home and abroad; the presence and addresses of distinguished Fraternal messengers from other religious bodies, some of them from beyond the sea, and of eminent missionaries connected with our various foreign mission fields; and the discussions by the many able and influential delegates, lay and clerical, representing nearly a hundred different Annual Conference), of the many great questions which are to be considered at this transition period of our Church history, are sure to engage the attention of our people in all parts of the world.

In order to respond to the demands of this enlarged and increasing interest, and thus give to all our people the earliest, and most ample reports, the Agents of the Book Concerns at New York and Cincinnati will publish *The Daily Christian Advocate*, to be issued every morning, Sundays excepted, during the entire General Conference session. It will furnish reliable reports of every item of interest in the doings of that highest legislative and judicial ecclesiastical body, also of the sermons and addresses of the distinguished fraternal representative and visitors. It will print numerous pen-and-ink sketches of distinguished delegates, lay and clerical, and of fraternal representatives and visitors present, and will give in each number a summary of the latest telegraphic and other Church and secular news received up to the hour of going to press.

The *Daily* will be under the editorial supervision of Dr. W. H. De Puy who, in his editorial experience, extending through a score of years in connection with our Church papers, and including three different volumes of the *Daily Christian Advocate*, is well known to the Church. He will have able and experienced assistants, and no effort will be omitted either in the Editorial or Publishing Departments to make the paper as complete, attractive, instructive, and of as great permanent value, as possible.

The first number of *The Daily Christian Advocate* (an eight-page, neatly printed folio) will be issued at Philadelphia on Thursday morning, May 1, 1884; and the volume will end with the number issued on the day following the close of the General Conference session. The last number will contain an ample and well-arranged table of contents, for the convenience of the many of our ministers and people who will desire to preserve the whole volume for future and frequent reference. *The price will be* $1.50, *postage prepaid by the Publishers.*

We respectfully and earnestly request all preachers to bring the paper immediately before their people, and either personally or by proxy make a thorough canvass of their congregations. Let the names be forwarded by April 1, if possible, and certainly by the middle of the month, as it is important to have our mail-list so complete that there shall be no complaint by subscribers not receiving promptly their first number. *In no instance should any subscription list, however small, be delayed in order to send by some delegate or visitor to the General Conference.*

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The Colored Race Weighed in the Balance, Reply to Dr. Tucker by Rev. Dr C. K. Marshall	25c.
Lithographic Methodist Bishops, in group, up to 72, each	10c
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Independent Youth's Speller	30
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Black Horse and Carryall. By Rev. J. H. McCarty	70
Notes on Baptism, by Rev. R. Gregg	60
Temperance Reform and its Great Reformers. By Rev. W. H. Daniels	2 00
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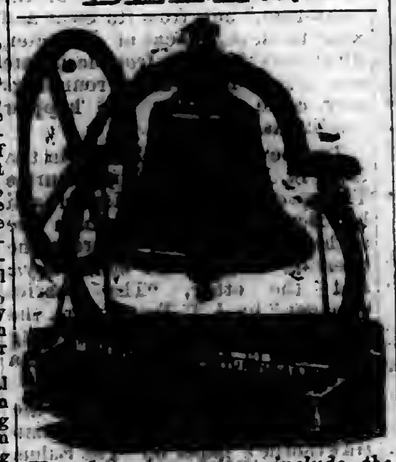
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40 "	750 lbs	1050 lbs	160 00
44 "	1000 lbs	1350 lbs	200 00
48 "	1300 lbs	1800 lbs	260 00
54 "	2100 lbs	2900 lbs	400 00

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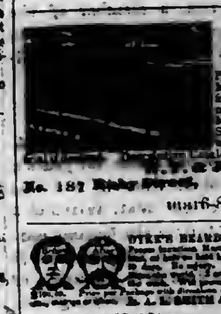
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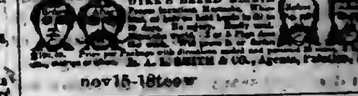


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DYER'S BEARD ELIXIR

nov15-18teow



MARRIAGES.

In New Orleans, April 9, by Rev. M. J. Dyer, Emanuel P. Harris and Mary Leef, all of this city.

At Spain, Tenn., March 24, at the residence of the bride, Mr. Wm. Muse and Miss Bettie Douglass. J. J. BARR.

At the church, Enterprise, Miss., Mar. 16, Mr. Willis Johnson to Miss Dicy Jordan. March 20, Mr. Wm Smith to Miss Caroline Dunlap. M. WHITE.

On Wednesday evening, Apr. 9, at 8 o'clock, by Rev. Marcus Dale, Miss Elizabeth M. Ricks, daughter of Father Ricks, to Mr. Wm. H. Singleton, both of this city.

In Jackson, Miss., March 27, by Rev. J. W. Perkins, Mr. Geo. Powell to Miss Sophie [illegible].

At Nolensville, Tenn., by Rev. W. B. Duncan, on March 27th, Prof. F. L. Fleming to Miss Fanny Kirk, both members of Spr. St. Ft. Carroll.

At the bride's residence, in Allen, La., March 20, 1884, by Rev. S. R. Rasco, D. J. Price and Miss Laura Williams. Bro. Price was a local preacher of Mason Chapel, class No. 1, Bethel Enmanuel leader. He takes to his home one of Wiley University's students. Miss Williams. May they have a long and prosperous life of usefulness.

Mr. Zachary Motley and Miss Tina Thompson, March 13th, by Rev. J. B. Mosley, at the residence of the bride, in [illegible] Tenn.

"Where old are you," said an aspirant to be a grinning little youngster. "Well I'll tell you by what number of [illegible] I is most any time I goes by de fun [illegible] I'se [illegible] hundred." Of that old maid mothers in this city, by long years watches, and almost fatal coughing spells, which have been cured by a bottle of Dr. Bull's Cough Syrup. [illegible]

DEATHS.

Scott King, a member of the church, aged 28 years, died Dr. [illegible] and left two children. [illegible] died in died, aged [illegible] years. He [illegible] to meet his Savior. M. WHITE. Enterprise, Miss.

Mary Johnson died Jan. 1, 1884, in full triumph of faith, aged 125 years. She had been a church member 70 years. A. MCGEHEE. Castle, La.

Mrs. Frank Norris, a member of the church for the past 23 years, died March [illegible] He leaves a wife and several children. [illegible] Texas.

Sister Pollie Harper died March 5, 1884, aged 79 years. She has been for years a member of the M. E. Church, and was [illegible], always at her seat, until 2 or 3 [illegible], at which time she became perfect in all of her suffering pilgrimage in this life, and died in full triumph of [illegible] day trave one year, several grandchildren, and many friends to mourn her [illegible] Sister Mary Thomas died Jan. 31, [illegible] the [illegible]. She was converted in [illegible], and lived faithfully. She [illegible] a mother, father and friends. J. B. WALDEN. [illegible], Miss.

Mattie [illegible] died March 17, [illegible] died in [illegible] Christ [illegible] years, [illegible] and three to [illegible] her loss. D. COLLIER. [illegible], Tenn.

Emily Ward, a devoted and affectionate church member, was called home to reward March 15. She joined in probation, was received in 1868 in [illegible] ship. She leaves a husband [illegible] three. [illegible] Miller. [illegible] Parish, La.

Sister Collier died March 10, leaving [illegible] children on the cold charity of the [illegible] an orphanage for [illegible], F. P. Tate, and J. B. Bradford of Clifton circuit, went with me to pray with her. She said the day of grace had come, but she was not ready to go. Brethren, pray with me that the Lord may take the lead of the children's minds.

D. COLLIER.

Waynesboro, Tenn.

Bad Case of St, Vitus Dance.

Minister, is the singular name of a town situated in Auglaize Co., Ohio. It is the residence of Mr. J. Brandewie, who writes *"Samaritan Nervine* permanently cured my son of a bad case of St. Vitus Dance." $1.50.

NEW PUBLICATIONS.

In the issue of the *Current* of April 19, will be begun a short serial entitled "The Grimms." It is based on the incidents of the terrible Pittsburg riots of 1877, and not only presents a strong picture of the life and surroundings of the "mill-men," but, from its clear and analytic development of character, illustrates that even from desperate and almost hopeless surroundings may come brighter and happier conditions.

Two new serials will begin in the May *St. Nicholas*, one by Maurice Thompson, entitled "Marvin and his Boy Hunters," in which the author will endeavor to treat the question of guns for small boys; and the other, "The Scarlet Tanager," by J. T. Trowbridge, the story of the adventures of a young naturalist in his efforts to secure a specimen of this rare bird.

A striking literary feature of the May *Century* will be Julian Hawthorne's paper on "The Salem of Hawthorne," in which the scenes of Nathaniel Hawthorne's daily life and of his romances are described with a personal knowledg and an insight which only a literary son could command. Incidentally, much new light is thrown on the character of the father and on the relations of his scenes and his people to real places and persons. Harry Fenn has made several pictures for the paper.

The numbers of *The Living Age* for March 29th and April 5th, contain The Aristocracy of Letters, *National Review*; My Schooldays from 1830 to 1840, The Brutes and their Master, and The Exile in Siberia, *Nineteenth Century*; Frederick Denison Maurice, *Contemporary*; Glimpses of the Soudan, *Fortnightly*; James Hope Scott, *Macmillan*; The American School of Classical Studies at Athens, *Spectator*; The Monk-Fish, *Nature*; The Fabric of Westminster Abbey, *Times*; The Epitaph on the Countess of Pembroke, *Academy*, with the conclusion of "The Wizard's Son," instalments of "Gracie," "The Modern Grandmother," "Phœbe," and "A Vendetta" and poetry. The number for April 5th begins the 161st Volume. Subscription price $8. Littell & Co., Boston publishers.

The *Art Union* for March is No. 3 of this official journal of the American Art Union. There are several fine sketches, and miscellany adapted to all artists. Price 25 cents.

Fords, Howard & Hulbert, of New York send us in pamphlet form "A Circuit of the Continent," the Thanksgiving discourse of Henry Ward Beecher, describing his trip of last year through the West and South. Price 10 cents.

The *American Antiquarian* is always filled with curious and interesting information relative to ancient peoples, as obtained from mounds, picture writing, and the rocks and plains of the continent. Price $4 per year. Chicago: F. H. Revel, 150 Madison street.

The *Musical Herald*, of Boston, for April, describes the dulcimer, Aolian harp, the rise of the Sonata, and all the currents of the musical world. Price 10 cents, or $1.00 per year.

The Ladies *Choral Cabinet* for April has an interesting paper on "Why Seeds Fail to Grow," and some pages on the subject of home decorations, illustrated. Price 12 cents.

The Nashville *Journal of Medicine and Surgery* is published by H. A. Haselock, at $2 per year. It is edited by C. S. Briggs, M.D. It is a publication of value to the medical profession. The April number has an appreciative obituary of Dr. Yandell of Louisville.

The *Season* for May, just received from the International News Co. New York is richly illustrated with the latest fashion plates and patterns. Price 30 cents.

From the edition of Messrs. Geo. P. Rowell & Co's American Newspaper Directory, now in press, it appears that the newspapers and periodicals of all kinds at present issued in the United States and Canada reach a grand total of 13,402. This is a net gain of precisely 1,000 during the last twelve months, and exhibits an increase of 5,618 over the total number published just ten years since.

Conference Notices.

OKOLONA DISTRICT—MISSISSIPPI CONFERENCE.

Second Round.

Greensboro	April	26-27
Tampico	"	29
Crawford	May	2- 4
Columbus	"	4- 5
West Point Circuit	"	7-
West Point charge	"	8-
Buena Vista	"	9-
Aberdeen and Mission	"	10-11
Aberdeen Circuit	"	10-11
Athens	"	17-18
Union Grove	"	18-19
Okolona	"	20-
Okolona Circuit	"	21-
Houston	"	22-
Tupelo	"	24-25
Pontotoc and Toccopola	"	27-
New Albany	"	28-
Ripley	"	29-
Corinth	May 31	June 1-
Corinth Ct	" 31,	" 1-
Booneville	"	2-
Starkville	"	7- 8
Starkville Circuit	"	7- 8
Whitefield	"	9-
Columbus	"	12-

D. A. WILLIAMS, P. E.

OKOLONA DISTRICT CONFERENCE.

The District Conference and Sabbath-school Convention will commence at Tupelo, July 3. We hope to have a large representation of both members of the conference and convention. The committee on programme of religious and literary exercises will publish the programme in due time, but we hope that each pastor in the district will come to the conference prepared to make a report of the amount apportioned to the charge this year for benevolent purposes by the committees, and what amounts have been raised; also how many SOUTHWESTERNS taken in each church and congregation. We will publish the reports in the SOUTHWESTERN. Go to work, brethren, and do your duty; don't say "I will pay a dollar in the fall." The conference at its session held in Jackson, Jan. 16, 1884, did away with publishing the names of those paying one dollar or more in the conference journal.

D. A. WILLIAMS, P. E.

MISSISSIPPI CONFERENCE.

To the ministers of the Mississippi Conference—The full amount apportioned to our conference to help defray expenses of the General Conference has not all been raised yet. We have a few days left and it is hoped, dear brethren, that the entire amount, $100, be raised. The Mississippi Conference should not fall behind upon this occasion. Give the money to your presiding elder by the 20th inst., at least, and he will send it to the proper place.

Fraternally yours,

J. M. SHUMPERT, Sec'y.

Columbus, Miss., April 5, 1884.

MERIDIAN DISTRICT—MISSISSIPPI CONFERENCE.

Second Round.

Macon	April	19-20
Enterprise	"	19-20
Enterprise Circuit	"	19-20
Shubuta	"	19-20
Exprairie	"	19-20
Quitman	"	23-
State Line	"	23-
Meridian Circuit	"	26-27
Brooksville	"	26-27
Mashulaville	May	3- 4
Shuqualak	"	10-11
Lauderdale	"	17-18
Philadelphia	"	24-15
DeKalb	"	27-
Daleville	June	1-
Garlandville	"	1-
Pauldieg	"	14-15
Heidelberg	"	14-15

J. CAMPBELL, P. E.

ASHVILLE DISTRICT.—CENTRAL ALABAMA CONFERENCE.

To the preachers of this district. Dear brethren what are you doing, and why do you wait so long before your response to your duties as ministers of the Gospel of Christ? On the first round of the presiding elder, he told all of us to raise $1.25 for the expenses of our delegates to the General Conference and then he published the same in the *Advocate* and *Herald*, stating for this to be done by the tenth of April and forward the same to me so as to be in time. Did you understand Brethren, please get up that money and send it at once. J. S. TODD.

MORRISTOWN DISTRICT—EASTTENNESSEE CONFERENCE.

Third Round.

Clinton & Coal Creek Circuit	Apr.	12-13
Knoxville Circuit	"	19-20
Arcadia Circuit	"	26-29
Taylorville Circuit	May	3- 4
Roan Mountain Circuit	"	10-11
Greenville Circuit	"	11-18
Warrensburgh Circuit	"	24-25
Tazewell Circuit	May 31	June 1
Morristown Circuit	"	7- 8
Mossey Creek Circuit	"	14-15
Knoxville Circuit	"	21-22
New Port Circuit	"	28-29
Dandridge Circuit	July	5- 6

S. J. HARRIS, P. E.

CLOSING UP MY SECOND ROUND.

Waco District May 3-4; Waco Mission Quarterly Conference, to be held by A. Brooks, May 10-11; Grosebeck Quarterly Conference, to be held by B. F. Smith May 17-18; Mexia Quarterly Conference, to be held by W. J. Mitchell May 17-18; West Point Quarterly Conference, to be held by A. Lockhart May 24-25; East Waco Quarterly Conference, to be held by G. Wilson May 24-25; Milford Quarterly Conference, to be held by J. R. Carnes May 31 and June 1; Denison Quarterly Conference, to be held by C. Young, June 7-8; Dallas, June 12-13; Pilot Point, brethren of the above name and place hold the Quarterly Conference, as I will be away all the month of May at the General Conference. S. GATES, P. E.

MARSHALL DISTRICT CONFERENCE.

The committee, to arrange a programme for Marshall District Conference, consisting of Presiding Elder H. Webb, Pro. W. H. Davis, Rev. W. Wesley and R. H. Harbert, met at 4 o'clock at Wiley University and determined upon the following programme;

Opening Sermon—Presiding Elder G. W. Smith.

Sunday-schools and Church Music—R. H. Harbert.

Work of Freedman's Aid Society—P. Douglass.

Was John's Baptism Christian Baptism?—F. Parker.

Doings of the General Conference—W. Wesley.

Church Extension—T. Moore.

How can we do the most good with our Missionary appropriations? — V. M. Cole.

Whether it is better to have small or large circuits—S. Horne.

Best method of raising minister's salary —John Jackson.

Temperance—A. W. Parker and W. H. Davis.

Use of Tobacco among ministers —L. Woodward.

Seventh commandment—H. Johns.

Is it better, on circuits, to preach at one point only each Sunday or at more than one?—G. W. Norris.

Christian Perfection—S. Conley.

Revivals—H. Smith and W. Pollard.

How can we secure the attendance of our sons and daughters at our own schools—W. Ripeue.

The conference opens on Tuesday night at Ebenezer church. Every preacher is expected to be prepared on his subject. Local preachers, exhorters, District stewards and class leaders from each pastoral charge, are expected to be in attendance. A model Sunday-school will be held each day and questions of vital importance discussed. It is the week of the closing exercises of Wiley University and with one and the same expense both can be enjoyed. R. H. HARBERT, Secretary.

Marshall, Texas, March 27, 1884.

A colored mining company has been organized in New York with 200,000 shares at $5 par. The company is called the Alba mining company and owns a mine rich in ores and Alturas county, Idaho Territory. The company will open an office in New York and will shortly publish a prospectus.

Have you Nasal Catarrh?

Use DR. H. JAMES' three preparations of EAST INDIA HEMP; they will prevent the Catarrh entering the Bronchial tubes or lungs, thereby warding off Consumption and keep the disease located until positively cured. Put yourself fully under the influence of these remedies, and as sure as the Sun shines upon you a complete cure will be made of that loathsome disease. Ask your druggist for DR. H. JAMES' CANNABIS INDICA, and if they fail you, send to us direct. $2.50 per bottle, or three bottles $6.50. Pills and Ointment, $1.25 each.

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Read the Japanese Store advertisement in another column. If you want anything in their line write to them.

The Case of George R. Bristor, D. D.

Dr. Bristor appeared at the Newark Conference in answer to a bill of charges of gross immorality, containing forty pecifications. One of the most thorough committees was appointed by Bishop Andrews. Dr. Jacob Todd, late of Philadelphia, now pastor of St. Paul's Church, Newark, N. J., was designated as Chairman. After a very long and searching trial the committee unanimously found *twenty* of the specifications sustained beyond the possibility of a doubt. Dr. Bristor was expelled from the ministry and membership of the Methodist Episcopal Church. As his counsel gave notice of an appeal to the Judicial Conference, we shall defer comments till the appeal is heard.

The sequel to the action of the Rev. Joseph Knowles in this case shows that it was legal, judicious, and kind. In the most trying position he was true to the interests committed to him. — *New York Christian Advocate.*



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Testimonial of a Boston lady.

DISFIGURING Humors, Humiliating Eruptions, Itching Tortures, Scrofula, Salt Rheum and Infantile Humors cured by the CUTICURA REMEDIES.

CUTICURA RESOLVENT, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the cause.

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CUTICURA SOAP, an exquisite Skin Beautifier and Toilet Requisite, prepared from CUTICURA is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin.

CUTICURA REMEDIES are absolutely pure, and the only infallible Blood Purifiers and Skin Beautifiers.

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CONSUMPTION, BRONCHITIS, ASTHMA AND NASAL CATARRH.

And will break up a fresh cold in 24 hours. Skeptic, ask your druggist for it, one bottle will satisfy you of its merits; pint bottles only; price, $2.50, or three bottles, $6.50. Circulars free. apr10-13t

WANTED.

Minutes of the 13th, 14th and 15th sessions of the Louisiana Conference. Brethren having copies of the minutes of these sessions will confer quite a favor by mailing us copies of them. We also want copies of the minutes of 1865 to 1874 inclusive, for which the highest cash prices will be paid. Address this office. [a3-3t

THE JAPANESE STORE

We received the highest premium at the SOUTHERN EXPOSITION, 1883. Kindly cut this out, and remember this paper indorses our reliability, and every article we send you to be imported from Japan. We guarantee satisfaction and safe arrival of all goods or refund your money. Mail us 25 cents, in silver or postage stamps or postal note, and we will mail to you, free of all charges, your choice of the following Items: 1 lb. of the finest and only Real Pure Tea, 1 Fire-proof Tea Pot, 1 Sugar Bowl, 1 Cream Pitcher, 1 Cup and Saucer, 6 Butter Plates, 6 Salt Cellars, 1 Mustard Pot, 1 Mug, 1 Candlestick, 2 Vases, 10 Hand-painted Toilet Mats, 10 Cards Pictures, 10 Parlor Tidies, 10 Lamp Shades, 6 Scrolls, 10 Book Marks, 10 small Parasols, 1 Waiter, 1 Bread Tray, 6 Table Mats, 2 Napkin Rings, 12 Fancy Napkins, 1 Apron Colored, 1 Handkerchief, 1 Gloves Box, 1 Hair Receiver, 1 Perfume Bottle, 1 Broom Holder and Wall Pocket combined, 1 Knitting, Crochet, or Embroidery [illegible] Children's Basket, 1 Satchel Bag, 6 Fast Needle Cases, [illegible] Cards, 1 Lanterne, 6 [illegible] Cards, 1 Opera Glass, 6 pair Scissors, 1 Book of Recipes for [illegible], 1 Flower Pot and Saucer, 1 Lace or Fancy Lamp Shade, 1 Handkerchief Case, 1 Tobacco Box, 8 Crying Dolls or Animals, 6 Doll Hats, 2 Mechanical Feathered Song Birds, Parrots, Chickens, or Birds, 1 Bamboo Cane, 1 Jointed Fishing Rod and Cane combined, 1 Magic Lantern and Views, 1 Trick Box and Ball, 1 Magic Whistle, 1 Pocket Knife, 1 Jewel Case, 1 Work Box and Needle Book, 1 Magic Purse, 1 Magic Fish, Turtles, or Flowers, 2 Magic Tricks, 1 Magic Mouse and Wonder, 1 box Pure Rice Powder for the Face, 200 Magic Paper Fireworks, 6 Palm Fans, 6 large Opera Fans, 2 Mourning Fans, 5, 5, or 1 size Hand-painted Fans, 6 Child's Fans, 12, 18, 16, 6, or 2 Fans for Dressing Walking, 10 pieces real Japanese Money. Write us for Wholesale and other Prices. [illegible] We refer to Fourth National [illegible] Post and Express Office at Cincinnati, O. [illegible] Kentucky. A. H. LEWIN, [illegible]

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CHRISTIAN EDUCATORS IN COUNCIL.

Ocean Grove, N. J., Aug. 9-12, 1883.

Sixty Addresses by American Educators

Edited by REV. J. C. HARTZELL, D. D.

8vo., 272 pp. Price, stiff paper..$1. 25
Cloth..... 1 75

The *New England Journal of Education*, speaking of the National Education Assembly, for 1883, says: "It was the most remarkable gathering ever held in our country in matters connected with the schooling of the people. The volume of addresses is the most interesting collection of popular educational documents ever given to our people, and should be in the hands of every educator, legislator, and intelligent citizen in the land."

The sixty addresses are arranged topically, as follows:

1. Education and Man's Improvement.
2. Illiteracy in the United States.
3. National Aid to Common Schools.
4. The Negro in America.
5. Illiteracy, Wealth, Panperism, and Crime.
6. The American Indian Problem.
7. The American Mormon Problem.
8. Education in the South since the War.
9. Christ in American Education.
10. Tabulation of Illiteracy and Educational Facts from Census of 1880—ten tables.

It is a book for all who want information on any of these great practical questions. The addresses are carefully prepared and revised by the authors, and are filled with information and incidents. The authors are nearly all engaged in actual work in the fields of which they speak. The book should be in every public library. A full table of contents is supplemented by a carefully prepared index.

A special feature of the book is a series of ten tables, compiled by the Hon. H. R. Waite, Special Statistician U. S. Census, and the Hon. John Eaton, U. S. Commissioner of Education, giving complete data upon the illiterate and educational status of the United States, each State and also of the South as a section.

Sent postpaid on receipt of price.

Phillips & Hunt.

32 Natchez St. New Orleans, La.

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SOUTHWESTERN OFFICE, April 17, 1884.

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RICE, Louisiana, ℔ lb—Common, 4¼@4¼; fair, 5¼c5¾; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4¼.

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BUTTER, ℔ lb—Western, 24@25.

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ESCULENTS—Irish potatoes, ℔ bbl., $1.00c1.80; sweet potatoes, ℔ bbl. oeions, ℔ bbl. 3.00@3.25; appies, ℔ bbl. $5.75@$6 25; cabbages, $4.50@5 00 per crate; sour kront, ℔ bbl. $12.00@16.00.

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Western Eggs 17c18 per dozen

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Western Poultry—Grown chickens $4.00@$4.50 ℔ dozen; young do. $3.00@3.50; ducks $4.00@4.50; geese $4.50@5.50; turkeys $18.00@24.00.

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CORN, in sacks, ℔ bushel—Yellow, 67; white, 72; mixed, 6.64.

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NOTICE.

Capt. Alex. Moore, Brevet Major Jos. McBride, 1st Lieut. Brevet Captain Jos. Steele, 2d Lieut. Linton Land, 1st Sergt. Houston Acer, 1st Duty Sergt. William Thompson, Sergt. Burt L. Reid, or the following privates: W. H. Russel, Robert Howell, Jessie Use, Amos Willy, John Lee, Alonzo Underwood, Rob. Gauff, Hamilton Williams, King Savage, Ellira Reckstraw or Howard King, will render a great service to the undersigned (a brother in arms in the regular army, who were stationed at Fort Cuming, New Mexico, and belonging to the 38th Infantry, Company F), by sending their address, for the purpose to communicate with any one of them, for business of great importance. The elders of the M. E. and Baptist (col.) Churches would also confer a favor by inquiring among their congregations if any of the above stated names are known by any of their members. All information will be thankfully acknowledged and rewarded by JOS. MATTHEWS, at Mandeville, St. Tammany parish, La. mar27-4t

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The Pedestal Fund

—OF THE—

Bartholdi Statue of Liberty Enlightening the World.

This colossal statue was given by the people of the French Republic to the people of the United States as a monument of ancient friendship, and as an expression of the sympathy of France in the Centennial Anniversary of American Independence.

It is 150 feet in height, cost $250,000 to which cost more than 250,000 Frenchmen subscribed, and it is so far finished that it will be ready to be shipped to this country in the course of the coming summer.

There has been voluntarily contributed about $100,000 towards pedestal for the statue, which is to be placed on Bedloe's Island, at the entrance of New York harbor, and about $150,000 is still required.

The foregoing is from the Report of the Executive Committee to the General Committee of the Fund, of which the Hon. Wm. M. Evarts is chairman.

With a view of aiding the object, another committee, under the supervision of the Hon. Rufus F. Andrews, has arranged for a new issue of art subjects, to be offered the public generally, who will thus be able to possess a magnificent Standard steel engraving, and at the same time have the satisfaction of contributing to the Pedestal Fund.

The following subjects have been selected, viz:

Washington Irving and his Friends..... 22x28
Shakespeare and his Friends..... 22x28
Falstaff Mustering his Recruits..... 22x28
Landing of the Pilgrims..... 22x28
Departure of the Pilgrims..... 22x28
Farmer's Saturday Night..... 22x34
Preaching of John Knox before the Lords of the Congregation in St Andrew's..... 22x34

These engravings will be from the original plates, and will be as fine as the first proofs, which were sold at $100 each. They will be forwarded by mail, and their receipt guaranteed. The price for each will be $5, which must be sent with the order. Persons wishing to subscribe, are respectfully requested to do so as soon as possible.

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SOUTHWESTERN Christian Advocate

VOL. 19—NO 17. NEW ORLEANS, LOUISIANA, APRIL 24, 1884. WHOLE NUMBER 756.

THE SOUTHWESTERN

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Editorial Notes.

The report of the superintendent of public instruction in the State of Indiana for 1883 shows 719,935 as entitled to school privileges. There are enrolled as attending the public schools 560,669. The average daily attendance is only 301,167. The total number of school houses in the State is 9,809, valued at $444,225 85. There are 6,096 school teachers employed. The average wages of the males is $51.46; for males $35.80 per month.

In Republican conventions of the Eastern States Blaine and Lincoln are leading very strongly. Great opposition to President Arthur is manifested in New York. It is not impossible that the name of Gen. Grant will be presented at Chicago, and to settle the conflicting claims of the lesser statesmen of the Republican party. Grant and Lincoln would be [illegible] names with which to [illegible] the best political elements of the country.

Kentucky citizen this Cincinnati Jungle-Book Keeper Woolley most effectually illustrates the absurdity of demanding the trial of members of juries and lawyers and them hurling [illegible] a jury of the most ignorant [illegible] than anything [illegible] since the Cincinnati riot. Selecting juries from a class of [illegible] is not half so much a [illegible] disgrace. Cincinnati [illegible] the wind and has reaped the whirlwind. Other cities will do well to heed this warning. In New Orleans our danger is not so much from the [illegible] element as the [illegible] of the intelligent class.

We are indebted to Hon. Dorman B. Eaton for a copy of the "First Annual Report of the United States Civil Service Commission." It is a valuable document. The facts and principles are not [illegible] incomplete, but they are sufficient to establish the success of the system; of its [illegible] to no [illegible]. Postmaster-General Gresham says: "[illegible] has produced [illegible] satisfactory. Chief Clerk Chandler says: "[illegible] very [illegible]." Postmaster Pearson says: "[illegible] for [illegible] the [illegible] service [illegible] Brooklyn [illegible] Thomas [illegible] Treasury [illegible] Postmaster [illegible] says: "[illegible] very [illegible] Postmaster [illegible] says: "[illegible] very [illegible] Postmaster [illegible] says: "[illegible] very

OUR SOUTHERN WORK

LOUISIANA.

Simpson Chapel, New Orleans, T. P. Jackson: "The Lord is with us in our work. For the past six weeks we have been holding our protracted meeting, and are still pressing the battle. Up to this date [illegible] have been converted to God. We have generally used but one hymn, "O, for a heart to praise my God." Our Sunday-school is in a prosperous condition, under the supervision of Bro. John Page, as [illegible] teachers."

[illegible] Neuville: "Last street [illegible] Church in East Nashville [illegible] seven [illegible] accessions within the [illegible] weeks." Rev. J. [illegible] is pastor, and is [illegible] encouraging success. [illegible] Robertson, pastor at Le[illegible], is having [illegible] meeting. [illegible] presented [illegible] for admission into the [illegible]. Last Sunday night he [illegible] large congregation. [illegible] Sunday-school [illegible] Friday, [illegible] last. Bro. McKissack is a local preacher, and a graduate of the academic course in the Central Tennessee College. He has the idea of making the Scholars of Christians. Rev. L. M. Hagood is engaged in a protracted meeting at Clark chapel, with prospects [illegible]. Rev. M. Bell, on Brentwood circuit, is holding [illegible] meeting at Franklock, several [illegible] been saved and others are [illegible] the pearl of great price."

[illegible] Dunlap, Attoka: "My second quarterly conference was held by [illegible] Price. We are having a [illegible] revival; [illegible] converts and 5 [illegible] united with the church. [illegible] was paid $11.10, [illegible] for benevolent claims [illegible]. The people are kind, the brethren at Pleasant Grove church [illegible] a wagon load of meat, [illegible] lard and flour at [illegible]. Sunday-school [illegible] and was not closed [illegible]."

J. Henry Kingston: "I arrived [illegible] appointment before A. J. [illegible] predecessor had [illegible] and valuable [illegible]. Elder [illegible] first quarterly conference [illegible] several excellent [illegible] on account of [illegible] rep[illegible] present. [illegible] Sunday-school [illegible] Sunday [illegible] resuscitated, [illegible] dollars were [illegible] collected. [illegible] Lord's supper was [illegible] to a large number of [illegible] and communicants [illegible] were [illegible] the occasion was [illegible] refreshing. Pray for us."

J. Garrett, Forest: "Our quarterly conference was held by J. M. Stockport. Stewards reported paid pastor $54.40; elder $6.55. The [illegible] estimated for pastor [illegible], elder $12; for benevolent [illegible] $36.50; missions $4; Church Extension $2; Freedmen's Aid Society $10; education $6.50; Tract Society $1; Sunday-school Union $1. The elder addressed the Sunday-school and delivered an excellent sermon."

B. Stewart, Hickory: "My first quarter was held Saturday. On Sunday 50 communed. Elder's collection $7.05. We had a good time, although the elder was not present. Rev. S. Doby presided in his place. We have a fine Sabbath-school at Hickory numbering 50 scholars. The Sunday-schools on the work are reviving generally."

TEXAS.

S. Coleman, Waelder: Bro. "Zenna Ward has returned from Luling, where Rev. Lee Reed had just closed a protracted meeting. He [illegible] it, and says 50 were converted and joined the church. Lewis A. Allen went to work about [illegible] some improvement on the church [illegible] raised money, put windows and [illegible] in it. Bros. John Page and [illegible] Ward are here to help us [illegible] Sunday-school [illegible] and is [illegible] by young men who [illegible] Sabbath-school [illegible] Our Sunday-school [illegible] are interested in bringing [illegible] children. The colored people [illegible] doing well in Caldwell [illegible]."

MISSISSIPPI.

L. L. Crump, Kosciusko: "The first quarterly conference was held by Dr. Revels. Pastor's salary estimated at $300; elders $34; bishop $2; claimants $1.50. The Sunday-school, under Superintendent C. Bell, with Miss Jennie Scott of Tougaloo University, as teacher [illegible] pastor [illegible] Revels [illegible] J. M. [illegible] conducted the love [illegible] at 3 p. m., and administered the sacrament, then he ascended the pulpit and reminded the people of the needs of Rust University. Collection $18.75."

MISSISSIPPI.

L. H. Neville, Hazlehurst: "I arrived at charge Feb. 2. The brothers met me at the depot. I found my work in a fair condition, and we are doing very well. Our first quarterly conference convened at Brookhaven March 22. Our beloved elder preached but sorry to say that our elder could not preach on account of sore throat, yet we had a great time. Apportionment for the charge this year, for pastor $300; for elder $40; for missions $6; for Church Extension 10; for Freedmen's Aid Society $1; for education $2; for Tract Society $1; for Sunday-school Union $1.50. The rain was so that only about 20 were out to take the Lord's supper. We had a general out pouring of the Holy Ghost upon us. We intend to do more this year for the advancement of our Redeemer's Kingdom and spreading of Methodism than ever before in our lives."

A. M. Trotter, Grenada: "I am entering my third and last year's work as pastor of this church, and if the conference should extend the pastoral term(?) to four years would be pleased to stay longer. For here we have some earnest workers for Christ. The prospect for this year's work is good. Last night I was pleased to see four backsliders retake their seats again to go with the people of God. Elder [illegible] was within the 3 [illegible] mat. He was highly pleased with our Sabbath-school, which promises to do much in lifting our people to a higher standard of Christian knowledge and influence. The preaching [illegible] Sunday at 3 p. m. will be [illegible] remembered, [illegible] services were well attended. [illegible] took the Lord's supper with [illegible] to a large number of [illegible] and communicants below [illegible] the occasion was [illegible] refreshing. Pray for us."

J. Garrett, Forest: "Our quarterly conference was held by J. M. Stockport. Stewards reported paid pastor $54.40; elder $6.55. The [illegible] estimated for pastor [illegible], elder $12; for benevolent [illegible] $36.50; missions $4; Church Extension $2; Freedmen's Aid Society $10; education $6.50; Tract Society $1; Sunday-school Union $1. The elder addressed the Sunday-school and delivered an excellent sermon."

B. Stewart, Hickory: "My first quarter was held Saturday. On Sunday 50 communed. Elder's collection $7.05. We had a good time, although the elder was not present. Rev. S. Doby presided in his place. We have a fine Sabbath-school at Hickory numbering 50 scholars. The Sunday-schools on the work are reviving generally."

TEXAS.

S. Coleman, Waelder: Bro. "Zenna Ward has returned from Luling, where Rev. Lee Reed had just closed a protracted meeting. He [illegible] it, and says 50 were converted and joined the church. Lewis A. Allen went to work about [illegible] some improvement on the church [illegible] raised money, put windows and [illegible] in it. Bros. John Page and [illegible] Ward are here to help us [illegible] Sunday-school [illegible] and is [illegible] by young men who [illegible] Sabbath-school [illegible] Our Sunday-school [illegible] are interested in bringing [illegible] children. The colored people [illegible] doing well in Caldwell [illegible]."

R. J. Dickens, Jewett: "My work is in bad condition. I found only 14 members; no house at either place. Elder Smith met me and had no house to hold the quarter in. I will have a church lot in a few days, and if the Church Extension will assist us we will soon have a house erected. Pray for us."

W. Hamilton, Hearn: "Elder W. B. Pullam held our second quarterly conference, and at night preached a sermon full of gospel light, which all present seemed to enjoy. I also preached a sermon at night and administered the Lord's supper. The collection was as follows: For the pastor $12; for elder $3.25; for rent $3; traveling and moving expenses, $8; for building purposes $68.74; total $107.80. The number that joined the church during the quarter was 38."

Thos. Cole, Calvert: "My second quarterly conference was held by Rev. J. L. Smith. The brethren of the Franklin work were well pleased, and the children of the Sunday-school were glad to meet one who loved children. Bro. Smith gave the Lord's supper, and his sermon brought six of our Baptist brethren to the table. He preached at Chapel Hill at 8 p. m., and 33 mourners came to the mercy seat; 3, at this writing, have confessed a hope in Christ, and many such are at the pool waiting. I have received into full connection 9, baptized 10 infants and 11 adults, 20 conversions, 10 on probation; unconverted 12; 1 by letter; 3 backsliders; 2 from the Baptist and 1 from the A. M. E. Church. Raised $118; $6 for presiding elder, ($7 not included second quarter); $23.60 for pastor, 2 bells and $51.50 on hand to repair the Chapel Hill church. Pray for my success, as I am between the hawk and owl and both think I am a chicken. There are two Sabbath schools on the work."

GEORGIA.

Since the opening of our School of Theology, several married students, with small families, have entered. Others have arranged to come next year. They are intelligent, earnest young men who are anxious to take advantage of the opportunities here offered. As they cannot, with their families, room at Gaulmon Hall, the difficulty is for them to find suitable homes. Houses near here are scarce, and the rents are high. For two ordinary rooms, the yearly rental is sixty dollars. This makes a heavy drain upon their small resources. It is more than they can afford. Yet they even show themselves ready to suffer, in order to get a better preparation for the important work to which God has called them. To give relief, Dean Thirkield has gained permission to erect some cottages on the grounds south of the Theological hall. With the aid of the School of Carpentry, neat, comfortable cottages can be built for $200. One is now in process of erection. A half-dozen ought to be provided. This is built on his own responsibility, but he hopes this summer, to raise funds to help him out in this good work. He has faith that his friends in the north will come to his aid in this important enterprise. There are few investments of money that pay 30 per cent, as this will do. A small rental to keep up insurance and repairs, will be charged. Let our generous friends help us to build several of these houses, which will enable both the young preachers and their wives to enjoy the advantages of the university.—*Elevator.*

Satisfy your thirst for knowledge by reading from authors of experience in usefulness; satisfy your thirst for pleasure by seeking that kind which has no tendency to degrade, and which you could with propriety, invite your dearest friend to, and which your conscience tells you God would wholly approve of; satisfy your thirst for drink with that beverage prepared by God alone to nourish and invigorate his creatures, pure cold water.—*Rural Lantern.*

By contracting a severe Cough and Cold, I was compelled to give up my business and keep to the house. A neighbor recommended me to try a bottle of Dr. Ball's Cough Syrup; it was procured and used; to my astonishment relief was instantaneous. Edw. W. Clayton, Waverly, Md.

For the Southwestern.

Navasota District.

The district conference of the Navasota district convened at Hempstead March 20, 1884. Rev. W. B. Pullam, P. E. in the chair. The conference was opened with reading Scripture and prayer by the P. E. Roll called and a majority responded to their names. On motion John L. Smith was elected secretary, and was allowed to choose his assistants, and named Thomas Cole and J. E. Shackelford. The presiding elder addressed the conference on the subject of pastoral labor and Sunday-schools. First to the pastors respecting their duties as pastors, he urged that the rules of the church be enforced, and that the local preachers, exhorters, and all the members of the church attend the Sabbath-school. He also urged that the pastor and his wife take an active part in the Sunday-school. Again he urged that the pastors would not be so lazy as to give all the mornihg to the work of Sunday-school and thus deprive the older people of an 11 o'clock sermon; He urged that they meet the Sunday-school at 9 o'clock and class at 10:35 o'clock. After this address the committees were appointed as follows: first, examination of candidates for license to preach: J. E. Shackelford, W. Hamilton and B. M. Taylor; second examination of local preachers in each of the four years course of study: Enoch Jefferson, J. E. Shackelfrod and A. Alexander. Home mission work the preachers in charge. The amount for benevolent purposes, was presented by the presiding elder urging each preacher to see that the amount is raised. The committee on the programme for literary exercises, for the next meeting: B. M. Taylor, W. H. Jackson and John L. Smith. The presiding elder made his report of the district; the report was favorable showing the district still growing, temporally and spiritually. All the pastors made favorable reports, except Prairie Plains. Rev. E. D. Bookman, was not present because of high water, he sent his report by mail. Rev. K. Williams, of the A. M. E. Church, was introduced to the conference. On motion a committee was appointed to assist the secretary in preparing the minutes for publication, consisting of Revs. J. E. Shackelford, and B. M. Taylor. Rev. M. H. Nichols, former presiding elder, visited the conference. On motion the case of Samuel Dupree was called and refered to a committee for trial, as follows: Elijah Jefferson, Major Reedy, J. H. Holland, J. A. Tillery and Simon Thorman. Rev. J. K. Loggin was appointed chairman in the case. The committee found him guilty and recommended that he be expelled from the church. The Rev. C. W. Campell was introduced to the conference and addressed the conference in the interest of the school, showing the risk the building is in without the insurance, after which the brethren subscribed as follows:

Millican, John L. Smith, $3; Navasota district, W. B. Pullam, presiding elder, $3; Brenham, J. K. Loggin, $5; Brenham circuit, W. H. Jackson, $2; Bryan, B. M. Taylar, $2; Franklin, Thos. Cole, $3; Baldwell circuit, Abner Thomas, $3; Patterson circuit, F. Gilmore, $3; Hempstead, E. Jefferson, $5; Anderson, D. Frierson, $3; Bellville circuit, R. J. Campbell, $2; Hearne, W. Hamilton, $3; Bryan circuit, L. Felder, $3.50; Plantersville, A. Alexander, $3.50; Courtney circuit, T. Snell, $3; Iola circuit, F. D. Bookman, $3; Prairie Plain, L. Horn, $3; Navisota Station, J. E. Shackelford, $6; Burleson circuit, S. Alton, $1; J. E. Gibson, $1; San Felipe, J. H. Holland, $2; J. Bobs, $1; S. Thurman, 50c.

The above subscription was taken to pay the insurance for three years. The Rev. J. H. Carter, of the West Texas conference was introdduced to the conference.

The case of Bro. Daniel Atkins was investigated, and nothing found against him. The committee on examination of candidates for license to preach, reported in the case of Bro. James Washington and D. Hoggans, and recommend that they remain in the same relation. The appointments for Local preachers and exhorters, Bellville circuit, Richard Grove; H. Smith, Buck Horn; T. Jackson, Richard Grove and Scaggus chapel; J. Neal, Richard Grove; C. Mitchell, Bethlehem and Easely chapel; N. Thomas, Pleasant Grove and Pinole chapel; Z. Calhoun, Bethlehem and Stonnmville; James Felder, Easely chapel and Nyle; S. Hunter, the school house; A. J. and O. Jackson, Coupland Springs and Pleasant Grove; Thomas Carter, Clear Springs; J. Damone Coupland; J. Lynyard and D. Cohen, Pleasant Grove; P. Carr, Summerville and Zion Hill; Thomas Blake, Caldwell and Zion Hill; James Lewis, Fowlkaville and Zion Hill; W. Walker, Live Oak Grove; Calvin Adington, Pits Creek; Charles Mayer, Curtis Chapel; Daniel Chew, Grayer's; Calvin Curtis and Nelson Conston, Millican; C. Adington and D. Chew, Asbury Plains; S. Curtis, Anderson, W. Brown, Arbor Chapel; J. H. Gibson, Post Terrel; G. V. R. Bookman, Hempstead; W. S. Yancy, Walker Chapel; J. A. Tillery, and E. Jefferson, Prairie View; J. S. Whitaker, Breshey and St. John; J. Ford and William Callington, Cart Wheel Prairie; H. Thomas, and Henry Cummings, Mout Zion and Chapel Hill; A. Carter, Bresher; Peter Blake, Chapel Hill and Franklin; Wm. Broderick, Moses and C. Robinson, F. Hammonds, Courtney and Union Hill; Wm. Barnes, Courtney and Shady Grove; S. Lawrence, Asbury and Mount Calvary; Ed. Blackwell and C. Singleton, Hutchison Place; P. A. Yarborough, Mount Calvary; H. Stubblefield and A. Chatman, Wilkinson and Bryan; S. Thurman, Boonville, E. Jefferson.

The reports of local preachers, and exhorters were called for and reported favorably. The class leaders reports were called for and reported favorably, with some exceptions of those who were absent. The following resolutions were introduced:

1. Resolved, That this district conference heartily endorse the work of the SOUTHWESTERN CHRISTIAN ADVOCATE and its visits to our homes, and that we recommend that each member of the district take the paper as it is the only organ that proclaims our rights.

2. Resolved, That we ask the editor not to leave out the important facts here stated for the columns of the SOUTHWESTERN, from the Navasota district.

W. B. PULLAM, P. E.
JOHN L. SMITH, Secretary.

For the SOUTHWESTERN.

La Fourch District.

DEAR BRO.—I desire to give you a summary of the several points on my district. I left New Orleans on the 27th of February to make my first quarterly round. Taking the train on the Pacific road, I stopped off at St. John and St. Charles, where I was met by Bro. Payne, the pastor in charge. Having held his quarterly coference, and finding everything in peace and harmony, the pastor full of hope and the people full of zeal, I left for White Hall. I met Bro. Hilton at his post, striving earnestly to make his first year at White Hall a successful one. The outlook is very favorable, hence, we may expect a very prosperous year for Bro. Hilton. He is also devoting all of his energies to the erection of a parsonage.

Leaving this station I came to Darrowville, a very extensive circuit, and bids fair in the future to become very valuable to the church. Bro. Bowers is the pastor in charge. The people received him kindly, and promised a hearty support in all his operations.

Leaving Darrowville I came to Donaldsonville, where I met Bro. Smith very happy, having been sent back by the bishop to complete his third year. He is doing all he can to make this his last year the most successful of the three. The prospect is very flattering, and the people of his charge have pledged themselves to help him to accomplish this object.

My next point is Boyou Goula, where I found Bro. Robinson, very much encouraged. Notwithstanding the feebleness of this charge the Bro. is full of hope, and proposes to do a grand work, this year for the Master.

From Bayou Goula I returned to Donaldsonville. Finding that I had to change my mode of traveling, I embarked the next morning and sailing down the Bayou La Fourche, reached Napoleonville. Here Bro. T. McCarrey is stationed for his second year, and is in the midst of a very successful one. Already he is negotiating to erect a new church on a site four miles from his present charge. If he should succeed, which I have every reason to believe that he will, this point will be a strong hold.

Down the Bayou is Woodlawn. The pastor is Bro. J. W. Lewis, who is here for the first year. The outlook is encouraging, every thing was in order at the quarterly conference. Bro. Lewis is preparing to complete the improvements commenced by his predecessor.

Hence I came to Thibodaux, and met Bro. Davage, the pastor in charge. Reports being in order held his quarterly conference. Bro. Davage is full of hope, and very much pleased with his new appointment. The thing which is needed here is a parsonage, and Bro. Davage is making speedy preperations to erect one. This addition will make Thibodaux quite a valuable and important charge.

From Thibodaux, I came by way of train to Terrebonne and met Bro. Carr hard at work in the third year. He proposes by God's help and his people's co-operation to make this the best year of the three, and from what I can see everything is favorable.

At Houma I met Bro. A. N. Jackson deeply engaged, planning to make his year a successful one, and the prospect is that he will succeed.

From the town of Houma, twenty miles in the woods, is Dulce a beautiful situation held by Bro. Claiborne who is very much beloved by the people. There is evidence of good work in the past and a prospect of better in the future.

Returning to Houma, having missed the train, I remained over night, and preached for Bro. Jackson. Boarding the train on the morrow, and flashing rapidly up the Morgan railroad, I came to Morgan City, where Bro. Armstead is stationed for his second year. The overflow threatens Morgan City, and if the water rises as rapidly as it has been I fear it will demoralize the work at this point. Bro. Armstead though is very hopeful, and is waiting on the salvation of the Lord.

Leaving Morgan City, my next station is Centreville, Bro. S. Evans is the pastor, in charge, working under very favorable auspices. I predict that this year will be one of very great success.

At Bayou Sale I found that Bro. Coleman that had been away to remove his things. This is a very feeble charge and much cannot be expected of it, but the outlook seems grand, and the few members are in good spirits.

At Franklin, Bro. J. W. Hilton is the pastor in charge. I found him moving on grandly, everything in harmony. The people are very much satisfied with their new pastor, and the fact is there is very prosperous year can be expected.

Taking a buggy in company with Bro. Hilton, of Franklin, we drove five miles and came to Latreche. At Latreche, Bro. Lyon has done two years hard and substantial work. He is now winding up his third year. The church is in a healthy condition. The pastor and people are determined to make this year the most successful of the three. The Morgan Louisiana and Texas Railroad Co., are constructing a branch road out to Cypremort. Already the work has reached Keppel's plantation. The junction of this road will be at Baldwin La Teche, so that soon this place will be an important station and a very

valuable property to Methodistm. At LaTeche we have the LaTeche Seminary under the able management of the Rev. Dr. Godman and family. This institution is pleasantly located on the banks of the Bayou LaTeche and affords every facility to any young man who wants an education. The Dr. says that the outlook was never so favorable as it is at present. Over 200 children are in attendance; the rooms can scarcely hold them. I would recommend this institution to every young man who wants an education. E. WILLIAMS, P. E.

Theological and Sunday-school Institute at the Central Tennessee College.

The second annual Theological and Sunday-school Institute, will be held at the Central Tennessee College, beginning Tuesday evening, May 6, and continuing three days. The following is the programme:

TUESDAY, MAY 6, A. M.

9.30—Devotional Conference.

10.00—Conference.—"How can this Power [illegible]"—Rev. Bidwell Lane.

2.00—The Duties of the Pastor [illegible] Sunday-School."—Rev. L. M. [illegible] Normal.—The Teacher's [illegible] Power.

7.30—Lecture.—"The Testimony of [illegible] to the Truth of the Bible."—Rev. Bidwell Lane.

8.00—Sermon, Rev. [illegible]

WEDNESDAY, MAY 7, A. M.

9.00—Devotional Conference.

10.00—Conference.—"The Sunday-school as a [illegible]"—Rev. Bidwell Lane.

2.00—Conference.—"How can this Power [illegible] Sunday-School."—Rev. L. M. [illegible] Normal.—The Teacher's [illegible] Power.

7.30—Lecture.—"The Testimony of [illegible] to the Truth of the Bible."—Rev. Bidwell Lane.

8.00—Sermon, Rev. [illegible]

THURSDAY, MAY 8TH.

9.00—Devotional Conference.

10.00—Conference.—"The Sunday-school as a Spiritual Agency."—Rev. [illegible]

2.00—Conference.—"The Superintendent, His Office and Work."—D. W. Hays.

7.30—Lecture.—"The Teacher [illegible]"—Rev. J. Braden.

The [illegible] will be under the [illegible] H. Gillett, [illegible] of the M. E. Church for the west and south. Arrangements will be made for the examination of any who may be pursuing the regular course. Arrangements will be made to entertain the [illegible] from a distance at the college, as far as practicable.

J. BRADEN.

Nashville, Tenn., April 11, 1884.

The Complaining Spirit.

The good and the bad are mingled in human life in proportions which we but imperfectly measure. It is our ignorance which lays the foundation for the optimism which makes evil the insignificant thing, and for the pessimism which defies the world to show us any good. What shall the prudent man do when the discouragements of life press on his attention and seem to be the sum of life? In religion, his refuge is faith; in earthly relations, he may brace his heart by looking steadfastly at things which are always true. It does not do to let go our cables and anchors of conviction. Some things have to be settled early in life and left settled to the end. Among these is the moral order of the world and the necessity of conforming to it. Another is that each of us will get, or fail to get, the good of life according to our conduct; that each of us shall eat the fruits of his own doings. A large measure of human unhappiness is directly traceable to a habit of looping to things outside of us as the causes of our failures. A boy trembling under the frown of his teacher, wipes his eyes and whimpers, "I want to do well; but everything is against me." The teacher smiles, it is such a common fallacy! But the teacher replies, "On the contrary, everything is in your favor except only [illegible]." That is the substance of what God says to all human consciousness. When a proper contrition comes to us we echo that voice: "It is my fault; I deserve it all."

In the education of children we are properly solicitous for their earthly happiness, but we are apt to go the wrong way about it. The best preparation for a happy life, the best human culture for happiness is that which fixes in the young mind a habit of attributing failure to its own indolence, neglect, bad judgment, or willfulness. The opposite habit easily grows fixed. A sinful soul instinctively says: "The woman whom thou gavest to be with me gave me of the tree." Somebody else, not I." It was the stone, not our stumbling. It was the snake, not our unshod foot. It was the rain storm, not the holes in the roof. The season was bad, not "we failed to adjust ourselves to the season." It is something outside, not something inside, that we think of in the day of failure. To get rid of that habit is to go far on the road to happiness; for the habit accustoms us to thinking and uttering lies, and leaves all our faults to grow and go on undoing us. When we say that the fault is outside of us, we may take a little momentary ease in the thought, but it cannot bring us any real happiness to believe that we are inevitably victims of fate, or nature, or man, or God. It is a dreary consolation at best. On the other hand, if we feel that the fault is ours, we shall know the keen pain of conscience, but we shall also know the joy of resolving to be and to do better in future. 'I stumbled over the stone; I will be more careful about my walking. It is not God's business nor my neighbor's business to keep the stones out of the way; it is mine to avoid them. The fall has hurt me a little, the shame of it has hurt me more; but I will look out sharply for such stones hereafter."

How many homes there are in which incessant murmuring at man, or providence gives the children a false view of life! What worse instruction can there be for a child? Nature in him repudiates his responsibility, and now parental teaching conspires with the inward moral disorder to cast away the restraint of duty. The atmosphere reeks with a pollution which the child cannot escape. He is taught, ceremonially, not to lie, steal, and sin, but he is practically taught to distrust the safety of a true life, and believe that bad men and devils reign on earth. Catechism is powerless in such an environment. The child's heart is corrupted by those who love it—corrupted unintentionally, but not the less effectually. Happy the child who gets a firm hold on the royal belief that the decisive power over his life is within himself! Better exaggerate here than diminish one hair's breadth the sense of personal responsibility. The curse of life is Adam's poltroonish answer to the Almighty: "The woman gave me—the woman whom thou gavest to be with me." That cowardly plea in one form or another forever goes up to heaven. It is our neighbor, our environment, the lot God has appointed us. This everlasting murmuring paralyzes our hands and hardens our hearts; but its worst evil is that it defiles our children. From their fathers and mothers they catch the murmuring and unmanly spirit, and are half undone before they begin their own lives. These words of ours will be read in many households where there has been too much murmuring, too much complaining. Into such homes we long to carry a better spirit. Dear souls, what good does it do you to murmur? Do you not proclaim that you are growing more gloomy and less useful? Above all, do you not fear that the poison of a concealed atheism may drip off your bitter tongues into the ears of your children? Is another more prosperous than you? What good do *you* get from the comparison, and what evil may the children not get from thinking that the evil of which you accuse your neighbor is the way to prosperity? It is not true, this atheism of yours. When the bad man's grain is better than yours, it is because he has better obeyed the agricultural statute-book of the Lord; for God is altogether fair and just in the fields—and the instance covers a large breadth of life. Teach your children to believe in the power and reward of honest industry and trustful faith in God. —*Northwestern.*

Light.

"Ye are the light of the world".—Matt. vii. 14.

The world is in darkness. There is the darkness of sin. All flesh has corrupted its way. The world lieth in wickedness. There is the darkness of sorrow. Sin brings misery, sickness, death. Affliction come because of it; there are grief and tears. There is the darkness of ignorance. Men are alienated from the life of God through the ignorance that is in them. They do not like to retain God in their knowledge. Separated from God by their sins, they wander farther and farther from him, and lose all right apprehensions of him; and, apart from his word, they know nothing of the way of reconciliation to him: All is darkness.

All true light is from Jesus Christ. He is the Sun of Righteousness. He gives light to the world, revealing the will of God, making God known, opening and making known the way of reconciliation with God, renewing and sanctifying the heart, guiding through life and fitting for heaven. He is light. He shines by his life and by his death, by his word and by his Spirit, and by the lives, the example and influence of his people. Though absent from the world and ascended into heaven, his influence is felt, his light is seen. He is the true light, the author and source of all light and glory.

Yet in a very important though subordinate sense, his people are the light of the world. They are enlightened, illuminated and made light in the Lord for this very purpose. Thus the Saviour teaches: "No man lighteth a candle, and putteth it out of sight, but on a candlestick. Let your light so shine." The light of grace is kindled within you that it may shine—let it shine! All your light comes from Christ, and it should be reflected by you that others may see. Remember that, as illuminated by Christ and reflecting his light, Christians are the light of the world, made new creatures, brought from darkness to light, made light in the Lord, that they may give light, that they may shine.

They are to give light by their *example.* They are so to live as to illustrate the heavenliness of their religion, and not only recommend it to others, but in their own manner of life show how all men should live. Their pathway through the world should shine with heavenly lustre, pointing out to others the way to glory—showing every one all through life how to step heavenward.

They are to shine and direct others also by their *efforts.* They must not only be good, but do good. By precept as well as by example they must try to lead others to the cross of Christ. They preserve the knowledge of Christ in the world; they must also diffuse it. Thus Paul says: "Amidst a crooked and perverse generation, ye shine as lights in the world of life," Phil. ii. 15, 16.

By *prayer.* They are to live lives of prayer, and seek for others as well as for themselves the divine blessing. God hears the prayers of his people, and in answer to them he often confers unspeakable mercies, saying: "Let there be light," and there is light.

By *influence,* too. With a holy, prayerful life, and a life of effort and self-denial for Christ, there is a silent but prayerful influence; and the Christian's whole influence must be such as to be safe and salutary. It must all tend and all draw heavenward, and thus it will surround the Christian; it will make his face shine; it will make his garments sparkle; it will make path brilliant; it will throw a beam of heavenly light on the darkness around him; it will attract the thoughtful to the cross; it will excite the careless to inquiry; it will make the portion of the world through which he moves partake somewhat of that nature and glory of heaven. Oh, the high privilege of the followers of Christ—to be the world receiving light from the great central Sun, and reflecting it, pure and heavenly, on the benighted and sin-darkened world—on benighted wanderers around them! Oh let us get more light from Christ! Let us give more light to the world. W. J. M.

Since the Cincinnati riot, many allusions have been made to the effective work of the San Francisco Viligence Committe thirty-five years ago, and it has been suggested that it may be necessary to have similar organizations in some of our large and corrupt and lawless cities. The San Francisco Vigilance Committee was, however, a necessity growing out of cruder conditions. There are remedies within reach in our times, requiring only courage to grasp them, and they are not tumultuary remedies. San Francisco, in 1849, had a Mayor and Common Council but no police force; not a street was paved or lighted, and each individual had to protect his own property from a gang of desperate roughs, calling themselves "Hounds," who attacked different quarters of the city at pleasure, firing at men, women, and children, indiscriminately. One day, the citizens organized and arrested a number of "Hounds," improvised a court, impanelled a jury, and tried and convicted the prisoners, who however, escaped, as there was no jail in which to put them. This stopped the exploits of the "Hounds," temporarily. In 1851, lawlessnes took root again in the city and incendiarism was frequent. One evening a merchant was knocked down in his store by some robbers, who were subsequently arrested and placed in jail. Fearing that they would not be punished the people appointed a committee, who secured a jury and the prisoners were sentenced to fourteen years imprisonment. Several more scoundrels were subsequently arrested and hung with the celerity of lightning. The majority of the rascals fled to Australia and other points, whence they had drifted, and perfect security for life and property was obtained. Then the committee left the regular authorities to exercise their functions, and the city had peace for a long time. They stopped when they had removed the source of disturbance, and did not in turn become a terror to the community. We do not want lynch law in our cities now. What is needed is for each citizen to stop complaining about corruption and to go to work and insist that his voice shall be heard in the conduct of municipal government, and that public affairs shall be committed only to men who can be trusted.—*The Current.*

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THE SISTERS OF CHARITY, [illegible], *Mass.*, vouch for the [illegible] Curative virtues of

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JOHN J. [illegible], professional [illegible], has been of [illegible]

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AMHERST [illegible], *Me.*, retired sea-captain, was [illegible] Cancer by

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PREPARED BY

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The Mother's Influence.

It is hard for a young mother, who has not overcome the impulsive tendencies of her youthful nature to realize the influence she exerts over her little ones. She is constantly surrounded by successful imitators, who copy her morals and manners. As the mother is so are her sons and daughters. If a family of children is blessed with an intelligent mother who is delicate and refined in her manners, and does not consider it necessary to be one woman in the drawing-room and an entirely different person in every day life, but who is a true mother, and always a tender, charming woman, you will invariably see her habits of speech and perfect manners repeated in the children. Great, rough men, and noisy, busy boys, will always tone down their voices, and step lightly, and try to be more mannerly, when she stops to give them a kind word or a pleasant smile, for a true mother will not fail to say or do all the pleasant things she can that will cheer those whose lives are shaded with care and toil. The mother of to-day rules the world of to-morrow.

A note from Chas. Purvis, a colored planter near Cottomport, informs us that he has already 3 or 4 acres of cotton already up. This is quite early for cotton and we hope he will realize a big harvest from it. To ensure the rapid growth of his cotton Purvis has only to vote and support the Democratic ticket and every thing will come out alright. Let him just try it.—*Marksville Bulletin.*

"The stong point of the negroes," says a recent writer, "has always been their religious fervor. One of their old-fashioned revivals is calculated to fully discourage the devil and all his imps." It was in such meetings that the best of the old negro "spirituals" were originated, and here it is where their power is most fully manifested. The colored people make a business of getting religion when they set about it, and music is their most efficent aid. Some of their songs are genuine inspirations.—*Musical Visitor.*

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Kansas and the West.

Attention is called to the [illegible] City railroad line now completed and in operation between Memphis, Tenn., Kansas City, Mo. By this new route south and west is brought into connection. Saving several hundred miles [illegible] tions. It is in fact now the only [illegible] route from the south to all points in Kansas, Missouri, Colorado and all [illegible] States. A through train with Pullman Palace [illegible] leaves [illegible] connects through to Kansas City with [illegible] of cars, where [illegible] connection in [illegible] with all trains leaving [illegible] comfortable and [illegible] North, West or for home seekers to Kansas and Missouri [illegible] and rapidity the only [illegible] make the [illegible] Kansas City in [illegible] hours. Special [illegible] class cars on [illegible] trip. Land [illegible] low rates. [illegible] guide, and [illegible] and [illegible] Kansas and [illegible]

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H. P. CUSHMAN, Editor.

THURSDAY, APRIL 24, 1884.

[illegible] $1.50 [illegible] the year [illegible] date of [illegible] possible; [illegible] names be [illegible] desire to [illegible] registered [illegible]

[illegible] Arkansas, [illegible] of the educational bill and that when he was [illegible] placed a colored man to the [illegible] examining one of the schools. He evidently [illegible] to his credit that he had actually given one colored man a certificate among the graduates at [illegible]. The applicant was principal of the colored State school, we are informed. In [illegible], to avoid disagreeable civil rights questions, the common school fund [illegible] has established a colored university, and a white man is president of it. Very few colored men in Louisiana are [illegible] of school boards.

[illegible] a sentence in [illegible] to be without [illegible] Christian Advocate in Connection [illegible] a true or false statement [illegible] the condition and needs of our people in the South. Send with[illegible] cloth bound, $1.75. Paper [illegible] NASHVILLE, TENN.

[illegible] Hon. Jno. A. Anderson, of Kansas, a copy of [illegible], delivered in the House [illegible], 1884, [illegible] of the [illegible] capacity [illegible] He took [illegible] "the worst and [illegible] Western Union," [illegible] the manager, a [illegible] and [illegible] country [illegible] from the Western [illegible] the South by the [illegible] de[illegible] movement [illegible] be shall "per[illegible] God is no re[illegible] we say Amen. The [illegible] Bro. Carter is [illegible] in grace. A few more [illegible] and he will come through [illegible] in the time to secure "Chris[illegible]." —Paper [illegible], cloth binding $1.75. [illegible] & Hunt, 32 Natchez Street, [illegible] Orleans.

Equality in Education.

The educational bill recently passed by the Senate provides that an equal opportunity for education shall be given to all children of the State. Certainly there can be no doubt as to the import of this clause, but just what it will mean in Mississippi, Alabama, North or South Carolina, Georgia or Louisiana, [illegible] dominate and there are constant murmurings because so much money is paid out for nigger schools is not quite so clear. Educationally Atlanta, Georgia, is said to be one of the foremost cities in the South. A recent [illegible] of General Gustavus J. Orr, State School Commissioner for Georgia, makes statements that show how even in this city race prejudice dominates and ways are easily found to discriminate against the children of the colored race in the kind of buildings provided and in the salaries paid their teachers. For instance, the principals of the white schools are paid $1,500, while the principal of corresponding grade in the colored school receives only $600 or $500. Few men in Georgia are more interested in the matter of popular education than Commissioner Orr, and his statements are the most earnest [illegible]. The school population in that State is nearly equally divided, but referring to 1882 and giving statistics, he shows "that only a little more than a fourth of the whole sum paid for teachers that year was paid to teachers of colored schools." And he says, "I feel sure in my own mind that, as a rule, they (the colored people) are fairly dealt with by the boards. The school authorities are doing them no wrong." He [illegible] that the boards discriminate against the colored teachers, but still says that they are doing them no wrong." We suppose that these statements of Mr. Orr were only intended for the South, but they are exceedingly significant, and we think that it would be wise in the National legislators at Washington to pause and consider the import of these statements. Another point Mr. Orr admits that the State school law of Georgia "practically excludes colored membership on the school boards." We fear that this increased amount of money in the hands of those where race prejudice dominates will become a strong temptation to do a greater wrong to the dependent class. A big sum of money is put into the hands of the State authorities. Let our National legislators see that "equal opportunity for education be given to all the children of the State."

What is Holiness.

There are persons who are always talking and writing about it; they do not explain but not a few continue rather than expound. There is a story told concerning John Bunyan's Pilgrim's Progress. Rev. Thomas Scott, the Bible expositor, wrote notes on it; he thought that Pilgrim's Progress was a hard book for people to understand, and he would make it clear. A pious old lady, a member of his church, had the book and was reading it on a time when Mr. Scott called to see her. He said: "Oh, I see you are reading Pilgrim's Progress. Do you understand it?" The good woman answered honestly, "Oh, yes, sir! I understand Mr. Bunyan very well, and I hope some day I shall be able to understand your explanation of it." Holiness, of what the Bible says we know it, is not half so difficult to understand as the explanation of some people. Holiness is a creed, but it is something more. It is well to say I believe in it, that it is a wholesome and proper doctrine. But if there is no experience it is truth in a pigeon hole. The mere creed holding holiness people though they are "groaning after it," and have a distinctive theory their indistinct experience makes it utterly impossible for them to explain, a creed that comes within the compass of human experience. A man needs to feel what he preaches. Whoever talks about faith must be able to point to the Savior in whom he trusts. If he talks about pardon or the renewal of the heart his own experience will give a glow and impressiveness to his words to which the creed holder is a stranger. So if he talks about holiness, and can himself speak of the blood that cleanseth from all sin. If he can tell how it touched, cleansed and fired his own heart, his talk is not a dead letter, a mere disquisition or essay. It will be a discourse breathing with life, animated by the Holy Spirit, filling every avenue of the soul. The people will discern at once that it is not a mere theory about which he talks, but that he is giving a joyous expression of his own blissful experience. Those who have experienced holiness will find no difficulty in stating to their fellow-travellers the creed, though they have never read a book. Holiness is something more than repentance, pardon, regeneration or the witness of the Holy Spirit with our spirits that we are the children of God. It implies all of these, but it is more. Nor is it a mere repression. This spirit finds no place in Mr. Wesley's writings. With him there was a removal, a purging, a cleansing, an entire deliverance from sin. He sang,

"Purge me from every sinful blot,
Cleanse me from every evil thought,
From all the filth of self and pride."

There is nothing of repression here. Holiness is that act of God's grace by which men are cleansed from all. This is no new doctrine. Nor is it held and taught exclusively by any one denomination. It is the inheritance of God's universal church. To us the great wonder is that all do not have the experience and enjoy it. We advise all to get the experience, and then get the little book "Scriptural Views of Holiness," by Rev. W. McDonald, and carefully and prayerfully read it. It will help you in your experience and in your creed.

Societies and Funeral Services

Several questions relative to these two subjects have been put to us by a thoughtful and interested subscriber. His first question is, "Ought preachers to organize secret societies, and if they do so, ought they to organize them in the church of God?" We answer emphatically that no preacher ought to organize any society, or introduce in his church any movement that has any tendency to cripple or retard the progress of his charge. If secret or other societies are found to have such influence the preachers ought not not to organize them in their churches. We feel no antagonism to secret societies, or to any other society, benevolent, social, reformative, protective, commercial, mechanical or otherwise; so long as they do not interfere with the life and prosperity of the church. The interest of the church with us is supreme; hence the moment we find that they injure the church we feel it our bounden duty to antagonize them. The ministry, and the laity as well, should "love the gates of Zion more than all the dwellings of Jacob." As a general thing, however, there seems to be too many "burial" societies among our people, which are eating up the influence and vitality of our churches. In too many instances we find that local and grand officers of these societies exert an undue influence upon our members. This ought not so to be, and our ministers, when they find this to be the case, stand very much in their own light when they assist in the spread of such societies among their members. We have known of church members going through the mud and rain in obedience to the call of their societies, when they would not attend to the work of the church in fair weather. We have known of their paying their last dollar to their societies when they would not give a penny to the church. They implicitly obeyed their presidents and officers, when they would listen to neither their pastor or leader. Another objection is, that sometimes a pastor of a charge this year becomes chief officer of the society in his church. He is removed to another charge before his term of office closes in the society, and he continues to come there to preside over that society, largely composed of the members of the church whence he has been removed, to the annoyance of the new preacher and to the great injury of his new flock. For these reasons, and many others, we think it wise for preachers to ponder well the matter before they lend themselves to the insidious spread of the too numerous societies that are sought to be spread in their charges. Another consideration is, that our people are too poor to support so many societies, with their army of travelling and other agents who are fattening upon their scanty earnings. Some of our people are supporting a half a dozen or more of such societies. But what is the remedy? It is for the members of the church to be as liberal to the churches as they are to their societies, and for the church to deal justly and charitably with her sick, unfortunate and dead members. Let the church care for her poor, relieve her sick and bury her dead; and the necessity for societies, with all their evil influences to the injury of the church, vanishes.

The next question of importance is: "Ought funeral sermons to be preached? If so, should the funeral sermon of one who belonged to a church be preached in another church to which he did not belong? Is it proper to preach funeral sermons of sinners?" Funeral sermons ought to be preached, whether of saint or sinner. That of the former for the encouragement of Christians; that of the latter for the warning of impenitents. The time and place for such sermons, however, we think might properly be left to those immediately concerned. While it might be deemed proper to preach the funeral sermon at the time, or soon after the burial of a person, we think it highly improper to rack up the list of those who died a year or more ago to *reproach* their funeral sermons. Such a course might be considered redundant and out of place. Another objection to the custom of preaching "funeral sermons" a year after death by the friends of such dead is that of calling former pastors from distant fields to preach the sermon—involving loss of time, needless expenses, and oftimes unnecessary friction between former and present pastors. As we indicated in an editorial some time ago, we repeat now, that our people have too many "burial societies." God is increasing the race for active usefulness, and it is His purpose that we prepare for such a life. What our people now need is economical, business, co-operative and other such associations as are calculated to advance their material interests. For their moral and spiritual improvement, let them enter fully in all the teachings and spirit of the church, and thereby they will amass wealth, build up character, obtain education, and become good, happy and prosperous citizens, and pillars in the church of God.

A Southern correspondent of *Zion's Herald* says:

"On a table are two pamphlets. Both have the imprint of the Southern Methodist Publishing House. One is the Journal of the seventieth session of the Tennessee Annual Conference, M. E. Church, South, the other the Minutes of the sixteenth session of the Tennessee Annual Conference of the African M. E. Church. Both conferences began the same day. Both occupy the same territory—middle Tennessee. The African has two or three appointments beyond the boundaries of the white conference. Comparisons are said to be odious, but I will risk the odium. What has been wrought by the superior Methodists in seventy years and the inferior in sixteen? We report 47,900 members; they only 8,283, including probationers. But they contribute for ministerial support $15,847.12, or over $1 90 *per capita*; while we only raise $65,926.44, or less than $1.40 per member for the same purpose. We have 52 parsonages for our 169 preachers in charge of districts, stations and circuits; they have 14 for their 57 preachers. They have secured homes for nearly one-fourth of their preachers in sixteen years. We have not secured homes for one-third of ours in seventy years. We report 13 home missions; so do they. But they report only 868 members on their 13 missions, while we report 3180—nearly four times as many. But they will be equal to us in one thing, if not in numbers. Their 868 members give $1,485.66 for ministerial support, while our 3,180 contribute only $1,316.20, or more than four times as much per member from the poor Africans as from the poor whites. But we have 524 churches, they have only 90—ours valued at over half a million, theirs at over one hundred thousand dollars."

These facts and figures given by a member of the Tennesse Annual Conference of the M. E. Church, South, need no comment of ours. A similar comparrison of the members of the Methodist Episcopal Church on the same territory would show that in the grace of liberality the colored exceed the white. He must be smitten with judicial blindness who does not see that in the course of a few years the colored members of the Methodist Episcopal Church will become a mighty host. We believe that the most effectual means of promoting tranquility and loyality is to remove all restriction. The most thoughtful men in the church have come to regard the action of the General Conference of 1876 as incompatible not only with the genius of Christianity but also with the spirit of the Methodist Episcopal Church. The church is here "as a whole" in the completeness of its agencies and aims. Let us remove all odious restriction based on the color of a person's skin.

A few weeks ago the editor of *Elevator*, published by the students of Clark University, Atlanta, Ga., allowed a correspondent to say, "We were borne along on the current of the eloquence of Mr. ——, whose words fell upon us so forcibly that it was like sitting under the falls of Niagara." Being misled by the "we," which is generally monopolized by editors, there resulted a misapplication of our comment. We said "it was surprising to behold in imagination such intense vitality in a writer who had been sitting under the falls of Niagara; one would suppose that such a watery blast would have unfitted him for editorial service." We are now informed that our innocent allusion has led prominent exchanges to make sport, take the article in serious earnest, and attribute it to the editor of the *Elevator*, whereas, "one of our best students, and one who ordinarily writes excellent English, had assumed a grandiloquent style to burlesque a debate which was not remarkably deep," and should bear the blame. We can conscientiously say that we regret that any playful remark of ours, made under any possible misapprehension of the true state of the case, has led any prominent exchange to made sport of the editor of the *Elevator*. We believe him to be a very worthy young gentleman, tender on the subject of his own reputation and that of his associates. Let it here after be remembered that it was a student, in a grandiloquent mood, who was struck as by the falls of Niagara, and was so well appreciated that prominent exchanges actually enjoyed his figure of speech.

Drs. Rust and Hartzell, Secretaries of the Freedmen's Aid Society have published a tract. On one side is a "Map of Illiteracy in the United States," illustrating by various shades the degrees of intelligence and ignorance of the different sections of the country. On the other side the work, aims, results and wants of society are set forth. It is a valuable tract and ought to be circulated in all of our churches, give the people facts; let them see the needs of the cause and they will give the money to help on in this noble work.

The prominence of the silver coinage question makes peculiarly timely the paper on "The Bank of England," which is announced for the May Harper's. It is to give a clear account of the history, features, and functions of this centre of the financial world.

PERSONAL.

—Rev. Braxton Bolden wishes his correspondents to address him at Washington, La.

—Rev. S. G. Colburn, editor of the *Arkansas Methodist*, Secretary of the Little Rock Conference, of the Methodist Episcopal Church South, died in Little Rock, April 1.

—The Savannah *Echo* of the 13th announces the death of Robert H. Harden, its business manager aged 22 years. He was energetic in business and in religious faith a Baptist.

—Rev. H. H. [illegible] Minister of Wesley chapel was summoned away last Sabbath to attend the bedside of his brother, Rev. McAllister, who is seriously ill at Forest City.—*Arkansas Herald*.

—We learn that Dr. Wm. P. Miller has decided that on account of his health and the feebleness of his estimable lady, he will be unable to attend the General Conference of the M. E. Church, and his mantle has fallen on good shoulders.—*Birmingham (Ala.) Review*.

—John D. Slayback, lay delegate of the New York Conference, signalized his election by giving $10,000 as the nucleus of a permanent fund for the benefit of the worn-out preachers, their widows and orphans, of that Conference.

—Rev. E. B. McCauley, presiding elder of Marion District, Central Alabama Conference, gave us a pleasant call last week. Bro. McCauley is delighted with the SOUTHWESTERN; thinks it is the paper for all of our people without reference to race, color or previous condition.

—Miss Frances A. Willard announces her retirement from the temperance lecture field, after ten years of continuous work. She will devote herself to the care of her aged mother, and to literary work. A few outstanding engagements, however, remain to be filled.

—Samuel Bowly is dead. For more than fifty years his name has stood for all that was heroic in the early days of total abstinence in Great Britain. He passed away on his eighty-second birthday, a Christian philanthropist, whose memory is embalmed in the hearts of more than his own countrymen.—*Union Signal*.

—At the recent session of the South New England Conference Dr. Hartzell was the preacher in the place of Bishop Foster, whose delicate health forbade the effort on his part. The Providence *Morning Star* says the sermon was plain, practical and eloquent. After a long discussion this conference by a unanimous vote passed a series of resolutions condemning caste.

—Rev. J. W. Fisher, Munnerlyn, Georgia, Savannah Conference, is doing good work for the SOUTHWESTERN. Last week he sent us a list of ten whom he calls reliable subscribers. Bro. Fisher is a loyal Methodist, and works in harmony with all the great interests of the church. May the Lord multiply this class.

—Bishop Wiley and Dr. Rust were in the city last week as the representatives of the Freedmen's Aid Society of the Methodist Episcopal Church, to complete the sale of the property located at the corner of Camp and Race streets in this city. No men are more abundant in labors, but they never seem to tire. Dr. Rust is always on the move. The outlook for the New Orleans University was never so full of promise as now.

—Rev. George Winn, pastor of the Methodist Episcopal Church, Mobile, Alabama, gave us a call last week. Bro. Winn is here in connection with his presiding elder, Rev. E. B. McCauley. They are making an effort to secure funds towards liquidating the debt that is upon the M. E. Church in Mobile. They are worthy men, and represent a needy church and people. Those who give them a helping hand will make no mistake, unless it is in the smallness of the amount they may contribute. "The liberal soul deviseth liberal things and shall be made fat."

[illegible] temp[illegible] pointed, discouraged and scattered churches. [illegible] a perfect [illegible] dividual and [illegible] the way, the [illegible] The Board of [illegible] from all [illegible] the ups and [illegible] Street Church, [illegible] have been many. [illegible] the tide has [illegible] Our Sunday-school [illegible] up from ten to [illegible] [illegible] [illegible]

The Housekeeper.

Mending.

Not long since, in a copy of the *Earnest Worker* I read the following: "A New York journal contained a note written by some young clerk, asking why there were no such things as mending shops in the city, where strangers, like himself, with no mother, or wife within reach, could have their rents repaired or buttons sewed on at a reasonable price. A poor widow seized the hint, and with her sewing-machine, ironing-board, opened a little room, and do the needful with needles and plenty of thread. She put on patches, darned socks, mended gloves, etc. Work crowded on them, and soon now, have a large establishment." A mending shop! I like the idea so well, that I would go into the business at once myself, if it were not that I have as much on my hands, of other work as I can do well. I see in it, not merely a business, but one in which much satisfaction in doing work that will endure, and in the consciousness of convenience and comfort, that it would afford to others, the mending shop would be a great blessing to the students, clerks, railroad men, and others, who are often, on their leaves and who are often, on sundays, in need of the help it would furnish them.

A gentleman friend of mine has recently had a letter—I [illegible] which I am sure must have been true. A man who has been travelling [illegible] in the South, wrote that all along the railroads [illegible] hundreds of colored men, and many more of white [illegible] or leaning [illegible] of their pantaloons tied up [illegible] many [illegible] pantaloons tied up [illegible] which [illegible] done. There is much satisfaction in doing work that will endure, and in the consciousness of convenience and comfort, that it would afford to others, the mending shop would be a great blessing to the students, clerks, railroad men, and others, who are often, on their leaves and who are often, on sundays, in need of the help it would furnish them.

A woman in a mending shop would have rare opportunities of saying kind and loving words, to many wanderers from home influences, and of pointing them to the One, who could repair rents in their moral natures and make them all whole.

Of course, every one who is the head of a house, should see to it, that her own family wear whole clothing. When there are boys, who are fond of sliding down hill on their pants, or going about on their hands and knees, trying to make horses of themselves, the mother's work-basket, is usually quite full of torn garments. When the boys and girls have grown to be men and women, and have gone out from her, as she looks over the past, she will realize that she once had much satisfaction, over her basket of mending.

L. C. BRADEN.

"I want my dear daughter to study rhetoric, said a mother, "for she can't fry pancakes now without smoking the house all up."—*Elevator.*

FOR THE FAMILY SCRAP-BOOK.—Wild mint scattered about the house will rid it of rats and mice.

Save your cold tea, it is excellent for cleaning painted wood.

A little swede oil and beeswax rubbed in mahogany polished it up beautifully.

A little tea-cup of fresh water should be put in every room where there is mice, especially an open fire. The mice smelling the gas escaping from the coal and other impurities, [illegible] may be made to stay away as many as when fresh air is admitted. The slightest leak of gas is not even for five or ten minutes. They will burn as light and crisp as when first baked.

Flowers may be kept fresh over night if they are excluded entirely from the air. To do this wet them thoroughly, put in a damp box, and cover with wet cotton or wet newspaper, then place in a cool spot.

When one has had a fever, and the hair is falling off, take a tea-cup of sage, steep it in a quart of soft water, strain it off into a bottle, sponge the head with the tea frequently, wetting the roots of the hair.

One of the best ways to cure sore throat is as follows: Wring a cloth out of salt and cold water, and keeping it quite wet, bind tightly about the neck. Cover this with a dry cloth. It is the best to use this remedy in the night.—*Baptist Weekly.*

BOILED CIDER APPLE SAUCE.—For one bushel of sweet apples, pared and cored, use one gallon of boiled cider. Put the cider into a brass boiler. Put the apples into the boiler, and cover tight. If the boiler will not hold one bushel of apples two kettles should be given for cooking. Care should be taken that they do not cling to the boiler or scorch. Cook very slowly over a moderate but steady heat. Do not stir the apples while cooking.

TOMATO SOUP.—The water in which a leg of mutton has been boiled should be freed from fat. There will be about one quart. Place over the fire with one quart of tomatoes cut, but not peeled; a small onion, a peice of carrot, half a small turnip, a little celery and parley. Cook for two hours, mash through a sieve, and if not thick enough, use a little barley or rice flour or a roux, made as described before. Croutons must always be served with tomato soup. Canned tomatoes can be used in winter.

CRAB OMELET.—Boil three large crabs and pick them, beat up six eggs season with pepper, salt, parsley and thyme, mix all together and fry in butter.

CHOWDER.—Cut a codfish in slices crosswise, have ready three or four slices of salt pork with some soaked crackers, (biscuits) and sliced potatoes. Arrange these in a saucepan in layers, a slices of pork at the bottom, until all the materials are used up. Season each layer of fish, with salt, cayenne and minced parsley. Fill up the saucepan with water and put it on the fire to simmer very gently for three hours. A little curry powder is an improvement.

SHOLDEUR OF MUTTON AND OYSTERS.—Take a shoulder of mutton that has hung for several days in salt, bone and sprinkle it with pepper and pounded mace. Put a layer of oysters over it, roll it up tightly, and tie it into a neat shape. Put it into a saucepan with an onion and a few peppercorns. Add sufficient water to keep it from burning, and stew gently, with the lid on the stewpan, until tender. For sauce, stew some oysters in a little good gravy, thicken with flour and butter, and when ready to serve, pour over the mutton.

CRACKED.

'Twas a set of resolutions;
As fast as [illegible] could be,
And signed in guinea-pig Arabics
By Nettie and Joe and Dee;
And [illegible] written
In letters broad and dark,
(To look as grand as the others),
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]

"It's just as easy to [illegible]"
The [illegible] gaily cried;
But manners, maybe, aren't made easy,
Well, anyhow, I'll try and tried.
And every day, [illegible]
Wasn't his birthday, old
When three [illegible] followed those
A [illegible]
"And how many are missing?"
He asked of the [illegible]
Quoth one, [illegible]
Quick came the merry answer—
The [illegible]
"Those [illegible]
But I don't 'em a 'bout all cracked!"

An old man was walking through the garden one heat of the day cultivating with his own hands, and depositing the promising seed in the fruitful earth. Suddenly there stood before him a vision. The old man was struck with amazement.

"I am Solomon," spoke the phantom, in a friendly voice. "What are you doing here, old man?"

"If you are Solomon," replied the venerable laborer, "how can you ask this? In my youth you sent me to the ant; I saw its occupation, and learned to be industrious, and to gather. What I learned I have followed out to this hour."

"You have only learned half your lesson," replied the spirit. "Go again to the ant, and learn to rest in the winter of your life, and to enjoy what you have gathered up."

The fact is, the Democratic party is a party of fraud. Neither in its history of the past nor its practice of to-day has it a solitary thing to stand upon. To speak calmly and truthfully, it is the party of ignorance and rum in the North, of bull-dozers and ballot-stuffers in the South. And its true character always comes to the light the very moment it is put in power; which, the North seeing, turns from it in disgust and at the first opportunity puts it aside, as will undoubtedly be the case at the forthcoming Presidential election.—*Christian Recorder.*

An Eastern monarch commanded his minister to furnish a motto that should check in adversity, and prevent excessive joy in prosperity. He gave the monarch for his signet: "This too, shall pass away." How great would such a thought console us in sorrow, or restrain us in joy. Every state of feeling or suffering, of hope or despair, will pass away in this life.—*John Foster.*

A Philadelphian sent a postal card to his sister in Canada on which he had written 644 words. She answered with 714 words. Not to be outdone he crowded in 1,003, which brought an answer with 1,520 words spelled out in full and written plain enough to be easily read by persons of ordinary sight. He thinks he will send her a new spring bonnet and call it square.

Hopeless Epilepsy Cured.

"The doctors pronounced my case to be one of hopeless epilepsy," says our correspondent, W. C. Browning, Attorney at Law, Judsonia, Ark., "and declared death to be my only relief. *Samaritan Nervine* has cured me." Get at druggists. $1.50.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my relatives, two sisters, Harriet and Mary. I left them in Warsaw, Missouri, in 1863. I got a letter from Harriet in 1869, and I have not heard from her since. Father came to Texas before the war. Mother died when I was a small boy. I heard that brother Jim was killed in Springfield, Mo. Harriet Mary and I belonged to A. Scott, and father to Levi Simpson. They lived in Lafayette connty, Missouri. Father's three sisters were Leana, Fannie and Lucy, and three brothers were Jordan, Church and Mason. My boss was killed at Scott. I go by the name of John Simpson. Address me at Floresville, Texas.

MR. EDITOR—I wish to inquire for my relatives. We were eight in family, in the State of Georgia. Father was named Anthody Dardy, in Troupe co. Mother was named Amy Davenport, in Clark county. Sisters Ann Dardy, Louisa Dardy; brothers, Sandy Davenport, Bob. Davenport, Sam Davenport. I have not seen any of these since 40 years ago. I went to Holmes county Mississippi with Dick Williams, who had married Jane Frazir, the daughter of Dick Frazer, and lived there three years, and then I was sold to Sam Townshad, and moved to Marion, Perry county, Alabama. Address me, No. 30 Jefferson street, Topeka, Kansas.

ANTHONY GRIFFIN.

MR. EDITOR—I wish to inquire for the relatives of Mr. Charley Conner—a mother, four sisters and a step-father. His mother's name was Hannah Frazier, sisters Annie Douvie, Loubetta and Plinkey Frazier. Before the war they belonged to Mr. Henry Greene. He has not seen them since 1870. He left them on Mr. Henry Greene's plantation, southeast of Memphis, Tenn., in the year mentioned above. Address me, at Home Park, P. O., Yazoo River, Miss.

J. D. SMITH.

MR. EDITOR—I wish to inquire for my people. I have a mother, and two brothers. We belonged to Mr. Williams, in Ambush county, six miles from Lynchburg, Va. The last I heard of my mother she was on the steamboat going to Richmond, Va., to get in the speculator's roll. My mother was named Sallie Tucker. My brother John and I were left in Ambush county, Va. Some time after that I was sold. Brother John was left with Miss Mary Tucker, his young miss, in Ambush county, Va. My father was named Peyton, he belonged to a man by the name of Mr. Ellis, who owned a tobacco factory in Lynchburg, Va. Also three uncles in Lynchburg named Monroe, Jack and Merchant. Uncle Monroe was a leach doctor. It has been near forty years since I left there. Address me at Oxford, Miss.

ALFRED TUCKER.

MR. EDITOR—Allow me to inquire for a relative of mine, it is my child; she was sold from me when about 10 years old. We were formerly servants of Elizabeth Hoflers. Her name was Sarah Francis Brown. My name at that time was Eliza Fry. She was carried South by a man named McGill, and was sold to a man in Haywood named Harvey Curry; this was about 8 or 9 years before the rebellion. I had strict account that she was there up to that time. I have been seeking for her ever since we have been free. We both resided in the city of Louisville, Ky., in which I still remain. She is my only child. My name at present is Eliza Gedding, residence 1536 Kentucky street, between 15th and 16th streets, Louisville, Ky.

MR. EDITOR—I wish to find the whereabouts of my kin people, two brothers and one sister. Brothers are named Horace and Robin Haril and sister was Rossetta Haril. Brother Horace married Sarah Ann Garrett. Robin's wife was named Virta Cartwright; sister's husband was named Alex Haril. I left them all in 1867, 2½ miles from San Augustine, Texas, on Mr. Bill Garrett's plantation. In slave time we all belonged to the widow Sallie Harril. Our father's name was Adam Haril; he died when we were quite small. Our mother was named Eliza; she is living with me, and desires to find her boys that they may care for her in her old age. It was about two years after emancipation when I left them. I have heard from them several times. I ask Rev. Robert Williams, the pastor at San Augustine, to please take this letter and seek for my relatives. Address me, in care of Rev. Willis H. Jackson, Brenham, Texas. MRS. ANN LEE.

MR. EDITOR—I desire to inquire for my sister. She left us, in Georgia, two miles from Allatoona. She left this place and went to the iron works to the man who she belonged to, named Bird Tracy. This was the last time I heard from her, and was in the year 1865. At this time she went by the name of Liza Tracy. Tracy bought her from Leonard Huff. We all belonged to Huff. My mother's name is Lena Huff, father's Sam Huff. I am the oldest daughter, my name was Becky Huff, next oldest was Lina Huff, who is now absent from us, next oldest brother Anton, next, Vina Huff, next Marionthine Huff, next Valentine Huff, next, Amelia Huff, next, Frank Huff, next, Tennessee Huff. There were nine of us, but sister Lina is absent. When Leonard Huff brought us to Texas we came to Caldwell county, in the year 1865, we have been here ever since. I am married now, and go by the name of Becky Henry. I married since the emancipation. If any one knows anything about her please address me at Luling, Texas, Caldwell county, in care of Sanford Huff.

MR. EDITOR.—I desire to inquire for my mother and brothers. My mother's name was Lucy, my brothers, were, Joseph and David Jones, and belonged to Thomas Davis, Greenville county, Va. My name was Mason Jones, now it is Mason Hopson. I hope the preachers will assist me. Address me at Arpeckaville, Lafayette, Texas.

SOLOMON HOPSON.

MR. EDITOR—I have got a letter from Turner Petty's people through the inquiry in the paper. God bless the paper. It is being the people together.

W. H. JACKSON.

Brenham, Texas.

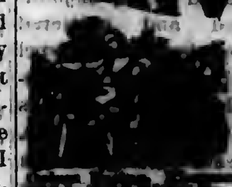
Our General Conference, which will meet next month, will not cost a tithe of what will be necessary for even the legitimate expenses of either of the political conventions which will convene in Chicago in June. Yet when we consider the number, character, and position of our membership, and the potency of their influence, both as individuals, and as organized in Churches and benevolent associations, the relative importance of these gatherings might be hard to decide. We fear the far-reaching results of either are not appreciated. Methodists should cheerfully give their mite to meet the expenses of their quadrennial conference, go to Philadelphia if they can, read reports, and send memorials—in short, take a loyal, hearty interest in its work.—*Western.*

"Throw Physic to the Dogs."

It has come to this while all who are using the new *Vitalizing Treatment* now being so widely dispensed by Drs. Starkey & Palen, 1109 Girard St., Philadelphia, Pa., specialists in Chronic diseases. This is not a drug treatment. It does not introduce an enemy into the system, but a kind and gracious healer. It does not assault or deprave nature, as is always the case when crude drugs are taken, but comes to her assistance and restores her weakened vital forces. All of its effects are gentle, pervading and vitalizing. If you are suffering from any disease which your physician has failed to cure, send to Drs Starkey & Palen, for their pamphlet, and learn all about this wonderful treatment.

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[illegible] is a specific similar to [illegible] from the blood, [illegible] and [illegible] inferred.

[illegible]

It quiets and [illegible] by the restoration of activity to the [illegible] nerves [illegible] created by the

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FRESH CREAMERY BUTTER Received Daily by Express.

42-1y.

General News Items.

Atlanta's population is estimated at 55,000.

A colored [illegible] Indiana, recently [illegible] a six year old white boy.

A Chinese [illegible] tion has been organized among the police.

The British Columbia representatives at Ottawa have formally protested against the admission of the anti-Chinese bill.

There was a great celebration in Baltimore in honor of the two hundred and fiftieth anniversary of the landing of the Maryland Pilgrims at St. Mary's.

The Government is to send to the New Orleans Exhibition next December [illegible] all the Executive Papers suitable to be exhibited.

It is stated that the widow of the late Bishop Cummins declines to give her permission to the erection of a monument to her husband, as his views were opposed to such a waste of money.

The President of Honduras has sent an agent to this country to invite [illegible] manufacturers to establish works in that republic, and to present the great advantages that are offered there for the investment of capital.

Governor Rusk, of Wisconsin, who is now traveling in the South, says that the Republicans can hope for no electoral votes from this section. He thinks the people are ripe for a political change, but that the Republicans lack leaders.

Fred Young, of Princeton, writes to the "Evangelist" that there is no scientific foundation for the rumor that the "Star of Bethlehem" is to return in 1887, that there is no reason for [illegible] the star observable in 1572 [illegible] the Chair of Chemistry with it, and that there is little reason to expect that that star will return in 1887.

The [illegible] which went into effect on the [illegible] month, is a decided [illegible] the Montana Government [illegible] itself from its present financial embarrassment. A provision of it permits buyers of [illegible] paper to pay [illegible] per cent. in railroad subvention paper. Stream in customhouse [illegible] and the balance in money.

The Bank of [illegible] under the [illegible] is happily relieved by the recently published statement of [illegible] which received [illegible] during last year over $1,000,000. The [illegible] Bond [illegible] 483 [illegible] and [illegible] 021 [illegible]

In the Chamber of Iowa, during the discussion upon the Amendment to the Constitution giving woman the ballot—which was [illegible] the Senate 26 yeas [illegible] 24 nays—the Senator [illegible] divine [illegible] the fact [illegible] was offered [illegible] which [illegible] of [illegible] ment [illegible] grow [illegible] dele [illegible] illus [illegible] in the [illegible]

A quiet movement is on foot among [illegible] to de- [illegible] cially united [illegible] The [illegible] ing [illegible] from [illegible] it.

[illegible] to any [illegible] —Address to Statement Commercial Gazette.

VASELINE

(PETROLEUM JELLY.)

Since the publication of our last number we have received [illegible] and [illegible] for reference to railroad rates to General Conference. It is as follows:

Delegates and their families paying full regular fare from principal points east of the Mississippi River may be returned to such points upon continuous passage tickets, at one-fourth the lowest unlimited rates, upon presentation of certificates properly issued through the secretary of the General Conference, under the rules and indorsed or stamped by the agent of the railroad joint executive committee, who will be in attendance at the conference for this purpose. Tickets will be available for return passage if [illegible] days after the [illegible] conference. —*Western*.

In the column of answers to Inquiries Dr. Buckley has the following:

Q. 1486. Is it right to sell ice-cream, strawberries, or merchandise in a church to raise funds for the [illegible] of the Gospel?

[illegible] were sent by the same person. There is no necessary connection between them. The [illegible] for the support of the [illegible] we intend in due time [illegible] having a number of questions on hard relating to it.

At this point we will simply say that the selling of articles in the church building where the holy communion is administered and funeral services of the dead are performed, we class with all kinds of operations and exhibitions which tend [illegible] reverence for divine things in the minds of youth. The modern custom of meeting in connection with the church subordinate rooms for general social purposes has at least this in its favor, that it admits of [illegible] especially designed [illegible] literally to that use.

Question 1483. What is the best reply to a person who has got drunk and [illegible] to justify it by [illegible] and [illegible] never reproved him, and [illegible] accountable?

[illegible] shall inherit the kingdom of God." The most foolish man who supposes that every thing relating to every [illegible] But [illegible] with [illegible] attempts to justify getting drunk, unless he has been bitten by a rattlesnake or copperhead, or some other venomous creature, and the physician or the best advice he can get pours down a quart of two of poison to antagonize the virus of the reptile.

Q. 1490. Is it right for the Presiding Elder to want his full pay [illegible] meeting, whether the preacher gets his or not?

A. Is it right for him to want his pay? Certainly it is. Do you mean, is it right for him to demand and press for it? Certainly it is. The presiding elder's visits are quarterly. [illegible] not the hold upon [illegible] the pastor [illegible] account is much more easily brought up, as a rule, than [illegible]

Consumption Cured.

[illegible] retired from practice, having [illegible] in his hands by an old East Indian missionary the formula of a [illegible] vegetable remedy for the speedy and [illegible] by this motive and a desire to [illegible] will send free to all who [illegible] by mail, by enclosing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N.Y. jan10-13teow

The Nashville *World* is in hard luck. They wrote that "all the windows in a certain dusty village looked as if they needed washing." The printers sets it up "all the widows." A score or more letters came, "in haste," "stop my paper."

Congregationalist:—The Presbyterian hospital of Philadelphia, having refused $2,500 because it was the proceeds of a charity ball, has received a gift of $3,000 from a private source. We would not intimate that the refusal of an improper gift will always be followed with just such a blessing as this, but the cause of righteousness, we are sure, will be the gainer from every such refusal.

Dr. J. H. Worman, of Vanderbilt University, has accepted the position of general educational manager of the next Montengle Assembly.—*Nashville.*

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ROYAL
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THE SUNDAY SCHOOL.

INTERNATIONAL LESSONS FOR 1884.
SECOND QUARTER. LESSON VII.
ABSTINENCE FOR THE SAKE OF OTHERS.
(1 Cor. viii, 1-13.)

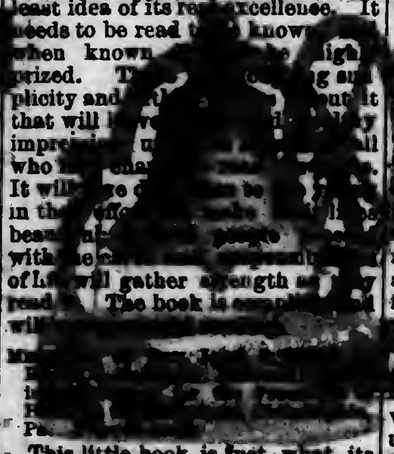
The instruction of this lesson may be summed up as follows:

1. The [illegible] knowledge. Intellectual pride is not [illegible] are intrinsically as valuable as they seem to be.

2. The value of love. Its presence furnishes a basis for a correct knowledge of God and of men, and, hence, of our duty to both. It is capable if allowed to have its way of treating the most vexing questions in Church life. Without it no concord can exist.

3. The nature and relations of God. There is but one God, and he is the source whence all things which do appear are derived. He is the Creator of the whole human race.

4. The relations of Christ to [illegible]



At Wesley Chapel, New Orleans, on the night of the 16th inst., Mr. Elijah Weathers and Mrs. E. Gordon, Rev. M. Dale officiating.

In Ealing, Texas, Mr. Aaron Morton to Miss Frankie Aplin.

At [illegible] of Virginia, by Rev. [illegible]

On the 6th inst., at the residence of the bride's father, by Rev. [illegible] Elliott to Miss [illegible], at [illegible] University, Miss.

Bishop Wellie Hawkins baptized this life [illegible]

[illegible] M. HALL.
County, Texas.

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THE SCIENTIFIC BASIS OF MORALS, and other Essays. By Wm. Kingdon Clifford, F. R. S. Price 15 cts. post-free. J. Fitzgerald, Publisher, 20 Lafayette Place, New York.

This collection of Essays upon Ethics forms No. 55 of the "Humboldt Library of Popular Science." [illegible] Essay [illegible] in the title [illegible] namely, "Right and Wrong: the Scientific Ground of their Distinction;" "The Ethics of Belief," and "The Ethics of Religion." For sale by newsdealers.

[illegible] Corporation and Associate Members of the American Institute of Christian Philosophy. New York. For sale by W. D. Skillman, 94 Camp street, New Orleans. Price, $1.25.

The most unfortunate thing about this otherwise charming book is its title. The name does not give the least idea of its real excellence. It needs to be read to be known, and when known it will be highly prized. The [illegible] and simplicity and [illegible] about it that will [illegible] impress [illegible] all who [illegible] It will [illegible] in the [illegible] beauti[illegible] with [illegible] of Life will gather strength and [illegible] read. The book is [illegible]

This little book is just what its name indicates. It is simply a memorial, not a biography. We have read it with interest, only sorry there was no more of it. We became acquainted with Bro. Inskip at Hamilton, Mass., in 1870, and from that time up to the time of his death we have read his utterances with the greatest satisfaction. He was a man of convictions. What ever truth commanded his attention had the whole of him. His talents, instincts and experiences were right in the line of full consecration. As a leader of camp meetings we never saw his equal. With him there was neither retreat nor defeat. We are glad to commend this book, and hope it will have the readers it deserves. It should be in every Christian family.

Anson D. F. Randolph and Company, 900 Broadway, New York, have sent out a beautiful edition of *Green Pastures for the Shepherd's Lambs*, compiled and arranged by Rose Porter. The great Shepherd [illegible] Every child who can say He is my Shepherd, [illegible] in this little book will [illegible] ing. Price 35 cents.

To steal an umbrella is at last a crime. But if a man steals a bottle of Dr. Bull's Cough Syrup to cure his cough, can it be called a crime.

NEW PUBLICATIONS.

[illegible] Magazine for May will [illegible] of [illegible] unreadable, but [illegible] aged, periodical. Howard Pyle, author and artist, will lead the number with a frontispiece and two other charming full page pictures illustrating "A May-Day Idyl of the Olden Time," a quaint, old-fashioned love-story, told in letters. The fine-art feature will be another of the "great pictures" engraved by Closson—this time Titian's "Belle." The heroes of the number are the Emperor William, a careful study by Bismarck's biographer, Dr. Busch, and Dr. Schleiman, of whom Prof. Mahaffy writes; there are also portraits of both, as well as of President Monroe, Rufus King, and Henry Clay, in connection with [illegible] Higginson's paper on "The [illegible] of George [illegible] as he calls [illegible] Monroe's administration. Travel includes a description of the holy [illegible] Sunday, one of the first Europeans to visit it, who also illustrates his own paper; and the second of the papers on the Fraser to the Columbia region, by Agnes [illegible] Herschell; Mr. Kidering also presents a study of the Bank of England, which will interest every business man, as well as those who like to read of "foreign parts." The serials

[illegible]

[illegible] Literary Digest.

the first of some poems of a new kind, "Transcripts from Nature," William Sharp. Among the non-illustrated articles will be a thoughtful paper on the control of the dangers from defective vision, by one of our leading oculists, Dr. Jeffries; a study of "The Thunderer of the Paris Press," *viz.*, the *Journal des Debats*; an amusing story by Brander Matthews, "The Rival Ghosts," and a number of poems.

"The Sins of Legislators," the third article in Mr. Spencer's series on the political tendencies of the times contributed to *The Popular Science Monthly*, leads in the May issue. These papers are attracting great attention, both in England and in this country, one of their first effects being the call of Leicester upon Mr. Spencer to take a seat in Parliament. The present article is a scathing exposure of the vicious consequences of intrusting legislation to utterly incompetent men—a practice equally prevalent in England and in the United States. He shows that nowhere else in human society are important interests given over to blockheads, ignoramuses, and mountebanks, as in the working politics which selects our law-makers. The varied and cumulative results of this system, and especially its influence in degrading and corrupting government, are shown with Mr. Spencer's usual inexhaustible command of pertinent facts. This number contains also Robert Giffen's address on "The Progress of the Working-Classes in the Last Half Century," in which he shows that their condition by no means calls for a change so revolutionary as that which Henry George proposes. "Christian Agnosticism," by Canon Curteis, is a reply to Spencer's recent article on religion, and is characterized by a much kindlier spirit and a far more intelligent appreciation of the position of his antagonist than is usually manifested by the critics of Mr. Spencer's religious views. "The Milk in the Cocoa-Nut" is another of Grant Allen's charming science stories. Some interesting Correspondence, with Notes and Miscellany, makes up the number. New York: D. Appleton & Company. Fifty cents a number, $5 a year.

A series of profusely illustrated papers on "Recent Architecture in America" will be begun in the May *Century*. "Public Buildings" is the subject of the first article. The writer of the series is Mrs. Schuyler Van Rensselaer, whose recent papers on "Art and Artists" have shown knowledge, careful study, appreciation, and felicity of statement.

Chas. G. Leland's articles on "Brass Work" in the July *St. Nicholas* prove so popular that we are that the editor has secured a series of papers on kindred arts from the same author. The first one of these, on "Leather Work," will appear in the May number.

Thirteen Years' Dyspepsia.

"I suffered with dyspepsia for 13 years," writes John Albright Esq., of Columbus, Ohio. "*Somnidan Nervine* cured me." As it always cures such disorders. At druggists.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE,
April 24, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 9¼; Middling 11¼; Good Middling, 11⅝; Middling fair, 12¼.

SUGAR, ℔ lb—Yellow clarified, 6@6¾; White clarified, 6¼@6¾.

MOLASSES, in bbls, ℔ gallon—Common, 18@20; fair, 25@30; choice, 43@45c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¾; fair, 5¼@5¾; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 1@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 24@25.

COFFEE, ℔ lb—Ordinary, 10½; prime, 12.

CHEESE, ℔ lb—Western factory, 10.

CORN MEAL, ℔ bbl—Choice, $3.00.

FLOUR, ℔ bbl.—Fancy, 5.65; Choice, 5.25; Family, 4.50.

LARD, ℔ lb—Choice, 8¼.

SALT, ℔ Sack—Coarse, 82½; Fine, $1.02½.

ESCULENTS—Irish potatoes, ℔ bbl., $1.00@1.80; sweet potatoes, ℔ bbl. onions, ℔ bbl. $3.00@3.25; cabbages, ℔ bbl. $5.75@6.25; [illegible] $4.50@5.00 per crate; [illegible] ℔ bbl. $12.00@16.00.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 12@—; linseed, raw, ——@60; boiled, ——@63; cotton seed, 33@55.

PROVISIONS.

MESS PORK, ℔ bbl. [illegible]

BACON, ℔ lb—Breakfast, 12; shoulders, 7¾; sides, short rib, 9½; sides, long clear, 9¾; hams, [illegible], 13½c.

LARD, ℔ lb—Clear rib sides, [illegible]; clear [illegible] shoulders, 7¼@—.

POULTRY AND EGGS.

Louisiana Poultry—Chickens [illegible] 4.00; young $2.00@3.00; ducks, $2.50@3.00; geese $4.00@—; turkeys $12.00@16.00.

Western [illegible] $2.25 per dozen.

Louisiana Eggs 15@16 per dozen.

Feathers—Best live geese feathers [illegible] ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $4.26@4.50 ℔ dozen; young do. $3.00@3.50; [illegible] $2.00@2.50; keys $15.00@21.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 65; white, 66; mixed, 62.

OATS, ℔ bushel—Western, 45.

HAY, ℔ 100 lbs—Choice, [illegible]; Prime, $15.00@16.00; [illegible] $1.00@1.00—.

Conference Notices.

CHATTANOOGA DISTRICT—EAST TENNESSEE DISTRICT.
Third Round.

Chattanooga Ct.	May	3- 4
Riceville Ct.	"	10-11
Ebenezer Ct.	"	17-18
Sweetwater Ct.	"	24-25
Jasper Ct.	May 31, June	1-
Georgetown Ct.	"	7- 8
Washington Ct.	"	14-15
Big Spring Ct.	"	22-23
Chattanooga Station	"	29-30
Soddy Ct.	July	5- 6
Robertsville Ct.	"	12-13
Kingston Ct.	"	19-20
Cleveland Ct.	"	26-27

Dear brethren, push the benevolent collections, raise something on all your circuits to report at third quarterly meeting. See that the district steward's place the envelopes in the hands of the members and friends to raise the presiding elder's money, and report same to the quarterly conference.

E. PROVINE, P. E.
Cleveland, Tenn., April 14, 1884.

OKOLONA DISTRICT—MISSISSIPPI CONFERENCE.
Second Round.

Greensboro	April	26-27
Tampico	"	29
Crawford	May	2- 4
Columbus	"	4- 5
West Point Circuit	"	7-
West Point charge	"	8-
Buena Vista	"	9-
Aberdeen and Mission	"	10-11
Aberdeen Circuit	"	10-11
Athens	"	17-18
Union Grove	"	18-19
Okolona	"	20-
Okolona Circuit	"	21-
Houston	"	22-
Tupelo	"	24-25
Pontotoc and Toccopola	"	27-
New Albany	"	28-
Ripley	"	29-
Corinth	May 31 June	1-
Corinth Ct.	" 31, "	1-
Boonesville	"	2-
Starkville	"	7- 8
Starkville Circuit	"	7- 8
Whitefield	"	9-
Columbus	"	12-

D. A. WILLIAMS, P. E.

OKOLONA DISTRICT CONFERENCE.

The District Conference and Sabbath-school Convention will commence at Tupelo, July 3. We hope to have a large representation of both members of the conference and congregation. The committee on programme of religious and literary exercises will publish the programme in due time, but we hope that each pastor in the district will come to the conference prepared to make a report of the amount apportioned to the charge this year for benevolent purposes by the committees, and what amounts have been raised; also how many SOUTHWESTERNS taken in each church and congregation. We will publish the reports in the SOUTHWESTERN. Go to work, brethren, and do your duty; don't say, "I will pay a dollar in the fall." The conference at its session held in Jackson, Jan. 10, 1884, did away with publishing the names of those paying one dollar or more in the conference journal.

D. A. WILLIAMS, P. E.

MISSISSIPPI CONFERENCE.

To the minister of the Mississippi Conference: The full amount apportioned to our conference to help defray expenses of the General Conference has not all been raised yet. We have a few days left and it is hoped, dear brethren, that the entire amount ($1,400) be raised. The Mississippi Conference should not fall behind upon this occasion. Give the money to your presiding elder by the 20th inst., at least, and no sooner if to the proper place.

Fraternally yours,
J. L. SHUMPERT, Sec'y.
Columbus, Miss.

MERIDIAN DISTRICT—MISSISSIPPI CONFERENCE.
Second Round.

[illegible]	April	19-20
Enterprise	"	19-20
Enterprise Circuit	"	19-20
Shubuta	"	19-20
Enterprise	"	19 20
Quitman	"	22-
State Line	"	23-
Meridian Circuit	"	26-27
Brooksville	"	26-27
Scooba ville	May	3- 4
Shuqualak	"	10-11
Lauderdale	"	17-18
Philadelphia	"	24-25
DeKalb	"	27-
Doleville	June	1-
Garlandville	"	1-
Paulding	"	14-15
Heidelberg	"	14-15

J. CAMPBELL, P. E.

Hemorrhage and Asthma.

CURE [illegible]

"I [illegible] dica[illegible] to it [illegible] daug[illegible] the [illegible] was [illegible] very [illegible] fectly [illegible] me a $9 box of your m[illegible] E TROUT.

Deep River, Poweshiek Co., Iowa.

"I fear Cousin is in a decline, and as thy medicines cured my only brother of a Hemorrhage of the Lungs about a year ago, I wish Cousin to take them." Thy true friend,
HANNAH MICKLE, Near Woodbury, N.J.

One bottle prepaid $2.50 per bottle, or three bottles for $6.50. Address CRADDOCK & Co., SOLE PROPRIETORS, 103 Race Street, Philadelphia, Pa. apr24-2t

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are [illegible] once. [illegible] Impo[illegible] Philadelphia [illegible] guaranteed to cure CONSUMPTION, BRONCHITIS, ASTHMA AND NASAL CATARRH. And will break up a fresh cold in 24 hours. Sleep[illegible] bottle[illegible] bottles only; price, $2.50, or $6.50. Circulars free.

[illegible] BELL COMPANY,
The Finest Grade of Church Bells
Greatest Experience. Largest Trade.
Illustrated Catalogue mailed free.
Clinton H. Meneely Bell Co.,
[illegible]

REPORTS REDUCTION IN THE PRICE OF
VASELINE
(PETROLEUM JELLY.)
One Ounce bottles reduced from 15 cents to 10 cents.
Two Ounce bottles reduced from 25 cents to 15 cents.
Five Ounce bottles reduced from 50 cents to 25 cents.
The public must not accept any but original goods bottled by us, as the imitations are worthless.
Chesebrough Manufacturing Co., New York.
apr24-4t



Cuticura
A POSITIVE CURE
for every form of
SKIN & BLOOD DISEASE,
from PIMPLES to SCROFULA.
ITCHING, Scaly, Pimply, Scrofulous, Inherited & Contagious, and Copper Colored, Diseases of the Blood Skin and Scalp, with loss of Hair, are positively cured by the CUTICURA REMEDIES.
CUTICURA RESOLVENT, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements and removes the cause.
CUTICURA, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair.
CUTICURA SOAP, an exquisite Skin Beautifier and Toilet Edbulsite prepared from CUTICURA, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin.
CUTICURA REMEDIES are absolutely pure and the only infallible Blood Purifiers and Skin Beautifiers.
Sold everywhere. Price, Cuticura, 50 cents; Soap, 25 cents; Resolvent, $1. Prepared by POTTER DRUG AND CHEMICAL Co., BOSTON, MASS.
Send for "How to Cure Skin Diseases."

KIDNEY WORT
HAS BEEN PROVED
The SUREST CURE for
KIDNEY DISEASES.
Does a lame back or disordered urine indicate that you are a victim of [illegible] DISEASE? [illegible] use Kidney-Wort at once, (druggists recommend it) and it will speedily overcome the disease and restore healthy action.
Ladies. [illegible] to your sex, such as pain and weakness, Kidney-Wort is unequaled. It will act promptly and safely.
Either sex. Inconvenience, retention of water or kidney dust or ropy deposits, and dull dragging pains, all speedily yield to the [illegible] power of KIDNEY-WORT. SOLD BY ALL DRUGGISTS.
KIDNEY WORT

A well-known clergyman, Rev. W. C. Cobb, of Trempeleau, Wis., says, "I find Kidney-Wort a *sure cure* for kidney and liver troubles."

KIDNEY-WORT
IS A SURE CURE
for all diseases of the Kidneys and
LIVER
It has specific action on this most important organ, enabling it to throw off completely and [illegible] stimulating the healthy operation of the bile, and by keeping the bowels in free condition, effecting its regular discharges.
Malaria. [illegible] from malaria, are bilious, dyspeptic, or constipated, Kidney-Wort will surely relieve and quickly cure.
In the Spring [illegible] of system, every one should take a [illegible] course of it.
KIDNEY-WORT

"Last year I went to Europe," says Henry Ward, late Colonel 69th Regiment, N. G. S. N. Y., now living at 176 West 85th Avenue, J. C. Heights, N. J., "only to return worse from chronic liver complaint. Kidney-Wort, as a last resort, has given me better health than I've known for many years." He's cured now, and consequently happy.

KIDNEY-WORT
FOR THE PERMANENT CURE OF
CONSTIPATION.
No other disease is so prevalent in this country. [illegible] as a preventive it is unequaled. [illegible] If you have either of these troubles,
PRICE $1. USE
KIDNEY WORT

"I will recommend it to everybody," writes Jos. R. Meyer, Carriage Manufacturer, Myerstown, Pa., "because it"—Kidney-Wort—"cured me of piles."

KIDNEY-WORT
THE GREAT CURE
RHEUMATISM
As it is for all the painful diseases of the
KIDNEYS, LIVER AND BOWELS.
It cleanses the system of the acrid poison that causes the dreadful suffering which only the victims of Rheumatism can realize.
THOUSANDS OF CASES
of the worst forms of this terrible disease have been quickly relieved, and in short time PERFECTLY CURED.
PRICE, $1. LIQUID OR DRY. SOLD BY DRUGGISTS.
Dry can be sent by mail.
WELLS, RICHARDSON & Co., Burlington Vt.
KIDNEY-WORT

"Mr. Walter Cross, my customer, was prostrated with rheumatism for two years, tried, in vain, all remedies; Kidney-Wort alone *cured him*. I have tried it myself, and know that it is good."—Portion of a letter from J. L. Willett, Druggist, Flint, Mich.

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292 RAMPART ST.,
(Between Hospital and Barracks Streets,)
NEW ORLEANS, LA.
Entrepreneur de Pompes Funebres.
All Orders promptly and carefully executed at moderate prices.
apr10-3m A. LABAT.

THE SUGAR HAND BOOK
[illegible]
[illegible] Good Pay for Agents. $100 to $200 per month, [illegible] with or [illegible]
apr17-3t

CHRISTIAN EDUCATORS IN COUNCIL.

Ocean Grove, N. J., Aug. 9-12, 1883.

Sixty Addresses by American Educators.

Edited by REV. J. C. HARTZELL, D. D.

8vo. 372 pp. Price, stiff paper, .$1, 25
Cloth..... 1 75

The *New England Journal of Education*, speaking of the National Education Assembly, for 1883, says: "It was the most remarkable gathering ever held in our country in matters connected with the schooling of the people. The volume of addresses is the most interesting collection of popular educational documents ever given to our people, and should be in the hands of every educator, legislator, and intelligent citizen in the land."

The sixty addresses are arranged topically, as follows:

1. Education and Man's Improvement.
2. Illiteracy in the United States.
3. National Aid to Common Schools.
4. The Negro in America.
5. Illiteracy, Wealth, Pauperism, and Crime.
6. The American Indian Problem.
7. The American Mormon Problem.
8. Education in the South since the War.
9. Christ in American Education.
10. Tabulation of Illiteracy and Educational Facts from Census of 1880—ten tables.

It is a book for all who want information on any of these great practical questions. The addresses are carefully prepared and revised by the authors, and are filled with information and incidents. The authors are nearly all engaged in actual work in the fields of which they speak. The book should be in every public library. A full table of contents is supplemented by a carefully prepared index.

A special feature of the book is a series of ten tables, compiled by the Hon. H. R. Waite, Special Statistician U. S. Census, and the Hon. John Eaton, U. S. Commissioner of Education, giving complete data upon the illiterate and educational status of the United States, each State and also of the South as a section.

Sent postpaid on receipt of price.

Phillips & Hunt.
32 Natchez St. New Orleans, La.

FOR THE BENEFIT OF
The Pedestal Fund
OF THE
Bartholdi Statue of Liberty Enlightening the World.

This colossal statue was given by the people of the French Republic to the people of the United States as a monument of mutual friendship, and as an expression of the sympathy of France in the Centennial Anniversary of American Independence.

It is 150 feet in height, and [illegible] cost more than 250,000 Frenchmen subscribed, and it is so far finished that it will be ready to be shipped to this country in the course of the coming summer.

There has been voluntarily contributed about $250,000 towards [illegible] for the statue, which is to be placed on Bedloe's Island, at the entrance of New York harbor, and about $150,000 is still [illegible]

The [illegible] is from the [illegible] of the Executive Committee to the General Committee of the Fund, of which the Hon. Wm. M. Evarts is chairman.

With a view of aiding the object, another committee, under the supervision of the Hon. Rufus F. Andrews, has arranged for a new [illegible] of Art subjects, to be offered the public generally, who will find [illegible] and [illegible] and [illegible] and at the same time have the satisfaction of contributing to the Pedestal Fund.

The following subjects have been selected, viz:

Washington Irving and his Friends.....Size
Shakespeare and His Friends.....Size
Patrick Mastering his Repeats.....Size
Landing of the Pilgrims.....Size
Departure of the Pilgrims.....Size
Farmer's Daughter Night.....Size
Preaching of John Knox, before the Lords of the Congregation in St Andrew's.....Size

These engravings will not [illegible] the old-time photos, and will be as fine as the first proofs, which were sold at $100 each. They will be sent out by mail, and their receipt guaranteed. The price for each will be $5, which must be sent with the order. Persons wishing to subscribe, are respectfully requested to do so [illegible] as possible.

All orders, drafts, &c., must be directed and made payable to the Secretary.

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Are the acknowledged standard of Europe and America. The Coraline [illegible] bonded is superior to Whalebone both in durability and comfort.
The Health and Nursing Corsets shown above, have [illegible] and [illegible] for the use of [illegible] with constantly increasing [illegible]
The [illegible] of any Corset ever made, and at the same time it is easy, graceful and [illegible]
The Coraline, Feather Bone, Abdominal, and Misses' Corsets, are all [illegible] styles, [illegible] of which is sure to give [illegible]
Price from $1 to $5.
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WARNER BROS., [illegible]
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SOUTHWESTERN Christian Advocate

VOL. 19—NO 18. NEW ORLEANS, LOUISIANA, MAY 1, 1884. WHOLE NUMBER 767.

THE SOUTHWESTERN

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WM. BALDWIN, Special Agent.
205 Broadway, New York.

Editorial Notes.

A bill is before Congress to restore Gen. Fremont to his rank in the army, and placed him on the retired list. We hope it will pass. Gen. Fremont served his country long and well, and is now old and in possession of moderate means.

The Knight's Sword and Helmet, is a Pythian monthly published at Fort Madison, Iowa, H. W. Dodd, manager; price $1 per year. The March number heralded the New Orleans excursion, and the May number will probably describe how overcoats were found serviceable in a supposed torrid clime.

A New Jersey law prohibits the sale of cigarettes to minors under 16 years of age; a bill has been introduced in the New York legislature for the same purpose. Such a law should exist in every State but especially in Louisiana, where thousands of youths are enfeebled and yearly hurried to their graves by poisonous cigarettes.

We are in weekly receipt of *Living Words*, a weekly publication of sermons by Rev. J. H. Thompson, pastor of Grace Methodist Episcopal Church, Brooklyn, New York. These sermons are plain, straightforward, full of Gospel truth. They are abreast of the times in freshness of thought and power of presentation. The reading of them must be a great benefit.

An exchange refers to an able discussion upon "Christian Evidences," during which a strong objection was made against Darwinism, namely: "The connecting link between the monkey and the man had never been found by scientists." If it is the mind that makes the man, certainly there cannot be much force in this objection. In a moral and real life sense there are multitudes of the members of the human family who furnish the connecting link; they fill up or bridge over the chasm.

There are a number of things just now that tend to bring our country into disrepute, such as the free love character of the divorce laws in many of the States, the wholesale swindlers in the public service, the freedom of dynamiters to make excursions into other nations, the financial failure of justice to prosecute and punish the most glaring delinquencies, the [illegible] Cincinnati Hog-raised politicians, [illegible] please, these things are humiliating to every true American. They touch his sense of honor as an American citizen.

The General Conference at Philadelphia will have to wrestle with the subject of caste in the Methodist Episcopal Church. We question no man's motives, but this matter needs to be ventilated, and in the language of the *Western* when referring to the Birmingham disgrace, we say *"kick it along,"* and *"kick"* it out of the church.

Senator Garland of Arkansas, in his speech on the educational bill before the U. S. Senate, deserves honorable mention for the following expressions: "I want all races in this country to be brought up to the very highest phase of education, brought to the very front rank of knowledge and information. It is as important to the people with whom they are thrown daily that they be educated as it is to themselves."

Rev. W. McDonald, Vice-President of the National Association for the Promotion of Holiness, announces in the last issue of the *Christian Witness and Advocate of Bible Holiness* that at the special request of Mrs. Inskip he has undertaken the preparation of a Memoir of Rev. John S. Inskip. Rev. J. E. Searls, of New York city, is to be associated with him in this work. No better selection could have been made. These brethren are everyway competent. With them it will be a work of love.

Mr. Ellis has introduced a bill in the House to reimburse the State of Louisiana to the amount of $312,000 for the loss of the State House at Baton Rouge, which was destroyed by Federal troops in 1862. The bill provides that 250,000 acres of the public domain be ceded to Louisiana to extinguish the claim, or land scrip be issued to her to that amount. This will afford the Democrats in Congress another chance to blunder. It is not probable the Senate will inaugurate the payment of Confederate war claims. The South must capture the Presidency before that much longed for pehion arrives.

The Knight of Pythias, said Supreme Chancellor Linton forms the third benevolent association in American in size, the order is adding 1000 Knights a month. Their reception in New Orleans was of a pleasing character. He also said the mingling of Knights from North and South served to wipe away sectional prejudices. In Pythian halls such prejudices are ignored. Pythianism was also charged with the mightier mission of wiping out national prejudices. Let the manly Northern Pythians whisper in the ears of their Southern brethren, that a lesser tendency to put monuments of Confederate chieftains in public squares would also lead to that desirable end.

Representative Ellis introduced a bill providing for a Federal loan of $1,000,000 to assure the complete success of the New Orleans Exposition. The House committee on appropriations agreed to report favorably, with the condition that the amount expended on the beautifying of the grounds and erection of buildings shall not exceed the aggregate amount of subscriptions or loans or mortgage the income out of which it is proposed to repay the government. Mr. Burke, director general, had previously reported to the President that demands for space were crowding upon him, and that it was necessary to meet them by increased expenditures.

For the SOUTHWESTERN.

Three Minute Talks—Concluded.

It is possible that one may find the reading of even "three minute talks" a little tedious, if too many of them are strung together, so after having continued mine through several numbers I am admonished to bring them to a close. I have experienced much pleasure in jotting down the thonghts which have appeared in the series of talks, not because I was vain enough to suppose that everybody wonld care to read them or to appreciate them afterward, but because I had the conviction that a few persons might receive some benefit from them. In this I have not been disappointed, judging by the tone of a half dozen letters now lying before me. The right use of our power for doing good is in the helping the few that stand at present within our reach, not in sitting with folded hands waiting to hear the tramp of the great multitude expectant of our blessing. Because my pen does not wield sufficient power to hold the attention of the many thousands who read, must it remain idle? Not if there are in any place one man or woman struggling to overcome in the battle of life who will welcome the message it sends forth. It is God's plan that His disciples go to whom they are sent, be the number few or many. Our spheres are given to us, not made by our endeavors, and our chief business is, to fill them grandly and well whether they be small or large ones. Sad, indeed, will be our failure, if we allow the shining abilities of the profound thinker to shame our little, insignificant talent into obscurity and inactivity, to be consumed away by the rust of neglect. Understand me, we are not to go out of our way and attempt to do indifferently and awkwardly what some other person is ready to execute with ease and thoroughness. We are to stand in our lot. There we will be sure to find "a work which no other can do," and which we are enjoined by the highest authority, to "do with our might." All are not intended to write for the press, though, I am persuaded, there are not a few who have hitherto kept silent that might greatly assist others in their upward march, if they would but employ their pens occasionally. How many times have those who have been instructed and charmed by the articles which have made their appearance in the SOUTHWESTERN, of late, from Mrs. L. C. Braden, been compelled to express regret that she kept back the wealth of her cultured and experienced mind so long as she did. Why do so many yet withhold words which, if sent broadcast, might cheer and lighten so many hearts? There is no need of encouraging a timidity which represses utterance. If what you have to say is in no way calculated to help the reader, well intended but practically worthless, the editor, whose heart is more kind and sympathetic than some imagine, will discover the fact and quietly and good naturedly consign your manuscript to the waste, where it will perish without inflicting the least harm upon any one. But if it happens to be of a character which will leave no doubt as to its helpful tendency it will certainly appear in the paper as soon as proper space can be found in the paper for it. It also occurred to you that yon onght to try to do good by the use of your pen, there is no excuse for your refraining from attempting it at once. Up and at it, and if you blunder seriously, no one, save yourself and the editor will probably ever know it, unless yon so far forget your sense as to allow your disappointment to be noised abroad. You are not however, likely to blunder and fail if you are in real earnest, use plain speech, stick to your subject, condense until nothing remains bnt what yon actually wish expressed, and then breathe into the whole the spirit of love and good will toward all men. In our essays to do good there are, it should be stated, other means to be employed besides the press. Friendly letters through the mails to absent ones are important agencies, not to be overlooked. I can never tell how much I have been forwarded on my way by the inspiring words contained in the kindly letters which have fallen into my hands from much esteemed correspondents, learned and unlearned. Spoken thought, too, is potent. What a privilege to speak words of warning, of encouragement and good cheer to those with whom we come into contact. How oft we have been made to exclaim: Did not our hearts burn within us as he talked with us by the way! Stewards, to whom the Lord has entrusted but one talent, stand not idle. Look around you. Lay hold! Work while it is day! The night cometh! D. W. HAYS.

Benevolent Assessments for Tennessee Conference and West Tennessee Dist.

	Bishops	P. E.	Min.	Ch. Ex.	Freedm'n.	Expos.	S. S.	Tract.	Conf. C.
Brownsville	$3 00	$3 00	$50 00	$15 00	$7 00	$3 00	$1 00	$1 00	$3 00
Bells	3 00	3 00	50 00	26 00	8 00	3 00	1 00	1 00	3 00
Clifton	3 00	3 00	50 00	15 00	8 00	3 00	1 00	1 00	3 00
Carthage	3 00	3 00	50 00	16 00	8 00	3 00	1 00	1 00	3 00
Friendship	3 00	3 00	50 00	16 00	8 00	3 00	1 00	1 00	3 00
Clarksburg	3 00	3 00	50 00	15 00	8 00	3 00	1 00	1 00	3 00
Henderson	3 00	3 00	50 00	16 00	8 00	3 00	1 00	1 00	3 00
Lawrenceburg	3 00	3 00	50 00	15 00	8 00	3 00	1 00	1 00	3 00
Linden	3 00	3 00	50 00	16 00	8 00	3 00	1 00	1 00	3 00
Mansfield	3 00	3 00	50 00	15 00	8 00	3 00	1 00	1 00	3 00
Martin	3 00	3 00	50 00	16 00	8 00	3 00	1 00	1 00	3 00
Memphis	3 00	3 00	50 00	15 00	8 00	3 00	1 00	1 00	3 00
Memphis Circuit	3 00	3 00	50 00	16 00	8 00	3 00	1 00	1 00	3 00
Mason	3 00	3 00	50 00	15 00	8 00	3 00	1 00	1 00	3 00
Paris	3 00	3 00	50 00	16 00	8 00	3 00	1 00	1 00	3 00
Pardy	3 00	3 00	50 00	15 00	8 00	3 00	1 00	1 00	3 00
Sharon	3 00	3 00	50 00	16 00	8 00	3 00	1 00	1 00	3 00
Waynesboro	3 00	3 00	50 00	15 00	8 00	3 00	1 00	1 00	3 00
	$60 00	$60 00	$1000 00	$317 00	$160 00	$60 00	$20 00	$20 00	$60 00

S. B. DANLEY,
A. SWIFT,
D. COLLIER,
Committee.

For the SOUTHWESTERN.

Columbus District.

MR. EDITOR:—I have been able to hold three quarterly conferences on my second round. I began at Columbus March 22-23rd; the reports of the class leaders were very good and encouraging. The weather being bad, we did not get a congregation.

April 5-6 we were at Alleyton, where we met all the brethren and enjoyed a real nice time; place and people shows up well. They have a live man for a pastor. Bro. Cogswell was able to report $2.65 for benevolent purposes. Sunday-school was a day long to be remembered by us all, on account of the out pouring of the Holy Spirit. Monday night we had love-feast, the glasses were set on the table to contain the contributions of the people for the missionary cause, and we realized the snm of over $3. I hope all the preachers on the Columbus district will follow Bro. Cogswell's example. Begin at once brethren to raise your assessments; do not wait until conference, (or just before). Please don't let Columbus district come behind, build churches hold protracted meetings and raise all your collections; you have no excuse, all you have to do is to save souls and build up the work of Christ's church. Do not neglect those very important duties.

From Alleyton we went to Oakland where we met Bro. Cooper, the pastor and brethren, held the quarter and had a nice time. Sunday the 13th we dedicated Brown's Chapel church house. The contributions of the people resulted in the sum of $15.30. This place and Alleyton were very close together in their collections, that of Alleyton being 13.05. Bro. Cooper is a man that is much beloved by the people of Oakland circuit, because he is a pastor to them. Oakland and Alleyton are both live places, may God bless these two circuits and their pastor. Yours truly,

P. M. CANMICHAEL.

Oakland, Texas, April 14.

Austin District.

DEAR EDITOR:—I met the quarterly conference of Cunningham and West Point on the 16th of Feb. Here the brethren were on hand and the meeting was a success all through. Four joined the church on Sunday. I need not tell you that the sacrament was administered, for you know I would be a poor presiding elder to neglect that part of my duty. The committee apportioned $350 for the pastor's support; they have 130 members, if each one will pay $2.70 the paster will be paid. They say he is the man for them, and I hope they will prove it by paying him all they promise.

Feb. 21st found us in the district conference; here we had a good time, not in shouting but in doing up the work of the district. We expect to make ourselves felt as well as heard.

March 1st, we were with Bro. J. W. Robinson and his people at Gatesville. After being encouraged all the way round, when we got here we went under the cloud. We arrived at 12 a. m. and waited until sundown for the brethren to meet but they did not get to gather until near nine in the night. We have no report from this place; the Lord pity those brethren.

Bro. Nesly and his members met us promptly March 8th on the Cedar Creek circuit, here we come ont into the sunlight again. The quarter passed off nicely. Sunday was a grand day; the pastors salary was fixed at $175, members 53, they must pay about $3.30 per member, they can do that if they will. Pay your pastors, brethren, and they will preach better.

March 15-16 we were at Georgetown, here we found the work greatly revived. Bro. Watkins had been going on with a protracted meeting for some weeks and had great success. The quarterly passed off lovely. Saturday and Sunday will be long remembered by some at least. Pastor's salary is $400, the members must pay about $5.35 each; they can do this, five dollars a year is cheap enough for a good sermon every Sunday.

We met the brethren at Davilla March 22-53, here things looked gloomy. However we held the quarter on Saturday. The brethren turned one well but had no repors. The membership is about 60, and the pastor's salary was fixed for $180, $3 per member. Pay it all brethren.

March 20th found us at Port Sullivan with Bro. M. Foster; he had his meeting going on. We found the church alive; there were several conversions, twelve or fourteen joined the church on Sunday and a nice lot of children were baptised. Quarterly conference members were all out except a few from Port Sullivan church. The meeting was held at Milam Grove. At Port Sullivan they have built a new church since conference and I preached in it on the 31st of March. This work has 100 members on it and they will pay their pastor $300 this year; don't fail brethren, we must pay better salaries or the preachers who can preach will quit.

The quarterly conference for the Austin circuit was held by Rev H Swann. Things are not very encouraging on this work. Though the meeting was just as good as could be, the preacher, Bro. Pleasant, is a young man and has a large family. I don't know just what they promised but I think he said $175, and more if they could. Bro. Dunkins is getting along well on the Liberty Hill work, the people like, and are trying to help him all they can. This is a new work, the quarter will be held on the 19th of this month.

At Belton Bro. Alonzo's meeting was held on the 3rd of March, he was doing well. They promise less this year than they paid last. I will say nothing about it. Now Mr. Editor upon the whole I think the district is in a fair condition; there are a few men on the district whom the people will not try to give a support and there is no elder or bishop, who can make them do it. The brethren that I refer to must improve, or quit the field, that is the truth of the matter. They cannot hold an official meeting, they care nothing for the Sunday-school, and in fact don't know what to do when they are there; poor work poor pay, good work good pay is my experience. The people never go back on me, when they have money I get some of it. Read, brother preachers, you must study or can not succeed. I have written the truth and I expect to be stoned for it. Mr. Editor, pray for me.

Yours, C. J. MADISON.

Austin, March, 8th.

And now will some of the Bobtails rise and explain, how it happened that the eighth ward ballot-box stuffers were provided with such a perfect counterfeit of the the genuine box? This little game smacks of the olden time when the voters on one side were all white and the other black, but it is too stupid a fraud to prevail just now. —*Baton Rouge Truth.*

The people of India, it is said, four-fifths of whom depend directly on the soil, are increasing in poverty every day. The official members of the Famine Comission admit that the Indian agricultural laborer is only one-eighth part as well off as the negro was in the former slave States of America.

A young man in Brattleboro, Vt., has just received a bequest of $5,000 from an old gentleman, a stranger, to whom he did a chance favor a few years ago.

OUR SOUTHERN WORK.

LOUISIANA.

A. Branch, Shady Grove, Baton Rouge district: "At this point Methodism seemed to have died out and the members gone to the Baptist and Southern Methodist Church, but I have succeeded in bringing together one of the leading brethren; and we are now keeping the foundation of a church. We have opened a school with [illegible] 15."

MISSISSIPPI.

A. M. Trotter, Grenada: "Our church is spiritually alive. We are now in the midst of a glorious revival. We have had 15 accessions. The Lord is graciously blessing our efforts. We have had a great deal of rain, and I don't know whether we will continue our meeting longer or not. The quarterly conference made full collections for all our church claims, and we hope to be able to collect every cent assessed."

[illegible], Grace Hill circuit: "This circuit is about 30 miles long and contains 5 churches and 85 members. We promised to pay our pastor, A. S. Williams, $300. He will [illegible] January 24, and up to [illegible] we had raised for him $33, including a donation of $25.85, for which $50 is to be given the church. Our pastor had to move on account of the overflow, but will be back [illegible]."

W. Bohman, Pickens: "The Sunday-school is doing well for the Master of Christ. It is divided into companies of workers. We are going to have a celebration and a [illegible] sermon, and we want to make a grand time."

TEXAS.

E. W. Parker, Jefferson: "First quarterly conference was held at Wallace Chapel, and although some of the brethren were prevented from attendance by the water, we received great encouragement from the sermon of Elder Webb. Collection $7.10. Thirty-six up [illegible] communion. May the Lord bless Bro. Webb in his work."

W. H. Stevens, Mission Valley: "Several members have been converted. We are [illegible] the use of intoxicating drinks, the use of tobacco and [illegible] evil habits. Elder G. W. Townsend held my first quarterly conference, and told us many things to revive our souls. We had also with us G. W. Townsend, [illegible], E. E. Cooper, J. [illegible] and J. C. Mayo. The trouble did all they could for me and my wife [illegible] Comey: "Get [illegible] E. M. Manson, Hon. John Boyd, [illegible] Humbert, Rev. H. Dunlap and S. W. Hall. The school proposes to educate ministers and their children free of charge.

The amount collected for Sunday-school Union, $4.25. The following is the resolution offered on the subject:

Whereas, This is the centennial year of Methodism, and will be one of the greatest years in the history of the church; therefore, be it

Resolved, That each pastor see that children's day be rightly observed in all of their charges.

Whereas, It has been suggested that the term of presiding elders and pastors be changed, on looking at the good accomplished in our Methodism for the first hundred years, and obeying the instruction given, "let not your good be evil spoken of;" therefore be it

Resolved, That we are opposed to any change in the pastoral term of stationed preachers, hereby instructing our delegates to advocate the same.

On the second day of Conference the Revs. T. J. Searcy, A. Moody and P. S. Sham of the Missionary Baptist Church, were introduced. Also Rev. N. B. Smith and others from the A. M. E. Church.

J. P. Pason, P. E.
E. M. Manson,
J. W. Hunt,
Secretaries.

Our District Sunday-school Institute was held in connection with the conference. The Institute was opened with scripture reading by the president, E. M. Manson. The president made some points in regard to the election of officers for the year took place, viz: E. M. Manson, President; S. B. Danley, J. B. Bradford and [illegible] Fields, vice-presidents; [illegible] Secretaries. [illegible] was introduced and addressed the audience; the lecture given was full of logical thoughts and the [illegible] returned the speaker their [illegible] thanks by a standing vote. J. E. Marbrey gave a lecture on good literature and how to circulate it; after which the little [illegible] of the Sunday-school Union and Tract Society were distributed. Rev. T. J. Searcy, of the Missionary Baptist Church, gave a lecture on the teacher's qualifications. Rev. N. B. Smith, pastor of the C. M. E. Church, read an essay on parents training their children. A. Moody made himself very active in getting homes for the visitors, he also took part in discussing the several topics. Wm. Whitmore read an excellent composition on the peculiar dangers of the young. Rev. C. E. Alexander, Miss N. C. Tally and Mrs. B. Pickett furnished instrumental music for the occasion. Our President gave a clear view on how to catechise a Sunday-school. Rev. S. B. Danley gave a splendid outline of the lesson on Sabbath. Then followed stirring remarks of J. E. S. Reed, on why parents should attend Sunday-school. The quarterly review was given by C. E. Alexander.

I must say, dear editor, in conclusion, that I think all who attended the district institute said to themselves, "It is good for us to be here."

Yours truly,
E. M. MANSON.

For the SOUTHWESTERN.

Marshall—Ebenezer Church.

EDITOR SOUTHWESTERN: I promised you in my letter of February to tell you in my next some "good things" about Marshall. According to promise and request of Bro. Albert when he was with us, I write you a long letter. If this takes up too much space cut the chaff out and give it to your waste basket. The first thing I will say is about the financial condition of Ebenezer. On Saturday night, April 12th, a grand rally, such as never before was known in Marshall, was made in the form of a Musical, Literary and Jug Breaking entertainment. The following is the programme:

Anthem—"Make a Joyful Noise."
Prayer—Rev. Lucina Luke.
Solo and Chorus—"We Come, Dear Friends"..... Miss M Roberts
Oration—"Temperance"..... J R Price
Breaking Jugs—Solo and Chorus—"'Tis Strange..... Miss Nora Hawley
Essay—"Spring..... Miss Phœbe Johnson
Breaking Jugs—Sol.—"Free as a Bird," Mrs R H Harbert
Stump Speech—"Ain't I Right, eh!"..... M Pemberton
Breaking Jugs—Solo and Chorus—"Don't Leave the Farm, Boys"... Miss Susie Nash
Recitation..... Miss Eliza Kendall
Breaking Jugs—Quartette—"Dawn, Pet, [illegible] Maggie Roberts and Johnson, Messrs Simeon Wilson.
Oration—"Character"..... Simeon Reed
Breaking Jugs—Quartette—"Only a Dream of Home"... Mrs Harbert and Miss Neal, Messrs W Jackson and T C Bledsoe.
Stump Speech—"Or any Other Man"..... W F Bledsoe
Breaking Jugs—"Jonathan"... W F Bledsoe.
Awarding Prizes—Quartette—"Moonlight on the Lake.. Misses Roberts and Johnson, and the Messrs Bledsoe.

The literary exercises were rendered so well that constant applause was elicited. The result was that when the jugs were broken and refreshments sold (we did not trespass on the Sabbath, either) we had in our hands $183.50. To show our appreciation for the noble efforts of some who had jugs, we request you to publish the following names and amounts: Easter Heyden, $1.45; L. B. Ross, 35c; Alice Wilson, $2; Hattie Jackson, $4.05; Lovie Johnson, 30c; Stella Robinson, $1.20; Laura Johnson, 90c; Maggie Goosby $1.50; Isabella Johnson, $7.37; Fannie Adams, $2; Mary Carroll, 25c; Nora Hawley, [illegible]; Linie Edor, $2.43; Mary Johnson, $7.47; Mary Granberry, $3.05; Frankie Nickens, $31.35; Hattie Goodby, $1.46; Hattie Williams, $3.45; Laura Knighten, $1.80; Katie Porter, $2.65; Eliza Kendall, $13.10; Mary Adams, $1.80; Clara Brown, $5.20; Lizzie Whitmore, $2.90; Fannie Abner, $1; Hattie Tipper, 50c; Phœbe Johnson, $15.55; Harriet Neeley, $10.15; total $199.26. Refreshments $39.50; tickets $43; grand total $282.43; subscription collected, $82.75; making total in hand $239.23. The following are those who sold tickets and the amounts they turned in. Edmond Brown, $8.85; Mattie Greenberry, $1.55; H. Tibbs, 75c; Mattie Johnson, 25c; Wesley Sanders, [illegible]; Izzie Whitmore, $5; Minerva Roberts, 75c; Ida Jones, 25c; Mattie Dixon, 75c; Lafayette Lewis, $6.25; Kittie Jackson $7.25; Nancy Jackson, $5.15; Marion Sanford, [illegible]; Sallie Jones, 50c.

Prizes awarded those who collected most in jugs: [illegible] head was awarded to Mrs. Frank Nickens; centre table awarded to Miss Phœbe Johnson; oil painting (gilt frame) awarded Miss Eliza Kendall.

Prizes awarded for most tickets. Edmond Brown, rocking chair; Kittie Jackson, chromo (gilt frame); Lafayette Lewis, wall pocket.

We paid off every old debt, local debts, and sent $57.50 to the Church Extension Society, which will not be due till October, 1884. So you see we are in the best of financial health; not owing any one but the Church Extension, and by having sent the $50 which is due October, 1884, we are relieved of financial troubles until October, 1885. Help us to thank God for such a grand success.

On the following day, Sunday, 13th, which was Easter Sunday, the Sunday-school appeared on the same platform occupied the night before by the entertainment company, all neatly dressed and sashed, to render the beautiful, instructive and impressive Easter service sold by our Publishing Houses. No words of mine are adequate to give the readers of the SOUTHWESTERN anything like a clear conception of the exercises in Marshall. All the pieces were appropriate and well delivered. The music was grand. It was arranged to have exercises in the morning, afternoon and night. At 3 o'clock Dr. G. J. Starnes, a graduate of Meharry Medical College, of Nashville, preached the Easter sermon. He was with us also on Saturday night. At 7:30 o'clock the whole Sunday-school was formed on the platform and did credit to themselves, the M. E. Church and the trainer. The public say, "They were the best two nights they ever witnessed." Our school is steadily increasing. I neglected to mention in connection with the musical entertainment that Rev. S. M. Luke, of the First Baptist Church; Rev. G. B. Lynch, of the A. M. E. Church; Rev. S. Conelly, of the M. E. Church, and Rev. G. J. Starnes, M. D., were the committee that broke the jugs and counted contents. I acknowledge my thanks to Miss L. Vansycle, of Wiley University, for assistance.

We have received the children's day exercises for June 8th, and who are looking forward with interest for its arrival. I cannot fail to mention something about the Historic Medal issued by our Board of Education; they are "things of beauty." When I received them yesterday I was surprised to find them so complete. Before I got home, of the ten I sent for as samples, I only had three left. Every person who see them say, "I must have one." Before I left town I had my pen charm taken from my watch chain, and put in its place a Methodist Historic Medal. Nothing is so desirable for Methodist preachers as this for charms. I have quite a number of subscribers to it, and am taking more. It ought to be in every Methodist family. It can be worn by ladies by attaching a ribbon and hanging about the neck. If we are Methodists let us be known by her signs. Several white persons are subscribers to it. Mr. Editor, we are on the upward march in Marshall. We intend to advance with the progressive movements and times; and, by the way, Methodist are known generally throughout the country and the world by their progressiveness. Not that they are discovering new Biblical truths, or changing their babes, or seeking to know the sentiments of the popular masses as they may adopt the ring the bases of their aspirations, but, as in truth they (I mean the church) are sure that they are right and then go on to mould the sentiment of the communities, by training the young and enlightening the understanding of the old. Brethren, let us keep up, not lag behind anything; be leaders of your communities if proper leaders are not found in them. I pray that in all our congregations we may train our children, youth, and those of riper years so that they will be nothing else but [illegible]. Having relieved ourselves of [illegible] troubles, we are preparing to [illegible] the Lord's name in Ebenezer Church. We commence, on Thursday night, to have our church revived and try to have sinners converted to God.

Do you not think some of the above things are "good things?" Pray for our success. Dr. Starnes is still with us, and will lecture at the court house Saturday, 19th inst. He is making a deep impression on the people of Marshall. If I have written too much please allow for me. You know how one feels who has won a victory. More after a while.

Respectfully,
R. H. HARBERT.

For the SOUTHWESTERN.

About Alcorn A. and M. College.

EDITOR ADVOCATE:—Dear Sir:—An editorial note in your issue of the 10th inst. referring to a letter of mine in the *Boston Watchman*, makes me say: "Being a State institution, we teach no theology and study no Bible." I fear this bare statement taken out of its connection may lead some of your readers to infer that we are a "God-less school."

My statement to the *Watchman* is as follows: "Being a State institution, we of course teach no theology and study no Bible—*only as it is done in the Sunday-school and from the pulpit*—and we are doing all we can in God's name to direct our students away from the dark below, to the light above."

Please allow me farther to say that we have preaching every Sunday, and a weekly prayer meeting, besides devotional exercises twice each day. In these exercises the word of God is freely used. In the absence of God in Christ we recognize that all is vain.

As to the school having ever received an annual appropriation of $50,000, I may have been incorrectly informed by there whom I thought knew. By inserting these lines in your esteemed journal you will confer a favor upon those whose hearts yearn for the race's elevation. Very sincerly yours,

N. H. ENSLEY.

Rodney, Mississippi.

For the SOUTHWESTERN.

A Colored Bishop.

MR. EDITOR—The question is asked by a great many of our people will we have a colored bishop this general conference year. I am not in favor of a colored bishop, if he has not the qualifications for a bishop. It is not the color that makes a man. I am not in favor of a white man, if he has not the qualifications for a bishop. There are too many of our people looking to color for the success of our church. If the church finds a colored man for bishop this general conference, all right; if not, all right. I think the old Methodist Episcopal Church is the grandest church in the world; she has all races working for Jesus. Let us not be weary in well doing. I believe the General Conference will do everything for the interest of the church.

A. PHILLIPS.

Murfreesboro, Tenn., April 4, 1884.

"Yes," she said, "Mary came near being an old maid. You see, her father was a governor, her brother a colonel, and her brother-in-law a scientist of note. Being of such a distinguished family, she had to be very particular whom she married, and she came [illegible] near not getting anybody."

Horsford's Acid Phosphate.
Mental Physician Need Hesitate.
Dr. S. F. Clevenger, Chicago, Ill., says: "Horsford's Acid Phosphate should be made official. It is the most reliable form for the administration of phosphorus, and we physicians need hesitate to order it on his prescription blanks."

Destruction of the Inquisition at Madrid.

We have been furnished by a friend with a letter written by a former President of Galesburg College, Illinois, May 1, 1843, containing an account of the destruction of the Inquisition of Madrid. The author of the letter received the account from the lips of Col. Lehmanonsky, who commanded the troops who did the righteous work. Our readers by reading the thrilling account will the better understand the dangers to society which Roman Catholicism threatens:

BALTIMORE, May 1, 1843.

Mr. EASTMAN:—Among my fellow passengers on the Ohio river, was Col. Lehmanonsky, formerly an officer under Napoleon, and now a minister of the Lutheran church. He, however, remembers the scenes of olden times, and describes them with wonderful interest. Of his lectures on the character and life of Napoleon I had often heard, but never before has it been my privilege to meet with him. He is indeed a remarkable man; although past three score and ten years old, he retains the erect posture, the firm step, and activity of an officer of fifty. His skin has all the softness and delicacy of middle life, while the vigor of his gigantic frame, the quickness of his eye, and the power did of his voice, all indicate that it would be no difficult thing for him, circumstances render it necessary, to resume his place upon the war-horse, and again lead forth his troops to the deadly combat, and cause his voice to be heard from rank to rank amid the din of conflict. His lectures I have always heard represented as intensely interesting. Such I can well conceive they are, for besides possessing a memory of remarkable tenacity, and an unusually ready utterance, he has had means such as perhaps no other living man has had, certainly none in this country, of knowing the men and things of which he speaks. His acquaintance with Bonaparte commenced on his first entering the army, when he found himself a private soldier, under this distinguished man as his captain. For twenty-three years he served with him in stations of trust, which rendered the most intimate relations necessary, and it was only when Napoleon was confined on the Island of Elba, that Col. Lehmanonsky retired from the service. I have dwelt thus long on the character and circumstances of this veteran officer, for the purpose of introducing to your readers one of the many narratives with which he favored us while passing up the Ohio. And if I could impart to it on paper, a tithe of the interest it possessed as it fell from his lips, and beamed forth from his eye, I should have no doubt of its being read by every reading member of the families to whom your paper goes. Of one thing I am sure, that I shall be rewarded for writing it, by the pleasure it will afford at least to one of those families. I give it, as nearly as my memory serves me, in his own language.

"In the year 1800," said Col. Lehmanonsky, "being then at Madrid, my attention was directed to the Inquisition in the neighborhood of that city. Napoleon had previously issued a decree for the suppression of this institution, wherevere his victorious troops should extend their arms. I reminded Marshal Soult, then governor of Madrid, of this decree, who directed me to proceed to destroy it. I informed him that my regiment, the 9th of the Polish Lancers, were insufficient for such a service, but that if he would give me two additional regiments I would undertake the work. He accordingly gave me the two required regiments, one of which, the 117th, was under the command of Col. De Lile, who is now, like myself, a minister of the gospel. He is pastor of one of the evangelical churches in Marseilles. With these troops I proceeded forthwith to the Inquisition, which was situated about five miles from the city. The Inquisition was surrounded with a

wall of great strength, and defended by about four hundred soldiers. When we arrived at the walls, I addressed one of the sentinels, and summoned the holy fathers to surrender, to the imperial army, and open the gates of the Inquisition. The sentinel who was standing on the wall appeared to enter into conversation for a few moments with some one within, at the close of which he presented his musket and shot one of my men. This was a signal for attack, and I ordered my troops to fire upon those who appeared upon the walls. It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the holy office; there was also a breastwork upon the wall, behind which they kept continually, only as they partially exposed themselves as they discharged their muskets. Our troops were in the open plain, and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. I saw that it was necessary to change the mode of attack, and directed some trees to be cut down and trimmed and brought on to the ground, to be used as battering-rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power which they could exert, regardless of the fire which was poured upon them from the walls. Presently the walls began to tremble, and under the well directed and persevering application of the ram, a breach was made, and the imperial troops rushed into the Inquisition. Here we met with an incident which nothing but Jesuitical effrontery is equal to. The Inquisitor general followed by the father confessors, in their priestly robes, all came out of their rooms, as we were making our way into the interior of the Inquisition, and with long faces, and their arms crossed over their breasts, their fingers resting on their shoulders, as though they had been deaf to all the noise of the attack and defence, and had but just learned what was going on; they addressed themselves in the language of rebuke to their own soldiers, saying, 'Why do you fight our friends, the French?' Their intention apparently was to make us think that this detachment was wholly unauthorized by them, hoping if they could produce in our minds a belief that they were friendly, they should have a better opportunity in the confusion and delay of the Inquisitor general to escape. This artifice was too shallow and did not succeed. I caused them to be placed under guard, and ordered the soldiers of the Inquisition to be made prisoners. I then proceeded to examine this prison-house of hell. We passed through room after room, found cells, dungeons, and wax candles in abundance, but we could discover no evidences of iniquity being practiced there; nothing of those peculiar features which we expected to find in an Inquisition.

Here was beauty and splendor, and the most perfect order on which my eyes had ever rested. The arrangements—the proportions were perfect. The ceiling and floors of wood were scoured until they were highly polished. The marble slabs were arranged with a strict regard to order. There was everything to please the eye and gratify a cultivated taste, but where were those horrible instruments of torture of which we had been told, and where were the goods in which human beings were said to be buried alive? We scattered in all directions, and I was determined to find them, if they were to be found. This we had never done, and I was prepared to give up the search, convinced that the information was different from others of which I had heard. Gen. De Lile was not easily induced to give up the search, and said to me, 'You are commander to-day, and as you say so it must be, but if you will be advised by me, let this marble floor be examined more. Let some water be brought in and poured upon it, and we will watch and see if there is any place through which it passes more freely than others.' I replied to him, 'do as you please Colonel,' and ordered water to be brought accordingly. The slabs of marble were large and beautifully polished. When the water had been poured over the floor, much to the dissatisfaction of the Inquisitors, a careful examination was made of every seam in the floor, to see if the water passed through. Presently Col. De Lile exclaimed that he had found it. By the side of one of these marble slabs the water passed through fast, as though there was an opening beneath. All hands now were at work for futher discovery. The officers with their swords, and the soldiers with their bayonets, seeking to clear out the seam and pry up the slab. Others with the butts of their muskets sticking the slab with all their might to break it, while the priests remonstrated against our desecrating their holy and beautiful house. While thus engaged, a soldier who was striking with the butt of his musket, struck a spring and the marble slab flew up. The faces of the Inquisitors grew pale, and as Belshazzar when the hand appeared writing on the wall, so did these men of Belial shake and quake in every bone and joint and sinew. We looked beneath the marble slab, now partly up, and we saw a stair case. I stepped to the table and took from the candlestick one of the candles four feet in length, which was burning, that I might explore what was before me, as I was doing this I was arrested by one of the Inquisitors, who laid his hand gently on my arm, and with a very demure and holy look, said, 'My son you must not take that with your profane and bloody hand, it is holy.' 'Well, well,' I said, 'I want something that is holy to see if it will not shed light on iniquity, I will bear the responsibility.' I took the candle and proceeded down the stair-case. I now discovered why the water revealed to us this passage. Under the floor was a tight ceiling except at the trap door, which could not be rendered close, hence the success of Col. DeLile's experiment. As we reached the foot of the stairs, we entered a large square room, which was called the Hall of Judgment. In the centre of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was one elevated seat, called the Throne of Judgment. Here the Inquisitor General sat, and on either side were seats less elevated, for the holy fathers. Behind the throne in the second hall of the Holy Inquisition. From this room we passed to the right and left, through arches to small cells, extending the entire length of the palace; and here, what a sight met our eyes! How has the benevolent religion of Jesus been abused and slandered by its professed friends. These cells were places of solitary confinement, where the wretched objects of inquisitoral hate were confined year after year, till death released them of their sufferings, and there their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this practice being offensive to those who occupied the Inquisition, there were flues or tubes or winding to the open air, sufficiently capacious to carry off the odor from these decaying bodies. In these cells we found the remains of some who had paid the debt of nature, some of them had been dead apparently but a short time, while of others nothing remained but bones, hair attached to the floor of their dungeon. In others we found the living sufferer of every age and of both sexes, from the young maiden and maiden to those of three score and ten years, all as naked as when they were born into the world. Our soldiers immediately applied themselves to releasing these captives of their chains; striped themselves in part of their own clothing to cover these wretched beings, and were exceedingly anxious to bring them up to the light of day. But aware of the danger, I insisted on their wants being supplied, and being brought gradually to the light, as they could bear it. When we had explored these cells, and opened the prison doors of those who yet survived, we proceeded to explore another room upon the left. Here we found the instruments of torture, of every kind which the ingenuity of men or devils could invent. At the sight of them the fury of our soldiers refused any longer to be restrained. They declared that every inquisitor, monk and soldier of the establishment deserved to be put to torture. We did not attempt any longer to restrain them. They commenced at once the work of torture with the holy fathers. I remained until I saw four different kinds of torture applied, and then retired from the awful scene, which terminated not while one individual remained of the former guilty inmates of this ante chamber of hell, on whom they could wreak revenge. As soon as the poor sufferers from the cells of the Inquisition could with safety be brought out of their prison to the light of day, (news having been spread far and near, that numbers had been rescued from the Inquisition) all who had been deprived of friends by the holy office, came to inquire if their's were among the number. O, what a meeting was there! about a hundred who had been buried alive for many years, were now restored to the active world, and many of them found here a son and there a daughter, here a sister, and there a brother, and some, alas! could recognize no friends. The scene was such that no tongue can describe. When this mark of recognition was over, to complete the business in which I had engaged, I went to Madrid and obtained a large quantity of gun powder, which I placed underneath the edifice, and in its vaults, and as was applied the slow match, there was a joyful sight to thousands of admiring eyes. Oh! it would have done your heart good to see it; the walls and massive turrets of that proud edifice, were raised towards the heavens, and the Inquisition of Madrid was no more!"

For the Southwestern.

Is It True?

BY L. M. HAGOOD.

In the *Central Christian Advocate* of March 12th as to the separate conferences I wrote under the heading—

"THE ENABLING ACTS."

It is thought that the next General Conference will remove these "acts" from our book of discipline. None of the conferences in which are colored members, have taken any action in this direction since they were enacted except the Kansas conference and they have only "missed" more than before. The St. Louis, Missouri, and Kansas conferences can only have a "separate conference" colorably, according to these "acts" and the rule is now too short for concerted action. When these acts were removed our book of discipline will contain nothing pertaining to color or previous condition. There is, to my mind, no analogy between our German, Scandinavian and colored work; because the former two speak a different language. The colored members in the M. E. Church are a part and parcel of the whole Church and are as faithfully looked after as any other conferences and districts, with exceptions in their favor on account of former and present disadvantages.

"If asked to give my reason why no separate conferences" should exist, I say: 1. Because few, if any, of these conferences have been separated without compromising some principle, and now in many instances, observing the signs of the times, it is thought not the best way to train up a race or lay the foundations of the Church of the future. The colored man is a factor in the make up of the government that cannot be easily dispensed with or ignored. Christianity and education will make him more and more important in church and State. No race can be what it ought to be if the children are raised up under the influence of prejudice, and that the meanest kind of race prejudice. In every movement of to day we should be careful to think of the interests of the Church of the future. 2. Because it is exceedingly harmful in that it separates the ministers and members of Christ's church so there is no Christian fellowship among them whatever; not even the same interest is manifested between them that existed when they were members of the same conference. 3. But few separations on this line have occurred unless on account of feeling over this unseemly prejudice. and even now ill-feeling exists between them so that they seldom, or never, visit each other's conference because part know they will be "coolly" received, and the others are ashamed of their past record on the separate conference question. In this South land there is, in many cases, more fraternity between the Southern Methodists and the white members and preachers of our church than among their former colleagues of the mixed conference. 4. Whatever others may say to the contrary, the church only grants the petition of its members. It has in *no instance demanded* a separate Conference on this line. If some have been led astray by Rip Van Winkles, who bow at the shrine of a corrupt public sentiment and doff the hat at the sight of this goddess of caste and prejudice, and have asked, for "they know not what," they are to blame and no one else. 5. It is inconsistent. The brethren of the conference and church only meet together at conference, and there take the Supper of the Lord together, except when the presiding elder and pastor in charge think it will infuse their influence in the community and ask that it be dispensed with. 6. The results of this will be disastrous, as some products from seeds sown in the past, are beginning now to appear. God only knows what troubles have already come to us, as a Church, on the account of this matter or how many friends have turned their benefactions into other channels on account of our seeming inconsistencies just at this point.

And now comes Bro. Sams with "The history and results of the separation of our work in Arkansas," in the SOUTHWESTERN of the 10th inst. Is it true that all the colored conferences are evolutions from caste prejudice? Will not other historians answer who were at the conference when separated? Best to let us know the whole matter before the next General Conference begins. I understand that the separation of Tennessee conference on this line was strange indeed. The Conference Minutes of 1876 lie before me and read: "Division of Conference. From a knowledge of the facts, as they have occurred to us, who have labored in the conference from its organization, and since, we declare it our firm conviction that the continuation and success of our work as an organization, depends upon this division of our annual conference, at its present session. Signed: J. M. Turrentine, J. R. Fuller and J. M. Carter, Committee." These brethren were nominated to take action in the matter, they went to work and two papers were reported as follows:

1. "In view of the present diversity of opinion, in reference to the influence of the division of our conference, that this committee agree to the following plan: That the matter of the division of the conference be presented to our colored membership and they be fully informed as to the request of our white brethren, and their opinion of the effect of the present condition of the conference, on our white work; and the committee meet just prior to the next session of this annual conference, and if the brethren who are now in favor of the division shall continue to ask for it, we agree to arrange for such a division at the next session."

But the tray was turned around when the minority report was submitted as follows:

2. We disagree with the majority of the conference, and report as follows: "In our judgment, the best thing that can be done under the circumstances, to advance the interests of our common cause, is to organize the McMinnville and Memphis districts, as we understand their arrangements, into a new conference, and that the organization be recognized one year hence." The committee was, O. O. Knight, J. E. Cole, J. R. T. Ransome, B. B. Manson, H. W. Key and T. Ward. The three last presented minority report.

About the same kind of a one-sided affair took place at the last sessions of the Missouri and St. Louis Annual Conferences. I was present at the session of the latter conference, and when the question came up one of God's stewards suppressed discussion by at once moving previous question, and hence the action taken there. Now I ask in this case, remembering how wide this chasm, filled with the slain of God's army, has grown, and continues to grow, what is the conclusion of unprejudiced Christian men? Has the upheavings of this smoking volcano at last found vent at Chattanooga and Little Rock? If so is not the same volcano preparing for another eruption at the next General Conference, in changing the name of the Freedmen's Aid Society? If this, what next?

A Good Story of Mr. Phillips.

Several clergymen boarded a street car in Boston one day, and one of them, hearing it intimated that Wendell Phillips was in the car, got up and asked the conductor to point him out. The conductor did so, and the minister, going up to the orator, said:

"You are Mr. Phillips, I am told."

"Yes, sir."

"I should like to speak to you about something, and I trust, sir, you will not be offended."

"There is no fear of it," was the sturdy answer; then the minister began to ask Mr. Phillips earnestly why he persisted in stirring up such an unfriendly agitation in one part of the country about an evil that existed in another part.

"Why," said the clergyman, "do you not go South and kick up this fuss and leave the North in peace?"

Mr. Phillips was not in the least ruffled and answered smilingly:

"You sir, I presume, are a minister of the Gospel?"

"I am sir," said the clergyman.

"And your calling is to save souls from hell?"

"Exactly sir."

"Well, then, why don't you go there?"

A person laboriously climbed the stairway at Park Place, New York, only to find the gates closed and the ticket office deserted, and only the big letters, M. E. R. R. (Metropolitan Elevated Railroad) staring at him from above the office window. "Of course," he muttered, as he descended the stairway again, "I might have known that no Methodist Episcopal Railroad would run on Sunday."

Persons who care the least about pleasing others will always complain the most when others do not please them.

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For the various forms of dyspeptic diseases, is in a medicine that will remove its primary cause, by restoring the stomach, liver, kidneys, and bowels to a healthful condition. Any other treatment is as useless as an effort would be to make a watch keep time by simply gilding its case, when it had a broken main-spring.

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For Biliousness, Jaundice, and other evil consequences of hepatic disorders, there is no remedy so prompt and thorough as AYER'S PILLS. They are also, by their efficacy in regulating the digestive functions, of the greatest value to women in the most critical stages of existence.

Kidney Diseases

Also spring from disorders of the digestive functions, and are not only exceedingly painful in themselves, but have symptoms, such as Dropsy, Rheumatism, which are of the gravest character. The work of the kidneys is the purifying of the blood. When, through disease, they cease to do this

Prompt Relief

Must be accorded to avert these serious consequences. Medicines that lull the pain by dulling their sensibility, or that stimulate them to unnatural activity, do infinitely more harm than good. To restore them to health, the kidneys must be cleansed, their inflammation allayed, and their strength restored.

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Do this more effectually than any other. Their diuretic effect is not less marked and beneficial than their purgative power. Not only do they, at once, relieve and remove disease, free the clogged, and rouse the liver and organs, but their combined effect, when taken in small doses, is to regulate the machinery of life, and

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THE SOUTHWESTERN.

L. P. [illegible], Editor.

A. B. [illegible], D. D., Assistant.

The book for these times, and all times, is "Christian Doctrine and Church Council." Every Methodist minister should have a copy. Price, cloth binding, $1.75; paper, $1.25.

"The small sins spoil the vines," but these sins are much thing with God as a small sin. With him sin is always sin, and the wages of sin is death.

It is a curious fact that every Republican candidate struggling for the nomination for the Presidency thinks it desirable to couple his name with [illegible]. Senator Edmunds, with all his wit to originate [illegible]. They first flung out [illegible] and Lincoln. But it was soon originated that [illegible] by all the Lincoln [illegible]. And now we have [illegible] Blaine and Lincoln [illegible] and Lincoln. Last week [illegible] Butler and Lincoln. Here comes a serious question. Would [illegible] whom everybody [illegible] Vice President make a good President? How would it work to reconstruct the ticket and have it read Lincoln and Edmunds, or Lincoln and Blaine!

Mr. Moody is reported as saying that all persons desiring to join the church should [illegible] wanted to do. If they desire to be mere silent partners, and refuse to do nothing better tell them they are not wanted. Here is a valuable thought. The church is not a place for drowsy, sleepy men and women. It is not the place for mere dress parade and display. Nor is it a hospital to [illegible] and wounded who are there to be nursed and waited upon. The church of to-day needs men and women who [illegible] and are ready for any and every good work and word. We have too many of the three-handed people. The right-handed and the left-handed are well enough, but those who [illegible] and are out [illegible].

Recently the great Wabash and Pacific railroad issued an order forbidding all of their employes to use tobacco while on duty. This of course created quite a stir, and over [illegible] their employes resigned at once: but no harm came to the corporation, their places were readily filled with a class [illegible] loved neatness, [illegible] A great sect [illegible] put its hand on [illegible] it, why may not [illegible] of it and deal [illegible] and we only ask the [illegible] into the [illegible] wholly abstain from the use of tobacco" but [illegible] that no man [illegible] shall be admitted in to the ministry of the Methodist Episcopal Church?

The [illegible] M. Walden, D.D., [illegible] last August at [illegible] N. Lat the sixteenth [illegible] Freedman's Aid [illegible] Methodist Church [illegible] have seen no [illegible] the rise and [illegible] work among the [illegible] of the special [illegible] itinerant system [illegible] of Conference [illegible] the situation [illegible] brethren in the [illegible] all [illegible] Christian priv[illegible] have been in[illegible] And all such action, [illegible]

New England on Caste.

The New England Conference at its late session ordered a special committee on caste. The committee was composed [illegible] ablest men of the conference. After careful [illegible] agreed upon the following [illegible] to the General Conference:

Whereas, We believe that the policy of the separation of our Conferences on the ground of complexion, race, or social condition, tends to perpetuate and intensify the degradation of one portion of our membership, and is alike abhorrent to the principles of free civil society and to the spirit of the Gospel; and

Whereas, We are convinced that such a separation involves an uneconomical and wasteful use of the means contributed to our benevolent societies; therefore,

Resolved, 1. That the General Conference be respectfully requested to take such measures as shall abolish the caste or race condition of membership in our Annual Conferences in so far as such a distinction has the sanction of the church, and to unite in one any two English-speaking Annual Conferences occupying the same territory.

2. That the General Conference be also requested to urge upon the Freedman's Aid, the Missionary, and the Church Extension Societies, (1). That no countenance be given and no aid extended to any institution of learning anywhere from which any person is excluded because of complexion or race; and (2). That no claim upon the Missionary or Church Extension [illegible] or for the building of any church edifice whose privileges are reserved for the sole use of the whites, should be honored.

HENRY J. FOX,
WM. R. CLARK,
B. K. PEIRCE,
D. SHERMAN,
GEO. PRENTICE.

H. J. Fox having spoken earnestly and eloquently to the motion to adopt, said motion was carried without dissent.

At the South New England conference the report of the committee on the Freedman's Aid Society caused quite a discussion on the color line. All the speakers agreeing that the separation of our conferences on the ground of race complexion or social condition, had a direct tendency to perpetuate and intensify the prejudice that grows and of the former condition of the colored members of the church; that it was abherent to every principle of free civil society, and in open and direct violation of the genius of the Gospel. The report was amended and adopted. The report on caste was presented and ably sustained, and after a long discussion was adopted unanimously.

The Methodist Episcopal Church is a city set on a hill which cannot be hid. On the question of slavery she has fought with beasts at Ephesus, and triumphed gloriously. Our foe is past, and behold another comes! The hydra of caste, the perfect embodiment of all that is hateful and harmful to human society, presents itself; it comes as an angel of light; it assumes to be pious, to be the helpmeet of education and religion, and under the plea of expediency, not a few are ready to succumb to its dictation. It touches closely our sense of honor to see the church that has said so much about believers being one body in Christ and every one members, one of another, that was the pioneer after the war in the work of building churches, and erecting schools from which no persons were excluded because of their race, color or social condition, to yield to the clamor of this hapy caste. Our brethren of the New England Conference are right in all of their utterances on this question. A fierce battle is to be fought, Gog and Magog are to be gathered together, Herod and Pilate are sure to become friends. May God help our brethren of New England to hold fast whereunto they have attained.

Methodist Quarterly Review.

The April number of this quarterly is fully abreast with the times. The first paper, by Rev. B. I. Dunn, is an interesting sketch of John Fletcher, who was, without doubt, the most saintly character of his age. He was born in Nyon, Switzerland, on the 12th of September, 1729. He dates his religious convictions from an early period of his life. After leaving the university he studied the works of Cohorn and Vauban with a desire to enter the army. He raised a company of his own countrymen to enter the strife between Portugal and Brazil. While waiting for the ship to sail, the maid who waited on him at the breakfast table let the tea kettle fall, which scalded him so bad that when the ship sailed for Brazil he was not able to go. Wesley says the ship after it sailed "was heard of no more." The falling of that tea kettle doubtless saved his life and gave to Wesley a helpmeat in every respect. His statements of his own religious experience in the fifty-second year of his age, will always be dear to the hearts of all lovers of the Lord Jesus. His last act on earth was to raise his right hand in token of the presence of the Lord Jesus.

The second paper relates to the of William Tyndall, the first translator of the Bible into the English vernacular, by Rev. R. Wheatley. Tyndale saw that much of the fruit of his ministry was lost because the people could not read the Word of God in their own language. "Without the Bible," he exclaimed, "it is impossible to establish the laity in the truth." Thenceforward the translation of the Bible into the English language became the great object of his life. Romish priests persecuted him at every point, declaring that the Bible contained an infectious poison, and ordered all books having any part of the New Testament destroyed. But all the rage and cruelty of his enemies did not prevent him from accomplishing his life's great work. Rome, "drunken with the blood of saints," was bent on his destruction. "Friday, October 5, 1536, brought him release from all sufferings." On that day he passed to his reward. The people received his Bible with gladness; aged people learned their letters in order to read it; poor people saved their earnings, clubbed together and bought copies which they read in turn to the crowds who came to hear. William Tyndall did not live in vain.

The third article is an able review of Bishop Hurst's "Bibliotheca Theologica," by Prof. Charles J. Little, State librarian of Pennsylvania. Rev. Marcus D. Buel has an able paper on Agnosticism. The Methodist doctrine of the atonement is ably discussed by Prof. John T. Tigert, of Vanderbilt University. The paper that will be read with most interest by Methodists is by Daniel Curry, D. D., on the "Scripture Doctrine of the Devil." Dr. Curry believes in a real personal devil, and after giving his characteristics, as set forth in the Bible, recounts the conclusions to which he has come as follows:

1. There exists in the spiritual cosmos a being of vast power, called the devil, Satan, the adversary, etc. —an ever-active force, essentially wicked, and perpetually warring against God, in and through mankind, for the promotion of sin and the ruin of souls. 2. The holy scripture gives us no account of his origin, nor any insimation respecting his history before he appeared in this world. 3. Through the fall of Adam (by the temptation of the devil) our world (that is, the whole human race) has come under his domination, so making him the god of this world; "the prince and power of the air," "the ruler of this world." This person is himself purely spiritual, and capable of acting on men's spiritual natures to deceive and incite them to sin, but wholly independent of all physical laws of subsistence, and unable to act in anywise physically or mechanically. He is now the great inciting and stimulating cause of the actual sin found in our world, as he was the procuring cause of original sin. 6. In the conflict now proceeding in the spiritual cosmos Christ (as Messiah) and the devil are the leading combatants, and every man is abetting one or the other side. 7. The end and outcome of the conflict now pending in our world—of which the human race is at once the subject, the arena, and the prize—shall be the complete triumph of Christ over the adversary, and His own glorification as the head of the triumphant church, in which all men who shall have been who shall shall share in his triumph and glorification, while the devil and all who remain his liege subjects and abettors, shall be driven away to receive the destiny prepared for them.

D. A. Whedon, D.D., has a second paper on "Probation after Death." H. A. Buttz, D.D., President of Drew Theological Seminary, has a scholarly paper on "The Gnomic Aorist in the New Testament."

The synopsis of the quarterlies, the book notices, the summary of foreign, religious and literary intelligence is varied, and shows skillful criticism based upon careful examination.

Rev. Mr. Harrison and Caste.

We believe that all discrimination in church or religious work based on the ground of race, complexion, or social condition, is a alike abhorrent to all the principles of civil society, and to the spirit of the Gospel. It would seem that in the hour and article of conversion the hydra-headed monster caste should have no place. We have read the following from the New-York *Tribune* and other papers, with a sense of shame and humiliation:

"During the last few weeks, Harrison, the 'boy preacher,' has been working up a tremendous revival in St. Louis, in which all have been invited to come forward and be saved. It appears, however, that this invitation was not intended to be taken literally, for the colored people who attend the meetings are told that on no account must they come forward, but take seats in the gallery or by the door. The excuse offered for this course is that the white people who come to be converted would be offended if the negroes were allowed to come forward. The colored people of St. Louis need not feel anxious at their exclusion from the front seats in Bro. Harrison's revival. They can obtain salvation in the gallery or at the door quite as quickly as those who would exclude them from the privileges of a common Christian brotherhood."

Refering to the above the *Christian Recorder*, has the following.

The 'boy' preacher, Harrison, insists that his colored hearers shall go to the gallery and there receive from his lily-white hand the Gospel he dispenses. To this the colored people of St. Louis object. Well, let them stay away and go to their own Churches. This 'boy' preacher is scarcely an exception to the average 'evangelical,' the moment he attempts operations in the South. The white seekers after 'religion' in that section insist on having a Gospel of their own and the average 'evangelist' gives it to them.

Alluding to this the *Christian Standard* justly asks.

"Can this statement be correct? We hope it will be promptly denied. We shall be happy to publish an emphatic contradiction. Surely we are not to have caste asserted, even in the hour and article of conversion! God will put no difference between us and them, purifying our hearts by faith. What God hath cleansed we must not call common. If we preach free grace, shall not the altar or inquiry-room be as free as the grace?"

The *Recorder* and *Standard* both seem to corroborate the statement of the *Tribune*. We have hoped that there was some mistake in this matter and have patiently waited for a denial. God despises caste, and is hastening on the time of its utter abolition. The time will soon come when of all this unchristly conduct it shall be said that one who

—"Shall lift again
His hand against his brother, on his forehead
Shall wear forevermore the curse of Cain."

The Louisiana Election.s

April 22d was the day fixed by law for the election of State and parochial officers in Louisiana, and a new municipal government of New Orleans. On that day the chosen agents of the small minority which conspired to overthrow the Republican form of government in September 1874, which succeeded in doing so in 1877, and which has ever since cheated and defrauded the majority of the people of the right of expression at the polls, had full possession of the machinery under a villainous and unobstructive election code, and figured up results to suit their own convenience. There will be no reversion of these results. There is no reliance to be placed on juries, judges or laws for the punishment of election frauds in this State, such accidents being duly provided against. The Governor says he has no authority over the State Registrar, because he is a constitutional officer; the State Registrar replies to applications for permission to witness an honest count that he is hedged by the law. The General Assembly chosen under such auspices will not smite the hands that raised them up, like mushrooms, oft-times in a single night. Having thus plainly outlined the general situation as viewed by honest men of both political parties, it seems almost superfluous to say that Samuel D. McEnery will be the Democratic Governor of a Republican State, for the next four years, by a majority of near 40,000 votes. There may possibly be a dozen Republicans in the next General Assembly.

It might be supposed that such results would rouse public sentiment to the highest pitch, and lead to the driving from place of the men who brought them about. But the excitement appears to be temporary, and the necessity of holding together a Solid South for Democratic uses and Confederate vindication will effectually silence all protests from within the Democratic household. So far as Republicans are concerned they must submit, having been abandoned years ago by the national government, which is powerless to guarantee the rights of citizenship to its defenders.

There are facts that should not be lost sight of, and in a minor way have affected the size of the Democratic majorities for the State and municipal tickets, viz.

1. The Republicans lacked in leadership, and did not act as a definite party, for definite purposes, enthusiastic for definite principles.

2. The impression got abroad and was popularly believed that a few Customhouse officials, having secured the election of their chiefs and themselves as delegates to the national convention were indifferent as to the State campaign. Whatever mysterious designs may have been fostered by them, or silent electioneering done, certain it is that few mass meetings were held, and the masses believed they had been given Quaker guns to carry strong redoubts.

3. In the city of New Orleans one Republican parish committee endorsed the Citizens Democratic ticket, its successor, chosen between times, endorsed the Independent Democratic ticket. A proposition to nominate a Republican ticket, and take advantage of Democratic dissensions was frowned down. Republican voters were perplexed by the situation, the air was full of reports of bargains and sales by leaders, many remained away from the polls in disgust, and other sold themselves on private account. Says the *Louisiana Standard* "Negro strikers were bought like cattle."

4. The Citizens Democracy which was loud in its expressed determination to secure a fair and honest count, and to use such force as might be necessary to obtain it, was not supported by thousands who neither voted or appeared at election places. Several hundred deputy sheriffs, specially sworn to protect the election commissioners of the Regular Democracy, took possession of the voting places at the close of the polls, and drove away citizens and the mayor's commissioners who designed to witness the count.

5. Mayor Behan deserves the thanks of the friends of law and order for his refusal to attempt, with his small police force, to enforce the presence of his commissioners. The horrors of Cincinnati would have been surpassed in New Orleans had force been resorted to, and it is not probable that the victory of the ring Democracy would have been less complete in any particular.

The remedy—from whence shall it come? When may Louisianians become free citizens of a Republic? God is just. Men are laying up wrath against the day of wrath. It is possible that a close presidential election will hinge upon the brazen frauds of the ballot box stuffers, and a national party may refuse to abide the decision. Will this begin the next great civil war which is to continue the work left off in 1865? Stranger and seemingly more impossible events have happened. Primarily it is the duty of Christian men and women to cry out against the great shame which to-day is apparent in Louisiana.

We cannot see how Louisiana can receive much benefit from the proposed educational subsidy. According to the provisions of that bill, none of the money can be used either for erecting school buildings or for paying rent on buildings used for school purposes. It is to go directly for educational purposes. We have in this State full 280,000 school population, and if at any time they should all attempt to do the just and right thing and go to school, not over 75,000 could find sittings. Men who have been trained from their infancy to regard the Negro as a chattel will not suddenly turn round and help in their education. The persons who made and enforced laws against teaching Negroes to read and write will not be apt to make any liberal provision for their education. It is a question yet to be settled whether the proposed grant is to accomplish much for the education of the colored people. We hope for honorable and helpful conduct towards the Negro, but doubt when venerable men like Bishop Pierce tell us they ought not to sit as "jurors," and putting them into any "position of trust or responsibility is an insult to the Southern people," and a paper like the Vicksburg (Miss.) *Herald* takes up the Bishop's thought and frankly says, "They (the South) will not submit to Negro leaders; rather than do it they will kill them. This is the simple truth, and the sooner the whole country is prepared to accept it that the two races may adjust their own relations the better for all." These words are ominous. Politically they mean that, in Mississippi, as the whites are Democrats and the colored are Republicans, that the Republican party in that State shall have no existence. With this educational fund in the hands of such men there will be every kind of dishonesty in its management, and so far as it relates to the work of education neither the Negroes or poor whites will receive much benefit from it.

Rev. J. M. Shumpert, presiding elder of Jackson district of the Mississippi Annual Conference of the Methodist Episcopal Church, has our thanks for a copy of the journal of the sixteenth session of the conference held at Jackson, Mississippi Jan. 16-21 1884, Bishop I. W. Wiley, D.D., presiding. J. M. Shumpert secretary. The journal is an honor to the conference.

PERSONAL.

—Mrs. Joseph Dickson, sister of Mrs. Bishop Foss, died at her residence in St. Louis a few days since.

—The Rev. W. H. Daniels, transferred from Rock River to New England Conference, was stationed at its late session at Amherst and North Amherst.

—Rev. F. D. Hemenway, Professor of Hebrew and Biblical Literature in the Garrett Biblical Institute, at Evanston, Ill., died April 19. He had been prominent in Methodist Church work for several years.

—Rev. Mack Henson called last Saturday evening. He was on his way to General Conference. He is alternate for Rev. S. Gates, ministerial delegate of West Texas Conference. Bro. Henson is a loyal and sturdy son of the church, and alive to the needs of Methodism in the South.

—On the evening of April 18th a reception was given Bishop and Mrs. Hurst, in the parlors of the First Methodist Church, Des Moines, Iowa, on the eve of their

departure for Europe, and the occasion of their twenty-fifth wedding anniversary.

—Mr. John F. Slater, Norwich, Conn., will [illegible] a large sum of money for [illegible] colored people in the South. He has been ill several months, and is now in New York for [illegible] ment. The [illegible] fund is some $60,000, and is in the hands of Dr. A. G. Haygood, of Georgia, for distribution. Mr. Slater expresses himself as highly pleased with the progress [illegible] so far has been made in the work of the fund.

—The Rev. Dr. Reddy has just returned from a three months' absence in Florida, during which he has traveled about [illegible] miles, preached 28 times, [illegible] two new churches, and [illegible] to [illegible] them free. [illegible] in reviving [illegible] our public addresses, and returned with improved health and high hopes for our Methodism in Florida provided men and means can be furnished [illegible] ing pr[illegible] *vocate.*

OUR [illegible]

LOUISIANA.

C. D. Bryan, Mandeville: "We are having glorious times. The church is crowded with people on church nights, and many are joining the church. We had our love feast, and we felt the Spirit of God working in our midst. Four old backsliders [illegible] again and told how wicked it is to live out of the army of Christ. Our Sunday-school continues increasing. We have 100 children attending our Sabbath-school. We have a large choir of 35 members, conducted by Mrs. A. E. Bryan, and the choir helps to make the church prosperous. Pray for our success."

MISSISSIPPI.

J. A. Wilson, Hernando: "The district meeting of the Holly Springs district was held in Hernando April 3-5. The good people of the town had made great preparations to accommodate the visiting preachers and friends, but were sadly disappointed, as few of the brethren come, but we had a fine time, and not a word of complaint was uttered. Friday night was the Centennial meeting. Bro. J. O. Eckles, presiding elder, gave us an able address. Bro. A. M. Trotter followed with an able one, and Bro. M. H. Foster gave us a live one also. We had a fine time, and the people were very sorry when we left. The quarterly meeting commenced on Saturday evening. On Sunday morning we had Sunday-school at 9 o'clock, and an old-fashioned love feast at 10. We felt [illegible] Ghost, and we were highly blessed. At 11 o'clock Bro. J. O. Eckles, presiding elder, preached us an able sermon. We were made to laugh and cry. While Bro. Eckles was preaching we thought that the spirit of the Lord was upon him. 100 [illegible] of the Lord's supper. Collection [illegible] of $12.00."

N. Tate, Dalewille: "Elder Campbell [illegible] with us April 26. He preached an interesting sermon. My people were awakened, one was received in full membership. Collection for minister $10.00, for presiding elder $5.65, [illegible] estimate for minister $300, presiding elder $40, Bishop $1, conference claimants $1."

L. W. Keesee, Cleveland: "Elder Price [illegible] is in Tallahatchie, and delivered stirring, edifying sermons. He [illegible] the building of the new [illegible] Sunday-school is growing [illegible]. The church is looking up."

T. Watkins, Georgetown: "Elder O. [illegible] moved to hold our quarterly [illegible] meeting. There were [illegible] in eight weeks, and 37 joined the church."

J. [illegible] "Elder G. W. Brightwell [illegible] us March 29 and [illegible] quarterly meeting. We were [illegible] ing very patiently and going forward in the Lord's service. About 11 o'clock Sundry many hearts were made glad by the appearance of the presiding elder and his wife. At 8 p. m. he preached one of his soul-reviving sermons. At night Mrs. C. A. Reichardson gave us a lecture on the duty of home, which no doubt will be for the better, as I have already heard of the old chews of tobacco saying they were going to quit the weed. The Lord's supper was administered; 8 joined on probation. Collection for presiding elder $11. We worship here in every small school-house. We propose to build a church house, for the school house cannot hold the people who regularly attend. We expect to build a house worth $1000. The committee will decide whether we will build of frame or rock. I hope the reader will pray that the Lord may bless us in our efforts. They are a church going people; they love to pay their pastor; they are a working people. But there is one thing that hurts some of them and their families. They prefer to rent or lease land. They are allowed 160 acres of land, and they should go and get it. If they will only look at this great evil as I do I think they would rather buy or settle in this way. When a man rents he robs himself, his God and his family. He gives from one-fifth to one-half what he makes to persons that are able to buy and sell him, and takes it out of the mouth of his helpless family. May the Lord help them to think for themselves. My Sunday-school numbers 180, church members 49. Sunday-school at Hondo is superintended by Rev. Pierce, and is doing very well. Bandera has 50 persons of color, 41 are members of the Sunday-school superintended by Rev. H. Williams. Centre Point 49 scholars, superintended by D. Hamilton. Fredericksburg 54 scholars, superintended by Mrs. M. Russell. At Fredericksburg we have some money in the treasury for building, and subscriptions of over $100, and if we can get help from the Church Extension Society we will be able to accomplish our aim."

For the SOUTHWESTERN.

Louisiana Conference Statistics.

The statistics of the last session of the above named conference, show the following to wit: Probationers, 1,758; full members, 10,501; local preachers, 317; making a total of 12,576. Beuevolent collections were reported as follows: Missionary Society, $621.35; Board Church Extension, $238.80; Tract Society, $38.50; Sunday-school Union, $46.30; Freedman's Aid Society, 1,045.45; education, $81.10; making a total for the six objects named, $2,071.50, or an average per member of 164, an average for each of the six objects of .027. The conference received at its session $5,500 from the Missionary Society, $39 from the Chartered Fund, $38 as its share of the dividend of the Book Concern; authorized by the board of Church Extension $1000, making a total of $6,618, not including the hundreds of dollars that may be spent within the bounds of the conference this year by the Freedmen's Aid Society, Tract Society and Sunday-school Union.

From the above figures it will be seen that the Louisiana Conference at the good old age of sixteen years receives from the treasuries of the church considerable over $4,546.50 more than it pays in. During the year there were 98 stationed preachers, the preachers were reported as having done the best they could, and presiding elders, ditto, taking it for granted that they all did the best they could, would it not show our conference up as having a good supply of ministerial failures? In 1880 the conference was asked to raise only $100 on the General Conference delegates expenses, it raised only $36.45, while the delegates expenses amounted to $296.05 or $259.60 more than the conference raised.

It appears to me that we, as Methodist preachers, should manifest our appreciation for the help of our friends by helping ourselves more. Instead of raising an aggregate of 164 per member, it should be at least [illegible] per member. One may say we have our salary to look after, so do I, but we begin on that (the salary) the first of the year. Why not begin on our benevolent collections the same time; it takes cents to make dollars. Are we true to our trust in laying these different claims forcibly before our people and calling on them to contribute? Some of our smaller charges reported far in excess of the larger ones last conference, why is it thus?

A brother, who is an officer of one of our leading churches and one (church) which has had some of the best pastors in the conference, and certainly has one of the shrewdest presiding elders, says that a benevolent collection for the conference never had been called for in his church, nor the claims placed before the people; what money was collected, was gotten out side upon the public. Such is the best "they could do." It seems that a child 16 years old should be able to stand alone if not walk, and one at such an age that will continue to wallow and tumble aronnd in the lap of a good mother, is an intruder. Much is said by some of us about caste in the Methodist Episcopal Church, etc.; I think we should all throw our heads together and make ourselves be felt by work and then we would not have to hollow so loud to be heard. The Washington Conference is the only colored conference in the connection self-supporting. Let us in this centennial year bestir ourselves and *work.*

A. N. JACKSON.

Houma La. April 22, 1884.

For the SOUTHWESTERN.

Holly Springs District Conference.

Conference met at Hernando, in our church, on the 3rd inst., in pursuance to call, Presiding Elder J. O. Eckles in the chair. Rev. E. Lane, of Grenada circuit, led the conference in prayer. A. M. Trotter was elected Secretary, and the usual committees were appointed. Rev. J. L. Wilson was elected assistant secretary. The first day was spent in appointing committees, and in arranging for the business of the session. At night Rev. A. D. Payne, of Abbeville, preached and his sermon will not soon be forgotten by those who heard it.

The second day's session.—The writer led in prayer. A few other brethren of the district had arrived and their names were added to the roll. The third question was taken up and the presiding elder made his report. He stated how the bishop had providentially appointed him to preside over the district. That he was very grateful to Dr. Revels for unexpected kindness; that the Doctor had, unknowingly to him, corresponded with the Bishop and had consented to go to Greenwood district, and the Bishop then appointed him to this district. His predecessor had laid his plan and commenced his first round; that he had visited all the charges and circuits but one or two which Dr. R. had visited, and had found all the brethren at their posts, and was encouraged to think that their efforts would be crowned with success; earnestly urged the brethren to make our churches comfortable, that our congregations might be larger in cold and wet weather; was highly pleased with the way the brethren of the district received him.

Each of the pastors present reported their charges in good spiritual condition, revivals were in progress in some and many accessions had been made in others. All the brethren believe that text reported by St. Mark, "What things so-ever ye desire, when ye pray believe that ye receive them, and ye shall have them."

At 11 o'clock a good congregation having gathered, I addressed the conference on the subject "Entire sanctification." This was urged as a Scriptural duty for all believers, and listened to with marked attention. At 3 o'clock on the same day, Bro. M. H. Foster, told us about the "Power of the tongue." The speaker showed us that the tongue had great power for good.

CENTENARY MEETING.

At night our large church was filled with people, without regard to denomination, desiring to know about our centenary celebration, and from the enthusiastic and continuous applause they were not disappointed in their desires. Rev. E. W. Ellison, of the A. M. E. Church, read a Scripture selection and led in an earnest prayer. I was called to preside over the meeting. Rev. A. D. Payne chairman of the committee presented the following resolutions:

Whereas, It has pleased the Father and giver of all good and perfect gifts to bless us with the opportunities and privileges of this centennial of our glorious and ever onward American Methodism;

And whereas, there is a great boon for Christian education throughout the country, in both State and church;

Whereas, The whole of our beloved Methodism, including the whole Wesley family, are marking this age with their educational offerings, even with foot prints that shall tell future generations what they have done in this great boon;

Therefore be it resolved, by this conference, that we heartily join in the boon with our offerings; and further, that we go down from this conference with a renewed determination to leave no unturned stone in our efforts to raise a grand district monumental fund for the endowment of a chair in the Rust University, as was resolved by our late annual conference. And that every member of the conference, whether they be present or absent, do every thing an earnest Christian could be expected to do, toward the furtherance of the object of these resolutions. It was moved and seconded that these resolutions be adopted.

The presiding elder was here introduced, and for an hour and a quarter, held as it were, a riveted hold on the entire audience. He was followed by two other brethren who made rousing speeches. The resolutions were then adopted by a unanimous rising vote. At a late hour in the night the doxology was sung and benediction pronounced. The good seed was here sown and in due time the harvest will be gathered.

On the third day several very important resolutions were adopted, especially on temperance, urging every member of our church to take a decided stand with the prohibition movement, and any member who does not so act, is not worthy of his position among Christians. On the duty of the pastors to enforce the discipline both financially and spiritually, urging them to visit each of their churches and as far as possible individual members, more than once a month, as is frequently the case. Each of the resolutions was enforced with appropriate speeches.

Rev. A. D. Payne spoke on the duty of class-leaders, and the brethren will long remember his stinging words on the question "Are there any who walk disorderly," and the common answer, none in my class. It would do good if all our pastors and class-leaders would their give undivided attention to this question of our discipline. The whole proceedings were crowned, on Sunday at 11 o'clock. The church could not seat the people, and Bro. Eckles fully came up to our high expectation in his sermon. The sacrament was administered to a large number of communicants and all who attend the conference left for their different homes to be better Christians and do more for Christ than ever before.

A. M. TROTTER, Sec.

Judges Wallace and Brown of the United States Court, N. Y., imposed a fine of $500 on Gen. Clinton B. Fisk, on April, 18, for refusing to answer certain questions in the suit brought against him by Francis Fogg for the recovery of $75,000 which he invested in the alleged fraudulent sale of the Golden Eagle, Silver Era, and Mac Morris mining stocks.



FREE TO YOU. HOW TO MAKE MONEY FAST & HAST. AND GET A SOLID GOLD HUNTING CASE WATCH FREE! Solid Coin Silver Hunting Case Watch Free! Large Size Gents' American Gold Watch Free! TO OUR AGENTS. FREE, FREE, FREE, FREE, FREE, FREE. We now offer THE LORD'S PRAYER, that was ever offered to the public. Every Christian Family will buy one immediately. Over [illegible] have been made on the subject of an elaborate and costly stone engraving, [illegible] size inches). It contains the LORD'S PRAYER, in full, with over [illegible] beautifully symbolic and emblematical figures of the Lord's Prayer. These symbols and figures [illegible] most exquisite work that it is possible for an artist to do. The [illegible] Engraving, whose [illegible] skill, engraved the [illegible] scenes of heaven in its resplendent [illegible] and [illegible]. Nothing like it has ever been produced, and probably never will be [illegible] years of toiled $3,000 in money to complete this work of art. We have spared neither money, labor or time in the completion of what we regard as the grandest piece of work ever produced in this country. We have purchased the six stones for producing these Prayers, and are now [illegible] PRINTED. It is Lithographed in TINTED COLORS and we can furnish Protestant or Catholic copies in any quantity, to [illegible] or [illegible] any part of the world. [illegible] like it, and the [illegible] of the design and execution of this engraving. It must be seen to enable you to realize what it is in its perfection.

A WORD TO AGENTS.—A large number [illegible] large sales from every quarter. You cannot fail to succeed in selling it, as the moral sentiment of this engraving insures its success. This claims [illegible] of the age. Every sentimental, as it alone [illegible] the sale of it throughout all Christendom. Every Christian man or woman will have one if they have money to buy it with. One word with regard to the price. We first Edition of this engraving was sold at $5.00 each, only a fair price for such a work of art, but when we bought it, we got the price right down to 50 cents, and now sell it for [illegible] Read the testimonials from other papers: The Chicago [illegible] and to be reliable. The Lord's Prayer is well worth [illegible]

DATE CAKE.—1 cup sugar, 1 cup molasses, 1 cup shortening, 1 cup milk, 3 eggs, 1 pound dates chopped, 1 pound raisins chopped, 1 teaspoonful soda, cloves and cinnamon to taste.

CRACKER PUDDING.—18 Boston crackers, rolled fine, swelled in boiling water. Stir into this 1½ cups sugar, 1 cup molasses, 3 eggs, 3 pints of milk, 1½ cups raisins, rolled in flour, cinnamon, nutmeg, salt, and piece of butter.

Keep a dish of Indian meal on the toilet stand near the soap, and rub the moist hands on this before soaping them for washing. It will surprise you, if you have not tried it, to find how it will cleanse and soften the skin, and prevent chapping.

It is better not to put woolen carpets in the closets, as being dark and quiet moths and other vermin are more apt to collect. Straw matting is all right enough if more easily kept in order. Even heavy brown wrapping paper is not a bad substitute for a carpet in closets but little used.

Make a small square bag of flannel, leaving one end partly open. In this put all the remnants of soap as the pieces become too small to handle easily. When the bag is filled, baste up the opening, and it makes a good bath tub arrangement.

ABOUT PEA SOUP.—The late peas are sometimes thought to be improved if when cooking a small piece of pork, or bacon, or corned beef is cooked with them. Remove the meat before serving, and thicken the soup with flour or arrowroot.

INK STAINS.—Ink stains on mahogany or black walnut furniture may be removed by touching the stains with a feather wet in a solution of nitre and water—eight drops of a spoonful of water. As soon as the spots disappear rub the place at once with a cloth wet in cold water. If the ink stains should remain, repeat, making the solution stronger.

FRUIT IN TIN CANS.—The fruit put up in tin cans should be taken out when the can is opened for use. If exposed to the air the juice is poisonous. Even the best fruit in cans is not healthful.

CHICKEN PIE.—Cut [illegible] in pieces for frying, season with salt, pepper, and a little flour, and fry a light brown. Put in a stew pan with a quart of boiling water, and stew until tender. Take out the chicken, and add a little more flour, wet with cold water, to thicken the gravy. Season to taste with salt, pepper, and butter. Put in the chicken and let it boil up once. Serve hot.

[illegible] cup sugar, [illegible] cup molasses, 1 cup shortening, 1 cup milk, 3 eggs, 1 pound raisins chopped, 1 pound dates chopped, 1 pound citron

General News Items.

Russian Poland is to be organ-ised into ten civil governments.

[redacted] Bra-[redacted]rs—[redacted]mon-[redacted] Unble [redacted] [redacted] [redacted]

ROYAL
BAKING POWDER
Absolutely Pure.

THE SUNDAY SCHOOL.

SECOND QUARTER.—LESSON V. May 4. CHRISTIAN LOVE. (1 Cor. xiii, 1-13.)

1. The supposed honors of Christianity, when once obtained, may be no indication of the real piety of those honored. Persons may be incited to aspire to their possession who have no hunger whatever for the inward life presupposed.

2. Though charity (love) is drawn in her ideal character, yet is the ideal not unattainable. (1 John ii, 5; iv, 12; xvii, 18.) The most imperfect Christians might ever be approximating themselves in realizing, more and more as possible, the grand ideal of

[illegible] as well as the Scriptures, says: "What faith shall end in sight; and hope in full fruition." Certain [illegible] of both will cease, for [illegible] faith will no longer be the evidence of things not seen because we shall see Him as he is; and hope will no longer aspire to salvation, and to the possession of God, because it will [illegible] them; but the [illegible] nature of both will remain, the former as the basis of perpetual union with Christ, the latter as that which anticipates what is still [illegible] in that glorious and eternal kingdom. Progression in heaven is clearly implied.—*Western.*

[illegible] Post [illegible] Dr. Bull's [illegible] pronounce [illegible] cold.

[illegible] Lizzie [illegible] residents of [illegible] N. Toole.

[illegible] Jan. 8, [illegible] Tessie Har[illegible], Feb. 3. [illegible] Manning to Miss Patsy [illegible]. Dec. [illegible] to Miss [illegible]. Hue[illegible] April 17, [illegible] County, Texas, Rev. M. Wilson officiating.

[illegible] Simp[illegible] Ill., says: "[illegible] of scrofula, after having suffered [illegible] with the [illegible]." Mr. [illegible] in Peoria, [illegible] $1.50.

[illegible]

Sister Caroline Smith died March 3, 1884. [illegible] 1870 [illegible] joined the [illegible] lived a good [illegible] and three [illegible] of [illegible] Catherine [illegible] Brown [illegible]ws.

Orangeville, Depa[illegible].

Bro. Allen Bolden departed this life on Feb. [illegible] of faith. He was [illegible] of the M. E. Church. He leaves a wife, two children and many friends to mourn his loss.

N. TOOLE.

Daleville, Miss.

[illegible] April [illegible] daughters to mourn her loss. She died in full triumph of faith. Pray her [illegible]

ARNER THOMAS.

Pitt's Bridge.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea. 36p, route cost free.
Mar. 27 26tnow

NEW BOOKS.

THE WAY TO GOD and How to FIND IT. By D. L. Moody. F. H. Revell, Chicago. Price 60c.

This book forms a fourth to a series of authorized works by Mr. Moody which have come from this house during the past three years. It consists of new chapters or sermons in which truth is presented in a clear convincing style, so peculiar to Mr. Moody. These [illegible] have been spoken [illegible] God has owned [illegible] and as they take the printed and [illegible] form for preservation they are none the less valuable. It is a good book to have on the table, to put into the hands of the young or old. Its perusal will do good.

No. 22. ONE HUNDRED CHOICE SELECTIONS, for Readings and Recitations. Philadelphia: P. Garrett & Co. Paper, 30c.; cloth, 60c.

Suitable for use by school and church exhibitions, and not trashy as most publications on the market are.

OPENING OF A CHESTNUT BURR. By E. P. Ro[illegible] revised edition; with [illegible] by W. McVickar. [illegible] & Co., publishers. [illegible] 12mo. edi[illegible]

Mr. [illegible] is a writer of rare merit [illegible]. He has written [illegible] which have generally [illegible] themselves to popular favor. The present novel is one of his best, if not actually [illegible] he has ever written. It is [illegible]ing, pure, instructive and [illegible] moral.

NEW PUBLICATIONS.

The numbers of *The Living Age* for the weeks ending April 12th and 19th, contain Contemporary Life and Thought in France, and Abont Old and New Novels, *Contemporary*; A Fortnight in French Cochin China and Cambodgia, and A Sequel to "Rich Men's Dwellings," *National Review*; Abraham Hayward, *Fortnightly*; The Life of Lord Lytton, *Blackwood*; Richard Doyle, Painter and Humorist, *Month*; A Social Study of Our Oldest Colony, *Macmillan*; Greek Brigand and Village Superstitions, *Gentleman's Magazine*; Frederick Denison Maurice, and Charles Stuart Calverly, *Spectator*; Papal Poets, *Saturday Review*; The Axioms of Geometry, and The Mechanical Theory of Magnetism, *Nature*; Italy after the Resumption, *Economist*; Greek Fire, *Knowledge*; with instalments of "The Baby's Grandmother," "Beauty and the Beast," "A Renegade" and "Valentine's Day" and poetry.

The tide of immigration setting toward our shores is subject to fluctuations, but there exists no reason to anticipate that during the life of the present generation it will fail to reach the average height of the past ten years; immigration, therefore continues to be one of the great economic questions of this country, and it involves a political problem of the highest importance, that of naturalization. That our naturalization laws are defective in many respects is notorious, and the demand for their revision will no doubt acquire added force from the publication of an article by Justice William Strong upon that subject in the *North American Review* for May. In the same number of the Review, Edwin P. Whipple offers a candid judgment of Matthew Arnold, as a thinker and as a man of letters. Richard A. Proctor, under the title of "A Zone of Words," writes of the vast multitude of the pigmy kindred of the earth, known as the asteroids. In "The Railway and the State," Gerrit L. Lansing essays to prove that the multiplication and extension of railroad lines, and the establishment of low rates of transportation, are hindered rather than helped by governmental interference. Prof. Henry F. Osborn, of Princeton College, has a highly interesting article on "Illusions of Memory." Helen Kendrick Johnson contributes an essay on "The Meaning of Song." Finally, there is a joint discussion of "Workingmen's Grievances," by William Godwin Moody and Prof. J. Laurence Laughlin, of Harvard University.

Harper's Magazine for May opens with a blithe note of springtime, in Mr. Pyle's quaint love-story, "A May-day Idyl of the Olden Time." The portrait by Titian, known as "The Bell," is a [illegible] engraving from the original painting—the second of the series of "Great [illegible] engraved by W. B. Closson. For the first time, Kairwan, the Holy City of Tunis, is adequately exposed to the view of Christian readers, in [illegible] F. Jacassy's article and [illegible] pictures. Dr. Moritz Busch's biographical sketch of [illegible] Wilhelm is in the present number. The Emperor's position, in his long conflict with the Prussian Diet, is here clearly and satisfactorily explained. Certainly, as judged by results, the royal policy has been justified, though it is inconsistent with the Anglo-Saxon idea of constitutional government. Ernest Ingersoll contributes a second paper on Washington Territory, west of the Mountains; effectively illustrated. A very interesting paper on the Bank of England is contributed by W. H. Rideing. Colonel Higginson, in his American History Series, treats Monroe's administration as "The Era of Good Feeling. Professor J. P. Mahaffy, of Oxford, contributes an able and entertaining biographical sketch, entitled "Dr. Schliemann: his Life and Work," illustrated with a portrait. In a single number we find contributions from an eminent German writer, a first-class French artist, a distinguished English novelist, the most piquant of American historians, the most popular of American story-writers, an expert ophthalmic surgeon, the most thoughtful of Southern authors, an Oxford professor, an officer in the United States Navy, and the newest London poet.

A very striking portrait forms the frontispiece of the May *Century*. It is a likeness of Chief Joseph, the Nez Perce, and is accompanied by a paper describing the last campaign of this remarkable chief, and his masterly retreat of nearly two thousand miles, with women and children and chattels, through a strange and almost impassable country. The narraton, Lieut. O. E. S. Wood, was on the staff of Gen. Howard, and took an active part in the campaign.

The drawings used by The Century Co. to illustrate a series of articles on the Life-Saving Service and other marine subjects were recently exhibited in the International Fisheries Exhibition at London, and the artist, Mr. M. J. Burns, was awarded a handsome gold medal. Mr. Burns accompanied Mr. S. G. W. Benjamin in The *Century's* expedition to the Gulf of St. Lawrence, and illustrated the series of papers descriptive of that cruise, the fourth of which appears in the May *Century*.

Our Little Ones for May (Boston: Russell Publishing Co.) has the Story of King Midas. Snowball and the Lobster, Georgie and the Geese, The Flie's Nest, etc. Per year $1.50.

The *Academy News* is a new monthly, published by the Michigan Military Academy at Orchard Lake. It is printed in first-class style, with 16 pages, equal to any New York or Chicago journal in its editorals and make up. The young soldier may revel in its contents.

Kellogg's Vindication at Hand

We congratulate the Hon. William Pitt Kellogg upon the near approach of that opportunity for vindication for which he has so long ineffectually clamored. The course of the Government toward him has amounted to a denial of justice. Indicted for accepting bribes or illegal fees from the star ronte thieves during his term of service as United States Senator from Louisiana, he promptly and indignantly demanded the right to exculpate himself and confound his accusers before a jury of his peers. That right was not accorded him. There were strange delays. The Government counsel were not of one mind in regard to Mr. Kellogg. The whole machinery of the Department of Justice was clogged. The witness Walsh, whose testimony the prosecution claimed was vitally necessary to its success, was treated with contempt and hostility by Mr. George Bliss, and, as Walsh has until lately believed, by Attorney-General Brewster himself. Some sneering Democrats said it was the President who stood in the way of a trial of the case, but this was obviously not so. Would the Hon. William Pitt Kellogg have pounded vigorously on the door of the Department of Justice demanding a vindication while the President was striving to protect him from prosecution?

But at length all obstacles are removed. Attorney-General Brewster sends Brewster Cameron and Mr. Ker to the witness Walsh, in Montreal, calling upon him in the most positive and emphatic manner to come to Washington and testify. George Bliss is out of the way, and Walsh consents. The trial has been postponed until Tuesday of next week to give Walsh time to reach Washington. Everything shows that the day of Mr. Kellogg's vindication is at hand, for the Government is in earnest this time.

One word of advice to the Hon. Willian Pitt Kellogg: If you want the Government to continue to be in earnest, and really wish to avoid the annoyance of a further postponement of your trial, encourage the suspicion already planted in certain minds at Washington and elsewhere that you and your fifteen fellow-delegates from Louisiana to the Chicago Convention are not altogether sure for Arthur, but are open to Blaine convictons.—*New York Times.*

In behalf of the Committee on Transportation for the approaching General Conference to meet in Philadelphia May 1st, please publish the following: The Committee applied for reduced rates on roads leading into Philadelphia, and have been notified that the following resolution was adopted by the joint executive committee of the trunk lines:

Resolved, That delegates and their families paying full regular fare from principal points within the territory of the "Joint Executive Committee," may be returned to such points upon continuous passage tickets, at one-fourth the lowest unlimited rates, upon presentation of certificates properly issued through the Secretary of the organization, under the rules, and endorsed and stamped by the agent of this committee in attendance at the meeting; such certificates shall certify the rates paid for going passage, and the route traveled; tickets to be for continuous passage, and good to return until May 31, 1884, inclusive.

On application of the committee the limitation has since been modified requiring that the certificates for returned tickets must be presented within three days after adjournment of the conference. A subsequent letter informs us that delegates are understood to include persons having official business with the conference, and that "principal points within the territory of the "Joint Executive Committee" includes all principal ticket stations east of Chicago, St. Louis, and Cincinnati, south of Lake Erie, and north of Quantico, Va. No arrangement has been made with roads leading east from Philadelphia, and arrangements are not yet consummated with roads leading south or east of the points above named. A communication just received intimates that delegates and their family paying full fare for tickets to Philadelphia will be required to bring certificates of that fact from the ticket agent at the starting point. In purchasing tickets delegates should inform the agent of this fact, and ask for certificates.

In behalf of Committee on Transportation. A. J. KYNETT,

The water in the overflowed district is slowly falling.

A Federal grand jury has indicted Gov. Ordway of Dakota.

Gardening is practically taught in more than 20,000 primary schools in France.

Some lady in the East, who does not wish her name disclosed, has given Mills Seminary, San Francisco, $5,000 for a library building.

On April 2 a band of Mexican insurgents in rebellion against the State of Guerrero were defeated at Taipsche and fifty-two of them killed.

A new building costing $41,000 is nearly completed for Biddle University, an institution for the education of colored people, in Charlotte, N. C.

The offer by an American engineer to straighten the Leaning Tower of Pisa turns out to be a *bona fide* proposal. He offers to do it for $120,000.

The Mississippi Republicans met in State convention at Jackson April 22, and elected Hon. B. K. Bruce, James Hill, J. M. Rynum and R. F. Beck, delegates at large to the National convention.

The Senate authorized the recognition of the African International Association, which is opening up to commerce the valley of the Congo, and its flag will hereafter be recognized on land and sea as that of a friendly government.

Conference Notices.

GULF DISTRICT—MISSISSIPPI CONFERENCE.

Crystal Spring	May	3- 4
New Hop	"	6- 7
Union Church	"	10-11
Fayette	"	13-14
Fayette Circuit	"	15-16
Hamburg and Woodville	"	17-18
Augusta	"	20-21
Bay St. Louis & Pass Christian	"	24-25
Handsboro and Ocean Springs	"	27-28
Pascagoula	May 31, June	1-
Brookhaven and Hazlehurst	"	7- 8
Columbia	"	14-15
China Grove	"	17-
Liberty	"	21-22
Summit and Magnolia	"	27-28
Georgetown	July	5- 6

The brethren will remember that this is the centennial year and every member of the M. E. Church is expected to pay something. I hope that each pastor will be able to report that some money has been raised during the quarter for the different causes of the church.

W. MCDONALD.
Brookhaven, Miss., April 12, 1884.

CHATTANOOGA DISTRICT—EAST TENNESSEE DISTRICT.
Third Round.

Chattanooga Ct	May	3- 4
Riceville Ct	"	10-11
Ebenezer Ct	"	17-18
Sweetwater Ct	"	24-25
Jasper Ct	May 31, June	1-
Georgetown Ct	"	7- 8
Washington Ct	"	14-15
Big Spring Ct	"	22-23
Chattanooga Station	"	29-30
Soddy Ct	July	5- 6
Robertsville Ct	"	12-13
Kingston Ct	"	19-20
Cleveland Ct	"	26-27

Dear brethren, push the benevolent collections, raise something on all your claims to report at third quarterly meeting. See that the district stewards place the envelopes in the hands of the members and friends to raise the presiding elder's money, and report same to the quarterly conference.

E. PROVINE, P. E.
Cleveland, Tenn., April 14, 1884.

The proposed general conference of the Evangelical Alliance at Stockholm, Sweden, has been abandoned.

Hemorrhage and Asthma.

Extracts from letters of persons who were **CURED** *with East India Hemp, and now order for their friends.*

"I know all about the **Cannabis Indica.** Fifteen years ago it cured my daughter of the **Asthma;** she had it very bad for several years, but was perfectly cured. Please send me a $9 box of your medicine." JACOB TROUT.
Deep River, Poweshiek Co., Iowa.

"I fear Cousin is in a decline, and as thy medicines cured my only brother of a **Hemorrhage of the Lungs** about a year ago, I wish Cousin to take them." Thy true friend.
HANNAH MICKLE, Near Woodbury, N.J.

None but pint bottles **$2.50** per bottle, or three bottles for **$6.50.** Address CRADDOCK & Co., SOLE PROPRIETORS, 103 Race Street, Philadelphia, Pa.
apr24-2t

Key West is still being watched by United States vessels, to prevent the departure of filibustering expeditions to Cuba.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. jel4-1y

Gen. Thomas L. Rosser, of Iowa, has gone to Panama to assume complete control of the work of digging the Lesseps Canal.



"See What Cuticura Does for Me!"

INFANTILE and Birth Humors, Milk Crust, Scalled Head, Eczemas, and every form of Itching, Scaly, Pimply, Scrofulous and Inherited Diseases of the Blood, Skin and Scalp, with Loss of Hair, cured by the CUTICURA REMEDIES. *Absolutely pure and safe.* Cuticura, the great Skin Cure, 50 cts.; Cuticura an soap exquisite Skin Beautifier and only Medicinal Baby Soap, 25 cts., and Cuticura Resolvent, the new Blood Purifier, $1, are sold by druggists. Potter Drug and Chemical Co., Boston.
☞ Send for "How to Cure Skin Diseases."
April-10

AYER'S Ague Cure

contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money.

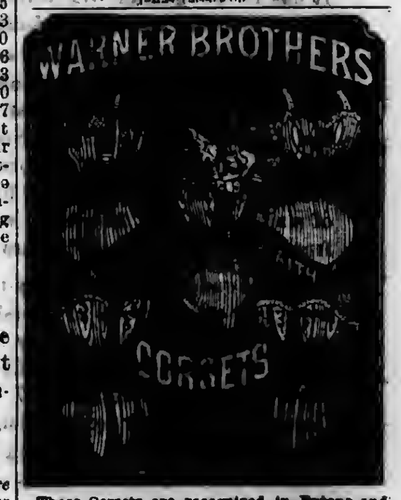
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Good Pay for Agents. $100 to $200 per mo., made selling our fine Books and Bibles. Write to **J. C. McCURDY & CO** sept13-1y **St. Louis, Mo.**



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Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y.
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These Corsets are recognized in Europe and America as the standard of style, workmanship and general excellence. The Coraline with which they are boned is superior to whalebone in both durability and comfort. **Price, from $1 up.**
FOR SALE BY ALL LEADING MERCHANTS.
Avoid all imitations. Be sure that our name is on the box.
WARNER BROS.,
353 BROADWAY. NEW YORK

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THE GREAT EAST INDIA REMEDY.
Imported by Craddock & Co., 1,042 Race street, Philadelphia, Pa., is warranted to cure **CONSUMPTION, BRONCHITIS, ASTHMA AND NASAL CATARRH.**
And will break up a fresh cold in 24 hours. Skeptic, ask your druggist for it, one bottle will satisfy you of its merits; pint bottles only; price, $2.50, or three bottles, $6.50. Circulars free. apr10-13t



"Singer" Manufacturing Co. Machines only. Including an $8.00 set of Attachments of 9 Cams and Needles, Set and usual outfit of 12 pieces with each. Guaranteed Serviceable. Warranted 5 years. Handsome, durable, quiet, light Running. Don't pay $30 to $50 for machines no better. We will send any where on trial before buying. Circulars with hundreds of testimonials free. by sending your address to GEO. PAYNE & CO., 47 Third Ave., Chicago, Ills. $15
may1-3m



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may14-6eow

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, April 24, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 9¼; Middling 11¼; Good Middling, 11¾; Middling fair, 12¼.

SUGAR, ℔ lb—Yellow clarified, 6@6¾; White clarified, 6¼@8¼.

MOLASSES, in bbls, ℔ gallon—Common, 18@20; fair, 25@28; choice, 45@45c.

RICE, Louisiana, ℔ lb—Common, 4¼@4½; fair, 5¼@5½; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 24@25.

COFFEE, ℔ lb—Ordinary, 10½; prime, 12.

CHEESE, ℔ lb—Western factory, 10.

CORN MEAL, ℔ bbl—Choice, $3.00.

FLOUR, ℔ bbl.—Fancy, 5.65; Choice, 5.25; Family, 4.50.

LARD, ℔ lb—Choice, 8¼.

SALT, ℔ Sack—Coarse, 82½; Fine, $1,02½.

ESCULENTS.—Irish potatoes, ℔ bbl., $1.00@1.80; sweet potatoes, ℔ bbl. onions, ℔ bbl. 3.00@3.25; apples, ℔ bbl. $5.75@6.25; cabbages, $4.50@5.00 per crate; sour kront, ℔ bbl. $12.00@16.00.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, —@60; boiled, —@63; cotton seed, 33@55.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $17.75.

BACON, ℔ lb—Breakfast, 12; shoulders, 7½; sides, short rib, 9½; sides, long clear, 9½; hams, sugar cured, 13½.

DRY SALT MEAT, ℔ lb—Clear rib sides, 9; clear sides, 9@—; shoulders, 7½@—.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 4.00; young $2.00@3.00; ducks, $2.50@3.00; geese $4.00@; turkeys $12.00@16.00.

Western Eggs 14@15 per dozen

Louisiana Eggs 15@16 per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@20c.

Western Poultry—Grown chickens $4.26@4.50 ℔ dozen; young do. $3.00@3.50; ducks $4.00@4.50; geese $4.50@5.50; turkeys $18.00@21.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 65; white, 66; mixed, 62.

OATS, ℔ bushel—Western, 45.

BRAN, ℔ 100 lbs—Choice, $90.

HAY, ℔ ton—Prime, $15.50@18.50; choice, 20,00@21.00—.

SOUTHWESTERN Christian Advocate

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THE SOUTHWESTERN

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Editorial Notes.

Do not send postage stamps except for small sums, where postal notes can not be obtained. They often reach us unfit for use, and they are not money. In some cases we have been compelled te return them to senders.

This is taken from Senator Randall Gibson's speech on the education bill: "I believe that the general education of the people and the diffusion of knowledge are the surest reliance to correct the evils in our political and social conditions and to preserve and maintain these institutions of free government."

The *Manual of the Methodist Episcopal Church*, for April, comes to us freighted, as usual, with most valuable information concerning the benevolent and publishing interests of the church. This quarterly magazine may be had for fifty cents a year, and it is worth to every active active worker in the church many times that sum.

Speaking of the proposed scheme for national aid, Prof. R. H. Jesse says, in the New Orleans *Journal of Education* for May: "Apart from the great issues involved in the cause, public opinion, which is the crystallized thought of the day, would receive a severe shock if this effort to elevate the common school system of the country should prove a profitless expenditure of public means."

Under the title Popular Series, the American Tract Society, are issuing a class of excellent books, intended for general distribution. The books are on good paper, well printed and strongly bound and have heavy paper covers with fancy sides. Of this series we are in receipt of "*Whiter Than Snow*," price 10c., and "*Christie's Old Organ*," price 15c. For sale by W. D. Shillman, 93 Camp Street New Orleans.

To show conclusively that Gov. Mollbery has not forgotten his long practiced arts as a bulldozer, it is only necessary to read that portion of his speech to citizens of Baton Rouge, who serenaded him in honor of his election, which refers to the Independent Democrats of East Baton Rouge parish, vide the *Times-Democrat* report: "He said he would find it exceedingly strange if those who had claimed victory in East Baton Rouge should be admitted into the Democratic caucus when the General Assembly convened on the 12th of May, but he rather believed they would be placed alongside of those dark sons of toil at whose feet they had recently worshiped."

Palatka, Forida, is a town which has snddenly started forward from a population three years since of 800 to nearly 3,000. A correspondent of the *National Baptist* spending the past winter in that town gives the following incident. Seeing one day a colored man standing on the wharf, he asked as to the means of support for the population; and reseived this answer: "Well, boss, we live in summer on fishin' and in winter on half dead Yanks; and, in my 'pinion, if dey stopped comin' for two years, dis place'd be busted."

The *Christian Witness and Advocate of Bible Holiness* has these timely words, "Talking about holiness is not a God-accepted substitute for *being* holy. Explaining the doctrine may be essential, but possessing the experience is a necessity. Pointing others to the upper room for the baptism of power, is well, but waiting there ourselves until filled with the fire of God, is indispensable." The one great need in religion is a conscious personal experience. We have good authority for "contending for the faith," but we need a faith that "works by love and purifies the heart. "Lord, give us such faith as this."

Baton Rouge *Truth*, commenting upon Gov. McEnery's reflections upon the Independent Democrats of that parish, says:

We regret his Excellency should have spoken words calculated to prejudice one faction of our people against the other, the dignity of his high office should have prevented his doing so, and we bumbly suggest that if he fonnd it necessary to speak at all, a few words upon the importance of being law-abiding citizens, condemning ballot-box stuffing, making fraudulent election returns and like practices, would have been in better taste and more to the credit of the Executive and the people he represents.

We are thankful to know that the time when voluntary drunkenness can be used as an excuse for crime is passing away. The New York Court of Appeals takes this sensible view of it.

"The rule is well settled that voluntary intoxication of one who, without provocation, commits a homicide, although amounting to frenzy, does not exempt him from the same construction of his conduct and the same legal inferences upon the question of intent, as affecting the grade of his crime, which are applicable to a person entirely sober."

The "poor drunkard" as the miserable sot has often been called, has a vast amount of sympathy wasted upon him. It is time that he should be considered and treated as he is, *a criminal*.

We said last week that probably a dozen Republicans would be returned as elected to the General Assembly of Louisiana. Exactly 19 were so returned; but a defeated Democrat, E. H. Farrar, proposes to contest the seat of R. F. Guichard, Republican Senator elect from the first district. If all the eleven other Republicans elect should refuse to take their seats, send in a protest against the late mockery of an election, accompanied by their resignations, their course would be approved and applauded all over the country. This would throw the entire legislative responsibility upon the General Assembly of the dominant class. The Republicans elect, if they accept their seats, will be powerless to affect legislation in any perceptible manner, and would be used as the scape goats for the errors of any Democratic faction with which they might be allied.

The General Conference.

Philadelphia, May 1.—The General Conference of the Methodist Episcopal Church was largely attended. Bishop Simpson, Drs. Vernon of Italy, Taylor of Lexington, Ky., Trumbull of Ohio, and Monroe participated in the opening exercises. Bishop Bowman is chairman. Addresses of welcome were made by Dr. Longacre and Gov. Pattison.

Bishop Harris presented on behalf of the descendant of Benson, the commentator, the Bible used by Wesley. A committee was appointed to prepare a response.

After drawing for seats, a recess was taken till the afternoon.

On reassembling devotional exercises were conducted by Dr. Littleton F. Morgan, of the Baltimore Conference.

Rev. Dr. J. M. Buckley, of New York Eastern Conference, offered a plan for the appointment of the following standing committees, which were adopted: First, on episcopacy; second, on itineracy; third, bonndaries; fourth, revival; fifth, temporal economy; sixth, state of the church; seventh, book concern; eighth, missions; ninth, edncation; tenth, church extension; eleventh, Sunday-school and tracts; twelfth, freedman's aid work in the Sonth.

A plan prepared by Bishop Andrews and submitted by Rev. Dr. Buckley, relative to the constitntion of committees, gave rise to a lengthy debate. It provides that delegations nominate their members to these committees, bnt with the conditions that no delegate shall be appointed to more than two committees, except as hereinafter provided, which two committees shall meet as above provided on alternate days; each delegation shall appoint one of its members to the committee on boundaries, but when the delegation consists of bnt two members, "one ministerial, one lay," its member of the committee on boundaries may be appointed to two other committees, and may be permanently excused from attendance by the committee on boundaries.

Rev. John D. Hammond, of Nevada, offered an amendment, striking out all after the words "as heretofore the several delegates shall appoint their members to these committees." This would virtually remove all conditions.

Rev. Theo. L. Flood, of the Erie Conference, said the plan snggested by Dr. Buckley gives larger conferences a decided advantage over smaller.

Judge George G. Reynolds, of New York Eastern Conference, wished to know on what fonndation the claim rests that two men should have as mnch power as ten.

Rev. Dr. Hatfield, of the Rock River Conference said the only way out of the difficulty is to change the law, giving all delegates equal representation in the Church.

The amendment of Rev. J. D. Hammond was defeeated by a vote of 176 to 185, and the plan snbmitted was adopted.

The conference adjourned until 9 o'clock to-morrow morning.

SECOND DAY, MAY 2.

The Conference reassembled this morning, Bishop Foster in the chair. The action of yesterday in placing conditions on the appointment of standing committees was recons'dered—yeas 91, nays 141.

After debate, a vote was taken on the following section, and it was lost: "As heretofore the severeal delegates shall nominate their members to committees, but with the following condition: No delegate shall be appointed to more than two committees, except as hereinafter provided, which two committees shall meet on alternate days; each delegation shall appoint one member to the committee on boundaries, but when the delegation consists of bnt two members (one ministerial and one lay) its member of the committee on boundaries may also be appointed to two other committees, and may be permanently excused from attendance."

The Revs. R. Newton Yonng and Sylvester Whitehead, of the British Wesleyan Conference, were introduced to the conference.

Rev. Dr. A. J. Knett, of the Upper Iowa Conference, offered the following as a substitute for the third section: "The several delegations shall nominate their members to committees, but when a delegation consists of less than six members such delegation may be represented on any committee by giving notice on the day when the committees are formed, and the name of the delegate to be enrolled as a member."

Rev. James R. Miller, of the East Ohio Conference, offered a snbstitute, which was adopted, to the effect that each conference be entitled to have a member of the committee on boundaries, and each delegate may nominate a member on each committee, provided they may decline to nominate if they so choose.

A resolution by Rev. Leroy A. Belt, of the Central Ohio Conference, was adopted, requesting the bishops to appoint one of their number permanent chairman of the committee on boundaries.

A judiciary committee of thirteen was ordered, one from each conference district and one at large. A committee of five was ordered on expenses of delegates, and a committee of thirteen on the American Bible Society. A recess was taken.

When the Conference reassembled Bishop Wiley took the chair. Rev. Dr. H. C. Benson, of the California Conference, conducted devotional exercises. At the suggestion of Amos Shinkle, of Kentucky, a resolution was adopted providing for a committee of two ministers and two laymen from each General Conference.

Rev. Dr. A. B. Leonard, D. D., of the Cincinnati Conference, moved that a committee be appointed on temperance and prohibition of liquor traffic.

Rev. Dr. Wm. H. Olin, of the Wyoming Conference, moved that it be called a committee on temperance and constitutional prohibition. Adopted.

It was agreed that the committee shall be composed of twelve ministers and twelve laymen, and one at large.

Rev. Dr. A. J. Kynett, of the Upper Iowa Conference, moved that an organization of committees be made the order of the day for to-morrow morning.

Rev. Theo. Feldon moved to lay Dr. Kynnett's motion on the table. Lost—yeas 154, nays 177. The Conference then approved the nominations of various delegations for the committee on Episcopacy and adjourned.

THIRD DAY

The Methodist Episcopal Conference reassembled this morning Bishop Merrill in the chair. Devotional exercises were conducted by Rev. Nathan Sites, of Foo Chow. Bishop Bowman announced the improved health of Bishop Simpson. Monday morning was fixed as the time for hearing the address of Bishops. Dr. J. M. Trimble, of the Ohio Conference, was extended the courtesies of the plattorm.

The different rules of order with amendments were adopted. A motion was adopted that a committee of five fix the time to make arrangements of memorial services for Bishops and other conference officers who have died since the last meeting. A motion was adopted tor the appointment of a committee of seven on arrangements, for the reception of fraternal delegates and sessions of the conference at which fraternal delegates received shall be held in the evening. The motion of Rev. Dr. Walden, of Cincinnati, the appointment of a committee of one minister and one layman from each General Conference district and one delegate at large on the Sabbath question, was referred to the committee on the state of the church.

Rev. Alfred Wheeler, of the Erie Conference, moved the appointment of a similar committee on marriage and divorce. Referred to the committee on state of the church. The committee on revisal was reported to have organized by the electing of chairman Rev. D. Dorchester, of New England, and secretary Rev. John Poucher, of Indiana. The committee on temporal economy was reported organized by electing Chairman Rev. Dr. C. H. Payne, of Cincinnati; secretary, Rev. W. J. Paxson, of Philadelphia.

After the names of the committees were read the Conference adjourned until 9 o'clock Mondry morning.

For the SOUTHWESTERN.

Preparatory Schools.

DEAR EDITOR—I heartily endorse the letter of Bro. Webb respecting preparatory schools. I believe much more could be done, and more satisfactory to all concerned, if some such ideas were carried out. I question whether the church will have a grander opportunity for showing her interest in and sympathy for the neglected masses than the one jnst now within her reach. I pray God to give our leaders wisdom to act promptly and fairly in this matter. I trnst the General Conference will kill the color-line question before it gives further trouble. I expect it would be better to lose some members than to sow seeds of discord among Christ's followers. May we have strength and courage to swim against the tide, and rest on the Word which says, "Trnst also in Him and He will bring it to pass."

Yours, truly, I. T. HOWELLS.

Whitman, Texas, April 28.

An edncational jonrnal advises that there should be a regular physician attached to every school of importance, to overlook the physical development of the pupils. The system has salready been adopted in Paris, the physicians making regular tours of inspection, being paid by the municipality.

Last tornado in Georgia ravaged the counties of Harrison, Merriwether, Carroll, Paulding and Clark. Forty-six houses were destroyed in Harrison connty and seven persons were killed. The wind was accompanied by torrents of rain, which did great damage to the crops and railroad lines. In Merriwether county seventeen persons were killed, five fatally hurt and fonr negro children were blown away. Fully $200,000 of damage was done to property.

For the SOUTHWESTERN.

Columbus District—Texas.

MR. EDITOR: I thought it would be best for me to travel over the whole of my district before writing. But I found it would be until the middle of the conference year before I could reach every point, as the district is large and at some places we have no stationed preacher at all, in at least four counties viz. Trinity, Newton, Jasper and Har on. I have just lately sent two preachers in the above named counties of which I hope them success. I shall s on pay them a visit as they have never had the visit of a presiding elder of our connection at any time, so the people say.

Now in re.ard to the oth er portion of the district, I find the preachers moving on lov ly, with the exce tion of Woodville, as I have not been able to each it yet, but am on my way to it now, in my second round. It is almost impossible to give every point a Sunday having so many n w points to watch over. The district consist of fourteen counties I have been able to meet every appointment bnt one, which is Walker Circuit. My danghter being very sick, being waited on by the Doctor. I thonght not wise t. leave her. As to the spiritual work of the District, we are having conversions at several points. At Orange Brother A. Williams has built a neat church and is adding many to the church. At Beaumont, where we held our la st district conference Brother H. W. Wilson is doing a great work. At Cold S. ring W. McKinzie is raising money to improve, and is doing a substantial work for the cause of Christ and the Methodist Church. At Livingston John Gness, is a tower of stre gth to the work of the church. At Montgomery A. Adair is having a good time, several conversions this year.

At Willis Brother Jeremiah Smith is getting hold of the people and bids fair to do a good work, he has bonght fine seats for the church at Willis costing six dollars a piece. He is a credit to the church, beloved by all that know him.

At Danville A. Britten is making preparation to ceil the church, has a fine people willing to aid in any good cause. At Huntsville Station Brother W. W. Brown is holding the fort like a hero. At Huntsville Circuit, is Brother A. C. Cobreath, a man known in the Texas conference for success. When I first met his quarterly conference we had no quarterly nor church record, now he has both, also sixteen subscribers for the SOUTHWESTERN ADVOCATE, nearly $30 in hand for an organ for the Sunday-school, besides that many souls are seeking Christ. He is a credit to the church anywhere. At Walker Circuit, Brother Richard Williams is loved as a father in the work and standing up well. At Wallisville Brother A. Kelly is spoken of highly, getting many subscribers for the church paper. (S. W. A.) At Moscow Brother Toby Word, is doing a good work. At Lovelady Brother B. Fisher is moving on finely. At Liberty, A. Gillum added many to the church. We are making a good headway in raising benevolent money this year.

P. M. CARMICHAEL.

Two dynaunte cartridges were discovered under the Crown Lands office in Toronto.

OUR SOUTHERN WORK.

TEXAS.

E. Jefferson, Hempstead: "The work is prospering. In protracted meeting, just closed, there were 4 conversions and 30 additions on probation. Elder Pullam held our quarterly conference and preached with power. We have a grand Sunday-school, and are on the look-out for children's day. There are 150 on the roll. Collection for elder $25."

P. G. Brown, Fairfield: "Our quarterly conference convened on March 29. The Fairfield circuit is a part of Palestine circuit, whose presiding elder is G. W. Smith. He makes warm friends wherever he goes. Like Nicodemus, the people say no man can preside with the ability, and preach with the power that he does, except God be with him. After finishing up all the business, and instructing or rebuking as occasion required, he returned home with Nicholas Blain and wife, and on Sunday morning he met nearly a house full of Sunday-school children, which caused him to rejoice as well as the children; and, being introduced to several of the teachers of the school and also to the whole school, he listened attentively to their sweet notes and found that there were a great many who could, with great ease, repeat the ten commandments and answer with fluency the the questions of the catechism, and they nearly all belong to the temperance society. His love for them was kindled to such a flame, that he arose and addressed them in words that will long be remembered. The children declared they would not suffer him to do so much for them in teaching and enlightening them for nothing; they said they intended to make a sacrifice, and so they gave him $1. Then came a masterly sermon to a crowded [illegible]. The congregation gave him [illegible] 50 or 60 partook of the Lord's supper, 2 joined the church; 25 took the temperance pledge. So Fairfield has been much refreshed by the coming of the presiding elder."

John Jackson, Jefferson: "Our [illegible] is improving. Presiding [illegible] H. Webb held our first quarterly conference on the 21st, and [illegible] had a grand time. He preached two powerful sermons that [illegible], and fed 93 hungry Christians. [illegible] lifted a collection of $10 for the [illegible]. The meeting is going on [illegible] up to date we have added [illegible] church 21 and 16 converts. Pray for us."

[illegible] Allen, Cotton Gin: "Our quarterly conference was held [illegible] Elder G. W. Smith, March 22d, [illegible] passed off pleasantly. Our [illegible] very much loved by all who [illegible] him. He gave an elegant lecture on temperance to the brethren [illegible] the conference, and I have not seen so much using of tobacco in the congregations as heretofore. On Sunday morning, as the weather was unfavorable, the congregation was small, and the elder gave [illegible] who were present a very interesting talk in regard to our duties as Christians, which I hope will do much good. At 3 p. m. the elder preached to a large audience, [illegible] met and partook of the Lord's supper. Elder's collection [illegible] $3.75. On Tuesday night 115 [illegible] love feast, and spoke for [illegible] after which 24 persons came [illegible] the altar for prayer. The cloud [illegible] to be breaking away, and [illegible] seems to be prospering well. Our Sunday-school is in good condition. We are at [illegible] repairing our parsonage. One [illegible] energetical old sisters, Cary [illegible], made the church a present [illegible] a glass pitcher for the pulpit. There is also a good school [illegible] up in our church by Mr. [illegible], who is not a member of [illegible], but is of great help in [illegible] school. We ask the [illegible] to pray for our success [illegible] Gin.

[illegible] Culbreath, Huntsville: [illegible] held the second quarterly [illegible] conference. Nearly all members present. The work is in [illegible] better condition than ever before. [illegible] Sunday-school [illegible] is president."

purchased. There are 170 scholars in three schools, and there are $35 in treasury to purchase an organ for each. The elder preached to a crowded house. High water prevented many from attending. Collection $10; paid pastor $40; ADVOCATES taken on the circuit, 17; taken on probation, 8; in full membership, 2."

L. Felder, Bryan: "My quarterly conference was held April 23. Elder W. B. Pullam was with us and preached an interesting sermon, and administered the Lord's supper to 49 souls. The pastor and class leaders made favorable reports. Collection $4.80. Pray for our success."

Alice Blain, Fairfield: "The quarterly conference held by Elder Smith was a glorious one. Early Sunday morning our little house was crowded with scholars who listened attentively to the elder's address. Collection for elder in Sabbath-school was $4.50, in church $15.50. We are moving on. What we need now is a church large enough to hold our congregation. We expect at once to prepare for building a new church. Sabbath-school numbers 90, and has taken the temperance pledge."

C. L. White, Cox: "I was at the quarterly meeting and met Elder H. Webb. He is just the man the people need, and will enable us to make a start upward and onward."

W. H. Jackson, Brenham circuit: "March 30 was a glorious day; 22 joined the church, 2 by converson, 2 by recommendation from the A. M. E. Church. April 5 we baptized 9 adults, 5 infants, and are having a good time. 72 have been added to the church since I have been in this new field. We have also purchased two church bells, through our agents, Messrs. Phillips & Hunt, weighing 190 pounds each, and expect soon to get the third one. Pray for us."

LOUISIANA.

At Camp Parapet and Kenner Bro. Johnson is doing an excellent work. 47 have been received on probation and 37 into full connection since conference. The parsonage has for a number of years been in the rear of the church, in close proximity to a hen house, which made it very unpleasant for any one who might live in it. The trustees own a nice front lot, and have concluded to place their parsonage upon it. At the quarterly conference all the reports were in good order, and indicated a year of permanent prosperity.

At Haven's Chapel Bro. Mason and his people are doing an excellent work. The Sunday-school is one of the best in the city, and is constantly growing in numbers and interest. Upon the church property that was bought nearly a year ago over $230 has been paid, and the trustees feel confident that the note of $150 soon due will be promptly met. Certainly this church has a promising future before it.

At Gretna Bro. Fairfax is doing the best he can under the circumstances. Our people there have not as yet any suitable place for worship, and yet they have a respectable congregation and a good Sabbath-school. All that is needed to build up a strong Methodist church at this point is some place for worship. Here we must work and wait. The door is open to our church.

C. D. Shallowhorne, New Iberia: "First quarterly conference was held March 20. Stewards reports were grand, and we feel happy. Raised during the quarter $89.75; preacher's salary estimated at $500; presiding elder $40; bishop, $2. We are having a glorious time in our Sabbath-school and general church work. Mrs. Shallowhorne has a large number enrolled for the Woman's Missionary Society, which will be organized in a few days."

R. T. Berry, Shreveport: "Our Woman's Home Missionary Society, Fairfield Chapel, was organized Feb. 24, with over 60 members. We expect to commence a school May 1, and every one is in sympathy with it. We feel satisfied our Society will prove a success. Maggie [illegible] is president."

TENNESSEE.

L. Marbrey, Mason: "My second quarter was held by Rev. Jesse P. Price March 29-30. It was a grand occasion. Several of the leaders were out, and their reports were good, and they seem to be much cheered. Ten have been received from probation during the quarter. Collections paid the pastor $40.24; elder $16.0; raised on mission $2.60; Church Extension 60c; Tract 25c; on Sunday-school 40c. We have something on all of the benevolent claims. On Sunday morning at the usual hour met, and we had a lovely time. In obedience to the direction of the Annual Conference, the Sunday-school was organized into a temperance society, assisted by the presiding elder and Rev. C. E. Alexander, superintendent. The elder gave an interesting address on temperance and its progress, and at 11 o'clock the elder preached an awakening sermon, and we went to our homes feeling benefited thereby. Allow me to add here that our Sunday-school is being revived since the opening of the weather. We are trying to fill all our Sunday-schools with our own literature."

MISSISSIPPI.

Wm. Gatewood, Bellefontaine: "Have planted a cotton patch to help our subscribers for the church paper out this year. The Lord bless it."

A. R Jordan, Yazoo City: "My first business on coming here was to direct the getting of boards to cover the church. We went into the woods Monday morning, got them out, and were able to have preaching Feb. 6. Have raised for building $40. We owe $350 on the church. At Rocky Zion the people received me with gladness, and I found everything in order; also at St. John. There are four preaching points on the circuit, but only two churches. At St. John there is no property, but we are trying to get a lot of ground. At Palo Alto there are only five members, but they say they will have a lot if it can be had. Received one into the church. Found only one Sunday-school, but now have three in good condition. Pray for us."

GEORGIA.

The New England Conference recently in session at Lynn, Mass., unanimously adopted some very strong resolutions, condemning the caste spirit, as abhorrent to the principles of free civil society and the spirit of the Gospel. These resolutions were put in the form of a memorial to the General Conference, and a strong delegation elected to support them there. We may confidently look for an earnest battle for the right on the floor of the General Conference with New England's sons in the lead, as they always have been in every good cause. May God help them to win, and rid the grand old Methodist Episcopal Church from the sin-burden of Caste.—*Atlanta Elevator.*

For the SOUTHWESTERN.

Huntsville (Tex.) District Conference.

MR. EDITOR:—District conference was held at Beaumont, March 5-10, Rev. E. Lee presiding. On roll call all pastors responded; members presented written reports. Committee on public worship, appointed as follows: On Monday night, W. McKenzie and T. Ward; Thursday, John Guess; Friday, A. Gillem: Saturday, A. Britten; Sunday 11 a. m., A. C. Culbreath; 3 p. m., E. Lee. The missionary sermon preached on Saturday by Rev. Jeremiah Smith, was sublime. On Sunday after the elder's impressive sermon about 100 communed. Our Baptist brethren were in attendance. Collection during the day $4. Received on probation 14; conversions 2. This was the grandest occasion ever witnessed in Beaumont. It has been very dark there but thank God light is springing up. If we had many more men like Elder Lee we could soon take the world for Christ.

H. W. WILSON, Sec.

Neuralgia and Sick Headache.

In Aurora, Ill., lives Mrs. Wm. Henson, She says: "*Samaritan Nervine* cured me of neuralgia, vertigo and sick headache."

For the SOUTHWESTERN.

Huntsville Disirict (Central Alabama) Conference.

The district conference of the Huntsville district met at Triana April 10, 1884. A. S. Lakin, presiding, in elder the chair. Conference opened with reading St. Matt. vii, and singing 798 hymn, and prayer by the presiding elder. On motion M. M. McKinney and James Moore were elected Secretaries of the conference. Roll called, 28 members answered to their names. The presiding elder delivered to the conference an address on Methodist economy, after which the following committees were appointed:

To examine local preachers in their course of study—B. J. Sterling, James Moore and A. W. White.

On Missions—Robt Carter, Kemp Fields and Henry Arnett.

On appointments of local preachers and exhorters—All the pastors.

On literary exercises for the next conference—Robert Carter, Kemp Fields and James Winn.

On miscellaneous matters—Geo. Miller, J. C. Sammons and M. M. McKinney.

On public worship—B. J. Sterling, James Moore and the presiding elder.

On examining candidates for license to preach—A. W. White, Geo. Miller and J. C. Sammons.

The presiding elder reported the district in bad condition, but hoped, with the help of the brethren, to bring it to the front by next conference.

The hours for opening and adjourning were fixed: morning session, to open at 8 o'clock and adjourn at 12; afternoon session to open at 2 and adjourn at 5 p. m.

The following pastors made reports: Huntsville, James Moore; Madison, Geo. Miller; Scottsboro, M. M. McKinney; Triana, B. J. Sterling; Warrintonton, J. C. Sammons; Whitesburg, Frank Withers; Johnson's Chapel, Kemp Fields; Courtland, Charles Neal; Decatur, Robert Carter; Kirby, B. J. Leigh; Oakland, James Winn; Stevenson, no report.

The list of local preachers was taken up and each one was carefully examined by the presiding elder as to his attendance in the Sabbath school and to the support of the ministry; and the exhorters and district stewarts were likewise examined.

The following resolution was offered by M. M. McKinney, and unanimously adopted by the conference:

Resolved, That the district conferences of the Huntsville district hereafter pass no local preacher's character, nor renew the license of any local preacher who is guilty of using any kind of spiritous liquors.

Resolved, That the district conferences of the Huntsville district hereafter license no man local preacher who uses any kind of spirituous liquors.

Resolved, That the Secretary of the district conference of the Huntsville district be requested to read these resolutions at the beginning of each session of the district conference of the Huntsville district hereafter.

The following named brethren were discontinned as local preachers, and forbidden to preach in the Methodist Episcopal Church: Wm Foster, Hampton Rose, Ishmael Allen, Wilborn Thompson, Louis Smith, Porter Johnson, Aaron Mathis, Henry Paine, Jackson Ruffin, Prince Fennel, B. J. Fields, James Smithers; Pleas Roberts, exhorter.

It was asked by the conference that the presiding elder take Rev. James Moore from the pastoral charge of Huntsville and send him out as an evangelist on the Huntsville district, and appoint Rev. A. W. White in charge of Huntsville. The request was granted and the elder made the appointment. Bro. James Moore then made a short address to the conference, in which he thanked the conference, and promised to do all he could to build up the district.

Huntsville was chosen as the seat of the next district conference.

The committee on examining candidates for license to preach reported, and William Johnson was licensed to preach.

The district stewards reported, and the following estimate was adopted:

	Bishops	P. E.	Mis'n.	Ch. Ex.	Freedm'n.	Educa.	Tract.
Huntsville	$2 50	$45 00	other collections	$1 00	$4 50		
Scottsboro	1 00	30 00		2 00			
Stevenson	1 00	20 00		2 00		$20 00	
Decatur	1 00	30 00		1 50			
Oakland	1 00	40 00		2 00			
Courtland	1 50	25 00		1 00			
Athens	1 00	15 00		1 50			
Madison	2 00	30 00		2 00			$0 50
Triana	1 00	20 00		1 50			50
Whitesburg	1 00	30 00		1 00			
Guntersville	1 00	15 00		1 00			
Claysville	1 00	30 00		2 00			
Mussel Shoals	75	30 00		1 00			
					1 50	20 00	50
					75		25

M. M. MCKINNEY, Sec'y.

For the SOUTHWESTERN.

Respect for Manhood.

There has been much said about the way the colored people are treated by the whites in the South, but in many cases we are to be blamed. Some of us preach one thing and practice another. We preach that of one lump God made all nations of the earth, and that one man is as good as another, and then we practice that there is an inferior race, and their color makes it. This ought not to be so. We say we are as good as any body; then we should act as well as any body. We have men who are officers in the church, fill the pulpit, who are in public business, and do not serve their own brethren on account of their color. They say if they do they will lose the custom of the whites. Is this right? I say we should not do this. There are some of our preachers who run barbershops, and if a white man comes in with a pipe or a cigor in his mouth, and his breath perfumed with whiskey, and says to him, "By God, uncle, I want you to shave me and black my boots" He says, "Well sir, just sit down here and I will fix you up all right." But if a brother preacher comes in with all politeness, and says to him "I want you to shave me," he denies him, saying, "If I shave you, white men won't come in and patronize me." By such acts we say we are not as good as the whites, making our preaching and teaching void. Then you blame the Southern whites for saying you are inferior. Brethren, we should guard against this evil, and not practice it. It hurts us. You say you are called to the ministry, the highest calling in the world, and then stoop so low as to scrape drunkards chins, and black their boots, and take their curses for their dimes and nickels. Brethren, look up. If we do not respect our color, we should respect our office and high calling. I have been looking and listening to hear some of our smart men take hold of this evil long enough. I see it as a pull down on our church and people. We can do better than that. We have nineteen colleges and institutions of learning in the South, the work of our good friends in the North. A better people cannot be found under the heaven. They teach us we are as good as any body when we act as well as any body. They tell us to get up out of the dust of degeneration. Shall we allow them to bestow their labor upon us in vain? S. KNIGHT.

Tennessee Conference.

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St. Paul had three wishes, and they were all about Christ: that he might be with Christ, that he might be found in Christ, and that he might magnify Christ.

For the SOUTHWESTERN.

Houston Seminary.

In reporting amounts received we should have acknowledged $3 from Millican, Rev. J. L. Smith, pastor. We are also in receipt of $2 from Brenham circuit, Rev. W. H. Jackson, pastor, and $3 from Bryan, Rev. B. M. Taylor pastor. Of the whole amount subscribed at Hempstead we do not expect to lose any. The brethren were in earnest when it was subscribed; and we think it will all be paid. But it should be attended to at once. Letters from Huntsville district lead us to think they do not intend to be left behind in the collections for the school. Programme for the closing exercises of the school will be sent out in a week. Exercises will extend from Sunday, May 25, to Thursday night, May 29th. Boarding department is full, and students still coming in. The school rooms are crowded, and chapel exercises generally conducted with students in the three different rooms for want of sufficient space in one. We need more room and another teacher; more desks and more bedrooms. We are willing to compare Houston Seminary with any school North or South. It is doing a grand work, and the people of Southern Texas are beginning to rally to its support.

C. W. CAMPBELL.

Houston, April 25, 1884.

For the SOUTHWESTERN.

Ignorance still exists in some localities. A short time ago after an elder brother had met to hold a quarterly meeting, he preached and afterwards decended from the stand to administer the Lord's supper. It was in a place where preaching had been done but they had never seen the Lord's supper given before, and the elder said he was ready to give the Lord's supper, and to his great surprise the whole congregation got up and went out to peep through the windows, and left him and the preacher and the members of the quarterly inside; but the elder sent and had them all come back by the assistance of the pastor and steward. The reason was the people thought that they had no business inside, but I thank God for the old Methodist Episcopal Church that brings light out of the darkness. E.

For Jesus' Sake.

One of the little orphan boys in John Falk's German Charity school repeated at the supper table their usual grace: "Come, Lord Jesus, be our guest and bless the food thou hast provided." A lad looked up and said. "Tell us, teacher, why the Lord Jesus never comes." "Dear child, only believe, and you may be sure that he will come to us some of these times; for he always hears us." "Then," replied the bright lad, "I'll set a chair for him," and he put one by the table. By-and-by a knock was heard at the door; a poor traveling apprentice was admitted, and asked for food and lodging. The little fellow looked at the stranger a few minutes, and then piped out: "Ah, I see! Jesus could not come to-night and so he sent this young man in his place. Is that the way, teacher?" "Yes, my boy, that is just it. Every cup of water or bit of bread we give to the poor and hungry for Jesus' sake we give him. Inasmuch as we do it to the least of our brethren we do it unto the Savior."

Plainfield, N. J., is the scene of a remarkable temperance revival. Hundreds of drinkers have signed the pledge. Rumshops have been closed. Men who have rented property for the sale of rum have publicy acknowledged their sin in so doing, professed repentance, and entered heartily into the work of reform. A wholesale liquor dealer went down to his firm in New York, resigned his place, returned to Plainfield, and in the evening meeting proclaimed himself henceforth a temperance man. The movement has been conducted entirely on gospel principles, and has had the hearty co-operation of all the pastors of the place. Much has also been accomplished in the same direction at Bound Brook and Somerville.—*Christian Standard.*

Out of the Ship.

BY REV. MARK GUY PEARSE.

"And He sat down, and taught the people out of the ship."—LUKE v. 3.

The Lord Jesus had been preaching in the synagogues; but there were very many outside who wanted to hear Him, and whom He wanted to reach. So He entered into a boat belonging to one of His disciples, that was drawn upon the beach, and when it was thrust a little way from the shore He sat down and taught the people.

Here is the want of our time as of all time. Jesus seeks a pulpit right in the midst of the daily life. —The preaching-place is away from contact with the business. The architecture, the services, all the associations, are very sharply marked off from the factory and the office, from the work-shop and the home. And it is right that we should secure such solemnity and reverence in our worship, and such freedom from interruption;—the Master bids us shut the door when we pray. But there is a tendency in all this to make religion one thing and business another, each having its own time and its own place, and each having very little to do with the other. The shop comes to be a long way from the sanctuary, and the kitchen from the church. It ought not to be so. Our business as Christians is to serve the Lord in every business of life. We are to find the desk and counter as near to God as any place of worship can be; to prove His presence as much in our homes as in His house. Then, again, Christ wants a pulpit in the midst of the people. To have the pulpit in the church only is to have ten thousand out of reach, never hearing His voice, never seeing His face, not knowing that Christ has come. He would teach the multitudes. See Him as He sits on the deck of the fishing craft. One gentle hand rests on the ropes of the rigging; the brown sail hangs behind Him; at His feet lie oars and nets; close about Him is the little group of swarthy sailors. And on the beach the crowd is gathered—anybody may stand and hear Him there—publicans and sinners, Roman soldiers and Samaritans, all are equally welcome. Here was Jesus right in their midst. And here was Jesus having to do with everything about them. The boat was His pulpit. He leaned against the mast. He sat on the deck. His shadow fell on all the fishing gear and on the very water that lapped the boat; so He hallowed all these common things. So, then, the pulpit for which Christ asks is our business, our daily work. There on He would take His stand, and thence He would preach to those who would never see nor hear Him in the church.

Do you envy this fisherman who lent his boat to Jesus? He offers us the same honor. He begs us to do Him the same favor. He comes to each of us and asks us to let Him have our daily occupation as a His preaching-place;—the office and workshop, the counter, the desk, the mother's work in the home, the servant's work in the house—this is the pulpit He seeks. Will you let Him have it?

Look at the boat which the Lord Jesus uses. It was the boat of a disciple. He never thrusts Himself upon any. Where He is welcome, there He comes gladly. He stands and knocks at every heart, unwillingly; but He enters only where they open the door for Him. [illegible] ask ourselves—can we afford to receive the Lord on board our craft? Is it all right and in order that we are glad to see Him coming in? Can we trust Him with the keys of the house? [illegible] hand over the books to Him? He may look through all [illegible] book and ledger, and the out-going [illegible] that they see it all, and [illegible] may run up the colors [illegible] other ship in sight [illegible] of every voice we get [illegible] and what we [illegible] of our talent and [illegible] every [illegible]

one thing more than he cared for the business. Whilst he held the fishingline, his thoughts were with the mighty Prophet of Nazareth. As he opened the nets, he was recalling the words of that wonderful Teacher, and longing that he could see and hear Him again. How eagerly Simon received Him into the boat! Earth could afford no such joy; no gain could compare with this privilege—that the Master should sit in his boat and teach the people. That is the occupation from which Jesus will be seen and heard, where such a loving heart longs for His coming, where the deepest and most constant thought of the soul is not to make money; but this desire runs through every thing—to make men think well of Jesus. There will He come and sit and teach, and many shall see Him and hear Him.

It was the boat of a busy disciple. A hard-working man was Peter. Whenever you get a glimpse of him, you always find him very busy. He had been toiling all night; and now we could not blame him if he had been lying down for a nap. But he is still, busily washing his nets. No easy-going man was this basking in the sunshine, and talking very sweetly about trusting in the Lord. He is a disciple; but he is not away neglecting his business. He is ready to give up at a moment's notice when the Lord bids him do so; but till then He will stick at it and work hard. There is one thing about Peter that is very admirable as a business man,—he had a great horror of debt. He could not bear to make the tax-gatherer call a second time. That is the sort of a disciple from whose business the Lord preaches. He will not step on board the boat of any lazy follower who thinks it is heavenly-minded to do as little as possible, and who contentedly runs into debt, saying, "The Lord will provide." Hard-working disciples who can toil all night, if need be—theirs is the business from which Christ will preach.

Then another thing we read is especially important — They are washing their nets. These fishermen would have the outermost thing belong to them clean. They must have clean hands that serve aboard the vessel of the Lord, and everything about the craft must be honest and pure. The Lord will help us to catch fish with dirty nets. He will not come aboard a boat, no matter how fair she may look, where, from stem to stern, everything is not clean. Integrity is the name of the craft in which you will find the Lord, and Honesty is carved at her figure-head.

Then He prayed them to thrust the ship a little from the shore. He might have bidden them as His disciples; He might have commanded as their Lord; but thus graciously He prays them. And eagerly they do His will—Peter standing at the bow, anchor in hand, ready to drop it at the first sign from the Master. That is the business from which the Lord Jesus will be seen and heard, where men are willing to come out beyond the line of others, and to be singular for Christ. It is not enough to have Christ on board, not enough to have Him and hear Him. Ah, how the blessed Lord delights in such a company as this, where trouble is a joy, and anything a gain, if thereby He can be better served! Wherever such love greets Him, there assuredly shall the people see and hear Him.

* * * * * * *

Then there are two or three other thoughts that grow out of the incident. It fares well with the boat when Christ is on board. "And when He had left speaking; He said unto Simon, "Put into the deep and lay down your nets for a draught."

Notice that the Lord said nets.

Simon answered and said—said with a kind of half-pitiful smile, that meant to say the Great Teacher was wonderful at teaching the people, but of course He knew nothing about fishing. How could He, living all His days up amongst the hills? "It is no good, Sir," said Simon, "we have toiled all night and caught nothing. Never-the-less at Thy word I will let down the net." And he took up the first that came to hand.

Ah, Simon, the Blessed Master knows more about fishing than you think! And, my brother, he knows as much about your business as about Simon's.

"And when they had this done, they enclossed a great multitude of fishes: and their net brake." (They needed the nets, after all). Christ never made a rich man while He was on earth, and never promised to do that. But He made everybody blest who was willing to receive a blessing at His hand. His presence in the business maketh rich indeed; and He addeth no sorrow with it.

[This article is part of a chapter taken from a new book, "Thoughts on Holiness."]

What's Your Boy Worth?

BY GEORGE R. SCOTT.

Last Fall, with Mr. A. B. Campbell, of Topeka, I attended a temperance meeting held in a school-house in Shawnee County, Kansas. After two speeches had been made a collection was taken up to raise money to prosecute liquor-sellers in that county. A tall Kansas arose and said: "Put me down for $20; I have six boys, and if necessary will make my subscription more; to save them a $100 bill would be a small amount." Yet he was a hard-working farmer; but he loved his boys, and as a consequence hated the liquor-traffic.

In my late trip I asked a man, formerly a New York merchant, how it was that he had taken such an interest in the prohibition movement. He replied: "To my astonishment I found out that my eldest boy had taken a drink of beer." That was enough. He loved him as "the apple of his eye." And now every energy of that business man is brought into active service to protect his son from the ravages of the liquor trade.

In a town in Jersey, after a public meeting, a gentleman asked me what he should do to save his two dissolute, drunken boys. A man of means, and living in a handsome country residence, he could not see why they preferred the saloon to their home of comfort. The liquor trade, knowing that he would foot all bills, was only too willing to give the boys all the poison they asked for. He said he loved them; but he *never voted for home protection*, as against the saloons, on election day. His boys, practically, were not worth casting a ballot for.

I came across a mother in Ohio who loved her boy so that she would not give her husband any rest until he promised to vote for the Second Amendment. Some people thought she was only a humble, ignorant woman; but she was smart enough to know the *value of her boy*! You, mothers, who read this article, answer me this question: What's your boy worth? Make the price high, for he is "bone of your bone and flesh of your flesh." Ask father if he is worth a ballot next election. Put the question to him with tear-drops trickling down your cheeks, backed up with a prayer of faith. If you can do it with all sincerity the true value of his boy will appear, and all other questions sink into insignificance.

What is your boy worth?

First: He is worth asking to sign the total abstinence pledge.

Second: He is of sufficient value to be sent to a Band of Hope meeting to be instructed as to the effects of alcohol upon the human system.

Third: He is of sufficient importance for you to know where he spends his evenings and who his associates are.

Fourth: He is of more value than many household pets, and is entitled to more of your time and attention.

Fifth: To say nothing of the value of your boy's good character, he has cost you for food, raiment, and education more than what the average saloon-keeper pays for his license.

Sixth: "As the twig is bent the tree is inclined." How will he be of great importance to you whether your boy is a valuable citizen or a curse to you and the neighborhood in which you reside. If he turns out good he will be worth his weight in gold; if otherwise, better he had never been born.

Seventh: Being *immortal*, he is worth a life's work to prepare him for a happy hereafter.

No *license* was ever made *high* enough to cover the *lowest* estimate that you can put on your boy if there's a spark of Christianity or humanity in your heart.

Nebraska virtually says its city boys are worth $1,000; *altogether too low*. New York city puts the price of her boys at $75; *less than the price of a city railroad horse*. An insult to every mother!

What's your boy worth?

Tell me the value of his soul, and I'll name the price of the privilege to sell intoxicants.

Is it too much to ask the fathers of America to at least set enough value on their boys to yearly drop into the ballot-box a slip of paper that shall voice the sentiment of this journal—

"*We demand the Prohibition of the Liquor Tariff.*"

What's your answer?—*New York Witness.*

The Madrid correspondent of the London *Times* is safe in saying that "it is absolutely necessary for Spain to improve, if possible, the material condition of Cuba." Industrially, socially, and politically that condition is horrible, but the most hopeless element in it is the Spanish rule. Even in her high and palmy days, the gift of colonization never belonged to Spain. The only idea of the central Government was to extort the greatest revenue in bullion from the Spanish dependencies in the shortest time. The Spaniards never adopted the English system of making colonies serviceable by making them markets for the productions of the mother country. The Spanish notion was simply that of spoil, and the Spaniards exiled to the colonies fell very rapidly to the condition of the natives. From a terror to mankind Spain has sunk to be a terror only to her own possessions. The Republic of Cuba might not be a very happy community, but its state could certainly not be worse in any respect than the condition of the island as a dependency of Spain.— *N. Y. Times.*

Walt Whitman says of his poems —"They proceed out of and revolve around one's self, myself, an identity, and declaredly make that self the nucleus of the whole utterance." This will be a surprise to many of his readers who have supposed that they proceeded from an attack of acute dementia.—*New York Graphic.*

The *Current*. The liberty of the press is a very different thing from the license of the press. Liberty does not mean liberty to corrupt and plunder men and women and injure society, and when the press undertakes to go outside the lines of liberty it should be subjected to police regulations.

"Is it possible, miss, that you do not know the names of some of your best friends?" inquired a gentleman of a lady. "Certainly," she replied, "I don't even know what my own will be a year hence."

Nervous Exhaustion.

A very large number of persons are sufferers from physical or nervous exhaustion and a low state of vitality, brought on by various causes. They are not sick enough to be classed with invalids, nor well enough to enjoy life, or do any bodily or mental work without excessive weariness or complete prostration—a most miserable and unhappy condition, as thousands can testify. For this class of persons the new Vitalizing Treatment of Drs. Starkey & Palen, 1109 Girard St., Philadelphia, Pa., is especially adapted, acting as it does directly on the great nervous centres, rendering them more vigorous, active, and efficient. Send for their pamphlet describing the nature and action of this remarkable Treatment. It will be mailed free.

Judge Noah Davis urges that there should be a National divorce law.

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SELBY CARTER, *Nashville, Tenn.:* "My system seemed saturated with **Scrofula,** but AYER'S SARSAPARILLA cured me."

HON. FRANCIS JEWETT, *Lowell, Mass.:* "AYER'S SARSAPARILLA is the only preparation that seems to do me any real, lasting good." [Cured by it of **Blood Impurities.**]

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A flatterer is said to be a beast that biteth smiling. But it is hard to know them from friends, they are so obseqnious and full of protestations; for as a wolf resembles a dog, so doth a flatterer a friend.—*Sir Walter Raleigh.*

"Yes, sir," said the politician to the caucus manipulator, "the office should seek the man, and not the man the office." "Exactly," answered the c. m. "But in this case, when the office starts out to seek the man"—"Yes, sir." "I want you to fix it so that I will be the first man that it will find."—*Somerville Journal.*

No soul was ever lost because its fresh beginning broke down; but thousands of souls have been lost because they would not make fresh beginnings.—*F. W. Faber.*

If you would add something to your accomplishments, study a modest behavior. To excel in anything valuable, is great, but to be above conceit on account of one's accomplishments, is greater. Consider it you have natural gifts, you owe them to divine bounty. If you have improved your understanding, and studied virtue, you may have done your duty, and thus there seems little reason for vanity.

A good story about an old Methodist minister baptizing an infant is told in "Echoes from Welsh Hills:" "He took the babe in his arms very affectionately, and addressed in a parternal fashion a few words of advice to the young parents: "See that you train up the child in the way that he should go, that you surround him with the best influences, and that you give him a good example. If you do so, who knows but that he may become a Christmas Evans or John Elias! What is his name?' 'Jane, sir,' replied the mother."

The needle of the compass will not settle until it points toward the pole star, and so the soul can find no lasting peace until it turns with full purpose of faith to Christ.

Dr. Emin Bey has made some measurements of the Akkas, the small people discovered in Africa and first described by Schweinfurth, and finds that when full-grown their heights range from four to four and a half feet. The skin of the Akkas varies in color from a clear yellow to a glistening red, and their bodies are entirely covered with a thick, stiff and filthy growth of hair. They live in huts [illegible] have no fixed abodes, and are a hunting people, skilled in the use of the bow and arrow.

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THE SOUTHWESTERN.

L. P. CUSHMAN, Editor.
A. E. P. ALBERT, B. D., Assistant

THURSDAY, MAY 8, 1884.

We desire our agents to send at once all collections made for the SOUTHWESTERN. Heed this notice and act promptly.

From E. H. Vaughan, Secretary, we have received a copy of the minutes of the sixteenth session of the Virginia Conference, held at Waterford, March 5.

The *Times-Democrat*, of April 27th, published an editorial which outlined the career of Gen. John C. Fremont in appreciative terms, and advocated his reinstatement to the position he held in the army previous to his resignation, as a simple act of justice.

Speaking of preachers Daniel Webster used to say: "When a man preaches to me I want him to make it a personal matter, *a personal matter*, a personal matter." That is it, let each person in your congregation, feel that you have a special message from God to him.

Zion's Herald has the following incident that helps to answer the question: "Does prohibition prohibit?" "A prominent citizen of this country had fallen a victim to intemperate habits, which grew upon him so that he became totally unfit for business, and as a last resort he went to Kansas to flee, if possible, all temptations to drink. After being there awhile, he thus writes to an intimate friend in this city: 'John, I have seen more than a dozen men who have been confirmed drunkards, and who came here to reform, and all have succeeded! One man, who had been in the habit of drinking for twenty years, told me that he came here about two years ago, but has never touched liquor since. The fact is, if a man gets here he is bound to reform; he can't get whiskey if he wants it.'"

Under the caption "Was it a Mistake," the *Northern* serves its readers with an octogonal paper. It seems to recognize the doctrine of human brotherhood, but says one thing is certain, it is not consistent with the spirit of Christianity to make the abandonment of caste (caste) "prejudice the condition upon which we will preach the Gospel to the poor and give them knowledge for the lack of which they perish. The degraded must be sought out, instructed and Christianized, and the condition of society must be largely changed where caste, where it has become fixed in the habits, customs and sentiments of the people, will disappear." Let us see. We are aware that true character-building, whether of a man or in a nation, or in a race, is always a slow process. There is no such thing as the uprising of a race in a day. Hence the necessity for wisdom, zeal and patience in our work. But we preach the Gospel alike to all, and offer it to all, without condition; have good authority for saying that the wicked must forsake their ways and the unrighteous their thoughts. We have no doubt as to the works of the flesh or the fruits of the spirit. "These are contrary one to the other," so that the Spirit of God cannot do the things that he would. Caste may be fixed in the habits, customs and sentiments of unregenerate human nature. We expect this, but that can have no dwelling in the heart over which Christ reigns. This is certain, caste is either right or wrong. If right, let us encourage it by all possible means; if wrong, let us say so, and act accordingly. While we do not feel inconsistent with the spirit of Christianity to make the abandonment of caste sin "the condition upon which we preach the Gospel," we might those who attempt to do so easy, and thus encourage their sins, makes a mistake. The issue is before this country and must meet it. Caste or what shall it be?

Old or New Time Quarterly Meeting.

We sometimes come across an old man who lives so largely in the past that he sees but little that is attractive in the present, and has but a faint hope of the future. But the spiritual pentecosts of the past have not faded from his mind; he speaks of them as though they occurred but yesterday. He seems never so happy as when speaking of the log churches, the tall forests and the wonderful preachers and sermons of other days. We like the old people, and are only sorry that some of them cannot see more to cheer them on the heavenly road in the present.

Let us see. Saturday, April 26, looking out of the car window as the car halted at Nicholas Station, we saw Rev. Michael Nelson, who was appointed last conference to Spring Chapel circuit. As we stepped out of the cars on to the platform he gave us a cordial greeting, assuring us that he had a horse that would carry us safely; and, referring to himself, said he had a span that had never once failed him. Our animal was a Mexican pony every way equal to the occasion. The quarterly meeting was to be held at Hope Chapel, one of the appointments on Spring Chapel circuit, full seventeen miles distant. A ride of four hours brought us to the home of Bro. Nelson, whose good wife had prepared dinner for us. After dinner we rode on to Bro. June Byrd's, one of the steward's, who gave us a cordial welcome; telling us that his boys had just returned from a hunt and had brought in two nice deer and a fat turkey, and we could have our choice. We happened to see some bread, milk and honey and we concluded to take that for the present, reserving the venison and turkey for another day. It is seldom that this writer sits at a table upon which there is bread, milk, butter and honey, three articles of food of which the Bible makes special reference. Hope Chapel is a log church situated in a forest of tall pine trees. The flooring, seats and pulpit are all of pine. There is not a piece of sawed timber in the church. Covering, seats, floor, altar and pulpit are all made of rived timber, and all trimming and ornamentation studiously avoided. The door is in front of the pulpit, and a small window just in the rear of it. Quarterly meeting brings together brethren from different points of the circuit, and liberal preparations were made for all who might come. Brothers and Sisters in the Lord and in the flesh, uncles, aunts and cousins must all be provided for. Saturday night the service began with a plain, practical sermon by the presiding elder, followed by an exhortation by Bro. Nelson. The appointments for the Sabbath were announced, and all slowly returned to their homes. Sabbath morning all was astir. In the paths leading to the church men, women and children could be seen wending their way to the house of the Lord. Of the sermons and services of the day we have not space to speak; suffice it to say that everything was primitively simple. The love-feast, Sabbath evening, was sweeter than honey or the honey comb. Words of encouragement came from all who spoke. We greatly admired the rural artlessness of our people at Hope Chapel, so free from ostentation and artificial piety. We had a Christian home at Bro. June Byrd's, every member of the family seemed anxious, by their kind attention, to give us a pleasant home.

Missionary Anniversary.

The sixty-fourth anniversary of the Missionary Society of the Methodist Episcopal Church, was held at St. Paul's Methodist Episcopal Church, New-York city, April 5, in connection with the session of the New-York Conference, and in Hanson Place Methodist Episcopal Church, Brooklyn New-York on April 6, in connection with the session of the New-York East Conference. Hon. Warner Miller, United States Senator presiding and spoke on the Methodist Church as a Mission Church. The principal addresses at the first meeting were made by Secretaries Reed and Fowler. Dr. Reed gave an account of the organization of the Society in 1819, presenting the personel of that first meeting. Dr. Fowler presented the work of the Society in the home fields. In 1819 when first organized it gave itself exclusively to home work; in 1833 it went to Africa; in 1836 it went to South America; in 1847 it established the Foochow Mission in China, this was the first movement into foreign languages in foreign lands; in 1849 into Germany and Switzerland; in 1857 into Bulgaria; in 1866 into North India; in 1867 into Norway and Denmark; in 1868 into Central China; in 1869 into Peking, China; in 1872 into South India, Japan and Italy; in 1873 into Mexico; in 1876 into Sweden; in 1881 into West China; in 1882 into Finland; in 1883 into Corea. The following figures indicate the financial advance of the Society; in 1820 the receipts were $823.04; in 1830 $13,128.63; in 1840 $136,410.78. In 1844 came the division of the church on account of slavery, so that in 1850 the receipts of the Society were only $104,579.54. From that time there was an onward movement, getting rid of the foul blot slavery did not kill the missionary spirit in the church. From $104,579,54 in 1850, the receipts went up to $256,722,77 in 1860; in 1870 the receipts were $594,743.77; in 1880 $626,663.89; in 1883 the receipts were $751,469.90.

The services held at the Hanson Place Church were presided over by James H. Taft, Esq., who made the opening address. The other speakers were Bishop Hurst, Dr. Reid and W. L. Phillips, D. D. Bishop Hurst spoke of the magnitude of the work accomplished by the Society and gave some interesting facts and figures about our work in Germany and Switzerland. Both of those meetings were a success, and gave the friends of missionary cause connected with the Methodist Episcopal Church, a new inspiration for the coming year.

It is sometimes said that the Negro knows nothing of gratitude, that he is not capable of being grateful. We incline to the opinion that with most men this is a grace that has its seat nearer the lips than the heart; their lips and life do not exactly tally. Their expressions of gratitude come more in the form of resolutions than in acts. Here colored and white people are much alike; we can see no difference. At a district conference held in Texas a colored brother was called upon to conduct the opening religious service. His prayer was as follows: "Oh, Lord, we come to de at dis time wid love and grace in our hearts, and tanks on our lips. We tanks de, O Lord, for de East, de Bible tells us ob de wise men dat come from de East. It tells us about de stars dat shine in de East and went afore dem wise men to help dem to find Bethlehem's sweet babe. And eber, Lord, since dem morning stars sang togeder de light hab come up each morning from de East. Dis world would be dark as Egypt if dare was no East. De light ob de sun and de light in de soul all come from de East. We tank de, O Lord, don has been sending wise men from de East all de ages. We tank de for de wise men dat hab come from de East to help us poor colored people. Bress every one ob dem, Lord; trow your big strong arms round dem, and tuck um close to yourself. Roughshod dem wid the Gospel. Prepare dem for long trabling, and gib dem de patience ob holding on and holding out. O Lord, bress dis, my broder dat hab come from de East down to Texas. We ax yon, Lord, dis morning to be his captain. You made dat old sarpent, de debil, all green, and yellow and coppery, spotted, snake like am arter him. But, Lord, please don't let dis old sarpent, so full ob pison and hate, obertake him." Here was a heart that was overflowing with gratitude. It is not difficult to remember such events. One would as soon forget the visits of an angel. This man was unlettered, had spent most of his days under the blighting influence of American slavery, but he was as loving and tender as John, as artless as a child. We have listened to him when preaching, and though he spoke in the true dialect of the plantation, our delight was only excelled by our astonishment.

New Orleans University.

We learn that the teachers and students of this Institution are exceedingly busy in preparing for the closing examination and closing exercises. There is to be an exhibition a few days before the close, and the Commencement exercises will be held Wednesday evening the 28th inst. Two young men who graduate will deliver an oration; and Gen. R. B. Elliot is expected to deliver an address at the same time. Those who have heard him will expect a rare treat. The Baccalaureate sermon will be delivered on the previous Sabbath. The exact time and place of each of these will be given hereafter. We doubt not the friends of the University will rally at each of these exercises in large numbers.

The *Daily Christian Advocate* arrived as we were going to press, and we can only say that it makes an excellent appearance, and is one of the best, if not the very best, General Conference organe ever issued. Drs. DePuy and Kincaid, the editors, have exercised their talents in a high degree.

PERSONAL.

—George C. Cook a highly respected Chicago Methodist, died April 18th, aged 74 years.

—We are informed that Rev. Reuben Bowen, pastor at Jasper, Ark., on trial in the second year in the Arkansas Conference, is dead.—*Central.*

—Robert P. Thompson, superintendent of the printing office in the Western Methodist Book Concern has completed the fiftieth year of his connection with it.

—Rev. Alpha G. Kynett, son of Rev. Dr. A. J. Kynett, received on trial at the last session of the Philadelphia Conference, was married recently to Miss Elizabeth H. Hardy, of New York.

—Rev. Dr. J. E. Irish, of Madison, Wis., has been appointed consul to Cognac, France. He will leave for his new post of duty after the close of the General Conference session.

—The Rev. John Atkinson, of Adrian, Mich., will soon put into the printer's hands his *History of American Methodism.* This will be a new history. It is not compiled from the previous histories of the Denomination.

—Mr. John B. Tolman, a verteran printer of Lynn, Mass., has given the Young Men's Christian Association of that city an estate valued at $30,000, stipulating that the income shall be used in promomoting the cause of temperance.

—Bishop Simpson gathers strength steadily but slowly, through a rather disheartening alternation of improvement and relapse. It is hoped that, with care, he will be able to attend the sessions of the Genral Conference.—*New York Advocate.*

—Miss Clara M. Cushman, only daughter of the editor of the SOUTHWESTERN, and for the past five years a missionary at Pekihg, China, leaves this month for her home in New Orleans via San Francisco. She will be accompanied by others who are homeward bound from China.

—Rev. S. Duncan, presiding elder of the Shreveport district, is in the city. He reports his district to be in fair working order, and has given it close attention since the Louisiana Annual Conference.

—Rev. A. Moore, of Louisiana Conference, desires his correspondents to address him box 144, Woodville, Miss.

—If Sister Hester Williams, of Baton Rouge, La., reads the news from North Carolina, under the heading "Our Southern Work," in this paper, as we have no doubt she will, she will see that her example in dedicating a hen to the missionary service is being followed by North Carolina brethren, with generally good results.

—The *Educational Weekly* says: "Prof. F. A. Friedley, owing to the bad condition of his eyes, has resigned the presidency of DePauw College at New Albany, the same to take effect at the close of the college year, and will go on his farm, six miles below the city."

—Rev. Moncure D. Conway, a prominent divine of London, has resigned his pastorate, and is coming to America to reside in Washington. He will devote the remainder of his life to literary pursuits, believing that there is a wider field for him in that direction than in the ministry.

—Carleton B. Fish, a native of Williamson, New York, a relative of the late W. R. Fish, and a resident of New Orleans for fourteen years, died April 30. His funeral was attended by comrades of the Joseph A. Mower Post No. 1, G. A. R., and religious services were conducted by Rev. M. C. Cole.

—The *Greencastle (Ind.,) Times*, of April 17th says: "This morning Dr. J. C. Ridpath finished the last page of his General History. He has been engaged on the work for fifteen months and seventeen days. The manuscript extends to over four thousand closely written pages, and has been produced at the rate of over three thousand words per day.

—Prof. A. B. Hyde, of Allegheny College, has been nominated by the Board of Visitors of Garrett Biblical Institute to the chair vacated by the death of Dr. Hemenway. There is talk among the trustees of placing Dr. Terry, of New York, in the same place. Either of these well-known scholars would be a most excellent choice.—*Pittsburg Advocate.*

—The Rev. Dr. D. D. Whedon is rapidly recovering his customary health. The physician who has him in charge says: "The illness was very severe, but during the last month his improvement has been astonishingly rapid. He is now convalescent, and has no organic disease whatever; and I have no doubt a few weeks more of care and attention will restore him to his usual health."

—Orange Judd, editor of the *American Agriculturist* for some thirty years, lately retired from its editorial department and located in the West. He desires to gather a complete "postal-card album" of his old readers and friends, and requests them all to send him a postal giving their present location and address, naming also, when convenient, the years in which they were his subscribers. Mr. Judd's address is Chicago, Illinois.

—Bishop Asbury once wrote to a friend: "I have served the Church upward of twenty-five years in Europe and America. All the property I have gained is old horses." So much for the privilege of being a gentleman in society and an embassador of Almighty God. The Bishop once, while presiding at a Conference, when a presiding elder, enumerating the excellence of one of his districts, closed by saying, "And he is a revival preacher," arose and said, "Who is a revival preacher? A man takes his axe into the forest and begins to cut down a large tree. He is soon called away, but leaves his axe. Another takes the axe and continues cutting and goes away; another comes and cuts on the other side of the tree, and after a few blows the tree falls—the last one is your revival preacher."

When the educational bill, recently passed by the Senate, is called up in the House, Mr. Hurd will discuss the question of the power of the Senate to originate appropriation bills. He will insist upon the plain reading of the Constitution, which forbids such an act on the part of the Senate, and because of his fine attainments as a lawyer, his speech upon an imporatant constitutional question is looked forward to with great interest.

The General Conferences of the Methodist Episcopal Church.

The first Conference of American Methodism that exercised in any respect the functions of an authoritative or legislative body was that called by Dr. Coke and Mr. Asbury, acting by advice of Mr. Wesley, to convene in Baltimore on Christmas, 1784. At this conference, known as the "Christmas Conference," the Methodist Episcopal Church was organized. Previous to this time annual conferences had been held to review the work and make such changes as were thought necessary in the appointments of the preachers. The first of this class was held on July 4, 1773. These however were not legislative bodies; the will of Mr. Wesley, directly communicated or through his representatives, was accepted as law. Whatever may have been the intention of Mr. Wesley in regard to his relation to the new organization of the American societies it at once assumed in fact the functions of an independent body. It did indeed resolve that "during the life of the Rev. Mr. Wesley we acknowledge ourselves his sons in the Gospel, ready in matters belonging to the Church government to obey his commands;" but the superintendents appointed by him were accepted or chosen by vote of the Conference, and made amenable to it, not to Mr. Wesley. What followed two years after plainly indicates the spirit of the new organization.

For the next eight years several annual conferences were held to suit the convenience of the preachers, scattered over the constantly enlarging field of their labors. Matters that required general action were presented in turn at several conferences for their consideration. But this plan failing to give satisfaction, the conferences agreed to call a General Conference in 1792. Baltimore was the seat of all the General Conferences until that of 1812, and here that of 1792 assembled; and having been the first convened by a general and direct vote, it is known in our history as the first General Conference. The Minutes of it were lost, but it was so memorable a session on account of the differences of opinion which resulted at last in the secession of Mr. O'Kelly and his friends that the business of the Conference is pretty well known. It was determined to have a General Conference every four years composed of all the preachers in "full connection," which body was to exercise complete legislative authority. The next General Conference, that of 1796, met Oct. 20. It gave formal boundaries to the annual conferences. The General Conference of 1800 was the first that met in May. Richard Whatcoat was elected a bishop. The qualification for membership in the Conference was changed so as to allow only elders of four year's standing to have part in the proceedings. The Book Concern was removed from Philadelphia to New-York. The fourth General Conference, 1804, met May 6. The pastorate was limited to two years in succession in one charge. The Conference of 1808, the fifth, has historical significance on account of its having formed the plan of the delegated General Conference as it exists at the present day. It was to be composed of one delegate for every five members of the annual conferences; and certain restrictions, known as the "Restrictive Rules," limited the power of the conferences. Bishop Whatcoat having died Wm. McKendree was elected to the Episcopal office.

The First delegated General Conference met in New-York city May 1, 1812. It was composed of ninety members. Since then seventeen General Conferences have been held, and our space will allow brief reference only to matters of the highest importance in connection with the date and place of meeting.

The Seventh General Conference, 1816, met in Baltimore. Bishop Asbury having died Enoch George and Robt. R. Roberts were elected bishops. The publication

of the *Methodist Magazine* was authorized. The ratio of the delegation was changed to seven.

The Eighth Conference, 1820, met in Baltimore and was composed of eight-nine delegates. The formation of the Missionary Society and of the Tract Society was approved. The elective presiding eldership was the chief question discussed. Joshua Soule elected bishop, but declined ordination on account of the action of the Conference favoring the election of the presiding elders. The Western Book Concern was inaugurated.

The Ninth Conference, 1824, met in Baltimore. Joshua Soule and Elijah Hedding elected bishops. Richard Reese and John Hannah, the first delegates from the English Wesleyans were present.

The Tenth Conference, 1828, met in Pittsburgh. The action of the Conference led to the formation of the Methodist Protestant Church. Steps were taken to provide for changing the "Restrictive Rules" which were consumated by the annual conferences. The conference refused on constitutional grounds to constitute the Canadian societies into a separate body; but made provision for ordaining a bishop for them should they become an independent church.

The Eleventh Conference, 1832, met in Philadelphia. James O. Andrew and John Emory were elected bishops. The publication of the *Western Christian Advocate* was authorized.

The Twelfth Conference, 1836, met in Cincinnati. Beverly Waugh, Wilbur Fisk, and Thos, A. Morris, elected bishops. There was great excitement during the Conference over the anti slavery movement. Two members of the Conference were censured for attending an anti-slavery meeting.

The Thirteenth Conference, 1840, met in Baltimore. The publication of the *Ladies' Repository* at Cincinnati was authorized. The German weekly, the *Christian Apologist*, having been commenced was approved.

The Fourteenth Conference, 1844, met in New York. L. L. Hamline and Edmund S. Janes elected bishops. On account of Bishop Andrew having become connected with slavery by a second marriage, the Conference declared that he should "desist from the exercise of his office so long as this impediment remained." The "Plan of Separation" was adopted. The session of the Conference lasted till June 11, the longest on record.

The Fifteenth Conference, 1848, met in Pittsburgh. The Conference declined to receive Lovick Pierce as a fraternal delegate from the newly organized M. E. Church South. The session was largely spent in debating questions growing out of the Plan of Separation.

The Sixteenth Conference, 1852, met in Boston. Bishop Hamline resigned his office. Levi Scott, M. Simpson, E. R. Ames, and O. C. Baker elected bishops. The rule in regard to pewed churches was rescinded.

The Seventeenth Conference, 1856, met in Indianapolis. Theological schools were endorsed. The slavery question occupied the attention of the Conference more than any other. Provision, with consent of the annual conferences, was made for missionary bishops and which resulted in the election of Frances Burns for Liberia. The *Central Christian Advocate* was authorized.

The Eighteenth Conference, 1860, met at Buffalo. The only questions before the Conference of moment were slavery and lay representation.

The Nineteenth Conference, 1864, met in Philadelphia. D. W. Clark, [illegible] Thompson, and C. Kingsley elected bishops. A committee appointed to wait on President Lincoln. The several conferences recommended to change the rule, so as to forbid slaveholding in the [illegible]

[illegible] Conference, 1868, met [illegible] Delegates from the new conferences in the South admitted. The question of lay delegation referred to the membership of the Church.

The Twenty-first Conference, 1872, met in Brooklyn. Thos. Bowman, W. L. Harris, B. S. Foster, I. W. Wiley, S. M. Merrill E. G. Andrews, Gilbert Haven and Jesse T. Peck elected bishops. Lay delegates were admitted. The Conference selected places of Episcopal residence.

The Twenty-second Conference, 1876, met in Baltimore. The chief debate was on the elective presiding eldership which was not adopted.

The Twenty-third Conference, 1880, was held in Cincinnati. H. W. Warren, C. D. Foss, J. F. Hurst, and E. O. Haven were elected bishops. Provision was made for the Ecumenical Conference to be held in London. The Discipline was carefully revised, but no material changes were made.—*Central.*

OUR SOUTHERN WORK.

MISSISSIPPI.

D. A. Bragg, Yazoo City: "I was appointed by Elder Revels, March 19, and arrived March 28th, to the Mount Olive work. In found one church in a very good condition, temporally, but not spiritually. I have another preaching point, and propose to establish a church about 15 miles from Yazoo City at a little town. I was gladly received by the people. They are open hearted; the membership small but of earnest workers. The estimating committee fixed my salary at $100, and $5 per month for board."

LOUISIANA.

C. Shallowhorne, New Iberia: "We are holding a revival. Backsliders are coming back to the fold, and sinners are being converted."

W. R. Butler, Columbus: "Elder Duncan was with us the first Sunday in April, and we had a grand time. Three were converted and seven came to the altar. Our people are prospering and nearly all have houses of their own. We are going to build a good church. Sixty dollars was subscribed to pay for lumber, and when the crops are laid by, the church will go up. Sixty on the Sunday-school roll. Six subscribers for the SOUTHWESTERN. Bro. G. W. Shelby is teaching a good day school."

C. H. Claiborne: "We have labored earnestly and continually trying to get these people to believe that "marriage is honorable in all." We found about 26 families on one plantation living in adultery and scarcely wanted to listen to persons who tell them that it is right for them to get married lawfully. We preached a sermon on marriage a few weeks ago and Hon. Geo. D. Cragin, Sr. assisted. Now we see this question sinking in the hearts of some, and they have taken our advice and got married, others are preparing. We need for Louisiana a law prohibiting men and women from living together without being legally joined."

H. James, Jackson: "At Magnolia Chapel I found on roll 68 members, 1 probationist, the church unfinished and $218 in debt. We are hard at work to finish and pay the debt. The people love their church paper. They can't buy whiskey in Jackson without a physician's prescription."

Floyd Woodward, Campte: "The pastor and members have been praying for the upbuilding of the church. Fifteen have been received on probation, 2 converted and 7 reclaimed. There are many more souls at the altar. Bro. Wright is working well, and we are pleased with him."

TEXAS.

J. Morton, Gibson: "Quarterly conference was held April 5-6, and we had a grand time. The people are improving. Estimated $350 for pastor's salary. The elder stopped with Sam McCarty, a probationer of our church, who enjoyed his visit very much."

A. Williams, Orange: "The presiding elder held our quarterly conference in March. It was a joyful time. Seven joined the church. Collection $16.25. Pastor's salary was fixed at $65 a year.

B. M. Taylor, Bryan: "It is a sad thing to be forced to license a man as lecal preacher, and renew such license, with a quid of tobacco in his mouth, and more especially in the Methodist Episcopal Church; and to say go on, my good brother, n the work of the Lord, chewing your tobacco, spitting and preaching."

W. H. Logan, Houston: "On Easter Sunday Trinity Church was crowded to its utmost capacity. The people could not be seated. The church was nicely decorated with evergreens, flowers of all descriptions, besides emblems of various kinds. The children met in the old church edifice and marched into the new one to the delight of the audience. The exercises were on l aves prepared for Easter Sunday, and were nicely perfumed. The choir furnished good music, with Prof. O. A. C. Todd at its head as organist. Duets, solos and Scriptnre recitations were enthusiastically received. The only displeasure was that so many ladies had to stand up during the services. Our Sunday-school is blessed with a good corps of teachers. I must not fail to mention that it gave an entertainment to raise money to purchase an organ, and $139.66 was realized. All departments of the church are in good condition. Everything has been pleasant since I came."

TENNESSEE.

W. W. White, Seays: "Dr. J. Braden presided at our quarterly conference. He gave an interesting talk to members urging them to be punctnal and true to their duties. He tanght the Bible class in Sunday-school and catechized the children. The number is 22 on the roll. At love feast Gen. Blythe, of the M. E. Church, South, communed with us. The church has 40 members, and has paid all its assessments. We have an earnest, working pastor, and he does all he can to advance our interests. Father Seay is improving, being able to set up awhile every day. We pray that he may be spared to do much more good before the Lord says 'come up higher.'"

J. L. Massey, Martin: "We had a pleasant time at the district conference in Brownsville. Rev. J. W. Hall and I stopped with W. H. Jones and wife. Sister Jones is a member of the C. M. E. Church. Our stay was one of the pleasantest we ever enjoyed. We wish Bro. and Sister Jones many happy days on earth."

ALABAMA.

H. Matthews, Alexander circuit: "My quarterly conference was held April 25-27, by P. O. Louis. We had a good session. On Sunday Bro. Louis met the Sabbath-school, and preached from the pulpit at 11 a. m. At night he preached in Haven Chapel. We could not seat the people, and his sermons resulted in good to the church. I have heard much said about a colored bishop. I think the General Conference will do what is right. Let the bishop be white or colored, so he is a man of God. I know a colored bishop can stop in our families, and eat and sleep with us; so can a white bishop if he wishes to do so. We want a man with the religion of Christ in his soul; and the ability to do what the law and the Gospel requires."

ARKANSAS.

A. Hardeman, Hazen: "I send you five subscribers from this new work, for new members."

NORTH CAROLINA.

F. A. Archibald, in the *Western*: "We had the pleasure of attending the session of the North Carolina Conference, which was being held at Greensboro. This conference is of colored ministers, with one or two white members. We became deeply interested in their work, while tarrying among them, and listening to the report of their labors. Their mission is an humble one, to lift their race into a higher and nobler life, and they are toiling with earnest endeavor to meet the responsibility that God has laid upon them. Many of these men are gifted and eloquent, and would be qualified to fill any position of responsibility within the gift of the Church. These ministers manifest great interest in the general work and prosperity of the Church, especially in the benevolent work. their people, being generally poor, are unable to do much for benevolent causes, but the reports of the pastors showed that they had done what they could. This was illustrated in the description of one brother of an experiment he made to raise money for the missionary cause, and its success. He said he called on all his members who had got so far along in this world's goods as to have a flock of hens, and persuaded each one to set apart one hen to the missionary cause, and all the eggs laid, or chickens raised by that missionary hen were to be given to this benevolence, and his report showed how well the novel plan succeeded. Dr. Reid, of course was very much interested in the experiment and its results, and very likely he will be telling some of our Eastern conferences how to do it."

Austin District, Second Round.

DEAR EDITOR:—We met the brethren on the Austin Mission April 5th and 6th the quarter was not attended very well. A local preacher was to be buried on the same day of the quarterly conference which kept some away but not all, for some were here in the city, and could have come if they wanted to. The reports were poor, the pastor has none at all, though the work was in a fair condition. The Sunday-school which died last year has been called to life so they say, and some had joined the church, yet the pastor made no report as required by the Discipline; nothing but slothfulness. Truth shines. April 11th., the Wesley Chapel brethren met at night as they have so much to do that they can't spare the Lord two or three hours on Saturday evening. In Jeff Davis's time they were glad when they could stop on Saturday. However we had a fine time after we got together, the pastor and all of the brethren had good reports, showing an increase of 40 in the Sunday-school, and 30 in the church during the quarter. The brethren say they will meet at 12 o'clock on Saturday hereafter and quit the old slave time ways. April 19th found us at Giddings a little railroad town 60 miles from Austin, here the members met me promptly at three o'clock the appointed time; all had their reports ready except Brother Lott the pastor. We had to stop the business and wait for him to make out his report, but when we got it, it was very good; 10 had been received in to the church and some 18 into the Sunday-school. The district conference will meet at Giddings in September, and Brother Lott and his people must have things in good shape. The McDade church is a part of this work, but the men from that place have not courage enough to meet us one time at Giddings they think they should have the quarterly conference meet at their church some times, but I don't see how they can get it unless they go, meet the quarter and ask for it and then vote for it. The people at Giddings loves the quarterly meeting, elder and preacher and of course they will not vote the conference away from their home to go 20 miles to meet the brethren at McDade, when they don't care enough about us to send their reports, which can be sent by mail. All of the brethren on each circuit belongs to the one quarterly conference, and they need not expect the elder come and hold a meeting at each preaching point no never. At Manor April 26 27th. I was very much discouraged to meet five members of the conference there when the conference numbers fifteen, however the fault was not in the pastor, for he had done his duty. When Rev. B. P. Brown was their pastor the excuse was we have no leader, our pastor is a good man but is not up to the times, now they have one that is up with them and the times too, and he let him walk for miles to do work for them, when they could send a boy on a horse for him. He has received $25 from the work since the annual conference in December. He says without a change this will be his last year in the traveling work, for he will be compelled to give up the ministry and take care of his family of wife and 4 or 5 children, and there are others that will have to quit. Nothing to report from here, only from the pastor who had preached, visited and done the work of a pastor. I will say now to the brethren, that I will write to the paper and tell the condition I find the work in as I go around, and if my visits among you do any good I leave that for you to say; there is no need of me sounding a trumpet of what I do at each point. Why don't you write and tell the Editor in a few words how the work is. I will write as I go on hereafter.

C. L. MADISON P. E.

Mr. Kellogg Acquitted.

Washington, May 1.—The Criminal court to-day resumed the trial of the Kellogg case, and Judge Wylie delivered his decision upon the motions by the defuse to reject Price's testimony, and all evidence relating to orders for exemption upon his routes. He said the indictment charged a statutory offense—a violation of section 1782 Revised Statutes. It was not strictly a case of bribery, but one provided for by that section. It forbade any Senator directly or indirectly receiving any compensation in relation to any government contract.

Briefly summing up the evidence already given, Judge Wylie referred to the counts in the indictment charging that Kellogg received $1,500 from Price at different dates, beginning April 18, 1880. It would bring the offense within the three years' limit imposed by the statute of limitations. If Price testified before the grand jury as he did here, then the indictment gave a wrong date, for the bribery took place April 18, 1879, and the prosecution was barred. There was no doubt the prosecution knew it was necessary to have a date that would bring it within the three years' limit. The defendant never is required to plead statute limitations. In the criminal case he simply could not be prosecuted. It the offense charged was really committed on April 18, 1879, it was the duty of the court to say it was impossible to convict the defendant.

The court reviewed the testimony of Price, and concluded that April 18, 1879, was the true date upon which the statute of limitations began to run. The note and orders were accepted for what they were worth. Risk of payment was taken by Kellogg, and there was no liability upon Price. The business was settled, services were rendered, and here is your pay—your pay for orders. The date must be taken as April 18, 1879; there could be no doubt about that.

It was too clear to require discussion. The next question was whether the evidence sustained the charge of the indictment that the defendant had received $1500 lawful money. The court held he had not, and decided that Price's evidence must be excluded.

After a short consultation Mr. Reynolds expressed his disappointment that the motion had been sustained. As the government understood it, the court held that the offense was barred by the statute of limitations. There was, therefore, nothing for the prosecution to do but to submit the case to the court.

Judge Wylie (turning to the jury): "Gentlemen, this defendant is entitled to your verdict." The foreman rose, and, in answer to the clerk's query, respondend: "Not guilty."

Mr. Kellogg and his counsel left the court-room. As they filed through the doorway the district attorney said he desired to enter a *nolle prosequi* as to Price in the indictment, wherein he is charged with conspiracy with Thomas J. Brady. This course was taken in fulfillment of a promise that Price would not be prosecuted if he told the truth.

Judge Wylie—I have no doubt he told the truth and that you are doing right.

Representative Kellogg has requested Mr. Springer to summon all the witnesses in the case before his committee, and have a thorough examination of the whole matter. Mr. Ingersoll conveyed the message to Mr. Springer this afternoon, and will act as Kellogg's counsel before the committee. Kellogg himself will take the stand, and promises to make it very interesting for certain people who he charges have been pursuing him. He is undoubtedly in an angry frame of mind toward his enemies. For one, in particular, he wants the light turned on the Department of Justice, and particularly on Special Counsel Ker, who got $5000 for drawing up the indictment which the court quashed to-day in such short order. The committee will proceed with the case.

NEW BOOKS.

TIP LEWIS. By PANSY. Boston: D Lothrop & Co. Price 25c.

An excellent story book, forming No. 1, of the Young Folks Library, to be issued monthly at 25 cents a number, or $3 a year. This book contains over 350 printed pages, and is tastily bound in heavy paper cover.

NEW PUBLICATIONS.

The *Pulpit Treasury* begins its second year with the May number, whose table of contents is laden with a rich store of varied articles, each one of which is appropriate, timely and instructive. Dr. Theo. L. Cuyler's portrait forms the frontispiece, followed by his sermon on *Demas the Deserter*, and with an appreciative sketch of Dr. Cuyler's life. President McKay gives an excellent sermon on *The Adaptation of the Gospel*. *Decoration Day Addresses* are by Hon. S. Colfax, Dr. Twichell, Gen. S. L. Woodford, Judge Otis and Dr. Phillips Brooks. Subscription $2.50 a year; Clergymen, $2.00; Single copies, 25 cents. E. B. Treat, Publisher, 757 Broadway, New York.

The *English Illustrated Magazine* for May, has a descriptive article on lace making at Nottingham, illustrated by specimens of lace. Then follows "The Industries of the English Lake District," "An Unsentimental Journal Through Cornwall." "Interlopers at the Knap," "My Wifes Valentine," and an installment of the "Armourer's Prentices." Price 15, New York; McMillan & Co.

J. A. Dacus, recently the conductor of the Quincy (Ill.) *Daily Herald*, and for some time past a resident of Arkansas, having passed several months among a quaint and almost unknown people called "The Boomers," who inhabit the romantic uplands and valleys of the Ozark Mountains, has prepared for the *Current* a series of sketches, entitled "Arkansas Days." The first—"Pleasures and Pastimes of the Boomers," appears in The *Current* of May 3.

We have received from Colonel Albert A. Pope, the president of The Pope Manufacturing Co., of Boston, Mass., a unique little volume, the contents made up of selected cycling literary bits of fact and wisdom." In it almost every possible question on bicycling and tricycling, past, present, or prospective, is answered in concise and plain language. "What and Why" really might be called the "Wheelman's Catechism and Proverbs."

From Messes L. Prang & Co. Boston, we received a package of Easter cards for 1884.

Outing and the Wheelman, for May has many bright pages for summer reading. Underneath its fun and sport, *Outing* never loses sight of its serious purpose of physical culture.

Panny for May has come. A good children's monthly. 75c. a year. Boston: D. Lothrop & Co.

The Missionary *Review* for May-June is on our table. A symposium of missionary intelligence.

Electra for May is the first number of the second volume. This young people's magazine has a large premium list, and is well conducted. $2 a year. Louisville, Ky.

Extra copies, back numbers or special orders of *The Current*, the excellent Chicago literary weekly, can always be secured at the [illegible] Wharton Bros., No. 5 Carondelet street, New Orleans.

Capt. James B. Eads reports [illegible] feet of water in Mississippi [illegible]

The Housekeeper.

For the SOUTHWESTERN.

Still More About Home.

One, who has been for several years a faithful worker, in the Freedmen's schools, said to me, "We ought to do more in teaching our girls how to make homes. Theories are not enough. We ought to have some means, by which we can give them practical knowledge. They ought to see how things are done, and so to have something to imitate. We now educate them in books, and they think there is nothing in the world for them to do but to study and teach school."

When our schools were first established among the colored people, they were just from slavery. They were physically free, but their minds were still in the bondage of ignorance. They were ambitious and they needed to grow, and they felt it, hence the eagerness with which they availed themselves of their opportunities to get education, as the means of elevating them to where doors would open before them into fields, in which they could labor, so as to take their proper places in the world. God was leading them.

As soon as any of them had made some progress in the rudiments they were needed as teachers. "Send us teachers," was an imperative call from all parts of the land. Indeed it has been so ever since, and it will probably continue, for never comes a time when we need to stop learning and teaching. But to be sure, there are things to be learned as well as taught. People have bodies as well as minds; bodies are precious gifts, but they are too often neglected and abused. "What we shall eat, wherewithal shall we be clothed," or in what houses we shall live, are questions well worthy of consideration. God does not feed us with manna right from heaven, or clothe us with material, which never "wax old." We have food, clothing and homes must work for them, and need to know how to do it. An education is a help in doing these things efficiently. Very little can be done in this world without it. Mere machines cannot do more than only in the same old way until they wear out. Humanity is not satisfied with the same old thoughts, and in the same old ways. It must be progressive. They are growing wiser and better, and more loving. In proportion as people obey the law of love will their surroundings improve. Tasteless looking homes will disappear, and bad habits will die out, and homes will grow better and more, as they should be, based on good principles and

[illegible]blishment of industrial schools in connection with literary schools must have a tendency to dignify labor, and place it in its proper position with regard to literary pursuits. Students too often think that an education is only to fit them for literary pursuits, not considering that it is needed in handling the saw and plane, or in planning the baking, or in the washing or even in the scrubbing. One could take intelligence to work, no matter what the work, and so ennoble it. We work for God if we work as unto Him, and His work requires our best mental efforts. There are obstacles in the way of practical home [illegible] because of poverty of [illegible] and [illegible] for discovery [illegible] would [illegible] of how to work with them have to use in [illegible] ently. Very little [illegible] in this world without [illegible] Mere machines cannot do [illegible] only in the same old [illegible] until they wear out. Humanity is not satisfied with the same old thoughts, and in the same old ways. It must be progressive. They are growing wiser and better, and more loving. In proportion as people obey the law of love will their surroundings improve. Tasteless looking homes will disappear, and bad habits will die out, and homes will grow better and more, as they should be, based on good principles and

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to have them. If girls can learn to make pleasant homes, in two or three rooms, where they have little to do with, they certainly will be able to do well under better circumstances.

Once, I unexpectedly visited a home where lived a young married couple, who had been students at the college, and had acquired some education, and I think both had been teachers. They were poor, and so were compelled to begin life in an humble way. The young man was working a small piece of land. Their house was a small cabin, white washed outside and inside. One room served as kitchen, dining room, bedroom, and parlor. The young wife, who was a busy, happy housekeeper, had to cook by a fireplace. Every thing looked in good order. I took a meal with them, and I never tasted better biscuits, corn bread, fried chicken, and coffee, and I never saw a lady preside at a table more gracefully than she did. There were large trees in front of the house, in the shade of which she did much of her work, and which also made a comfortable place to sit, in pleasant weather. The young couple seemed happy, even in their inconvenient surroundings, but they hoped some time to be able to do better. If they had thought that they could not have lived in one room, in such a house, and had refused to do the best they could, would their home have been a pleasant one? They had sense enough to live within their means, so were laying a foundation for future prosperity. If they had borrowed money, so as to have surrounded themselves with more conveniences, they would have placed themselves under a yoke or bondage, from which they might never have been freed.

An intelligent girl, who had been for a long time one of our students, and who was about to be married, wrote to one of the teachers, asking for the loan of some money, with which to buy furniture, so as to go to house keeping suitably. He wrote to her, refusing her request, and advising her not to go in debt, by any means, but to try to have a home in an humble way, if necessary. A few weeks afterward, her teacher received another letter from her, telling him of her pleasant, and happy home, and thanking him not only for his advice but the denial.

Girls should learn the lesson, that happy homes are not in the furnishings. I have heard that "home is where the heart is." That is certainly so. What would the cottage or the mansion be worth, without any one there for whom to love or care? There would be no life there, or joy, or rest. It could not be home, for home is *only* where there are loving hearts.

MRS. L. C. BRADEN.

APPLE JELLY.—The manufacture of apple jelly is simple enough; proceed a follows:—Take any quantity of good cooking apples, wash them and pick out all decayed parts, then slice them in a copper, tin lined or porcelain lined boiler, and one-third larger than required to hold the apples, next cover them with water half an inch higher than the apples; now place them over a good fire. The boiler is best raised a little, or a false bottom on it filled with water to prevent burning. Bring the whole to a boil, constantly stirring. When it begins to thicken and adhere to the spatula, jelly like, pass the juice through a flannel jelly bag, said bag being suspended above another kettle to catch it; let it drain of its own accord without squeezing or pressing. When all the juice has passed through return it to your kettle, measuring it, and to every pint of juice allow from eight to twelve ounces of powdered sugar, according to the sweetness of the apple—the more sugar you use the quicker it will jelly. Boil this until by taking a little and placing it on a plate in a cool place it will form a jelly, then remove it from the fire and pour it into moulds, which should have been [illegible] in cold water. Cover the jelly, pasting [illegible] paper through white of egg or gelatine, rendering it impervious to air; next cover the top with skin or good oiled wax paper, seeing it fits well, so as to exclude all air.—*Confectioner.*

FLANNEL CAKES.—One pint of milk, a terspoonful of salt, two teaspoonfuls of sugar, the yolks of two eggs, and flour (sifted) enough to make a thin batter just thick enough to bake on a griddle; when well beaten add two teaspoonful of baking powder, mix thoroughly, and lastly, add the whites of eggs beaten to a stiff froth; don't beat them in, but stir gently through the batter; bake at once.

APPLE FLOAT.—Pare and core twelve large apples, boil or bake in as little water as possible, and press through a fine hair-sieve when cold; sweeten to taste, add the whites of two eggs well beaten, and then beat the whole together until stiff. Grate nutmeg over it. To be eaten with cream.

HOUSEHOLD HINTS.—Bruised peachtree leaves applied to a wound caused by a rusty nail, will remove the pain immediately and prevent lockjaw.

Many experienced housekeepers, in order to prevent the formation of a crust in the tea-kettle, keep an oyster shell in it. The shell attracts all the stony particles to itself.

If you put a little sugar of lead in the water in which you first wash a muslin or calico, and let it remain in the water awhile, the colors will remain brilliant.

There is a greenness in onions and potatoes that renders them hard to digest. For health's sake put them in warm water for an hour before cooking.

To destroy ants, wrap a piece of gum camphor in cloth or paper to keep it from dissolving, and place it in or about your cupboard or sugar, and it will drive away these pests.

The flesh of poultry that have always been allowed their liberty and air and sunshine without stint is much superior to those confined while fattening in filthy coops.

A Grateful and Heroic Negro.

The circumstances of the most heroic and romantic deed connected with the late Everingham disaster was related to us yesterday. After the boat had been banked and a roster of the crew was called, Assistant Pilot Wingate did not answer.

"Where is Wingate?" some one shouted. "Asleep, in his berth," was the answer, and by this time the supports of the upper deck were being eaten rapidly away, and the flames circled round and round over the hurricane deck, licking the glass of the state-room doors, to disappear now and anon through the black curls of dense and stifling smoke, then again to streak the black sky like the livid pulse of destruction that it was, and then to soar away and vanish into the oblivion of heat to sear the invisible atoms of the air. It was in the midst of this panorama of horror that a black form was seen rushing toward Wingate's berth and impending death. A surge, a crash, and the door gave way and Wingate and his rescuer, through ways left free by Providence, escaped in safety to the shore. This negro, on hearing that Pilot Wingate was in his state-room, banished all fear of his own safety to rescue him, which was done in return for the saving of his own life by Wingate when the Wylly went to pieces against the Fort Gaines bridge last April. He was going under for the third time when Wingate snatched him from his grave. This was gratitude, and a heroism equaled by no instance in the calamitous records of many and many a day, and deserves a monument in marble.—*Eufaula (Ala) Times.*

Never try to raise a family without a good news paper, provided it contains the advertisement of Dr. Bull's Cough Syrup, for this valuable medicine is necessary to keep your children in good health.

Good men have the fewest fears. He has bad one who fears to do wrong. He has a thousand who has overcome that one.

SONGS IN THE NIGHT.

BY JESSIE HOWARD BELL.

Sing, my heart, the dawn approaches,
Shadows fly with night;
The king majestic in his splendor
Cometh clothed in light.

In his train are peace and gladness,
And all the joys of time,
Grace and beauty are his heralds,
Bliss and love sublime.

The white-robed mountains blush for joy;
The crystal waters laugh;
The valleys throb with waking life,
And dawn's sweet nectar quaff.

The moon forsakes her sapphire throne;
Stars lay their sceptres down
Before the crimson king of day
In jewelled robe and crown.

Sing, my soul, the dawn approaches;
Sorrow's night is o'er;
The king majestic in His splendor
Stands waiting at the door.

Sing, my soul, to thee He calleth;
Arise, forget the night;
Soar to fields of matchless glory,
To worlds of living light.

Shout with seraphs in the anthem,
"Peace, good-will to men,"
While the starry arch of heaven
Echoes the refrain.

Sing, my soul, thy flight is upward;
Sing for joy alone;
Sing for pain and sorrow vanquished;
Sing, the race is won!

Sing thy way through fields eternal;
Sing at Heaven's gate;
Sing before the Throne Supernal;
Thy victory's complete.

—*Boston Watchman*

Worth a Licking.

Some years ago in Georgia, that band of Christians known as Ascensionists were having a grand revival. One day when the meeting was in full force a storm came up, and a young gentleman who was out hunting with his servant took refuge in the church door. Being curious to see the service, the two hunters crept up into the gallery, and there hid in a place where they could observe without being observed.

"Come Lord, come; our robes are ready. Come, Lord, come;" cried the preacher, while all present gave a loud "Amen."

"Marsa Gabe," whispered Cuffy, lifting his hunting horn to his mouth, "let me gib dem jist one toot."

"Put that horn down or I'll break your head," replied the master, in a whisper.

The horn dropped by Cuff's side, and again the minister cried, "Come, Lord, come; we are all ready for thy coming. Come, Lord, come."

"Do, Marsa Gabe—do jist let me gib one little toot," pleaded Cuffy, wetting his lips and raising the horn.

"If you don't drop that horn, Cuffy, I'll whip you within an inch of your life," whispered the exasperated master.

"Blow, Gabriel, blow, we are ready for his coming. Blow, Gabriel, blow," pleaded the minister.

Cuffy could no longer resist the temptation, and sent a wild peal ringing from end to end of the church, but long before its last echo died away, his master and himself were the only occupants of the building.

"I's ready fur de licking Marsa Gabe," said Cuffy, showing every tooth in his head, "for I 'clare to gracious its worf two lickings to see de way common farm cattle kit git ober de ground wid skeared 'Scensionists' behind dem."—*Editor's Drawer, in Harpers' Magazine for March.*

Social Equality.

Some of the richest men in Austin started in life in a modest way, and are still plain, unostentatious people, but their sons put on a great deal of style. One of the latter, who was better posted about other people's affairs than about his own family's, remarked:

"Your father was nothing but a stonemason."

"I know where you got that information," quietly remarked the other.

"From whom did I get it?"

"From your father,"

"How do you know that?"

"Because your father used to be my father's hod-carrier.

Horsford's Acid Phosphate.

An Excellent Appetizer.

Dr. G. W. Collins, Tipton, Ind, says: "I used it in nervous debility brought on by overwork in warm weather, with good results."

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to find the whereabouts of my kin people, two brothers and one sister. Brothers are named Horace and Robin Haril, and sister was Rosetta Haril. Brother Horace married Sarah Ann Garrett. Robin's wife was named Virta Cartwright; sister's husband was named Alex Haril. I left them all in 1867, 2½ miles from San Augustine, Texas, on Mr. Bill Garrett's plantation. In slave time we all belonged to the widow Sallie Harril. Our father's name was Adam Haril; he died when we were quite small. Our mother was named Eliza; she is living with me, and desires to find her boys that they may care for her in her old age. It was about two years after emancipation when I left them. I have heard from them several times. I ask Rev. Robert Williams, the pastor at San Augustine, to please take this letter and seek for my relatives. Address me, in care of Rev. Willis H. Jackson, Brenham, Texas. MRS. ANN LEE.

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MR. EDITOR—I wish to inquire for my uncle. I left him in Georgia. He belonged to John Curagan, and his name was Randall Curagan. My sister Susan belonged to Isaac Hind, and lived in Augusta. Another sister was Eliza Henderson, a brother Green Henderson. They and I belonged to Bob Henderson. I was Ellen Henderson, but am now Ellen Nooney. Address me at Luling, Texas.

MR. EDITOR—I wish to inquire for my sister Nancy, whom I left in Mississippi. Mother was Henrietta, and I left her in Poindexter's trader's yard. Address me at Lockhart, Texas. PHILLIP SCOTT.

MR. EDITOR—I wish to inquire for my brother, Billy Collum. Mother, two sisters and I belonged to Wm. Collum, in Smith county, Tenn., near the county seat. Mother was Silvie Collum. Sisters were Harriet and Sarah. I last saw brother in Sumner county. He went to Greeneville, Miss., and I never saw him since. Address me at Livingston, Tenn.

GEO. COLLUM.

MR. EDITOR—I wish to inquire for Robert Niel, Abraham Niel, Gabriel Niel, Mrs. Flora Niel, Mrs. Siroe Niel, and a mother named Bertie. I left them in Donley county, Georgia. I was sold in Georgia to Johan Moorse, a Methodist preacher, and came to Texas. Address Isak Moorse, Honston, Texas.

MR. EDITOR—I wish to inquire for my friend, who left this State and went to Sherman, Texas, in 1867, with Dr. Jones, his master at the time of the surrender. His name was Wash Jones, and formerly it was Wash Perkins. He had three children, Tump, Dink and Mary Jones. His wife was Eliza Jones. His owners used to call him Bull Baby Jones. Address me at Goodlett, Ark. P. W. JONES.

MR. EDITOR—Allow me to inquire for my children whom I left in Louisiana, at Flat Lake. We lived with a man in the time of slavery by the name of Jesse Paxton. He sold me to Erwin Williams. My three children were a son, Davie, two daughters, Maria and Cathrine. I was called Kitty Paxton, but am now Kitty Presnell. I heard that they were living near Little Rock, Ark., over the river. Write to Navasota, Grimes county, Texas. KITTY PRESNELL.

MR. EDITOR—I wish to inquire for my mother. I was born in Columbia, Newbury county, South Carolina; her name was Lucy Mosely; She belonged to Jacob Mosely. She had five children, Henry, William, Rachel, Andrew and James Mosely. Two of them she left in South Carolina, Henry and William. Henry was sold and brought to this State by Bob Heldman and Pink Harris. They lived near some village or courthouse. Last time I heard from them was in Utah, Ala. Address me at Starkville, Miss.

HENRY GRAY.

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General News Items.

Marcus L. Ward, ex-Governor of New Jersey, died at Newark April 25, aged 72.

Prince Bismarck is revising the Constitution of the empire, proposing to amend the election law making a new classification of electors.

Mrs. Valeria G. Stone's will bequeathing $250,000 for religious and charitable purposes, was admitted to probate at Boston. The heirs have begun a contest.

A monument is to be erected to the greatest of the Huguenots, Admiral Coligny, on the spot in Paris where he was assassinated on St. Bartholomew's day. Thus time revenges itself.

There are now 19,542 public schools in Pennsylvania, instructing 957,680 pupils, and conducted by 22,014 teachers. The school expenditures last year amounted to $9,335,359,90.

Frank James, the bandit, was acquitted by the United States jury at Huntsville, Ala, but was immediately arrested by the Sheriff of Cooper County, Mo., for complicity in the Otterville train robbery.

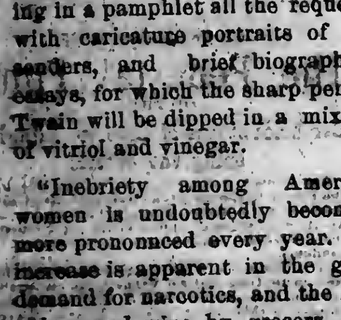
In an official report, Captain Schoenhoven, of the steamer Daniel Steinmann recently wrecked on the Nava Scotia coast, resulting in the drowning of 124 persons, is charged with being the direct cause of the disaster.

Mark Twain now proposes to plague the inventors of the autograph April fool hoax by publishing in a pamphlet all the requests, with caricature portraits of the senders, and brief biographical essays, for which the sharp pen of Twain will be dipped in a mixture of vitriol and vinegar.

"Inebriety among American women is undoubtedly becoming more pronounced every year. Its increase is apparent in the great demand for narcotics, and the sale of beer and wine by grocers, also in the divisions of saloons into general and family entrances, with separate rooms for each."

Mr. Henry Watterson's Newspaper Copyright bill has been reported adversely by the committee which had it in charge. It is not a very grievous matter anyhow, but its fate so far shows that the present Congress has an instinctive antipathy to common-sense legislation of any kind.—*N. Y. Sun.*

At the almshouse New Haven, Maurice Shields, an ex-soldier, [illegible] years old, bit Daniel Sullivan, aged [illegible], who is subject to epileptic fits in the cheek. The boy went into fits and next morning he was found dead and swollen in his cell. Shields is held to await the result of the autop[illegible] was one cause of th[illegible] doubted have



[illegible]). James, Chairman of the [illegible] Committee of the Greenback party, says their ticket will be Begole and Jones. Begole is now Governor of Michigan, and Jones is an ex-member of Congress from Texas. He says that Butler cannot have the nomination, because he will not consent to quit the Democratic party forever.

A mob invaded the residence of the [illegible] (Ky.) jailer early Friday morning, intent upon securing the keys of the jail and [illegible] a prisoner named William [illegible]. The jailer and his two [illegible] well armed, defied the band [illegible] to the upper part of the [illegible] securing the keys [illegible] other portion of the house, [illegible] away departed.

[illegible] residence at the north[illegible] Walnut and Thirty-[illegible] and extending to [illegible] Philadelphia, was [illegible] 15 by Thomas & Sons [illegible] of the inventor of the [illegible] It was a part of the [illegible] Thomas D. Grover, de[illegible] left it as a part of a [illegible] interest of which is to [illegible] of

women of the Southwark district. The property brought $48,100.

Mr. Nasby and the Women.

CONFEDERIT X ROADS
(Wich is in the State nv Kentucky,)
April 5, 1884.

The wimmen uv the Corners are given us much more trubble than the men. We kin git on with Bigler and Pollock, for we kin fite them, but when the wives, dawters and sisters nv the Corners git to invadin the sackred precincks it worries us. Only last nite ther wuz almost a tragedy. They cum in and led out the Deekin, Issaker Gavitt and Kernel McFelter by the ear, took em home and locked em in their cold houses, and they retnrned and sot up in Bascom's bar-room till 12 o'clock at nite. It wnz terrible.

I hev studied woman with great care; and I am free to admit that she has her yooses in this world; but she is not a man and never can be. All attempts to convert her into sich will alluz result in ignominyus falyors. Woman in ornamental; and in certain capacities yooseful. In her proper speer—movin in her regler orbit—nothin kin be better. The wife uv Issaker Gavitt is to Bascom a pleasin picter when she is the foreground uv a wash tub, pertticklerly ez he knows that all the money she earns at that pursoot he will inevitably spend at his bar. There she is in her nateral speer, and is good. But when that same bein flies out uv her orbit, and flies into hizen, she is like a comet, which sloshes abont among worlds and smashes things. When she rushes frantically into his bar with her four hungry brats close behind her, and forbids him to sell likker to Issaker, ez she wants what she hez earned, at least, to buy pervishens and shoes for the children, she don't please me at all; she is interferin with Issaker's prerogative ez a man, and, while I don't delite in brootality, I can't deny that she richly deserves the black eye which she allns gits on sich occasions.

I wuz never so convinst uv the danger uv women gettin' out uv their speer ez I wuz one nite when she wuz tryin' to get Issaker home, and he struck her. "Heavens! it we only could do suthin," said this brazen wretch, chokin' with teers and pashun, "it's a quick enuff we'd shut up sich holes ez yourn!" This to Bascom!

The remark wuz full uv meaning [illegible]. Issaker and the others, who spend the most uv their time and all their money with Bascom, agreed with me that nothin' cood be so dangerous to our liberties ez [illegible]. They hevn't the reasonin' feculties uv men, and hevn't the stiddiness necessary to a proper exercise uv the governin function. Bascom's customers hev often commenced the discussion nv this qnestion, and wood doubtliss hev struck out suthin startlin ef they cood hev kept sober long enuff to hev developed their idea; but this I know, that every man who frekents his bar is opposed to wimin, ceptin at home in their place.

I hev my reasons for not lovin women too much. I was wunst the head of a family; that is, I wuz where I wuz entitled to be so by law. In my youthful days I married. My spouse wnz the owner, in her own rite, of a productive farm in Neo Jersey; and I had plotered in my mind a life nv felicity sich ez the poets dream uv. It wuz a froot farm; and I sed to myself, Looizer Jane shel pick them peaches, Looizer Jane shel market them. Ez for me, I shall lay me on my back under the trees, and, smokin the time, try to forgive Eve for bringin labor into the world. I thought I wood compel Looizer Jane to make reparashen to me for the evil her mother inflicted on me and all men.

I had miscalculated Looizer Jane. When I [illegible] my direcksbens the first time, [illegible] she should do, she refoosed. I remonstrated with her, when that infooratid and muskeler female knocked me down with a chair and histed me out of the house by main strength. When I returned she poured hot water on [illegible] which accounts for my baldnis—and told me if I came near her for three years she'd kill me. At the end nv that period she got a divorse, on the ground uv desershen! since which time I hev wandered up and down the earth with nobody to care for me. The court didn't even grant me alimony!

She hez been rumin' the farm ever since.

The only proper marriage arrangements I hev ever seen is among he Soo Injuns. The sooperior bein' uv that tribe, when he wants a wife simply knocks down with a klub the maiden onto whom he hez fixed his luv. This is in token uv his sooperiority. Ef she survives she rises, and immedjiately goes in his lodge, cooks his dinner, which the gnshing child uv nacher eats and immedjiately goes to the nearest settlement and gits ez drunk ez a lord, which practis is continooed every day till deth doth them part. She dresses the game, tans the skins nv the buffalo he kills, cultivates the corn, and, in short, does the work uv life, which gives her master the time necessary to his mental and moral improvement.

Ahl with all our boastid civilizashen, we kin yit learn snthin from the noble red man! Ef sich cnstoms prevailed among us I wonld hev me a wife to wunst, but rather than to be coerced ez the married men uv the Corners are, I will remain single forever. Ef I cood find a woman willin to work for me, it wonld answer, but what I kin borrer barely supplies my appetite, and I don't keer to further burden my capassity. The woman which wants me must be willin to keer for me. Them's my only terms. No man with a consoomin appetite hez any bizness with a wife. She don't recognize the necessity uv supplying it, and murmurs at cold rooms, and bad cloze, which is annoyin.

No man kin support Bascom and a family at the same time. He must give up one or the other. Ef he hez a appetite for Bascom the wife must support herself and children, and if she is a loven wife she will help her husband out with Bascom. Sich a wife I could cling to, but no other.

PETROLEUM V. NASBY,
(Philosopher.)

—*Toledo Blade.*

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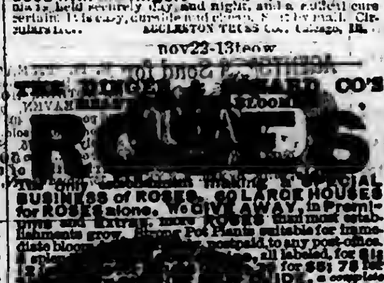
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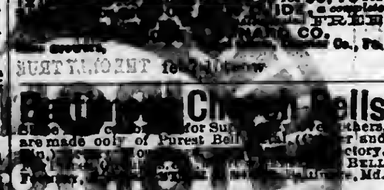
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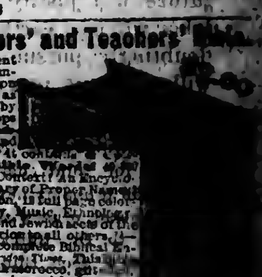
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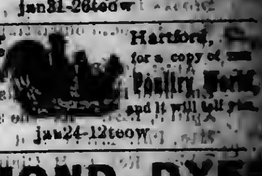
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PURE DELIGHT.
A New Sunday School Song Book.
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Contains New and Bright Words; Easy and Inspiring Music; Pure and Elevated Sentiments.
One of the leading features of the book is a set of
BEAUTIFUL RESPONSIVE SERVICES
Especially prepared for it by Rev. W. H. Pearson and Lewis Miller, Esq.
192 pages, well printed and handsomely bound in boards. Price, 35 cents each by mail, post-paid; $3.60 a dozen by express, not prepaid. Specimen pages free.
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dec6-1y

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This magnificent Parlor Bible is imported from London and is indorsed as [illegible] by the leading Bishops of England. In addition to the Old and New Testaments it contains a complete concordance with references, a Dictionary of Proper Names with Pronunciation, in full page colored Maps, Poetry, Music, Etymology, Plants, Animals, and Jewish Rites of the Bible, etc. Superior in all others. [illegible] N. Y. Tribune: "A complete Biblical Encyclopedia." Louisville Times: This Bible is bound in French morocco, gilt, with silk book-mark, and has copious references. Rev. Eli Milton, Norwalk, O., writes: "The Bible arrived to-day. I am more than pleased." A Very Liberal Offer! To [illegible] in America we will, for a limited time only, send one copy, postpaid, to any address on receipt of $4.00. If you [illegible] copies and one copy of Revised New Testament for $4.00. Other Bibles with less matter, sell for $12. Send for circulars. AGENTS WANTED. Circulars free.
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jan31-26teow



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ENGINES, Horse Power THRESHERS SAW MILLS Clover Hullers
(Suited to all sections.) Write for [illegible] and Prices to The Aultman & Taylor Co., Mansfield, O.
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THE SUNDAY SCHOOL.

SECOND QUARTER. LESSON VI. May 11, 1884. VICTORY OVER DEATH. (1 Cor. xv. 50–58.)

1. The certainty of the future life. The New Testament is committed to this doctrine. No kind of [illegible], however perverted, can wrest it to the support of an opposite view.

2. The resurrection of the body. There is a spiritual body, of which the natural body is the necessary antecedent. It is not incumbent on believers in this doctrine to explain every thing about it satisfactorily. Alleged physical impossibilities do not particularly embarrass faith. God will see to these things.

3. The Christian's ground of triumph. He constantly feels that it is not all of life to live in this earth. There is a joyful and blessed state awaiting him, toward which he ever turns in times of despondency, and never turns in vain.

4. The necessity for an undisturbed prosecution of labors in the Lord's kingdom. Persons shifted about continually by the breath of circumstance will accomplish little. While those who steadfastly pursue their work shall have their labors crowned with success.

5. The assured realizations of the future will justify all faith and toil while on earth. No one need unduly pursue his way. All will come out just as promised.—

[illegible] says: "Next to a clear conscience for solid comfort come an old [illegible] who probably never suffered with a cold, otherwise he would have taken to Dr. Bull's Cough Syrup as the good thing to secure relief.

MARRIAGES.

[illegible], on April 10, by Rev. D. [illegible], Mr. George Holland and Miss [illegible].

[illegible] Hereford to Miss Gertrude [illegible], in New Orleans, March 31, 1884, Rev. J. Gould officiating.

[illegible] Church, Dulac, La., [illegible] Miss Elsie Thomas, [illegible], 1884. At the same place, April [illegible], Will Miller and Miss Mary Jane [illegible]. Rev. C. H. Claiborne, officiating.

[illegible] Enterprise, Miss., [illegible] and Mrs. [illegible], April [illegible] Brooks and Mrs. Millie Mc[illegible], officiating.

DEATHS.

[illegible] died March 15, in full [illegible] years. He had been a member of the church 40 years. —D. C. BROWN.

[illegible] upon to attend the funeral [illegible] Sister [illegible]. She died March 4, aged 11 [illegible]. D. RIDLEY.

[illegible] death of a faithful [illegible] and [illegible].

On Tuesday, April 8, 1884, at 7 p. m., Mrs. Mary E. Thompson, beloved and devoted wife of Charles Thompson, aged 32 years, fell an heir to death in the bloom of life; a flower of a large family and relatives; none knew her but to love her for her devotion and Christian example.

H. J. WRIGHT.

Natchitoches, La.

Sister Martha Morrow died April 3, after long suffering, and full triumph of faith The last night she lived she said, "God bless the arms that lift me up." Dr. W. B. Morrow, her husband, asked, "What arms?" And she replied, "the arms of my Savior." Then she sang the song "Sweet Bye and Bye," and passed away. She was a member of the M. E. Church, South, and an old slaveholder; but I can say, thank God she was loved by them all. They remained with her till she died. During my ministry I lived there three years and found no warmer friends. Our presiding elders were always welcomed at her house. Dr. Morrow is a grand Christian gentleman. Our people love him. He was made trustee of our church at Chapel Hill and Franklin, and he serves to our great satisfaction.

J. S. WHITAKER.

Hempstead, Texas.

Bro. Sims Dillingham, a member of the M. E. Church, passed from labor to reward April 7, 1884. He told his wife just before he left her that he was willing to go. Bro. Dillingham has been a member of the church here for six years. We share the bereavement of Sister Dillingham.

M. SMITH.

Winchester, Texas, April 11, 1884.

Sister Hattie Bates, member of the Darrow M. E. Church, died, in full triumph of faith, Saturday, April 12, leaving a devoted husband, three little children and a host of friends to mourn her loss. She died requesting me to sing at her grave, "How sweet the name of Jesus sounds."

Mrs. H. L. Gilbert was born in Winchester, Va., in 1812, and died in Houston, Texas, Jan. 20, 1884, aged 71 years, 10 months and 6 days. She joined the church when 14 years of age, came to Texas in 1872. She was a faithful member, a teacher in the Sunday-school and an honored Christian lady. She leaves one daughter and a host of friends to mourn her loss.

W. H. LOGAN.

The HARTER MEDICINE Co., St. Louis, Mo, commence this week their advertisement of Harter's Iron Tonic. While this house is one of the most successful and most prosperous in the United States, their medicine is still more so, and thousands and thousands of people who have been cured of their various ills by the use of it, would rise up and testify of its merits if they could be reached. We know of no medicine that we can so safely recommend to our readers.

Quarantine having commenced, the mail sevice between New Orleans and Mexico and Cuba by sea has been withdrawn. Mail will be sent via New York.

Three Valuable Books for Forty Cents.

By sending 40 cents in postage stamps to the Echo Publishing Company, No. 5 Jefferson street, Savannah, Ga, the following named three valuable books will be sent to any address: First, "A Great Truth in a Nutshell," an interesting history of the Negro race in America; 70 pages, nicely bound in heavy board and covered with imitation morocco. Second, "Dr. Foote's Hand Book of Health—Hints and Ready Receipts," contains over 128 pages and is decidedly one of the most interesting and instructive works of its kind ever produced from the American press. Third, "A Valuable Treaty. The Horse and His Diseases," by the well-known Manufacturers of Kendall's Celebrated Spavin Cure for horses. The above named three books are really worth $2, but as a means of clearing them out, we offer the above inducements. Send along your 40 cents in postage stamps to the ECHO PUBLISHING CO., Savannah, Ga., and it will not be regretted.

It is stated that Osman Digma has sent a message to King John, of Abyssinia, through friendly Shiekhs, threatening to attack Abyssinia unless the Christians of that country become Mussulmans.

A Good Investment.

MESSRS. CRADDOCK & CO.:

Please send another $12 box of CANNABIS INDICA. This remedy has entirely cured me of **Bronchitis and Catarrh.** I gained nine pounds in two weeks. The $36 spent with you has done more good for me than the $200 paid to doctors.

BEN. F. JONES,

No. 820 Garrison Ave., St. Louis, Mo.

This remedy speaks for itself. One bottle will satisfy the most skeptical. There is not a single symptom of Catarrh or Consumption that it does not dissipate at once, and it will break up a fresh cold in twenty-four hours. $2.50 per pint bottle, or three bottles, $6 50.

Address CRADDOCK & CO.,
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ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. jeld-1y

Conference Notices.

HOT SPRINGS DISTRICT—LITTLE ROCK CONFERENCE.

Second Round.

Texarkana Station	June	14-15
Texarkana Circuit	"	14-15
Lewisville	"	21-22
Fulton	"	28-29
Garland City	"	28-29
Peytonville	"	28-29
Prescott	"	30
Hot Springs	July	5- 6
Centre Point	"	12-13
Paraloma	"	19-20
Washington	"	26-27
New Edinburg	Aug.	2- 3
Monticello and Warren	"	5- 6
Pine Bluff Circuit	"	9-10
Pine Bluff Station	"	17-18
Little Rock Mission	"	20-21

The Hot Springs District Conference will convene in Haven Chapel, Hot Springs July 3rd, at 9:30 a. m., and adjourn on the 7th. The district stewards will meet me on first day of the session, at 4:30 p. m. We hope every member of the district conference will be present and prepared to make reports of work done.

L. W. ELKINS, P. E.

HOLLY SPRINGS DISTRICT—MISSISSIPPI CONFERENCE.

Second Round.

Oxford Station	May	10-11
Grenada Station	"	17-18
Grenada Circuit	"	24-25
Batesville Circuit	"	24-25
Holly Springs Circuit	May 31, June	1
Oxford Circuit	"	7- 8
Abbeville Circuit	"	14-15
Byhalia and Chickahoma Circuit	"	21-22
Hernando Circuit	"	28-26
Atlanta Circuit	July	5- 6
Bankston Circuit	"	12-13
Walthall Circuit	"	19-20
Holly Springs Station	"	26-27

Brethren, please take notice.

The following programme will be followed unless special arrangements are made with the presiding elder. In stations, on Saturday, at 2 o'clock p. m., preaching; quarterly conference at 3 p. m. On Sunday, love feast at 11 a. m.; preaching at 3 p. m. and 8 p. m. On circuits the same programme will be followed as in stations except the love feast will be held at 10 o'clock a. m.; preaching at 11 a. m. and at 8 p. m., on Sunday. In making the announcement of quarterly meeting please mention the hour of each service.

J. C. ECKLES, P. E.

Holly Springs, Miss., April 28.

GULF DISTRICT—MISSISSIPPI CONFERENCE.

Crystal Springs	May	3- 4
New Hope	"	6- 7
Union Church	"	10-11
Fayette	"	13-14
Fayette Circuit	"	15-16
Hamburg and Woodville	"	17-18
Augusta	"	20-21
Bay St. Louis & Pass Christian	"	24-25
Handsboro and Ocean Springs	"	27-28
Pascagoula	May 31, June	1-
Brookhaven and Hazlehurst	"	7- 8
Columbia	"	14-15
China Grove	"	17-
Liberty	"	21-22
Summit and Magnolia	"	27-28
Georgetown	July	5- 6

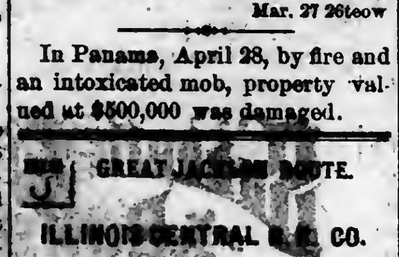
The brethren will remember that this is the centennial year and every member of the M. E. Church is expected to pay something. I hope that each pastor will be able to report that some money has been raised during the quarter for the different causes of the church.

W. MCDONALD.

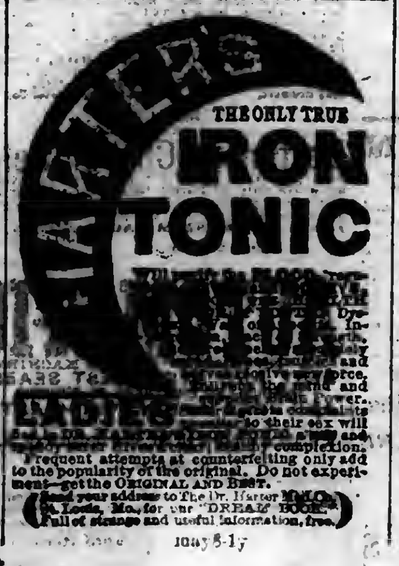
Brookhaven, Miss., April 12, 1884.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea. 36p, route cost free. Mar. 27 26teow

In Panama, April 28, by fire and an intoxicated mob, property valued at $500,000 was damaged.







A rising of slaves is reported in Brazil.

The forests are burning between East Tawas and Oscoda, Mich.

The powers will hold a conference over Egyptian affairs.

The Greely expedition, consisting of three vessels, has been ordered to sea.

The 109th anniversary of the revolutionary battle at Concord was celebrated in that town.

Vermont Republicans are for Edmunds and Lincoln, Maine, Iowa and West Virginia are for Blaine. Rhode Island is for President Arthur.

Henry Simkens, editor of the Arkansas *Mansion*, under the charge of committing a rape, made his escape from Little Rock.

Charles Wright one of the men convicted of the killing of Thomas Wyatt, in Howard county, Ark., was hung April 25.

Four hundred men and one hundred teams left Pueblo, Colorado, in one day for the newly discovered gold fields forty miles distant, and steps have been taken to establish mail routes.

A powder magazine in Havana, containing 1,000,000 cartridges, 200,000 kilogram of powder, and one barrel of dynamite exploded. Of the 37 soldiers on duty at the time eight escaped unhurt. The dead numbered 21, the wounded 79.

The "Freedom of Worship" bill before the New York Legislautre ought to be called a bill to admit Roman Catholic worship in all the public institutions of the State.

The *Quarterly Journal of Inebriety* for April chronicles the significant fact that the surgeons and officers of the Pennsylvania Railroad reject alcohol from their medical supplies for emergencies.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE,
May 5, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 9.9-16; Middling 11¼; Good Middling, 11¾; Middling fair, 12¼.

SUGAR, ℔ lb—Yellow clarified, 6@6¾; White clarified, 6¾@6¾.

MOLASSES, in bbls, ℔ gallon—Common, 18@20; fair, 25@30; choice, 43@45c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¾; fair, 5¼@5¾; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 20@25.

COFFEE, ℔ lb—Ordinary, 10; prime, 11¼.

CHEESE, ℔ lb—Western factory, 9.

CORN MEAL, ℔ bbl—Choice, $3.05.

FLOUR, ℔ bbl.—Fancy, 5.80; Choice, 5.55; Family, 4.50.

LARD, ℔ lb—Choice, 8¼.

SALT, ℔ Sack—Coarse, 82½; Fine, $1,02½.

ESCULENTS—Irish potatoes, ℔ bbl., $2.50@3.25; sweet potatoes, ℔ bbl. onions, ℔ bbl. 3.00@3.75; apples, ℔ bbl. $5.75@6 25; cabbages, $5.00@5.50 per crate; sour krout, ℔ hhl. $12.00@16.00.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, ——@60; boiled, —@63; cotton seed, 33@55.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $17.05.

BACON, ℔ lb—Breakfast, 12; shoulders, 7¼; sides, short rib, 9½; sides, long clear, 9½; hams, sugar-cured, 13½c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 8¼; clear sides, 8¼@; shoulders, 6¼@—.

POULTRY AND EGGS.

Louisiana Poultry — Grown chickens 4.00; young $2,50@$3.00; ducks, $2.50@3.00; geese $4.00@; turkeys $12.00@16.00.

Western Eggs 14@15 per dozen

Louisiana Eggs 15@16 por dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $5.00@$5.50 ℔ dozen; young do. $3.00@3.50; ducks 4.00@4.50; geese $4.50@5.50; turkeys $18.00@21.00.

GRAIN AND FEED.

CORN in sacks, ℔ bushel—Yellow, 65; white, 69; mixed, 64.

OATS, ℔ bushel—Western, 45

BRAN, ℔ 100 lbs—Choice, $97½.

HAY, ℔ ton—Prime $24@26; choice, $27@28——.

AGENTS WANTED for WOMAN AND TEMPERANCE, by Francia E. Willard, the leading lady temperance orator of America. Every lover of the cause will desire this work. Fully illustrated. Agents can take from FIVE to TEN orders daily. Extra Terms to Southern Agents. **PARK PUBLISHING COMPANY, Hartford, Conn.** [may8-4t

AYER'S
Ague Cure

contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE

to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money.

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FAMOUS and DECISIVE BATTLES OF THE WORLD.
By CAPT. KING, U. S. A. HISTORY FROM THE BATTLE-FIELD. Shows how Nations have been made or destroyed in a day.—How Fame or Disaster has turned on a single Contest. A Grand Book for Old and Young.—Saves Time. *Aids the Memory.*—Gives *Pleasure and Instruction.* Maps and Fine Illustrations. Agents Wanted Everywhere. Write at once for full description and terms. Address J. C. McCURDY & CO., St. Louis, Mo.
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Testimonial of a Boston lady.

DISFIGURING Humors, Humiliating Eruptions, Itching Tortures, Scrofula, Salt Rheum, and Infantile Humors cured by the CUTICURA REMEDIES.

CUTICURA RESOLVENT, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the *cause.*

CUTICURA, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair.

CUTICURA SOAP, an exquisite Skin Beautifier and Toilet Requisite, prepared from CUTICURA is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin.

CUTICURA REMEDIES are absolutely pure, and the only infallible Blood Purifiers and Skin Beautifiers.

Sold everywhere. Price, Cuticura, 50 cents; Soap, 25 cents; Resolvent, $1. POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

KIDNEY-WORT

HAS BEEN PROVED
The SUREST CURE for
KIDNEY DISEASES.

Does a lame back or disordered urine indicate that you are a victim? THEN DO NOT HESITATE; use Kidney-Wort at once, (druggists recommend it) and it will speedily overcome the disease and restore healthy action.

Ladies. For complaints peculiar to your sex, such as pain and weaknesses, Kidney-Wort is unsurpassed, as it will act promptly and safely.

Either Sex. Incontinence, retention of urine, brick dust or ropy deposits, and dull dragging pains, all speedily yield to its curative power.

SOLD BY ALL DRUGGISTS. Price $1.

Acts at the Same Time on Kidneys, Liver and Bowels.

KIDNEY-WORT

I have *prescribed* Kidney-Wort *with very great success* in a score or more obstinate cases of Kidney and Liver Troubles, also for female weaknesses.—Philip C. Ballou, M. D., Monkton, Vt

KIDNEY-WORT

IS A SURE CURE
for all diseases of the Kidneys and
—LIVER—

It has specific action on this most important organ, enabling it to throw off torpidity and inaction, stimulating the healthy secretion of the Bile, and by keeping the bowels in free condition, effecting its regular discharge.

Malaria. If you are suffering from malaria, have the chills, are bilious, dyspeptic, or constipated, Kidney-Wort will surely relieve and quickly cure.

In the Spring to cleanse the System, every one should take a thorough course of it.

SOLD BY DRUGGISTS. Price $1.

KIDNEY-WORT

"My wife has been *much benefitted* from the use of Kidney-Wort. She had Kidney and other complaints" writes Rev. A. B. Coleman, Fayetteville, Tenn.

"I am a living advocate of the virtues of Kidney-Wort. I suffered untold agony from liver disorder. *It cured me.*"—Jno. D Nevins, Springfield, Ohio.

KIDNEY-WORT

FOR THE PERMANENT CURE OF
CONSTIPATION.

No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure. Whatever the cause, however obstinate the case, this remedy will overcome it.

PILES. This distressing complaint is very apt to be complicated with constipation. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles even when physicians and medicines have before failed.

If you have either of these troubles

PRICE $1. USE Druggists Sell

Acts at the Same Time on Kidneys, Liver and Bowels.

KIDNEY-WORT

"Constipation, in all its forms, yields to Kidney-Wort. In female diseases it is *very successful.*"—Dr. Philip C. Ballou, Monkton, Vt. Apr. 30—82.

KIDNEY-WORT

THE GREAT CURE
FOR
RHEUMATISM
As it is for all the painful diseases of the
KIDNEYS, LIVER AND BOWELS.
It cleanses the system of the acrid poison that causes the dreadful suffering which only the victims of Rheumatism can realize.
THOUSANDS OF CASES
of the worst forms of this terrible disease have been quickly relieved, and in short time
PERFECTLY CURED.
PRICE, $1. LIQUID OR DRY. SOLD BY DRUGGISTS.
Dry can be sent by mail.
WELLS, RICHARDSON & Co., Burlington, Vt.

Acts at the Same Time on Kidneys, Liver and Bowels.

KIDNEY-WORT

"I could find no remedy for my Kidney complaint and rheumatism," writes Mr. A. B. Burr of Tempie's Mill, Florida, "until I *was cured* by Kidney-Wort." Exposure, incident to lumbering, caused Mr. Burr's disorders.

Cannabis Indica.

THE GREAT EAST INDIA REMEDY.

Imported by Craddock & Co., 1,042 Race street,

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Editorial Notes.

A national feeling against slavery is said to have developed in Brazil within the last five years.

The Methodists of Des Moines, Iowa, have petitioned the General Conference for a continuance of the Episcopal residence there.

The Chattanooga *Advocate* truly says: "After the magnificent achievements already won in the South; after so many sacrifices by our faithful membership for the sake of belonging to the Methodist Episcopal Church; after the investment of so many millions of dollars with such wonderful results; after the Church has been planted in all these States, we can no more think of abandoning this field than we would any part of the North."

During the recent discussion in Congress on the tariff Mr. Price, of Wisconsin, advocated the protective system as benefiting the laboring man and enhancing the price of labor. Whereupon Mr. Weller, of Iowa, asked whether the idle and vicious element in the large cities might not be attributed to protection? Mr. Price replied that ninety-nine per cent. of it might be attributed to saloons kept by men licensed by demagogues, and supported by fools. Mr. Price thought that the people have played with the tiger long enough, that it is time now to fight the beast. We most heartily re-echo all that he has said concerning the need of prohibition.

Ex-Collector W. P. Kellogg, could not be tried on the merits of the charge of bribery against him because of the statute of limitations, and the judge was compelled to direct the jury to acquit. He claims still to be anxious for the examination of the matter on its merits, and has asked the House committee on the expenditure of the Department of Justice to undertake it. The almost criminal neglect and carelessness of the government attorneys deserves and is receiving censure. James B. Pride testified to paying drafts to Kellogg, and they were produced in court, but he placed the date of first payment one year previous to the time given in his testimony before the grand jury. This difference of time turned the case out of court. Price had been promised [illegible] to secure his testimony which was regarded as essential to conviction, and it looks as if he had [illegible] his former partner in the [illegible] business. This trifling [illegible] with a grave accusation [illegible] the death blow to [illegible] potentially speaking.

James R. Keene, the largest and most audacious grain operator in this country, failed last week, the cause being a falling market. Mr. Keene began his speculations in California in the mining stocks of that State. He next went to New-York and gambled successfully in Western Union telegraph and in railroad stocks. Next he managed a grain corner in Chicago, which was not successful. There was too much grain in the West for him to successfully "corner" it all. His last exploit, says the Chicago *Tribune*, was to "bet against the market. The falling market piled stocks and all sorts of riffraff securities upon him in immense quantities. He took them and sold at a loss, always expecting, gambler fashion, that the tide would turn and he would be on the upward boom; but the turn never came. His accumulations melted away; his property disappeared piece by piece, and at last came the inevitable smash and, in the language of the street, 'he laid down,' and that is the end of James R. Keene. There is nothing in the catastrophe that calls for any sympathy, because there is nothing in his career that is entitled to commendation. He has met with the fate that sooner or later overtakes every gambler. Like the dog in the fable, he plunged into the stream after more meat, and finds himself with the meat he already had gone utterly and nothing left but a monthful of muddy water. The only compensation in the case is that his fall cannot hurt any others except gamblers, and to whatever degree they may be hurt is not of special interest to the rest of the world."

General Badeau, who was recently Consul-General at Havana, has published a letter charging the State Department with derelictions from duty, screening a corrupt Consul clerk, neglect of the rights of American citizens in Cuba, ignorance in negotiating a certain treaty with Spain, and a number of other things of a serious nature. He says he is prepared to place the matter in the hands of a Congressional Committee. It is the prevailing opinion that General Badeau has been very arrogant in the administration of his duties as Consul-General, and that because the State Department did not see just as he did and do things in his way, he resigned his post and returned to the United States to fight the President and Secretary of State.

The Waldenses of Italy are making an earnest appeal to their friends and supporters in other lands for more financial aid. They are increasing rapidly, and claim that in the last five years the number of communicants has about trebled itself, but a calamity of a peculiar nature has overtaken them. They receive a large part of their support from foreign contributions. For many years their drafts from these sources being as good as gold, secured to them ten per cent premium, but with the recent regulation of the finances in Italy they returned to specie payment and a gold basis, which naturally struck off this ten per cent, and they are, therefore, so much in arrears. In the present year, with their increased demand for churches and the reduction of their income they find themselves in a dilemma, and thus call on their brethren at a distance for aid. On the first of April they announced that they would be in arrearage no less than 40,000 francs.

The General Conference.

FOURTH DAY.

Philadelphia, May 5.—To day Job Mulvane, delegate from Kansas, presented a resolution relative to equal lay representation in the General Conference. Referred to the committee on lay representation.

The report of the Board of Managers of the Missionary Society was ordered printed.

Rev. Dr. Reid, Michigan, offered a resolution for reference to the judiciary committee instructing the committee to report to the General Conference such substitute for or amendment of the rules defining the two orders as in their judgment is so required. So referred.

Dr. McCabe moved that Wednesday morning be fixed for the election of bishops and General Conference officers.

Rev. T. B. Neely, of Philadelphia, thought the conference should move slowly to the election. We wanted to know whether the candidate for the Episcopacy has a warm heart, which will not be chilled when he reaches that lofty elevation, and when elevated, whether he will remember whence he came. After debate the motion was referred to the committee on Episcopacy.

Bishop Simpson appeared on the platform and was greeted with great applause.

Bishop Harris read the address of the bishops. It is a lengthy document, and gave an account of the work of the Church for four years. It referred to the death since the last General Conference of Bishop E. O. Haven, Levi Scott and Jesse T. Peck and of Rev. George W. Woodruff, secretary of the last conference. There are 99 annual conferences, 14 missions, 11,349 traveling preachers, 12,026 local preachers and 1,769,534 members and probationers, an increase in four years of 69,232. The number of traveling preachers who died was 954, and of members, 58,891. The accessions were 158,787. In 1883 there were 18,741 churches and 9,815 parsonages, valued at $79,238,055. There are 10 theological seminaries, 45 colleges, 66 classical institutions and 8 female colleges.

The bishops in their address referred to the laxity of the laws of divorce, and asked more stringent regulations with regard to the solemnization of the marriage of divorced persons. It also stated that it would be necessary to elect additional bishops. The number was left to the discretion of the conference.

A motion to reconsider the vote by which the subject of marriage and divorce was referred to the committee on state of the church was laid on the table.

After benediction by Rev. Dr. Porter, the conference adjourned until to-morrow morning.

FIFTH DAY.

Conference reassembled with Bishop Warren in the chair. The report of the Woman's Foreign Missionary Society stated that the past four years had been most successful; the pages circulated numbered nearly 3,000,000. There are 3,255 auxiliaries connected with the society.

The receipts for four years were $504,584.

It was moved that Thursday of next week be fixed for the election of officers of the General Conference. Referred to the committee on episcopacy.

A motion that supernumerary or superannuated preachers be considered disorderly when they go into another church without the consent of its pastor, was referred to the committee on itinerancy.

A motion of Rev. Carter, of Tennessee, in the matter of change in discipline so as to read: "The Holy Catholic and Universal Church," was referred to the committee on revisals.

A resolution of Amos Shinkle, of Kentucky, was adopted to the effect that a committee of seven be appointed by the bishops to consider and report the best methods of entertaining the General Conference. The motion of the Rev. T. B. Neely was carried for reference to the committee on itinerancy of a series of preambles and resolutions, referring to the need of flexibilty in the term of ministerial service and asking that the committee be instructed to take the subject of limitation or non-limitation into consideration and report what changes, if any, should be made.

A proposition to organize self-supporting Methodist Episcopal churches in foreign lands was referred to the mission committee.

Rev. Wm. Taylor, of the South India Conference, offered the following, which was referred to the committee on missions:

"I want the committee on missions, I want this body to say it is lawful and right to get people converted to God, and to organize them into supporting Methodist Episcopal Churches in foreign countries, just as we always have been accustomed to do in the United States; and such churches, under the jurisdiction of our bishops, fulfilling the disciplinary conditions of membership, shall be eligible to direct legitimate relation to the Methodist Episcopal Church without being put under the jurisdiction of a missionary society; such churches opposing no bar but assisting the missionary society in the work of founding missions among the poor in the same countries that rule, by which young ministers may be ordained for foreign work at beginning instead of the end of their probation, may be made applicable to ministers sent to foreign self supporting fields that the bishops be authorized to organize the West Coast Conference of South America as soon as they deem it advisable."

SIXTH DAY.

The conference of the Methodist Episcopal Church reassembled with, Bishop Foss in the chair.

Wm. H. Reed, late delegate from the St. Louis Conference, conducted the devotional exercises.

A resolution that the name of the Freedman's Aid Society be changed to that of the Southern Educational Society was referred to the committee on Freedman's Aid Society and work in the South.

A communication from the Philadelphia Conference of Baptist Ministers was read. It stated that a committee had been appointed to convey the fraternal greetings of that body to the General Conference. Referred to the committee on fraternal correspondence.

A resolution was offered that the committee on revisals be instructed to inquire and report as to a plan for a more perfect unification of our denominational societies. Referred to the committee on the state of the Church.

A resolution providing for the appointment of a committee of twenty-five, one minister and one lay delegate from each General Conference district and one delegate-at-large to devise and report a plan for a division of the General Conference into two legislative houses, and also to consider the desirability and feasibility of procuring a site and erecting a building thereon, in which are to be held the meetings of the conferences, was introduced. The resolution was divided into two parts; the first was referred to the committee on state of the Church, and the second, by 128 yeas to 106 nays, to the committee on temporal economy.

Rev. W. N. Bloodworth, of Illinois, offered a resolution that it is the judgment of the Conference that in all elections the question of prohibition should come first and then party. Referred to the committee on temperance.

A resolution as to whether a mission shall be made an annual conference, be attached to an annual conference, or remain a mission, was referred to the committee on missions.

A resolution was offered that the committee on temporal economy be instructed to report a plan for a more equitable basis of appropriation for the Episcopal support, and other funds needed throughout the Church.

Rev. Earl Cranston, of Colorado, claims that an assessment should be made so as to be fair and not oppressive to the weaker conferences. Referred to the committee on temporal economy.

Rev. S. G. Smith, of Minnesota, offered the following, which was adopted:

Resolved, That the committee on itinerancy be instructed to inquire and report what legislation, if any, is needed to make uniform throughout, the method of applying the pastoral limits that work so advantageously with reference to the People's Church, of Boston.

Rev. J. M. Shumpert, of Mississippi, offered the following:

Inasmuch as there has been a great deal of discussion, both in the religious and secular press, of caste in the Methodist Episcopal Church, and inasmuch as caste is a curse to any nation, and more especially to a religious denomination, and inasmuch as we believe caste prejudice is a sin;

Resolved, That it is the sense of the General Conference that no trustee of church, school, college or university should exclude any person on account of race, color or previous condition of servitude.

Referred to the committee on state of the Church.

The committee on fraternal relations reported, recommending that the Conference hold a special session Wednesday evening next, in order to hear the Wesleyan delegates from England and Rev. Jean Paul Cook, of France. Adopted.

Bishop Harris exhibited the bust of John Wesley, which had been lent the Conference for a few days by Rev. R. W. Todd, of Wilmington. Adjourned.

SEVENTH DAY.

The Conference reassembled Bishop Hurst in the chair. Rev. William Taylor, of South India, conducted devotional exercises. The report by the committee on episcopacy, recommending Thursday, May 15, at 10 o'clock, for the election of bishops was adopted. The report by the committee on memorials to deceased members, recommending memorial service for such members on Tuesday morning next was adopted. The committee on fraternal delegates was granted permission to withdraw the report relative to the reception of delegates from the South and Canada.

Rev. Dr. C. Crawford, of New York, offered a resolution that the committee on itinerancy be instructed to consider the expediency of amending discipline, by striking out the clause authorizing the appointment of missionaries to neglected portions of the city. He did not favor the removal of the time limit. Referred to the committee on itinerancy.

Rev. Dr. King, of New York, offered a resolution, that the committee on the state of the Church be instructed to consider the matter of the protest against assaults on Romanism or civil and religious liberty in different States.

Rev. Mr. King offered a resolution, which was adopted, that in the judgment of the conference, committees have the right only to act and report as to subjects referred to them by the conference.

Judge Sibley, of Ohio, moved that the committee on episcopacy be requested to consider and report upon the limitation of time for bishops hereafter elected, and whether twelve years should not be a proper time.

Rev. William Swindells, of Philadelphia, moved that delegates be authorized to add to the expenses the amount paid for meals when their time was so occupied with business of the conference and committees as to be unable to reach their homes in the city.

Dr. Curry, moved as an amendment that the amount should not exceed fifty cents. The resolution was adopted, with what the bishop called the fifty-cent amendment.

Rev. Morris R. Locke, of Southern Illinois, moved the reference to the committee on revivals of the matter of the use of the Methodist Hymnal.

Amendments were offered relative to its reference to the committees on itinerancy and Sunday schools.

Rev. C. C. McCabe, said the people will sing such hymns as they please, no matter what the conference says. A delegate asked if the Methodist Hymnal was placed in the pews, would it not be used by the congregation? Rev. Dr. McCabe said a number of books of his "Hymns of the Heart," consisting of extracts from the Methodist Hymnal, had been placed in the association hall, and all but five had disappeared. [Laughter.]

Rev. Dr. Lanahan, said he found one of the books on his seat and supposed it was a present.

Rev. Wm. Swindells, said there could be no surer way of breaking down the book of discipline than by putting in them laws that cannot be executed.

The resolution on two Methodist hymnals was referred to the committee on itinearncy.

The committee on reception of fraternal delegates reported that they had succeeded in securing the evening first selected, viz: Thursday evening May 15, for the reception at Areh Street Church of delegates from the Church in the South and delagates from the Church in Canada. The report was adopted.

A resolution of Rev. Henry Graham, of Troy, relative to licensing evangelists by the annual conferences was referred to the committee on itinerancy.

Rev. H. W. Key, of Tennessee, offered a resolution protesting against a change of the name of the Freedmen's Aid Society. He said to do so would prove detrimental to every object for which the society

(Continued on Fifth Page.)

OUR SOUTHERN WORK.

TEXAS.

A. Lockhart, East Waco circuit. "This is my second year. I have received valuable assistance from Elder Gates, who held the quarterly meeting in March. We are doing finely; have 2 Sunday-schools, with 12 officers and teachers. Received this quarter 9 in full connection. Elder's collection was $7.25. On Sunday several came forward for prayers."

B. M. Taylor, Bryan: "It is not correct to say this work was in good condition, when I reached it. I have previously stated how I found it. Another quarter has passed, and Elder Pullam has paid us an interesting visit. We rejoice that we have some strong Methodists here. One addition last quarter. Raised by subscription $30.05 to put a floor in the church. Then we shall commence to pay off the Church Extension debt of $250. The committee on parsonage and furniture, consisting of Sisters Texas Thomas and Amanda Wilson, with the assistance of other good working sisters, went to work and gave a festival, raised about $9, and in addition to some furniture already in the parsonage, they almost fixed it up inside, and when I am in the parsonage I feel as comfortable as if I was at home.

Margaret Harris, Davilla: "Our church is getting on finely; our pastor, R. P. Brown, is up and doing."

M. Beddick, Houston: "The Easter services were held in the morning, many parents of pupils being present. Opened with prayer by pastor, and a short address by Mr. Frank Vance. Mr. Robert Lee is superintendent, and Miss Rosa Kyles, assistant. Quarterly conference was held by Elder Moore April 6-7; we had a good time. The elder preached a glorious sermon, after which the sacrament was administered to 50. Presiding elder's collection was $7. St. James charge is improving. Pray for us."

J. T. Gibbons, Floresville: "I was appointed by the Bishop to Floresville and Mt. Pleasant circuit, but as the supply failed to attend, I was changed by our worthy presiding elder from Mt. Pleasant to Riddleville circuit, still retaining part of the circuit to which I was first appointed. This makes me a very large field of labor, but I think was a very wise change after looking into the condition of the work. It gives me plenty of hard and earnest work to do, and no time to spare, but will give a preacher a pretty comfortable support. Last Saturday and Sunday the elder and his excellent wife were with us at Floresville. The quarterly conference went off pleasantly. Saturday night the elder gave us sermons full of the Spirit of God. The earnest manner in which he reproves sin and encourages godliness will never be forgotten by the people of this circuit. On Sunday, at 3 o'clock, Sister C. A. Richardson gave an interesting lecture, on what it takes to make a good Christian home, and explained some things which puzzle us, etc. At night we had preaching, and the Holy Spirit was present at the love feast. We are trying to do all we can to build up the Church at every point, and need the prayers of the church."

Parker Brown, Fairfield: "Allow me to say a few words in regard to the work at this place. We have a flourishing Sunday-school of about 60 members and officers, but I am sorry to say some of our members are not as interested as they ought to be in the school. They do not realize the importance of the help they can be to this good work. Some of our members do not take the Advocate, on the ground that they are not able. I would like to know how such a person can approach God with such an excuse, when the SOUTHWESTERN only costs two dollars a year! How many who call themselves Christians come to such a conclusion, I think they are not able to take a church paper, when they can get at one circus double that amount! I think it is time our eyes were open on this subject, and come to the conclusion I will take my church paper, and I will pay my pastor, and give to all the benevolent causes as far as I am able; and stop saying I can't do anything for the church, I am too poor; but rather say, I will do something for the cause of Christ. We are moving on; we predict a glorious harvest this year; we need a church to accommodate our school. Pray for us."

TENNESSEE.

A. Phillips, Murfreesboro: "We have had a glorious revival in this city; for three weeks souls were made happy, and sinners converted. There were 46 conversions and 39 additions. Among the converts were 8 old persons, the others were young people. Church and Sunday-school are in a prosperous condition. Elder H. W. Key is having grand success in raising money for the McMinnville church. Our work has suffered greatly in the South for want of good church houses, and the elder believes in them. Murfreesboro district is improving; most all of the brethren are building churches or parsonages. We expect to build a parsonage as soon as possible, and stop the preacher from renting."

E. M. Manson, Brownsville: "Our second quarterly meeting was held on the 7th, and the collection was $6.10 for the presiding elder; pastor $35 for this quarter; missions $3.45. We have our Sunday-school organized into a missionary society. There is a bright future before our church here if the right steps can be taken. I am sorry to say that I have lost my horse, and that will hinder me greatly."

J. W. Hall, Bell circuit: "My second quarter was held April 12 13, 1884, with grand results. The elder was on time. Rev. R. Mitchell, of the C. M. E. Church, was with us and preached with credit. Saturday Rev. J. J. Barr, of Henderson circuit, preached. Several of the officers were on hand with written reports. The reports proved the circuit to be in good condition. Monies raised during this quarter: for elder $10.60; pastor, $40; missions, $3; Church Extension, 75c.; Freedmen's Aid, $1; Sunday-school Union 10c.; Education 10c., and for temporal relief $1.25. Sunday the elder catechized the Sunday-school. Love feast was a happy occasion. Several funerals were preached by the elder, assisted by A. Burdett, of Friendship circuit, and the pastor of Bell circuit. In the afternoon, assisted by J. J. Barr, he administered the sacrament of the Lord's supper to 88 persons."

MISSISSIPPI.

C. W. Ivy, Mashulaville: "I have not forgotten that I heard Rev. James Lynch say, when he was our presiding elder on the Meridian district, to one in my presence, that he thought if the M. E. Church got a colored bishop in 20 years it would be time enough, and that is my earnest opinion to this day."

P. Blue, Enterprise: "A few weeks ago I invited the pastor of the M. E. Church, South, Rev. J. M. Weems, to preach for my congregation which he did to the satisfaction of all. In return he invited me on Easter Sunday to his church to hear a sermon by him on the "Resurrection," to which I responded, and to my great surprise on entering the door just as he was about announcing his text he stepped down from the pulpit, placed a chair beside the pulpit and kindly invited me to be seated, apparently without the least fear of affronting his people, after introducing me."

ARKANSAS.

G. W. Baber, Palestine circuit: "When I entered this work Feb. 25 the water was so high I could not do anything; but it is going away and we can get about a little. We have two acres of land on which to build two churches. On April 12-13 Elder O. R. Smith held our quarterly meeting, and we had a very good time. Paid elder $4.75; pastor $3.10."

Chicago has a liquor saloon for each 35 families, but only one butcher for each 205.

For the SOUTHWESTERN.

Falling Off in Collection.

MR. EDITOR:—During the session of our last Annual Conference held in Jackson, Miss., Jan. 17, 1884, we met Drs. R. S. Rust, and J. C. Hartzell, corresponding secretaries of the Freedmen's Aid Society, and Dr. Kynett, corresponding secretary of the Church Extension Society.

We were made to rejoice when we saw those men come in while the conference was in session, and to hear them speak of the general interest of these societies. But we felt a little sad when Dr. Kynett said that there had been a falling off in the collections for the Church Extension Society, and said he could not account for it. This looks like going backward instead of forward. I thought at the time, that there were several reasons why these collections were falling off. But as the conference was drawing to a close and we were anxiously awaiting our doom, I thought it best to speak of this later. One great reason is, that there are some of our churches that used to have their stationed pastors; but now these points have blended into other points. These points that used to have their own pastors, used to send up their collections for all the causes of the church.

We mention Hazelhurst, Miss., to show our readers that we are not mistaken about what we say. This point used to have its stationed pastor, and used to aid in all the general work of the church. But since that time, that point has gone down so low that it is not able to support a pastor. We don't see why such a point went backward, unless it is that the pastor failed to carry the people, and being stationed more than one or two years, the people have been attracted by other denominations; and where the largest congregation is, there the most money is.

It is known that our church has great opportunities in some places, and these seek to carry the influence of the whole congregation against our church, especially where our people are not very well informed, and where the pastors fail to carry the people. Such a state of things will not only weaken the congregation, but will weaken the collections, and church every way. We know of a certain pastor of our conference, who was assigned to a new field of labor, and on going there found himself in a strange place. He asked some one standing by, the way to the church to which he was assigned. The person could not tell which was the church until he named the minister who had proceeded him, saying, "His church," and he found it a difficult task to make the people understand which was the Methodist Episcopal Church. They would call it, "The church over yonder" or "The other church." The other denominations carried the people their way. The pastor who was at that place would sometimes, be carrying on a meeting, and the people would walk just by the door, and go off to another church. Some of the people living at the door of the Methodist Episcopal Church, would walk a mile to join another church. This state of things went on for 3 years. Our readers will understand that we are not saying anything against the brother who was appointed there, for we believe he did all he could for the Master. Yet when our people are not well informed and the pastor fails to carry them, it will injure the cause. Another thing that injures the work is, that our people have not got comfortable churches, and in the winter they will not attend church, because they cannot keep warm; and when the wind begins blowing a light cannot be kept burning. Build such churches as we need, put stoves in them, get lights for them, have them well seated, and you will find that the people will attend better. The result will be, better collections for the Church Extension and every other object named in the church. My brethren, the time has come for us to stop building barns.

Another thing that injures the cause is that some men don't want the charges to which they are assigned, and before they will go to them they will quit, because they don't find things as pleasant as they would have them. Bro. G. W. Barney, who is now resting with the saints, said that a certain brother had been appointed to his work and he went off and left the work. It was sometime before another man could be found to go and take the work and the sheep were left to wander about until some one could be found to lead them. I think he said that this brother was from some other church; that brother must have wanted the conference to give him a first class appointment. His actions indicated that he must have wanted such or none. This brother is not the only one who has come to us seeking a good position. They must be humored to stay in the church. They forget that there are those who have labored and are laboring in this conference to build up the cause of the Master. Some of them can hardly get bread, yet, they are to labor on. But these men we speak of, must have the best places or they will leave. Well the quicker they leave the better it will be for the church.

In looking over the journal of the conference of 1883, we find that 45 appointments sent nothing to the Church Extension fund. Dear readers, in my humble opinion these things will injure both church and congregation, and collections of every kind. Yours Respectfully,

H. L. KENNEDY.

Summit, Mississippi, April 9, 1884.

For the SOUTHWESTERN.

Intemperance.

Intemperance has become one of the leading topics of the day, and its fruits are known throughout the bounds of the civilized world. In a concise manner I shall attempt to describe its effect upon the individual. Intemperance paralyzes the arm, the brain, the heart. All the best affections, all the energies of the mind wither under its influence. The man becomes a maniac, and is locked up in the hospital, or imbues his hand in the blood of his wife and children, and is sent to the gallows or doomed to the penitentiary; or, if he escapes these consequences, he becomes a walking pestilence on the earth, miserable in himself and loathsome to all who behold him. How often do we see two whole families contaminated by the vicious example of their parents; husbands, wives, daughters and sons, all drunkards and furies: sometimes wives murdering husbands; at others, husbands their wives; and worst of all, if worse can be in such a group of horrors, children murdering their parents. But below this grade of crime how much is there of unseen and untold misery throughout our otherwise happy land proceeding from this fatal cause alone. I am persuaded that if we could have a statistical survey and report of the affairs of unhappy families and individuals, with the causes of their misery annexed, we should find nine cases out of every ten, if not a still greater proportion, resulting from the use of ardent spirits alone. With this conviction, which seems to have become universal among reflecting men, the apathy shown to the continuance of the evil can only be ascribed to the circumstance that the mischief, though verbally admitted, is not seen and felt in all its enormity. If some fatal plague of a contagious character were imported into our country and had commenced its ravages in our cities, we should see the most prompt and vigorous measures at once adopted to repress and extinguish it; but what are the most fearful plagues that ever carried death and havoc in their train through the eastern or western countries compared with this? They are only occasional, this is perenuial. They are confined by climate or place; this malady is of all climates, and all times and places. They kill the body at once, this consumes the body and soul by a lingering and dreadful death, involving the dearest connections in the vortex of ruin. What parent, however exemplary himself, can ever feel that his son is safe while this living fountain of poison is within his reach. God grant that it may soon become a fountain sealed, in our country at least. What a relief, how delightful it would be to turn from the awful and horrid past to the pure, peaceful and happy future! to see the springs of life, and feeling, and intelligence renewed on every hand; health, industry and prosperity glowing around us; the altars of domestic peace and love rekindled in every family, and the religion of the Savior presented with a fair field for its celestial action. God grant that such a future may be ours to enjoy.

JAMES B. MACLIN.

Mason, Tenn.

For the SOUTHWESTERN.

Letter from Austin.

DEAR EDITORS—As you have not heard from us at Austin for some time, I am pleased to inform you, and also the public through the columns of the SOUTHWESTERN, that we are still alive and active at work. Since the annual Conference we have raised for building purposes (not including other collections) upwards of $500. Myself and brethren being aided by our much beloved presiding elder, C. L. Madison, are preparing to have a grand financial rally in June, at which time we hope to raise not less than $1000. Up to this time we have secured by subscription over $700, and we are not through canvassing. We have also had a revival this year, which resulted in 24 conversions and several backsliders reclaimed, 35 have been added to the church. Our Sunday-school is also prospering, numbering over 200 pupils under the management of our worthy superintendent, W. G. Wilson, aided by pastor and teachers. We have succeeded in raising $150 to purchase a first-class Sunday-school library; Bro. W. G. Wilson will purchase our library before returning from the General Conference. Pay for our success.

Your brother in Christ,

H. SWANN.

Austin, Texas, May 3, 1884.

For the SOUTHWESTERN.

Letter from Paris, Texas.

MR. EDITOR—I shall always keep on file the SOUTHWESTERN for present and future reference. Our pastor would have sent in more names were it not for obstacles in his work. The annual conference held here last December proved a blessing; it increased Methodism 500 per cent., and Paris shouted its praise. Rev. V. M. Cole, who was appointed to this place, found it gloomy for some time, but he laid close to the altar, commencing there to sweep to the door. In a few weeks a protracted meeting was started and soon 40 persons joined the church. The meeting closed, but still people kept on joining. The revival fire broke out in the school, and children were converted. We are having a grand time. The people come from far and near to hear Bro. Cole preach, and the church is in better condition now than in all its previous history. A good day school is taught in the church by Prof. E. J. Pender. We have raised for the church this year $350. Elder Webb held the quarterly conference April 12, and preached on Easter Sunday, when the church was decorated with evergreens and flowers. 109 communed. We are going to take Paris. CHRIS. JOHNSON.

For the SOUTHWESTERN.

Christian Love.

BY A. L. RICHARDSON.

The greatest of the ten commandments, consists in love toward God and man. We cannot love God and hate our brother and have Christian love; if we think so, we greatly deceive ourselves. Christian love when it gets into the hearts of men governs their entire being. It is without dissimilation; it gives us consciences void of offence toward God and man. It is that power of the Holy Spirit by which we are enabled to resist evil in its many forms. It is the great anchor line by which the tongue of a Christian is guarded against speaking evil of his fellow men. No, if you have a Christian heart in you, if you have any well grounded hope of salvation through the blood of Jesus, you cannot, dare not do it, because Christ said love the Lord thy God with all thy heart, mind, soul, and strength, and thy neighbor as thyself. Now I would fain hope that no professed Christian can be found who would be guilty of such an evil, (as evil speaking). Christian love who can measure its height, or its depth, who can estimate its preserving and purifing power: it sends an ever swelling stream of life through a household, it binds hearts into one bundle of life, it shields them from temptation, it takes the sting from disappointments and sorrow. However great the difficulties may arise before us; how dark life's pathway may seem, it ever remains the same to sweeten existence, to purify the cup of life on the rugged pathway from the cradle to the grave, and melts to moral pliability the brittle nature of man. It is the sun of life, most beautiful in the morning and evening, but warmest and steadiest at noon. It is the sun of the soul. Life without Christian love is worse than death, a world without a sun. Our entire being is overspread with chaotic darkness; but when this love enters, it throws a ray of light over our existence and we can then see clearly the way of life; and with that inspired zeal, labor earnestly for the salvation of others that they may have light as we have it. The love which does not lead us to labor for others will soon die out, and the thankfulness which does not embody itself in sacrifices is already changing to gratitude. This love is not refined in one day, nor in many, not even in a human life time. It is the oneness of the soul, with soul in appreciation, and perfect trust. It is of such refining, elevating a character that it expels all that is mean and base; bids us think great thoughts, do great deeds, and changes our common clay into fine gold; it gives worth and beauty to the commonest office; it surrounds home with an atmosphere of moral health; it gives power to effort and wings to progress; it is omnipotent.

Conway, May 2, 1884.

For the SOUTHWESTERN.

Burned to Death.

DEAR EDITOR—On the night of April 9th Mr. Buck Franklin and his wife left home to attend church, about a mile from their home. Shortly after getting to the church some one discovered fire in the direction of his (Franklin's) house, the alarm was made, and all started in that direction, but only got there in time to see three dear little children perish in the angry flames. There were four children left there but one happened to be in an adjoining room; the noise, I suppose, aroused her, and she fortunately came out of the house before the fire reached that room. The remains of the three were carefully gathered up and received proper interment. The dear mother is almost insane over the horrible death of her children. Sister Franklin is a faithful member of the M. E. Church, and a relative of the writer. Fire was caused accidentally.

J. T. GIBBONS.

Lavernia, Texas, April 10.

"What is wine made of?" asked an Austin teacher of Johnny Fizzletop, who said he didn't know "You ought to know, for last summer I saw you climbing over a fence to get into a grape arbor. What did you get there?" "A licking."

"Wine talks," says the proverb; and it is true, for when a man is full of liquor he can't hold anything else, not even his tongue.—*Somerville Journal*

"Did you ever know such a mechanical genius as my son?" said an old lady. "He has made a fiddle all out of his own head, and he has wood enough for another."

Twenty Years of Work.

To the Friends of Church Extension—Twenty years ago the General Conference met in Philadelphia. It was a time of great public excitement. The Army of the Potomac was making its bloody march from the Rapidan to Petersburg. General Grant thrilled the heart of the nation by his message from the Wilderness, "We'll fight it ont on this line if it takes all Summer." Abraham Lincoln sent his message of thanksgiving to that General Conference—"It is no fault of other denominations that Methodism by reason of her greater numbers sends more soldiers to the field, nurses to the hospital, and more prayers to heaven than any other denomination. Thank God for the Methodist Church, and thank God who in this hour of trial giveth us the Churches." Amid these wonderful days—crowded with events which the world will remember forever—the Church Extension movement had its birth. The uplifted hands of the members of that General Conference, by an almost unanimous vote launched this enterprise into being. Ever since that day this Board has been substituting the music of Church bells for the rattle of musketry and the roar of artillery, and helping to bring on the time

"When some sweet bird from the South
Shall build in every cannon's mouth,
Till the only sound from its rusty throat
Will be the wren's or the blue bird's note."

Ever since that day there has been a watch-care over the advancing tides of population sweeping westward, that Methodism never knew before. This Board has been seeing to it that these wanderers, seeking their homes beneath far Western skies, should not be very long without the inspiration of the visible walls of God's house upon which, when consecrated to His worship, He writes His glorious name—and within which, according to His promise, He comes to meet and bless His children.

Forty-five hundred houses of worship attest the wisdom of the men who created this Board of Church Extension. They furnish sittings for over a million people. Their monetary value is over seven millions of dollars. The number is now being added to at the rate of ten churches for every week. Now, therefore, it is meet and right and our bounden duty, that we celebrate with great joy and thanksgiving this Twentieth Anniversary. On the night of May 13th, in the Academy of Music, in Philadelphia, these anniversary exercises will take place.

And now allow me to say that despite the statements above recorded, we have not been able to "catch up" with our frontier work. The rush of population is too great for us. We need $50,000 at least, to enable the Board to meet demands which are imperative at this moment. The Board should have the power to make a special appropriation to each Territory of $5,000, thus leaving more of the regular income to help the Southern work.

Will you not join in this movement and allow me to count on you for a special offering for this Centennial Thanksgiving Frontier Fund for Church Extension? Help me to enhance the atmosphere of benevolence in that great meeting. Allow me to pledge each one to whom I send this circular for at least $10. May I do it? Please reply promptly. If you are a pastor let your pledge be to give or raise $10 as a special offering for Church Extension. If a layman, to give $10 in the same way. Will you do it? Please answer at once, as the time is very short. Do not fail us.

Yours, faithfully,
C. C. McCABE.

1020 Arch St., Philadelphia, April 26.

A druggist in New Richmond, O., Mr. M. S. Dunham, writes us the following: "I consider Dr. Bull's Cough Syrup one of the very best things made. I use it altogether in my own family, and can therefore recommend it."

"Kiss me as I fall asleep," is the title of a new song. It might work all right with some men, but it would wake us right up.—*Burlington Hawkeye.*

Education, Crime and Pauperism.

BY ABEL STEVENS, LL.D.

In a letter I commended to the attention of your readers a book, issued by our Book Concern, entitled "Christian Educators in Council," as presenting the best data on our greatest national problems—the Mormon question, the Negro and Indian questions, education, pauperism, crime, etc. I discussed at some length the *moral* tendency of popular education, showing that its efficiency in preventing crime is much more positive than is usually supposed by Churchly thinkers, though it may be less so than is supposed by anti-christian theorists. A word of qualification is expedient on this question. Popular education does, as my statistical facts showed, tend most remarkably to prevent crime, but we should distinguish here between vices and crimes. All crimes are, of course, vicious, and all vices are, from the Christian standpoint, criminal; but when we speak of crimes we usually mean the vices only that the laws take cognizance of, as attacks on society, on the public order—crimes against property, and crimes against the person, as the legalists usually classify them. Now nothing is better demonstrated than the power of popular education to prevent this sort of vice. The statistics, both European and American, which I cited, settle this question beyond dispute. They have been accumulating, of late years, in such manner, and with such surprising results, that we need to guard ourselves against an exaggeration of these results. Doubtless the moral tendency of intelligence is against the vices which are not recognized by law, as crimes; but its tendency is much less positive within the range of such vices, than within that of our criminal codes. The highest civilized society (so called) may be the most corrupt, in certain social respects, and yet be comparatively exempt from the grosser crimes—though its tolerated vice must sooner or later, tend to the the demoralization which produces the legally recognized vices, or crimes. There is a species of education, and what is usually considered the highest development of civilization, which history shows can be accompanied with the profoundest social depravity. A great European writer has remarked that the highest arts—those which are commonly recognised as proofs of the highest civilization—do not tend to morality. A nation may be at the acme of this sort of culture—in sculpture, painting, architecture, poetry, the drama, and music—and, at the same time, be thoroughly corrupt in its personal and domestic life, and utterly degraded by despotism and the superstitions, barbarism and crimes of its populace. Ancient Greece and Rome, and later Italy and France, have been proofs of the fact. But never is this the case with the more utilitarian, *popular* education. This can never long consist with despotism, superstition, crime or panperism. The statistics of both the new and the old world, show that no agency, yet known to commonwealth, is so omnipotent against these evils, as the common school. I have given the proof in respect to crime; it is equally striking in respect to pauperism, an evil allied to crime often as the cause, and oftener as effect.

The reader has but to turn to the address of Mr. Hawkins, in the valuable book I have mentioned, to be convinced of the effect of popular education on pauperism. The statistics of European States prove that pauperism maintains a surprisingly constant ratio to the popular illiteracy—that "it is in the inverse ratio of the education of the masses." The Grand Duchy of Baden has made a thorough investigation of the problem; it established, in 1854, a universal and coercive system of education. What was the result in respect to pauperism? In seven years the evil was diminished 25 *per cent.* Good statistical authorities estimate that 96 *per cent.* of pauperism could be extinguished by the utilitarian education of common people in the common school.

We must wait yet for the full light of our census of 1880 on the problem; but Mr. Hawkins, reasoning on the census of 1870, shows that in Pennsylvania, Ohio, and Illinois, "three great central States, where self-support is not difficult, one in ten of the 'illiterates' is a pauper, while only one in thr e hundred of the 'literates' belong to that class." That is to say, that a given number of children, uneducated, "produce thirty times as many paupers as when given average common school education."

"In 1870 a special investigation was made, in fifteen States, of the inmates to the number of seven thousand three hundred and ninety-eight of almshouses and imfirmaries. Of these, four thousand three hundred and twenty-seven, or nearly fifty-nine per cent, could not read or write: while in those fifteen States the average percentage of illiterates was only six per cent. of the whole population. From this six per cent. came that fifty-nine per cent. of paupers; or to express it in another form, a given of children in those fifteen States, suffered to grow up in ignorance, produced twenty-two times as many paupers as the same number of children would if given a fair common-school education. Similar results may be obtained from the census of almost every country in Europe or America."

The logical inference from the statistics of the subject is that an uneducated child is "from twenty to thirty times as liable to become a pauper, and a charge upon the public, as one with an average common school education; and that the annual loss to the United States, in the productive power of the illiterates, and in the support of paupers made such by illiteracy, is nearly, if not quite, equal to the amount that would be required to establish and maintain a free common school system, the year round, in every State in the Union, sufficient for the whole fifteen millions of the children of the school age in the United States." The yearly expense for paupers, 96 per cent. of whom have been made such by illiteracy, is estimated, by Mr. Hawkins, to be "at least ten times as great" as would have been the cost of education for each and all of these paupers, sufficient to have enabled 96 per cent. of them to support themselves. "Statistics," he affirms, "proclaim, in no uncertain voice, that education is the surest prevention of pauperism; and that the expense of providing, in season, this preventive, would not be one-tenth that now brought upon society by pauperism."

On this ground alone education commends itself to all governments as one of the highest measures of national economy. I need not pause to show how its relation to pauperism affects its relation to crime. The thoughtful reader needs no proof that its power against the one is power against the other, and that all the arguments in the present article apply to the subject of my preceding one—for is not poverty one of the chief causes of crime and popular degradation generally?

I have hardly space to present another argument on the question, which Mr. Hawkins handles with great force, namely, the effect of popular education on the value of labor. Nothing could more completely demonstrate the economical value of the common-shool. In 1870 the Commissioner of Education, at Washington, addressed to the chief centres of labor in the nation, a minute series of inquiries respecting the relative effects of education and illiteracy on labor. The answers proved:

"1. That an average free common school education adds fifty per cent. to the productive power of the laborer considered as a mere productive machine."

"2. That the average academical education adds one hundred per cent."

"3. That the average collegiate or university education adds from two to three hundred per cent. to his average annual productive capacity."

"By the census of 1880 we had in the United States four million two hundred and four thousand three hundred and sixty-two (4,204,362) illiterate adults—white and colored. Now, putting their labor at the minimum annual value of one hundred dollars each (which is far below the average even for farm labor, while the wages of manufacturing operatives, including fifteen per cent. of women and children, as shown by the census of 1880, average in the whole country $345 each per year), and the annual loss to these persons—from the lack of at least a common school education—would be fifty dollars each. This, for the whole number is two hundred ten millions of dollars per year; a sum twice as large as the entire annual expenditure for public education in the whole country. This sum—two hundred and ten million of dollars—is a clear annual loss, not only to these illiterates, but to the community, by reason of their illiteracy. Three quarters of these four millions two hundred and four thousand three hundred and sixty two of illiterate adults were in the late slave States, and their effect on the production and preservation of wealth there is shown by the last census. In ten of these States, notwithstanding their rich soil and climate, the assessed value of property in the ten years from 1870 to 1880 decreased twenty per cent., while in the State of Maine, with its universal education, notwithstanding its thin poor soil and cold climate, the wealth in the same period increased fifteen per cent., and in the State of New Hampshire, under like hard condition of life, it increased eleven per cent."

I do not believe your readers will tire of these details. Dry as the general subject is, these facts are so salient, so practically important, and, I may add, so novel (as the results of the latest statistics of the problem), that I can not think they can fail of interest, not only to educators and publicists generally, but to all good citizens, who have the public welfare at heart. Such facts afford us hope for humanity. A few generations ago the idea of common-school was unconceived; the education of the whole people undreamed of; now it is fundamental in the theory of all civilized states. It may be soberly said that it is the best solution, thus far found, of the problems of crime, pauperism and labor. "The school master is abroad," said Brougham, as a reason of hope for England; he is the hope for the civilized world; he should be multiplied into hosts until he shall mostly take the place of the armies and police of the nations. He is, as Burke said, "the best defense of nations," and, as we have shown, their best police.—*Central Christian Advocate.*

The papers are blowing considerably about a Georgia girl who has a magnetic touch that attracts instead of repels. If the people will cast their eyes in this direction they will find a whole territory full of northwestern angels who possess the same peculiarity. The attraction is so great that when a fellow gets his arm around one of them it is almost impossible to drive him away.—*Bismark* (Dak) *Tribune.* We once knew one that attracted her fellow over six miles every Sunday night, on foot at that.—*Bermingham* (*Alabama*) *Review.*

Dr. Phillips B rooks never said a truer word than when he declared that, "If we could sweep intemperance out of the country, there would hardly be poverty enough left to give healthy exercise to the charitable impulses."

Many people regard religion very much as they do small-pox. They desire to have it as light as possible, and are very careful it does not mark them.—*Kansas Methodist.*

A SURE THING.

Baldness is only incurable when the hair roots are dead and absorbed, which is a rare condition. In nearly all cases they are simply torpid, and can be stimulated to put forth a new growth of hair by the use of AYER'S HAIR VIGOR, the only preparation that cures baldness and restores youthful color to gray hair.

Baldness Cured and Age Rejuvenated.

J. W. HAMMOND, *Lake Preston, D.T.*, when he was but 40 years old found his hair growing gray. At 50, his hair and whiskers were entirely white. So they continued until he reached 60 years of age, when he began using AYER'S HAIR VIGOR, three bottles of which sufficed to restore their original rich, dark brown color.

MRS. AUGUST VALENTINE, of *Buffalo, N. Y.*, had become nearly bald, and though she made use of many of the so-called hair restorers, none had any effect. AYER'S HAIR VIGOR did what nothing else could do, and now the lady again has a fine head of hair, thanks entirely to it.

GEO. MAYER, *Flatonia, Texas*, presented an apparently hopeless case. Baldness was hereditary in his family. By the time he was 23 years old he had scarcely any hair left. One bottle of AYER'S HAIR VIGOR started a soft, downy growth all over his scalp, and in a few months his head was covered with soft, dark and abundant hair.

Medicinal Virtues.

The rare medicinal powers, emollient, stimulative and tonic, possessed by AYER'S HAIR VIGOR enable it to cure speedily Salt Rheum, Scald Head, Tetter-sores, Dandruff, Humors of various kinds, and other diseases of the scalp liable to cause baldness. It is not a dye, contains no colorlug matter, and effects its rejuvenation of faded or gray hair simply by bringing back the vigor of youth to the roots and color glands of the hair.

The wife of DR. V. S. LOVELACE, *Lovelace, Ky.*, had very bad Tetter Sores on her head. AYER'S HAIR VIGOR cured them.

The son of JAMES N. CARTER, *Occoquan, Va.*, was cured of Scald-Head by AYER'S HAIR VIGOR.

HERBERT BOYD, *Minneapolis, Minn.*, was cured by AYER'S HAIR VIGOR of intolerable Itching of the Scalp.

MRS. O. DAVENPORT, *Williamstown, Vt.*, became entirely bald at the age of 28 and remained so 38 years, during which time she tried many hair "restorers" without success. Eventually she used AYER'S HAIR VIGOR, four bottles of which covered her head with a fine growth of silky brown hair, twelve inches long.

MRS. O. O. PRESCOTT, *Charlestown, Mass.*, had lost two-thirds of her hair, by its falling out, when she applied AYER'S HAIR VIGOR, and one bottle of it caused her hair to grow out even more handsome than before it began to fall.

MRS. D. N. PARKS, *Clio, Michigan*, is 57 years of age, and her hair was quite gray, but one bottle of AYER'S HAIR VIGOR restored the color it bore in youth, and she now has "as fine a head of hair as when she was but 16."

VINCENT JONES, *Richmond, Ind.*, lost all his hair in consequence of a severe attack of brain fever. AYER'S HAIR VIGOR brought out a new growth in a few weeks, and it speedily grew long and thick.

A Toilet Luxury.

Where the hair is brittle, dry, harsh, weak, or thin, the use of AYER'S HAIR VIGOR speedily renders it pliant, soft, glossy, and stimulates it to a rich and luxurious growth: it also keeps the scalp free from dandruff, and affords a perfect assurance against the hair falling out or turning gray. No other dressing is so clean or has such a delicate and delightful perfume. Without it the toilet cannot be complete.

Ladies who have once made trial of AYER'S HAIR VIGOR never after prefer any other hair-dressing, and many of them voluntarily offer such testimonials as the following, from MISS KATE ROSS, *Ingersoll, Ont.*, who writes:

"While keeping my head clear of Dandruff, and preventing Scald Head, it has also caused my hair to grow luxuriantly, resulting in my now possessing hair forty-two inches long, and as thick as any one could wish it."

Ayer's Hair Vigor,

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THE SOUTHWESTERN.

L. P. CUSHMAN, Editor.
A. L. P. ALBERT, B. D., Assistant.

THURSDAY, MAY 15, 1884.

The minutes of the sixth annual session of the Little Rock Conference, well prepared and printed, have been received.

At about 10 o'clock in the evening of April 15th, the steamship State of Florida, about 1700 miles east from New York, collided with the bark Panama, both vessels sinking within a few minutes. Out of 167 persons on the Florida only 44 were saved in boats, and from the bark's crew only the captain and two men were saved who were picked up by the boats of the Florida.

Beware of impostors! Every few months some one pretending to be a preacher, or Sunday-school worker or something of the kind, makes his appearance. We all remember one who made New Orleans his headquarters for years, and deceived many. If any strangers come among you desiring aid (as they all do) demand some inevitable evidence that he is true and worthy. Don't be satisfied with anything but the best testimonials. Forewarned, forearmed!

Gradually as our contributors learn to write legibly and grammatically, and condense their thoughts within a reasonable limit, there will be no need of their writing to this office to know what has become of them. The pastor who describes his quarterly meeting, orders a book, and sends the name [illegible] to the same [illegible], must expect to wait [illegible] as long as others, who [illegible] themselves and us by [illegible] a separate slip.

The friends of Gen. Grant learn [illegible] that his entire [illegible] swept away by the failure [illegible] Bank, of New [illegible], and the consequent failure of [illegible] firm of Grant & Ward. The [illegible] of Mr. Ward appear [illegible] have been of the wildest nature [illegible] failure of General [illegible] involved the firm in [illegible] to over $500,000. [illegible] Grant's share of the losses [illegible] probably be about $250,000.

[illegible] tariff bill was de[illegible] the House of Com[illegible] last. The enacting [illegible] out by a vote [illegible] Daniel Ran[illegible]ylvania, led 40 pro[illegible] Democrats and received [illegible] votes less three [illegible] Minnesota, to the achieve[illegible] victory over the tariff [illegible] The result is hailed [illegible] by the solid business men [illegible] the friends of [illegible] industries. One Louis[illegible] [illegible] protectionists, his [illegible] voted with the

[illegible] of the minutes [illegible] annual conference [illegible] Church for the [illegible] held in Plaque[illegible] 18, 1884. Rt. [illegible] Cain, D.D., Bish[illegible] M. Green and H. [illegible]. We gather [illegible] that indicate [illegible] the conference as [illegible] forces at work [illegible] minutes report [illegible] elders, seven [illegible] and fourteen [illegible] twenty-nine [illegible] members and [illegible] with thirty-eight [illegible] parsonages and [illegible] all valued at [illegible] property there [illegible] For missions, [illegible] foreign, they con[illegible] of $22.80. Only [illegible] conference is [illegible] anything [illegible]. *The Recorder*, [illegible], has only eighty-[illegible] in the entire con-

What We May Know.

In the early days of New England all candidates for admission into any of the Congregational Churches were carefully examined as to their knowledge of certain Bible doctrines, as set forth in the Westminster Catechism and Confession of Faith. Questions that had puzzled the brain of Edwards, Emmons and Dwight were frequently put to the uneducated men and women, and upon the correctness of their answer depended the decision of the committee whose report was to settle the question of their admittance into the church. We have frequently been told that the application of D. L. Moody to join a certain church was twice rejected because he could not give satisfactory answers to some of the questions proposed. The *Youth's Companion* has the following:

Among the young people in a New England village, who professed themselves Christians, was a simple minded youth of the smallest possible amount of wit consistent with moral responsibility. But being sincerely anxious to join the church, he presented himself to the church committee. The first question put to him was,—

"Do you understand the doctrine of the trinity?"

"No, I can't say I do."

"Can you give the committee a definition of regeneration?"

"I don't think I can."

"Well, what do you understand by foreordination? Take plenty of time to answer," said a kind hearted old deacon, thinking the candidate was confused.

"I don't know much about it."

"Can't you give us some opinion respecting God's decrees?"

"I'm afraid not."

"Well then," said the minister, a little impatiently, "what do you know?" Promptly came the answer,—

"I know that I'm a sinner, and I know that Christ died to save me. And I want to join the church to get more help from Christ and His people."

Every member of that committee felt rebuked, and one of them said afterwards, "I learned from that moment to respect the spiritual knowledge of the humblest man or woman, and not to think so much of that knowledge which comes from the head alone."

They did not think that men could reach a point in this life where they could look forward to death without trembling or to the judgment without dismay. Of assurance they knew little. They sang in mournful tones:

"'Tis a thing I long to know
Of, it gives me anxious thought
Do I love the Lord or no
Am I His, or am I not."

The vast majority looked upon assurance as a notion fraught with danger, having no Scriptural warrant. When Jesse Lee first went up to New England they called him a fanatic and enthusiast, said he belonged to the class who think well of themselves when God thinks ill, because he preached the witness of the spirit. He believed in assurance, that men might possibly know that their sins were forgiven them. That each believer might say with John, "We know that we have passed from death unto life."

A Generous Donation.

Edward J. Gay, Esq., of New Orleans, was informed that a portion of land sufficiently large on which to build a church and parsonage was desired by our membership at Rosedale, who have repeatedly suffered from overflows, and are in a condition of poverty. He promptly responded by letter of April 26, in which he says: "I am willing to donate for the use lot No. 5, in block C, West Rosedale, having a front of 68 feet 4 inches on Live Oak street, by a depth of 175 feet on Center street, being the corner of Live Oak and Center streets; according to plat by C. H. Dickerson, surveyor. This donation is made subject to the improvement of same by erection of a church within three years, and the lot shall not be used as a cemetary." The congregation has forwarded to Mr. Gay a letter of thanks for the gift. They say: "The prayer of this people will continually be offered to God for your continued strength; for length of years, and for increased prosperity."

An Awful Disease.

In almost every church there are one or two persons who seem to consider it their imperative duty to watch after the faults of other people, they are continually hunting for some other's imperfections. With a beam in their own eye they are carefully and diligently looking after the moth in their brother's eye, and are never so happy as when heralding abroad the faults of others. Generally these persons labor under the delusion that there are none in the church so well qualified to fill important and responsible positions as they are. They esteem themselves highly, and are surprised when they find that others do not. They are evidently afflicted with a disease known by the name "big-head," a disease said to be incurable. If we had the least faith in Darwinism we should say they sprung from the owl. Sometimes ministers have a touch of this disease. It is a common saying that when a sick person begins to pick his covering, pillow-slips or wearing apparel there is little hope of his recovery. It is true of a minister when he gets the "big-head," there is no hope of him, he is sure to go; there is no remedy for him. We suggest as a preventive a careful watching of one's own spirit. When one begins to envy his brethren, and is tempted to find fault with everybody and everything he did not originate, it is time to halt. The "big head" is near, nearer than one would expect, and the disease once really seated there is no hope for the man till he goes to the bottom. It is a sad sight to see a man die of any, but we know of nothing more painful than to see a Christian minister die of "big-head."

Editorial Correspondence.

The twenty-fourth session of the General Conference of the Methodist Episcopal Church met in the Hall of the Young Men's Christian Association in this city, May 1st, Bishop Simpson, senior Bishop presiding. All the Bishops were present; of the 417 delegates elected 309 were present to answer at the first call of the roll. The religious services were conducted by Bishops Foss and Foster, assisted by Drs. Hartfield, Taylor, Vernon and Trimble. The addresses of welcome delivered by Rev. Dr. Longacre and Governor Pattison are spoken of as happily conceived, pleasantly delivered and cordially received. The responses by Bishop Bowman and Gen. Clinton B. Fisk were in the usual happy vein. We have no special reverence for relics, to some however it may be of special interest to know that the Bible used at the opening of the Conference formerly belonged to John Wesley. It was sent to Bishop Simpson by J. D. Waddy, Esq., of London, England. A good part of the morning was taken up in "drawing seats," which is done in this wise; the names of the conferences are written on paper and placed in a hat, and one by one they are taken out, no one being able to tell what conference will draw next. Of course there are some solicitude and disappointment, as every delegation desires a good seat and all cannot get them. The plan is a little perplexing to the talkers. It is a providence however which while it allows of a little intensity, it generates no bitterness. The afternoon session of the Conference was mostly occupied in the discussion of Bishop Andrews plan for the organization of the General Conference committees.

SECOND DAY.

Conference assembled at 9 o'clock Bishop Foster presiding, the opening religious services were conducted by the Rev. Dr. Gregory of New York. Gen. Fisk moved to reconsider the action of the previous day, adopting Bishop Andrews' plan of organizing the General Conference committees which was carried by a vote of 191 to 141, and after a protracted debate which was cut short by a call for the previous question, the motion to adopt the plan of Bishop Andrews was lost by a vote of 160 ayes and 220 nays. The fraternal delegates from the British Wesleyan Conference were introduced by Bishop Bowman. They will be formally received by the Conference.

The committee on rules presented their report and it was ordered that it be printed in *Daily Advocate*. It was ordered that each delegation nominate one as a committee on boundaries, and each delegation was ordered to nominate a member of every other standing committee. The bishops were requested to appoint one of this number as the permanent chairman of the committee on boundaries. At the afternoon session Bishop Wiley presided. Dr. Benson of California conducted the religious services. A committee of two from each General Conference district was ordered upon the subject of lay representation in the annual conferences and equal lay representation in the General Conference. A committee similarly constituted was also ordered upon the question of temperance and constitutional amendment. Men will talk some times wisely and sometimes otherwise. After a long and earnest debate on the method of organizing the standing committees, all the nominations of members of the committee on Episcopacy were confirmed, and the committee retired for organization and the Conference adjourned.

THIRD DAY.

Bishop Merril presided and the opening religious services were conducted by Rev. N. Sites of the Foochow conference. The report of the committee on rules was taken up and earnestly discussed, and though the day before Bishop Foster had called the attention of the conference to the rule prohibiting expressions of approval or disapproval during debates, and asked whether it was the wish of the conference to have the rule enforced, and was immediately answered in the affirmative, still there were during this discussion frequent demonstrations of applause and dissent. No speech was more applauded than Ram Chandra Bose the delegate from South India, who always appears in the costume which a native gentleman wears on such occasions in his own country. Bro. Bose speaks English fluently as he does Urdus, Hindu and Bengalee.

Several picturesque scenes enlivened the routine proceedings and a large number of spectators listened to the speaking and seemed to enjoy the hard knots into which the Conference several times tied itself.

Sabbath, the various Methodist churches in Philadelphia were supplied with preachers from among the delegates of the General Conference. There seemed a great desire to see and hear Rev. Robert Newton Young, the Wesleyan fraternal delegate to the Conference. Mr. Young is said to be one of the most prominent Methodist preachers in England. His reputation as an orator induced multitudes to go to hear him preach, but none of those who arrived late could get seats. Those who could get into the church were kept spellbound by the force of his eloquence. He has a pleasant face, a melodious voice and an animated, impassioned manner. The matter and manner of the sermon were of great beauty and strength.

L. P. C.

Philadelphia, May 5th.

When Garabaldi was asked what he had to offer as inducement to followers, he said, "poverty, hardship, battles, wounds and—*victory*." Garabaldi was a successful commander and leader. His soldiers caught his enthusiasm, and through poverty, hardship, and severe battle he led them on to victory. We have need of such leaders in the church; men who will cheerfully endure hardships and submit to present loss for future gain. The fatal mistake of many people is they seek an easy way, a sort of a close covered carriage where they can ride for little or nothing, and without jolts, secure some position of honor. Of sacrifice they know nothing. There are those who prattle about work but they do nothing, just nothing. A little over a hundred years ago there were multitudes of merchants and bankers and scores of writers in Great Britain who were toiling for fame, and hundreds more were striving for solid happiness in some foolish fashion. They are all gone now and nearly all forgotten. But there was one man whose heart had been strangely warmed, and by whom all things were rigidly held in subservience to the cause and honor of the Lord Jesus. Especially all of those things that pertained to his own personal enjoyment. Personal ease and comfort were by him placed in the class of secondary considerations. Not his own profit but the profit of the many was the rule of his life and the object of his heart. Present loss for future gain was the principle that ruled him. Britain had few whose childhood and youth were more obscure, but to-day in all Christendom there is not a more conspicuous man than John Wesley. Methodism is one of the most solid structures on the globe, it will outlive the fortunes and fame which all the worldlings of Wesley's day toiled for. Methodism lives, Wesley lives to-day, and preaches every Sabbath in more than thirty thousand Christian pulpits. His works do follow him. "This world passeth away and the best thereof but he that doeth the will of God abideth forever." Such a man never dies, such labor will outlast the Pyramids. It cost something to lay the foundations, but God never forgets any work and labor of love. Every faithful word, every godly act of the humblest and most obscure Christian links itself with Almighty strength and will "abide forever."

"Let me stand fourth round the cross
But highest they who win a life to some
Redeem triumphs crown their toil divine
And all these triumphs, Christian, shall
be mine."

Miss Clara Barton, President of the Red Cross Society of the United States, just returned from a visit of relief to overflow sufferers in the Mississippi Valley told the following to a reporter of the Evansville *Journal*: "One morning I looked out of my window and I saw some gaunt, lean mules in the water, reaching after the floating drift leaves. I immediately ordered the captain to round to, and on reaching the levee, I found that the mules were the property of some negroes. The poor creatures had waded into the water for the leaves. I inquired into the necessities of the little company we found there, and found what I considered a very meritorious case for assistance. They were asked if they needed, and one said: 'O, no, Miss, we ketch fish, an' we sorter git along. But dere's ole Uncle George, he do need a little meat sometimes powerful bad. If you could let him hab some meat, if it warn't more'n two pounds, it'd help him through.' I ordered a generous supply of food to the levee, while these simple-minded people were conversing with me, and there was meat in the supply, too. I appointed a distributing committee, with ther minister as chairman, and said: 'Now can I trust you to divide this food without any bad feelings among yourselves?' 'O yes, Miss. We'll act fair 'bout it, kase de Lord's sent dis here, an' we can't afford to quarrel over His good gifts.'"

Secretary Henry W. Clarke, in his annual report, announced the number of complaints and cases investigated as 2,632, as against 1,626 for the previous year. Cases were itemized as follows: Children looked after and condition remedied, 1,467, as compared with 955 the previous year; sent to charitable institutions, 251; cases of cruelty to animals, 753; parties prosecuted for cruelty, 251; amount of fines, $3,512.15; horses laid up from work, 273; removed by ambulance, 96; overloaded teams relieved, 24; teamsters reprimanded 432; abandoned animals destroyed, 187; inebriates sent to Washington Home, 8; prosecutions dismissed, 5. In the above summary it is to be noted that one case often includes two or more children or animals.

PERSONAL.

—Carl Schurz and his daughters have sailed for Germany.

—The address of Rev. E. Roberts, of Little Rock, Ark., is Ozan, Ark.

—Francis Murphy is described as the Moody of the temperance movement.

—Chas. Reade's fortune amounted to about $100,000. It all goes to his family.

—Mr. Ralph Waldo Emerson's daughter Ellen is said to resemble her father closely.

—General Grant sent $550 to the fund for the proposed Confederate Home at Richmond, Va.

—Mr. J. Y. Gilmore, editor of the New Iberia *Sugar Bowl*, has been chosen Secretary of the Louisana Sugar Planters' Association.

—The Philadelphia *Record* says Bishop Merrill, of Chicago, now attending the General Conference of the Methodist Episcopal Church, looks like Daniel Webster did when he was young.

—Bishop Warren, during his recent trip to Mexico, in company with his son, Superintendent Dreer and Rev. J. M. Baker, made the ascent of Poppocatepetl, the highest mountain peak on the North American continent.

—The death of John F. Slater, who recently donated $1,000,000 for the education of the Negroes of the South, occurred at Norwich, Conn., May 7. The announcement is everywhere received with profound regret.

—President Arthur once taught school in an interior town in New York and boarded with a private family. Afterward General Garfield taught the same school, boarded with the same family, and occupied the very same room.

—On account of ill health, Miss Susan Warner has been granted six months' leave of absence, and Miss Swaney has been transferred to Puebla to take her place there, a Mexican teacher being provided for Queretaro.—*Heathen Woman's Friend*.

—The Czar of Russia, through the Washington minister, transmitted his portrait for the reading room of the New Orleans Bethel. The gift is highly appreciated by Chaplain Witherspoon, and especially since the work of the Bethel has been brought to the Czar's personal notice.

—The ill health of Bishop Simpson has awakened a deep sympathy in the General Conference. It had been hoped that he would improve as the Spring opened, and that he would not only be able to attend the meetings of the Bishops but also the sessions of the General Conference. But a wise Providence seems to have ordered otherwise. By a special effort he was able to be at the opening session, but has not been able to meet in conference till this morning (May 6th) when he came in and sat upon the platform for a few minutes. There seems thus far to be but slight improvement. We cannot for a moment entertain the thought that Bishop Simpson's work is done. Let earnest prayer be offered that his health may be completely restored, so that he can again take his place as a worker in the church, to the success of which he has contributed so much.

—Perhaps no man is listened to with more attention on the General Conference floor than Dr. Curry. He is one of those men who never speaks unless he has something to say. At the love feast, Sabbath, he said that while he could not, like some of his brethren, tell just when and how he was converted, he knew that he had been converted, and that was to him more important than to be able to say when it was done. For over forty years he had been in the active work of the ministry, always doing as best he could the work the church gave him to do. He had seen and associated with the fathers. They were a noble class of men, but no more devoted and consecrated than the ministry of to-day. He did not think that there was even more piety in the church than now. He

did not care to bring back anything we once had, but wanted to press on to the glorious future.

OUR SOUTHERN WORK

LOUISIANA.

M. Fairfax, Gretna: "Allow me to report the condition of my charge as it was at the first quarterly conference held April 23. This is my first year, and I have done all I could for the people, and in return they have done all they could for me. We are working in harmony with all the churches here, and we need a church building. Paid pastor $24, house rent, $17.25, elder, $1."

Henry Richardson, Columbia: "I reached my charge in February. March 15th the water overflowed the land, and I gathered logs and made a camp and conducted on it a school."

The appearance of the St. Peter M. E. Church and its surroundings has been much improved by the substitution of a new board fence, neatly whitewashed, in lieu of the rickety picket fence that so long enclosed the church lot. In addition to this a new bell has been placed in the belfry, and these improvements are only the precursor of others soon to follow. Rev. Wm. Smith, the pastor of St. Peter, is a very progressive and enterprising minister, and proposes to make his church a credit to the town before his term of administration comes to a close.—*Donaldsonville Chief.*

T. C. Montgomery, First Street, New Orleans, reports three conversions and many at the altar. Rev. A. Rose preached on a Sunday night, and talked about conversion twenty years ago."

Geo. W. Wells, Rosedale: "Our protracted effort was crowned with the conversion of 12 souls. The whole church has been revived. The effects of the revival is not dead, for several are still seeking the pearl of great price. The high water has frustrated many of our plans. There will be a shortage in crops, sugar and cotton. The people promise to do all they can for each cause this centennial year. Rosedale will not be behind."

P. J. Hamilton, Simpson Chapel: "We have had a successful revival of the work, and added 116 to the church; 75 converts, 14 reclaimed, 27 on probation. On the 27th, on the bank of the river, 37 were baptized in the presence of thousands of people. On returning to the church Revs. W. P. Forest, S. B. Robinson and Dr. Williams assisted in services. Collection $50.00. At night I was [illegible] in the church, and [illegible] for the people. [illegible] has been paid [illegible] leaving a remainder [illegible] of $375. Pray for [illegible] success."

B. [illegible] Asbury Church [illegible] a salvation meeting, but [illegible] filled with water. [illegible] some have lost the [illegible] houses of some are three feet in water. I travel [illegible] day, the children can not meet in Sabbath-school, but [illegible] at home [illegible] were [illegible] converted. The church was being [illegible] Sunday-school teach[illegible] actively at work."

Rev. W. [illegible] Christian acknowledges the [illegible] dollars from [illegible] our Church [illegible] help is w[illegible]

H. W. [illegible], Gallatin: "Having served the [illegible] year on this circuit, the conference deemed it best to have me try [illegible], and immediately after conference instead of going to my work, which was not at that time able to give me a good support, I entered school at the Central [illegible] College, remained [illegible] visiting my people, until the 22d of March, and, much to my surprise, my people were making great preparations to receive me after my time was out at school. Our new lamps have been purchased, and prayer-[illegible] have been carried on all through the winter. I am glad to say that I was very cordially received at every church on my work. I have no cause to regret that the conference reappointed me. There has been a general reviving in the minds of my people. We have been laboring to have a new roof put on one of our houses and have, by the use of punch cards raised enough to purchase the boards, build a new pulpit, and have it whitewashed. I can say of a fact that the eye of the Lord is over those who put their trust in Him. I am determined by the grace of God to prove to my people that I am not come to tear down but to build up. I am where there is much opposition in regard to the care of children. I am often brought to ask, 'how long will ignorance and gross superstition prevail?' When I hear the Savior say "suffer little children to come unto me, and for id them not," shall I, or ought any Gospel minister close his doors against them, and say that the church of the living God is no place for them. No, not so long as I live shall I ever exclude one from the fold on account of its infancy. There are 14 to be baptized on the first Sunday in May. The presiding elder is with us, and on account of having to hold two quarterlies at once we are at present unable to give any report."

F. J. Yeargin, Pe ersburg: "There are only 40 members left. The Kansas fever caused a good many to go off. Still we are working right on. The committee has raised $25, and we have $37 in the treasury. I have been unable to raise benevolent claims yet, but will do so soon."

M. Williams: Gallatin: "Our church work has been greatly revived here since the water has passed. We commenced a revival during the month of March, closing second week in April, in which there were 10 conversions and 16 joined the church. Our presiding elder Rev. James Pickett was with us April 19 20, preaching two reviving sermons; the collections during the quarterly meeting amounted to $18.60."

TEXAS.

S. C. Coleman, Waelder: "Rev. L. Carper held meetings at Wesley Chapel and Mount Eden. At the last named place he received 18 converts. The Waelder and Peach Creek circuit is looking up."

R. Beavers, Dallas: "A storm blew down the C. M. E. Church, in which a country school of 32 children were being taught. The house fell flat, and injured 10, some internally and some externally. I learned that one was dead. Mrs. Clossy Williams, the teacher, got one of her arms hurt. A great crowd gathered them out of the ruins. There was no insurance. Our church is prospering. Our pastor, C. Young, has a protracted meeting going on. The church is so small it won't hold the people. We will try to build a new one this year."

MISSISSIPPI.

P. Blue, Enterprise: "The second quarterly conference for the Enterprise charge was held April 19 20 Elder J. Campbell in the chair, with his usual interest in the work of the church. The leaders reports were good; pastor's reports showed that 7 members had died this year, and that 9 had been received into full membership. A very pleasant session of conference we have had, and at night just before service began two young ladies, Miss Neellie Morgan and Miss Lue Buckley, came forward to the pulpit and presented a handsome Bible to the pastor, which was passed by him to the presiding elder, and by him presented to the church with very appropriate remarks. We desire to express our thanks to these young ladies and all friends who contributed to this much needed Bible."

The friendly relations between France and Morocco have been ruptured. The cause is the refusal of the authorities of Morocco to dismiss the Governor of Wazan at the demand of the French representative. The French Legation has hauled down its flag.

For the Southwestern.

Our Future Church at Forest City.

Dear Editor:—The writer being a helpmeet of her husband will in his steid (he being too busy himself) let you hear from our mission work. When we came here the latter part of Dec. 1882, we found matters very discouraging. We had no church, no parsonage nor any school of color in town. Not so now, we have a church, and when completed will be one of the nicest in town. We anticipate on completing it within a few months. We also have a day school numbering over one hundred scholars. Rev. G. N. Johnson principal, the writer and Mr. T. C. Rountree assistants. We also have a parsonage. The school was organized as a branch school to the Philander Smith College, in the conference which convened at Pine Bluff, Ark., Feb. 8th, 1884. Our membership is small, but still the prospect brighteus. Our Sabbath-school under the superintendence of Bro. J. A. Roper is doing well, having near one hundred, and yet the number increases every Sabbath. Bro. Roper is a good man, always at his post willing and ready to do his duty in both church and Sabbath school, may God soon bless our church with more such men. The future of our church was never brighter; thank the Lord, by faithful prayer, hard toil, earnest labor we can see our church getting a foothold. Yes, the dark gloomy clouds are dispersing fast, and the sun as it were sends forth her beautiful rays in our door. Our struggle here has been tremendous. Opposition awaits us on every side, and yet they do us no harm. I am in the hardest battle of my life, but God is with us and glory awaits the faithful soldier of the cross. Our first quarterly conference was held March 9-10, by Elder O. H. Smith. We had a pleasant time. The elder gave a lecture to the Sabbath-school and preached very instructive sermons, after which love feast was held. On Monday night he lectured to a crowded house on education, earnestly exhorting all to educate. The congregation so appreciated his lecture, they gave him a liberal collection to pay his expenses. He is loved here by all. Concerning our school, this school is our future church and the only hope. We have never had a more prosperouse view, every thing is just as favorable as can be. There are over 500 children within 5 miles square of this place, and again its situation is a good one. Forest City is situated at the crossing of St. L. I. W., S., M. and L. R. J. S., forty five miles from Memphis, forty four miles from Helena, ninety-six miles from Little Rock, and two hundred and ninety-six from St. Louis, with direct daily connection by railroad with all these points. It has 1,250, or 1,500 inhabitants, is the county seat and chief town of St. Francis county which, for the fertility and diversity of its soil and variety, quality, and quantity of its timber, is without a superior in the South or West. It is far above the overflow region. We do not make these statements for any merit of our own, but merely to have you know that our church and school has a grand future here, and we believe that if we get a nice school building and our church completed our work here in a few years will compare favorably with any in the State. I know you will be glad to hear that it is strictly against the law here to sell whiskey. We will do all we can to get subscribers for the Southwestern. It is the joy of my home, I would sacrifice many things rather than not have it come weekly. Pray for us.

L. J. Johnson.

The Methodist mission in South America has four missionaries, 4 assistants, 3 missionaries of the Woman's Society, 6 native workers of the Woman's Society, 9 native ordained preachers, 13 unordained preachers, 6 local preachers, 16 native teachers, 315 members, 259 probationers, and 840 children in the day, and 1,944 in the Sunday-schools.

Dedication of Hurst's Chapel.

Mr. Editor.—Last Easter Sunday is one that will be long remembered by our church following of this place, and not soon forgotten by the generous and philanthropic people of other denominations who rallied to our call on that occasion. We have been struggling long and untiringly to build a M. E. Church here, but it seemed all along that fate was against us; but, believing as we did, that there was nothing too hard for the Lord, and trusting Him for help and guidance, we have at last succeeded. Bro. Lacy arrived here Feb 1, 1883, to take charge of this work, but found no congregation nor place of worship. After a short time he succeeded in finding a little band of seven, which he organized anew, and, with this faithful few he launched out, and now has a church membership of 18, besides a nice church edifice which will compare favorably with any of the other colored churches in our little town, when it is ceiled, painted, etc.

Our much beloved and highly esteemed pastor invited several other church congregations of the town to attend the dedication services, nearly all of which responded cheerfully. Rev. J. H. Harper, of the A. M. E. Church; Revs. Brussard and R. Johnson, local preachers of the Macedonia Baptist Church, and Revs. Chas. Webster and McDonald, local preachers of Pilgrim Rest Baptist Church, and others, preached short and pointed sermons on the occasion. Rev. Geo. W. Lacy closed the services. We had a glorious time. The house was filled to its utmost capacity. The audience contributed liberally. The offering for the day was $57 55, and including what was made at a fair given on the night before, amounted to $84.40. Rev. Geo. W. Lacy is an active, earnest and thorough going worker of Christ, and we have learned to love and honor him; and now that we have a house of worship, we hope to do much more good and effectual work in the future than it was possible for us to do in the past under the circumstances.

Yours in Christ,

J. L. Jones.

Plaquemine, La., April 13.

A Beautiful Letter from a Noble Man.

We are permitted by Mrs. R. S. Rust, corresponding secretary of the Woman's Home Missionary Society, of the Methodist Episcopal Church, to lay before our readers the following letter from Bishop Payne, of the African Methodist Episcopal Church:

Baltimore, Md., *April* 29, 1884.

Mrs. Dr. Rust:

Dear Madam,—In 1881, at the Florida Conference of the Methodist Episcopal Church, Bishop Warren presiding, and your beloved husband present, I promised, as long as life lasts and I am able, to send you $10 annually to aid your work in my native State, South Carolina. Last year I sent $20 for 1882-3. Find, if you please, for 1884, post-office order for $10. May the Lord Jesus, our gracious Redeemer, increase the usefuluess of the association which you have the honor to represent.

Fraternally, Daniel A. Payne.

—*Western.*

A righteous decision has just been given at Logansport. An old man eighty years of age had surrendered the deeds to his home farm to his sons, on condition that they would care for him. No sooner had they got the property in their hands, however, than they began abusing the old man and made efforts to have him sent to an asylum. The court has decided the property was obtained by fraud, and given back the farm to the mistaken father, who will now hold on to it.—*Evansville Journal.*

The Woman's Christian association of Chicago is engaged in the very paiseworthy project of raising money for the erection of a building which shall be for women and girls what the Young Men's Christian association of Chicago is for men and boys.

(Continued from First Page.)

was organized. The society is historical, and the name is known far and near. Why should it be changed? Do delegates coming from the South ask for the change? Freedmen's schools are opened to every one. Freedmen are in the Church to stay, and do not intend being driven out. They have Southern haters in the South. Southern railroads and Southern Kukiux; they did not want any Southern Freedmen's Aid Society. He stated that there were schools built with the money of the Freedmen's Aid Society to which freedmen were not admitted. The matter was referred to the committee on state of the Church.

A resolution was offered that Mr. Homer C. Meacham, lay delegate from South Kansas Conference, be excused from further attendance, as he was called home to attend important lay business.

Rev. Dr. J. M. Buckley, opposed excusing Meacham, unless he stated that he was counsel for some murderer or other important case; it was Meacham's duty to remain to transact the business of the Church. The vote being taken Meacham was not excused.

A resolution of sympathy for Rev. Denny Osborn and wife, of South India, in their bereavement in the loss of their daughter, was adopted by a rising vote.

Rev. Dr. J. H. Caldwell, of Wilmington, offered a resolution for the removal of the third restrictive rule, which states that the jurisdiction of missionary bishops shall be limited to their respective missions. He thought the bishop in one country should be bishop all over the world; once a bishop, always a bishop. Cries of "No, no." Rev. Dr. Caldwell—"Very well; I won't insist on that point." The resolution was referred to the committee on judiciary.

Rev. Dr. Lanahan, of Baltimore, offered a resolution that the Board of Bishops be requested to inform the conference how many new bishops were requisite to carry on the work of the Church. Adopted and adjourned.

EIGHTH DAY.

The Conference assembled, Bishop Bowman in the chair. Rev. Dr. Coxe, of Iowa, conducted the devotional exercises.

Bishop Harris announced that it is the judgment of the Board of Bishops that the election of three additional bishops will adequately provide for the requirements of the episcopal office.

Rev. Dr. Carter, of the Church South, was introduced.

The standing committee on missions reported, recommending the fixing of an episcopal residence in Europe and India. A delegate moved its reference to the committee on episcopacy.

Ram Chandra Bose, lay delegate from North India, moved that further consideration of the matter be postponed until Monday.

Rev. D. Alfred Wheeler, of Erie read the minority report, to the effect that resident bishops of India and Europe were not demanded by the interests of the church. He moved its reference to the committee on episcopacy. Ruled out of order.

Dr. Wheeler moved it as a substitute, but was ruled out of order.

Dr. Wheeler maintained that the project appeared to be to establish a residence with permanent occupation. The third restrictive rule forbids destroying the plan of general superintendency. This would result in the diocesean episcopacy. The bishops have greater oversight of missionary conferences than over the annual conferences. They remain only about a week at the annual conference, but many months are spent with foreighn missions.

Dr. Buckley, of New York, said Dr. Wheeler's argument seemed to be as to the constitutionality and expediency of the proposed action, declined to discuss the expediency, but was decidedly of the opinion that it was constitutional. The Methodist Episcopal Church exists as much to-day in China, Siberia and Japan, as in Baltimore and Philadelphia.

The report was referred to the committee on episcopacy.

The committee on the judiciary reported under the third restrictive rule that the General Conference has power to appoint a missionary bishop or superintendent for any foreign missions, limiting jurisdiction to the same, and with the exception of that all our bishops shall be equal in authority and jurisdiction and subject to the same assignments and work.

It is the opinion of the committee that the General Conference has power to fix the residence of all bishops in any part of the country occupied by the Methodist Episcopal Church.

The report was adopted with one amendment by Rev. Dr. Curry, of New York, that the words "other than missionary bishops" be added, so it should read "all our bishops, other than missionary bishops, shall be equal in authority," etc.

Ex-Gov. Evans, of Colorado, offered a resolution that book agents be requested to furnish the conference a detailed statement of officers and employes of each book concern East and West, the duties performed, salaries paid, etc., during the past quadrennium. The main object sought to be accomplished was to consolidate the two concerns.

Amos Shinkle, of Kentucky, did not believe the work proposed could be accomplished within less than thirty days.

Rev. Dr. Monroe, secretary of the General Conference, said if the delegates studied the phraseology of the resolution they would see the impracticability of the work being done in a short time.

Ex-Gov. Evans said his desire was to see how much money could be saved by consolidation.

After debate, Ex-Gov. Evans withdrew his resolution for the present, with the understanding that he would offer it again modified.

A resolution was adopted that any one absenting himself from the daily sessions of the Conference without excuse be considered as having forfeited all claims of traveling and other personal expenses.

Adjourned.

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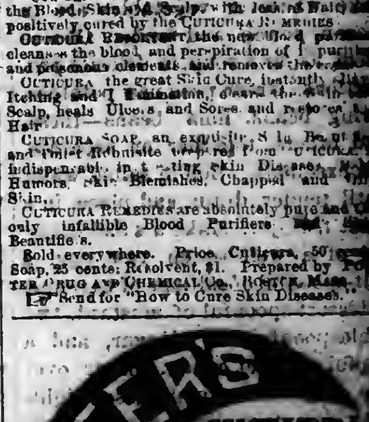
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HARTER'S

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LADIES

PURIFIES THE BLOOD

may8-1y

The Housekeeper.

HOMINY BALLS.—These are made light, spongy, and soft enough for toothless persons by mixing with cold mush of any kind sufficient meal to form a soft dough; then rolled to the size of the thumb, and baked in a hot oven twenty or thirty minutes. A few English currants may be added to render them more palatable.

KITCHEN NOTES.—When eggs are near and high, use a tablespoonful of corn starch for each egg required and try the effects. Wash pantry shelves with hot alum and water to rid them of ants, water bugs and other troublesome insects. Zinc can be brightened by rubbing it with kerosene oil, but it is much better to have it painted, as this will save much labor. Stoves blackened when entirely cold will look the clean look a great deal longer than when they are polished when the stove is warm. Hominy chips are good for breakfast. Cut cold hominy in nice, even strips, half an inch think, dip them in flour and fry them delicately brown. A leg of lamb, from which the centre has been cut for one dinner, may be presentable for a second, by filling the vacant space with nicely mashed and seasoned potato, so shaped that the leg appears whole again. It should be browned slightly in a quick oven, basting with a little butter.

TURNIPS.—Wash, peel, cut in thin slices across the grain, and put in a kettle, with as little water as possible; boil them half to three-quarters of an hour, or until you can easily pierce them with a fork. Drain well, season with salt, pepper and butter; mash fine and return to stove, stirring frequently, if water is all dried out. Turnips, when cooked quickly, may be steamed, and the water poured out through a cloth, mashed.

CUCUMBERS AND OLIVES.—To one tablespoonful of cold water, add the beaten yolk of one egg, one teaspoonful of salt, one of sugar, one of mustard, two tablespoonfuls of vinegar, and a little pepper over night. The above quantity will do for a small family. Nothing is required.

Beat the white of eggs quickly with a pinch of salt. Salt cools, and the sooner the eggs the quicker will froth.

For chapped hands, there is no remedy better than equal parts of glycerine and cologne. Mix well, and with soft water and soap wash the hands well, two or three times a day, and rub in a little cold cream.

GARDEN SALAD.—Whatever vegetables are in season, cooked and tender, cheese for a soup, in delicate proportions, green peas, new potatoes, beets, lima beans—these, together or separate, are delicious. Boil in salted water, drain, and place in a salad-bowl. Make a salad dressing with beaten raw yolk of egg, a little salt, one of cayenne, one of mustard, two tablespoonfuls of vinegar, and a tablespoonful of cream over night. Add the vinegar slowly, and will be as delicious as oil.

DRIED APPLE FRUIT CAKE.—Soak three cupfuls of dried apples over night in warm water; in the morning chop them slightly and then simmer them two hours in two cupfuls of molasses. Add two eggs, one cup of sugar, one cup of milk, three quarters of a cupful of butter, one and a half teaspoonfuls of soda, flour enough to make rather stiff batter. Spice to suit the taste, and then bake in a quick oven.

CHICKEN BROTH.—Clean half a chicken and remove the skin; pour on it a quart of water, and salt to taste, add a tablespoonful of rice, and boil slowly for two or three hours; skim well, and add a little parsley.

THE INNER CALL.

Calm me, my God, and keep me calm,
While these hot breezes blow,
Be like the night dew's cooling balm
Upon earth's fevered brow.

Calm me, my God, and keep me calm,
Soft resting on thy breast,
Soothe me with holy hymn and psalm,
And bid my spirit rest.

Calm me, my God, and keep me calm,
Let Thine outstretched wing
Be like the shade of Elim's palm
Beside her desert spring.

Yes, keep me calm, though loud and rude
The sounds my ear that greet,
Calm in the closest solitude,
Calm in the bustling street

Calm in the hour of buoyant health,
Calm in my hour of pain,
Calm in my poverty of wealth,
Calm in my loss or gain.

Calm in the sufferance of wrong
Like him who bore my shame,
Calm 'mid the threatening, taunting throng,
Who hate Thy holy Name.

Calm when the great world's news with power
My listening spirit stir;
Let not the tidings of the hour
Her sad too fond an ear.

Calm as the rays of sun or star
When storms assail in vain,
Moving unrattled through earth's war,
The eternal calm to gain.

—*Bonar.*

Liquor and Crime.

In 1881 in New York there were 69,351 criminals arrested, of whom 51,007 were males, and 18,574 were females. Of the males, 13,556 were arrested for intoxication, and an additional 5,439 for being drunk and disorderly. Of the females, 6,851 were arrested for intoxication, and an additional 2,623 for being drunk and disorderly, making the total number of inebriates arrested 28,481, which is more than two-fifths of the whole number of arrests.

Besides the number arrested, there were 120,663 indigent persons lodged in the station-houses; more than 35 per cent. of whom were compelled to seek lodgings there by reason, directly or indirectly, of the liquor traffic. The males then seeking lodgings numbered 57,905; the females, 92,778. This is a number equal to one-twelfth the entire population of the city.

The cost of maintaining the police force for the purpose of attempting to "cure" what should be "prevented" was $280,053.

The cost of the various courts made necessary by reason of the traffic in liquor, in New York City alone, reached the sum of $2,000,000 in 1881.

The expenditure of the Department of Public Charities and Correction for 1879 amounted to $1,262,618, over ninety per cent. of which expense was made necessary by reason of the traffic in liquors.

There are 8,034 whiskey-shops in New York City, the keepers of which have certified that they are of good, moral character. Of these, 2,004 have served their time in various State prisons; 2,665 have been confined in county prisons; 1,759 have been "cooled off" in the station houses; leaving 1,616 of the number who have thus far been able to elude the vigilance of the police.

The liquor shops of New York City, if placed side by side, would completely line both sides of a street extending from the Battery to King's Bridge.

Those that can look with dry and undispleased eyes upon another's sin never truly mourned for their own. It is a godless heart that doth not find itself concerned in God's quarrel; and that can laugh at that which the God of heaven frowns at.

Young Folk's Concrr.

The Sunday-School Teacher.

PUBLISHED BY REQUEST.

Teacher watch the little hand
Picking berries by the way,
Making houses in the sand.
Tossing up the fragrant hay;
Never dare the question ask
Why to me the weary task,
These same little hands may prove,
Messengers of light and love.

Teacher watch the little tongue,
Prattling eloquent and wild,
What is said and what is sung
By the joyous happy child.
Catch the word while yet unspoken,
Stop the vow before its broken,
This same tongue may yet proclaim
Blessings in the Savior's name.

Teacher watch the little heart,
Beating warm and soft for you,
Righteous lessons now impart,
Keep, O keep this young heart true.
Extracting every weed,
Sowing rich and Christ-like seed,
An hundred fold you then may see
Ripen for eternity.

Ethel's Book of Remembrance.

Once on a time a friend wrote me that he had more children at his house all summer than he could possible "shake a stick at." Now I had not had so many at that; for although the house was pretty full some days, I could shake a stick at them all, if I wished. And I did it occasionally, when they were very noisy indeed; only I was in fun, and they all knew it, and therefore did not stop. At last, I said one day "Do keep quiet, children, and let me hear myself think."

"Oh, yes," said Charlie, "if you will only think aloud, and let us hear you too."

And his sister Gertie added "Yes, and please think of the little Ethel that you used to tell us stories about."

"Little Ethel, indeed!" replied I, "Why she is seventeen years old, and being a High School senior, will not thank you for calling her little. However, if you will keep quiet, I will let you hear me think aloud about Ethel's Book of Remembrance.

And this is the story I told them:

"When Ethel was about twelve years old, she used to run into our house very often, and tell us about her schoolmates. But somehow she got to telling the unpleasant things which they would not like to have repeated; and we began to hear who had missed, who had been punished, or who had been cross, stupid, mean and hateful, until I said at last, 'Suppose you turn to the next chapter and tell me just as many good things about these boys and girls.'

"'I don't remember these half so well,' she answered quickly.

"'If that is the case,' I replied, 'you have a very poor memory, and the next time I go to Boston I'll buy you a new one.

"And a day or two after that conversation, I bought at Ward and Gay's a blank book, with red covers, on the outside of which I got somebody to print in gilt letters Ethel's Book of Remembrance; and this, together with two bottles of ink, I gave the young girl. 'There's your new memory,' said I. "Fill it up with stories about classmates, if you wish.'

"'But what's the use of two bottles of ink?'

"'O I want you to write the *good* things they say or do in red ink, and the other things in blue ink; and be as careful to put down all the good as all the bad.'

"She promised; and to my surprise, the new book came back in the course of a week, with simply these words on the wrapper, 'All full.' That was harvest concert night; and the book was put away in my desk, where it lay untouched until the next Christmas eve. Then I opened it while Ethel was with me, and found about two-thirds of the pages filled with red ink items, which showed how many good things she had recorded—a long list of kind words and generous deeds, which I read aloud as she sat quietly on a cricket by the open fire. 'That's the end of the red passages,' said I, as I finished, 'and now for the blue ones, which will tell me how stupid and hateful those same children can be!"

"'No, no! don't read those,' she cried. 'I am ashamed to have you see them, and I wish I hadn't written them down. Give me the book, please, without reading the rest.'

"So I handed to her with a smile, and watched her great astonishment at finding one-third of the book blank; for the blue ink, which recorded the unpleasant items, had entirely faded out, and left the pages almost as white as they were when I bought the book.

"'Why,' she exclaimed, 'what does it mean?'

"'Only that I had the ink made expressly for you. It is called fault-finder's ink, and fades out in a few days. If you must write down all those unpleasant items, be very sure and use this kind of ink; and you cannot get your bottle filled up again, use water, and it will answer every purpose."

"Soon after that Christmas, Ethel moved to another town, and I did not see her until I went west last year. She showed me the lettle red book and said she really did get a new memory when she received that present. And I think she did. For, when I asked her about the high school girls, she told me how pretty this one was, and how smart that one, and the third was so good, and a fourth was so obliging, until I finally inquired if they were all perfect, and had not a single fault. That brought the old times back to her very strongly, and she blushed a great deal, as she replied:

"'The blue ink that you gave me faded out so quickly that I did not think it paid to write the faults down on my memory at all. So I looked for everybody's best things, and wrote those only in my new Book of Remembrance.'"—*Christian Register.*

The Joy of Decision.

"Do you dance?" we asked a young miss.

"I do not dance now," she said, "I have given it up. For a long time I danced. My conscience opposed it. My mother disapproved it. Becoming a Christian, I found that I could not conscientiously engage in it."

In a later conversation on the same subject, when the decision of some other ladies to dance no more was reported at the family circle, the same young lady remarked:

"I am glad to hear that. There is such pleasure in a fixed decision. I enjoy the right so much more when I have finally and positively decided in favor of it."

In wavering is utter unrest. Indecision is a thorn in the pillow. When the will does not assert itself as intellect and conscience direct, clouds gather over the soul and sorrow smites.

He is the happiest who makes up his mind, puts his foot firmly down, dismisses forever any possibility of going back to his own practice, and walks forward with the self respect which always comes from the consciousness of decisive action.—*Sunday-School Journal.*

"Ella, is your father at home?" said a bashful lover to his sweetheart. "I want to propose something to him." "No, Clarence; papa is not at home, but I am. Couldn't you propose to me just as well?" And he did, with perfect success.

An exchange says mush has become a popular dish in society. Nothing seems to take in society like some thing soft.

Convinced Beyond A Doubt.

The editor of the Bridgeport, Conn., *Eagle*, (Mr. A Cheny,) gives the following emphatic testimoy:

"I have waited to satisfy myself that the cure would be *permanent*, and I am convinced beyond a doubt. I am free to say that without the Oxygen I *should have been hundreds of dollars 'poorer off' to-day in consequence of not being able to attend to business.* When I commenced its use I was completely run down, my stomach being in a wretched condition. After a faithful course of the Oxygen, I *am as hearty, strong, and vigorous* as I ever was in my life. I feel like 'a new man,' all owing to the Compound Oxygen, which deserves all the praise I can bestow."

Our "*Treatise on Compound Oxygen*," containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases, will be *sent free.* Address Drs. Starkey & Palen, 1109 and 111 Girard St., Philada.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my mother and two sisters. Mother was Sarah Jane, sisters Ella and Belle. We belonged to John Johnson who brought us from Missouri to Texas. I left them in Johnson county, Texas. Johnson sold me to a Mr. Varnell. Address me at Ross Station, McLennan, county.

MR. EDITOR—Please inform Mr. Anthony Grifuln, No. 50 Jefferson street, Topeka, Kansas, that one Isam Davenport died in Okolona, Choctaw county, Miss., so I learn, but I know not when.

B. L. NEVILS.

MR. EDITOR—I am under so many kind obligations to you for your trouble and my joy at finding my long lost brother. He has addressed me, and is in Texas. He read his name and my address. God bless the labors of your paper.

JOHN H. COPPAGE.

Tullahoma, Tenn.

MR. EDITOR—I wish to inquire for my brothers, John and Peyton, and mother, Sallie, all by the surname Tucker. We belonged to Wm. Tucker, in Amherst county, Virginia. I have not seen them in 36 or 37 years. My father was named Peyto, and belonged to a Mr. Elliott, in Lynchburg, Va., who owned a tobacco factory. Uncles were Jack and Merchant. I had an uncle by the name of Monroe, he was a leech doctor. I do not know who they belonged to, nor their occupation. Wm. Tucker sold my mother and brother Peyton to the speculators before he did me; left me and brother John at home. The last I heard of her she was on the steamboat going to Richmond, Va., to the speculator's yard. I left brother John with my old master, Wm. Tucker, or with his daughter, in Virginia. I left them when I was 10 years old.

ALFRED DOWD.

Oxford, Miss.

MR. EDITOR—I wish to inquire for two friends I left in New Orleans in June, 1880, on Carondelet street, I have forgotten the number. Their names were Dempsey Pearson and his wife, Fanny Pearson. Address me at Bunkie, P. O., Avoyelles parish, La.

S. L. FARRIS.

MR. EDITOR—I wish to inquire for some of my people, Charles Evans and his wife Cealia. In 1855 we left them in Texas. We belonged to Col. Evans, and were brought here by D. Rhodes. My mother was Vina Daucia, father Allen Daucia. Read this ont in churches in Texas. Address me at Cheneyville, Rapides parish, La.

PEEER DAUCIA.

MR. EDITOR—I wish to inquire for my mother's people, whom she left in Norfolk, Va. Her mother's name was Betsy Ridley; her father Thomas Moseley; sisters, Lizzie, Georgana; brother, William. She was sold from Ridley to Ruskin, and he sold me to a negro trader by the name of Mr. Hall. I left them in 1850 or '51, and was brought to Mississippi, and I have not heard from them since. My name at that time was Katie Ridley. I now go by the name of Catherine Strong. Address me at Aberdeen, Miss., care of W. T. Strong.

MR. EDITOR—I desire to know the whereabouts of my kindred. I left them in Madison county, Miss., when quite small. My father's name was Dave Montgomery, and mother's name was Nancy Montgomery. I had only one brother and two sisters; oldest one was named Hester, and the younger Laura; all went in the name of Mr. Charles Montgomery, who lived in Madison county in the time of the war. Address me at Durant, Miss., care of Mr. J. Fullilove.

ROBT. MONTGOMERY.

MR. EDITOR—Allow me to inquire for my three brothers, Albert, Logan and Jordan. We belonged to Mr. Houston, near Danville and Sandford, Ky. I was a child four years old when brought from there by James Cole, a son-in-law of old Sam Houston. He had been married twice, and both wives were named Betty. He had three children. My father and mother are dead; father was Anderson; mother fainted, fell into the fire and was burned to death. Albert was sold before I left. Logan was sold too. I heard that Jordan remained with old Sam Houston. My name was Margaret Ann, but I was called Peggie. I came to Texas with Cole, who sold me to Bledsoe, he sold me to Crekendoll, he sold me to McKay, and the war found me with him. I am married. Address me at Davilla, Texas.

MRS. MARGARET HARRIS.

Horsford's Acid Phosphate.

Beware of Imitations.

Imitations and counterfeits have again appeared. Be sure that the word "Horsford's" is on the wrapper. None are genuine without it.

A boy astonisheg his Christian mother by asking for a dollar to buy a share in a raffle for a silver watch that was to be raffled off in a beer-saloon. His mother was horrified, and rebuked him. "But," said he, "mother, did you not bake a cake with a ring in it, to be raffled off in the Sunday-school fair?" "O, my son," said she, "that was for the Church." "But if it was wrong," said the boy, "would doing it for the Church make it right? Would it be right for me to steal money to put in the collection? And if it is right for the Church, is it not right for me to get this watch if I can?" The good woman was speechless, and no person can answer the boy's argument. The practices are both wrong or they are both right.

If your mind is well stored with general and varied knowledge, say some, you will be able to speak, or to teach, on any subject within your range of knowledge, at a moment's notice. This implies a bit of advice which no good teacher ought to follow. However much you may know, in general, on the subject of next Sunday's lesson, your teaching of it will lack power and will lack adaptation, unless you have made special preparation for it, in view of the particular needs of *your* class, and of the several scholars in your class.—*S. S. Times.*

"Will you take something?" said a German teetotaler to a friend, while standing near a tavern. "I don't care if I do," was the reply. "Vell den, let us take a walk."



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General News Items.

The Vienna Astronomical Observatory announces the discovery of a new planet, in constellation Virgo, of the twelfth magnitnde.

Nominations — Henry W. Cannon, of Minnesota. Comptroller of the Currency, vice New resigned; James A. Connelly, of Illinois, Solicitor of the Treasury.

It is in contemplation to form an International Woman's Christian Temperance Union—a union of effort for the world, in the cause of total abstinence.

The House of Commons rejected by a vote of 149 to 79 the bill licensing crematories. The Government opposed the bill on the ground of the public feeling against cremation.

Fitzgerald and ten other Fenians were arraigned at Sligo, charged with being Invincibles, and the murder of landlords and others.

Michael Davitt has abandoned politics and goes to Australia. The reason assigned for change of residence is the dispute between Davitt and Parnell as to the nationalization land scheme.

The Henry College Lottery, of Kentucky, has been compelled to close, because of the vigilance of the United States officers in prosecuting its agents for using the mails in their business.

On the meeting of the Spanish Cortes the Republicans will present a protest against the scandalous suppression of electoral rights. The whole power of the government was used for the return of Conservatives.

Prospects are flattering for the early completion of the new college building at Bloomington, Tenn. The work has been awarded to contractors, and will cost very nearly $5,000. In most cities this building would cost about $8,000. An earnest appeal will be made to obtain $2,500 of this by 50-cent contributions in the Central Tennessee and Kentucky Conferences.

The Mormons claim there are no paupers among them, but recent statistics show that in the Salt Lake "stake" alone no less than 363 persons "draw support" from the relief societies out of a total population of 23,759. The entire Mormon population, including not only all Utah but the stakes in Colorado, Idaho, and Arizona, is set down by the latest figures as 138,876.

Sir Samuel Baker, in a letter, refers to Gen. Gordon's appeal to the millionaires of England and America. He asks whether there can be a more terrible example of faithlessness on the part of a government in this necessity. He proposes that the Sultan supply 5000 Nubians, India 10,000 and England 5000 troops to relieve Gen. Gordon. Half of the force to converge toward Berber from Suakim and the rest to proceed up the Nile from Cairo.

The Crump Label Company of Montclair, N. J., informed its customers who are in any way connected with the liquor trade that it will hereafter accept no orders from them for printing labels for liquor, wine, beer, or cider. The notification is in the form of a copy of resolutions adopted last Wednesday by the directors of the company. One [illegible] said. "We employ [illegible] hands and the [illegible] an half a dozen of [illegible] have not signed the [illegible] pledge. Some of the [illegible] makers. When the [illegible] temperance awakening [illegible] air, and our men [illegible] influence, we felt [illegible] company ought to [illegible] too. A company can't take the pledge, but this company could show its desire to be with the men by refusing to work for the liquor trade. So the President, Samuel Crump, promised for the company that no more work of that kind should be taken. We have been making for one liquor firm about 10,000,000 labels a year. About $20,000 worth of business a year is what this decision will cost the company."

How He Become an Abolitionist.

Hon. Richard J. Oglesby told the following touching story a few days since to a visitor at his home in Lincoln, Illinois:

"How was it, Governor," queried the visitor, "that you, a Kentuckian, became such a confirmed abolitionist?"

"Well, for many reasons, but one of the principal ones came from a negro man called 'Uncle Tim.' He was a slave who had descended from my grand-father to my father, and was the only one in the family. My father died when I was a small boy, and we became embarrassed, and in order to divide up what little there was left 'Uncle Tim' had to be sold. I well remember him as he stood upon a box to be ready for the sale. He was a powerful man, far above the average height, with a manly bearing, a fine face, and a skin as black as ebony. He had always been very fond of us children, and I thought almost as much of him as if he had been my own father.

"As he stood waiting he implored, with tears streaming from his eyes a brother of my father to buy him. That was impossible, and, observing his dejection and surmising its cause, I said:"

"'Uncle Tim,' I am going to work to earn money, and when I get enough I will buy you and set you free."

"His face lighted up with pride and pleasure as I said this, but which was immediately followed by a look of despair. He came down, lifted me up in his arms, and said sadly: 'Thanks, Marse Dick, you are a pore orphan and won't never be rich enough to buy Uncle Tim.' He was sold, and being past his prime only brought some $400."

"I moved to Illinois in time; I struggled; I went back to Kentucky and grew no richer. I used to see Uncle Tim occasionally, and I always assured him that some day I would buy him. He always seemed to listen to me gratefully, but apparently had no hope of my success. In 1849 I went to California, and after much effort I made a few thousand dollars, and then returned to the states. The first thing I did was to fulfill my promise. I sent the money to my brother, and Uncle Tim was purchased."

"I was standing in front of the porch of my brother's house some days later when Uncle Tim came ont of a piece of woods a little distance away and approached along a pathway. It was a striking picture—such as I never before or since have witnessed. He was a giant in stature; his abundant gray hair was throne back on his shoulders, his face was livid and ashen, reminding one of Moses by Michael Angelo. His countenance was aglow"—and here Oglesby rose to his feet, and with expanded chest brought his upraised arm down with the sweep of a sledge-hammer, and continued—"and shone as if lighted by the very presence of the Holy Ghost. When he caught sight of me he stopped, threw back his head, raised his arms far above him, and exclaimed: 'My God! my God! has the little orphan boy lived to buy and set me free!'"

"Then he put his arms about me and tried to lift me as in the old days, but he had grown too weak, and I had grown too large. "You can't lift me any more, Uncle Tim,' I said. He answered in a sad tone and then with an exalting tone he shouted, as he turned his face towards the sky, 'Hallelujah! Hallelujah! I'se free!'"

The editor of the Boston *Journal of Chemistry*, J. R. Nichols, M.D., an eminent scientific authority, in a recent article takes the advanced position that alcoholic liquors are no longer needed in medicine or the arts, that if the natural vinous fermentative process should cease, and the art of distillation become a lost art, not a life would be sacrificed in consequence, not a case of disease would be retarded in the process of cure, not a pain would be aggravated, and not one of the art products suffer detriment.

Grass for the Legislature.

Gov. Robinson sent the following letter yesterday to President Bruce, of the Senate:

COMMONWEALTH OF MASSACHUSETTS,
EXECUTIVE DEPARTMENT.
BOSTON, April 11, 1884.

The Hon. George A. Bruce, President of the Senate:

MY DEAR SIR: I have the honor to call your attention to the following clipping:

"President Bruce, of the Senate, who was the next speaker, said, in reply to the Governor's fears of a long session: 'Before the grass is two inches high on the green in front of the State-house yon will see the members of the Legislatnre scattered all over Massachusetts, and at 10 o'clock on any day after that yon will see the lonesomest man in the State ascending those stone steps with no one to greet him bnt a private clerk and the messenger.'"

You will recognize the above as a sentiment expressed by yonrself on the afternoon of March 8, in a speech before the New-England Club. I beg to inclose to you herewith some specimens of the grass, gathered at random this morning on the State House lawns, as they fell before the mower's keen blade. Yon will find a considerable part of the grass full six inches in length. Inviting yon to join me in reflection npon these circnmstances, I remain yours very truly.

GEORGE D. ROBINSON.

—*From the Boston Advertiser, April 12.*

Hysteria and Nervous Prostration.

We give our readers an extract from a cheerful letter, written by Mrs. Elizabeth Smith, of Richmond, Ind., who says: "*Samaritan Nervine* cured me of hysteria and nervous prostration." Comment is useless.

The preliminaries of the Egyptian conference have been settled. The conference will meet in London the first week in June and is expected to last three weeks.

The prosperity of the Methodist Episcopal Church at Salt Lake City exceeds that of any period in its history. The finances are in excellen, condition, all the current expenses being met promptly, and the amount apportioned to pastor provided for in advance. This condition shows the able management of the board, as well as the deep interest of the members and friends of the church. Socially the church was never in a better condition.—*Utah Christian Advocate.*

Indulgence and Sucesses.

Whether over eating or drinking are made harmles by using Hon Bitters freely, giving elegant appetite and enjoyment by using them before and removing all dullness, pains and distress afterwards, leaving the head clear, nerves steady, and all the feelings buoyant, elastic and more happy than before. The pleasing effects of a Christian or sumptuous dinner continuing days afterwards.

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N. Y. Witness, Aug. 15, 1880.

"I find that in addition to the *pure* spirits contained in their composition, they contain the extracts of hops and other well-known and highly approved medicinal roots, leaves and tinctures in quantities sufficient to render the article what the makers claim it to be, te-wit, a medicinal preparation and not a beverage—unfit and unsafe to be used except as a medicine.

"From a careful analysis of their formula—which was attested under oath—I find that in every wine-glassful of Hop Bitters, the active medicinal properties aside from the distilled spirits are equal to a full dose for an adult, which fact in my opinion, subjects it to an internal revenue tax as a medicinal bitter."

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Hardened Liver.

Five years ago I broke down with kidney and liver complant and rheumatism. Since then I have been unble to be about at all. My liver became hard like wood; my limbs were puffed up and filled with water. All the best physicians agreed that nothing could cure me. I resolved to try Hop Bitters; I have used seven bottles; the hardness has all gone from my liver, the swelling from my limbs, and it has worked a miracle in my case; otherwise I would have been now in my grave.

J. W. MOREY, Buffalo, Oct, 1, '81.

Poverty and Suffering.

"I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring. I was completely discouraged, until one year ago, by the advice of my pastor, I commenced using Hop Bitters, and in one month we were all well, and none of us have since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost, I know it." A. WORKINGMAN.

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Lithographs Methodist Bishops, in group, up to '72, each	10c
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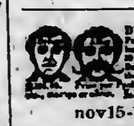
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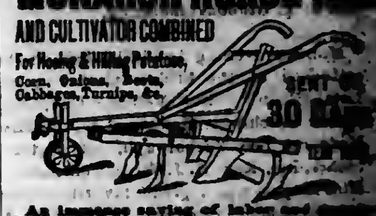
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PILES "Anakesis" gives instant relief and in majority of cases effects a permanent cure. Price $1, at druggists, or sent prepaid by mail. Pamphlet free. Ad. "ANAKESIS," Makers, Box 2416 New York.
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"THE BEST IS CHEAPEST."
RACINE Horse Powers
THRESHERS
Clover Hullers
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For Hoeing & Hilling Potatoes, Corn, Cotton, Beets, Cabbages, Turnips, &c.



SENT ON 30 DAYS
An immense saving of labor and money. We guarantee a boy can cultivate and hill more corn, potatoes, etc., in a day than 4 men can by the old way. Send for circulars. AGENTS WANTED. Mention this paper.
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Absolutely Pure.

This powder never varies. A marvel of purity, and wholesomeness. More economical kinds, and can not be sold in with the multitude of low test, short Ammonia or phosphate powders. Sold only ROYAL BAKING POWDER Co., 106 Wall-st. N.Y.

THE SUNDAY SCHOOL.

SECOND QUARTER. LESSON VII. May 18, THE UPROAR AT EPHESUS. (Acts xix, 24-34, 1, 2.)

1. The power of money arrayed against the Gospel. The temperance movement which is an important part of Gospel work, affords a striking illustration of the same.

2. The cunning of a demagogue. Demetrius veiled his selfishness somewhat, by giving it the air of zeal for the popular religion. Corrupt politicians veil their designs upon the spoils of office in the righteous garb of patriotism.

3. An epidemic of fanaticism. The greater part of the crowd know not wherefore they were collected, nor why they shouted; but they responded and kept up the clamor from the same. Riots are alike in every age of the world.

4. An undesigned testimony to the immense influence of Paul. Asiarchs were his friends at court. When the occasion arrived they realized it. No doubt every unfaithful preacher has secret friends, who would stand by him upon occasion. It is encouraging to think of.

5. The majesty and authority of law. It was respected in the person of the clerk, as it would not have been had he been a person in private life. The people know the value of a strong government, mostly fear an effective administration of law.—*Western.*

We say "a word to the wise is sufficient," but we think it takes about five bottles of Bull's Cough Syrup." You can get the article in any drug store for twenty-five cents. Physicians recommend it.

MARRIAGES.

Durant, Miss., April 18. Mr. Andrew Floyd to Miss Margaret Hart.

[illegible], Texas, Mr. Thornton [illegible] to Miss [illegible] Davenport.

[illegible] Davis to Miss [illegible] Jones, 17th, 1884, Rev. E. Henderson, officiating.

[illegible] residence in Franklin [illegible] Rev. H. [illegible] to Miss Liddie [illegible] the Lord bless them with life.

[illegible] 23d of April, in Floresville, Tex. [illegible] Rev. [illegible] officiating.

[illegible] evening April 21st 1884, at the [illegible] of the bride's mother (Sister [illegible]) Rev. Valeour Chapman, [illegible], La., to Miss [illegible] Yerbrough, of Natchitoches, La., Rev. J. J. Wright officiating. The bride was a great favorite in the [illegible] in every effect. [illegible] we wish you, and your [illegible] journey over life's [illegible]. H. J. W.

[illegible] H. Church, Beaumont, Texas, [illegible] to Miss Lucinda. [illegible] of the bride, Mr. Perry [illegible] to Miss Mattie Johnson, April [illegible].

[illegible] Rouge, La., Feb. 6, 1884, [illegible] April 16, 1884, [illegible] Miss Julia Green; [illegible] Mr. Joseph W. [illegible] April 16, 1884.

[illegible] Rev. [illegible] to Miss [illegible]

[illegible] evening April 21st 1884, at the [illegible] of the bride's mother (Sister [illegible]) Rev. Valeour Chapman, [illegible], La., to Miss [illegible] Yerbrough, of Natchitoches, La., Rev. J. J. Wright officiating. The bride was a great favorite in the [illegible] in every effect. [illegible] we wish you, and your [illegible] journey over life's [illegible]. H. J. W.

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[illegible] Rev. [illegible] to Miss [illegible]

DEATHS.

Mrs. Louisa Gibson, died at Natchitoches, La., May 1st, 1884. Age 85 years.

Sister Elizabeth McCarta departed this life, Jan. 10th, 1884. Sister Eliza Pairie April 6th. Both in the triumph of faith.

P. BLUE.

Enterprise, Miss.

Ella Yates, aged 12 years and 19 days, daughter of Sister Jane Yates, died March 23; and on March 30th her little sister passed away. The mother is a faithful member of our church. J. L. MASSEY.

Marion, Tennessee.

Sister Shelton, a faithful member of the church, died March 27. She was happy in the belief that she would cross over Jordan. She leaves five children. Bro. Mark Harris, died March 27, aged 26 years leaving a wife and two children. Little Frank Ovelton died March 11, the mourning parents have our sympathy. Edward Allen, a faithful member died Jan. 15 leaving a wife and children.

H. DICKSON.

Columbia, Texas.

Death has deprived us of another useful member and class leader of No. 6 class. Just four months ago from this day she lost her leader from among her ranks; now to-day we are called upon to lay all that remains away of Bro. William Henry Harrison, who was a promising man in God's Zion; he told us in speaking meeting that he would not be here long but looks deceived us. He passed away Sunday April 27th; one hour after we left his bedside he was a speechless but we have great consolation in perusing the blessed Book. He lived a Christian and we must believe he died one. He leaves a host of relatives and friends to mourn his loss besides a wife, several children and grand children. "Well done thou good and faithful servant come up." H. J. W.

Natchitoches, La., April 28th, 1884.

On the morning of April 26, the death angel came to summons our beloved Sister Jennie Adams to meet her God. She died in the triumph of faith. Her two children filled her thoughts near the last moment and she requested her husband, Mr. Dan Adams, to lead them up the highway. She was a member of St. Paul's Methodist Episcopal Church for five years, a devoted wife and a true Methodist. She did not hide the talents God gave her. Her funeral Will be preached by Rev. Peter Morgan of Galveston, assisted by Revs. R. Weaver, of Jacksonville, and V. M. Cole, of Palestine, on June 22d.

Sister Mary Washington, of First Street M. E. Church, New Orleans, died April 28, after much suffering.

In Beaumont, Texas, Mr. Lee Floy departed this life Sunday, 20th. Mr. Alex. Black died on the 21st. Neither were members of the church. They leave many friends and relatives to mourn their loss.

Fits Cured Six Years Ago.

"It has been six years since I was cured of fits," says Mr. W. Ford, of Wirt, Jefferson county, and "Samaritan Nervine" did it. And it always will, reader. $1.50, at druggists.

NEW BOOKS.

At Home with Miss. Streator. By Pansy, Boston; D. Lothrop & Co.

A beautiful story, 40 pages, neat paper cover, by an experienced writer for children.

"Messrs. Wood, Taber & Morse, of Eaton, Madison county, N. Y., were pioneers in the manufacture of Agricultural Engines in this country, having been one of the first firms to engage in it. Their portable Engines have won a national reputation for perfection of principle, finish and durability, and hundreds of them are annually shipped to Foreign countries."

NEW PUBLICATIONS.

A series of especially valuable articles on educational subjects will begin in the June *Century* with a discussion by President Eliot, of Harvard, of "What is a Liberal Education." The July number of *The Century* will have an exhaustive paper by ex-President Woolsey, of Yale, on the much mooted subject of Honorary Degrees." Other articles will follow these on the study of Greek, on Co-education, and on "The Collegiate Study of Women." This last paper is by Mr. Arthur Gilman, of Cambridge, the manager of the Harvard Annex for women.

Washington Gladden will contributs an article to the June *Century* on the "Use and Abuse of Parties." Dr. Gladden holds that parties are necessary to all constitutional governments being based on the progressive and conservative tendencies of human nature. While claiming that the "dearth of principles and the strife for patronage are characteristic facts of our recent political life," he comes to the conclusion that—at least outside the cities—more of good can be accomplished by joining one party or another, working earnestly for its success, and beating bad nominations.

The late A. F. Bellows excelled in landscape, and the value of his productions has doubled since his lamented death last year. Four charming lanascapes from his brush are among Prang's forthcoming publications. They are in his happiest manner, with the tender poetic treatment that especially distingnished his work. Essential y American in feeling, his choice of snbjects was always of qniet home scenes, and he is without a riyal in the delineation of landscape, seeking his theme among quiet meadows and in pastoral districts, in preference to the wilder mountain views which tempt so many of onr American artists.

The *Musical Herald* for May has an invocation for Decoration Day, set to Mnsic; also "Gloria in Excelsis," by W. F. Sherwin. Price 10c. Boston, Mass.

The *Sidereal Messenger* for May contains editorial observations on the planet Saturn, and a paper on the great Comet of 1882, with others of interest. Northfield, Minn.

The May *Wide Awake* has a charming frontispiece from a paiating, representing a pretty young romp masquerading in the attic; this, and a fine engraving from a French painting, from the illustrations for Margaret Sidney's story of "Gladys," a school girl Ginevra. Another excellent short story, more especially for the boys, is by Hope Ledyard, a true one of a plucky boy, entitled "The President's Page," in which President Lincoln is one of the characters. Still another is that of "The Last Tale of Charles Perrault;" it is a true accunt of one of the romantic adventures of the widowed queen of Charles I. of England. As interesting as any story, is the history of "A Yonng Antiqnarian and His Society," by Amanda B. Harris; and in the C. Y. F. R. U. Readings Mrs. Bolton furnishes the biography of another poor boy, which is equally romantic and inspiring—that of Elias Howe of sewing machine fame. $3.00 a year. D. Lothrop & Co., Boston, Mass.

The *Season* with the fashions for June, and patterns for needle work has arrived from the International News Co., New York. Price 30c.

The *Pacific Christian Advocate*, a journal of our church, published at Portland, Oregon, has been greatly improved by a new dress of type.

In Selma, Ala., $6,000 have been raised in cash within the past month for the sole purpose of improving streets and a great deal has already been spent to that end.

Gen. Leon Guzman, formerly Mexican minister to the United States died in Moriterey, May 3. Gov. Fernandez goes to Paris as Mexican minister.

Owing to the discovery at Moscow of a plot to assassinate the Czar the festivities in honor of coming of age of the Czarevitch will be held at St. Petersburg.

The General Conference of the African Methodist Episcopal Church of the United States, including delegates from Africa and Hayti, assembled in Baltimore, May 5. The body comprises nearly 300 members.

The Pope is preparing another note to the powers protesting against the decision of the Italian Court of Cassation in favor of converting the property of the Propaganda into rentes.

A gale at Burlington, Vt., created mountainous waves which swept away 700 feet of the breakwater, wrecked all the piers at the north end of the harbor, and created damage amounting to $100,000.

Four bandits, in broad daylight robbed a bank in Medicine Lodge, Kan., April 30, first shooting and instantly killing the cashier. Two of the robbers remained outside, shooting to intimidate citizens while the other two were inside. The citizens rallied, began firing in turn, put the four to flight, followed them, and at last captured them. One was shot and the other three hanged.

Some of the leading members of the Methodist New Connexion have expressed their dissatisfaction over the article "Methodism" in the Encyclopædia Britannica. It is understood to have been written by Dr. Rigg, and has been generally spoken of in the highest terms. They declare that his statements in regard to Mr. Kilham, the reputed founder of the "Connexion," are neither correct nor impartial.

Conference Notices.

HOT SPRINGS DISTRICT—LITTLE ROCK CONFERENCE.

Second Round.

Texarkana Station	June	14-15
Texarkana Circuit	"	14-15
Lewisville	"	21-22
Fulton	"	28-29
Garland City	"	28-29
Peytonville	"	28-29
Prescott	"	30
Hot Springs	July	5- 6
Centre Point	"	12-13
Paraclift	"	19-20
Washington	"	26-27
New Edinburg	Aug.	2- 3
Monticello and Warren	"	5- 6
Pine Bluff Circuit	"	9-10
Pine Bluff Station	"	17-18
Little Rock Mission	"	20-21

The Hot Springs District Conference will convene in Haven Chapel, Hot Springs July 3rd. at 9:30 a. m., and adjourn on the 7th. The district stewards will meet me on first day of the session, at 4:30 p. m. We hope every member of the district conference will be present and prepared to make reports of work done.

L. W. ELKINS, P. E.

HOLLY SPRINGS DISTRICT—MISSISSIPPI CONFERENCE.

Second Round,

Oxford Station	May	10-11
Grenada Station	"	17-18
Grenada Circuit	"	24-25
Batesville Circuit	"	24-25
Holly Springs Circuit	May 31, June	1
Oxford Circuit	"	7- 8
Abbeville Circuit	"	14-15
Byhalia and Chulahoma Circuit	"	21-22
Hernando Circuit	"	28-26
Atlanta Circuit	July	5- 6
Banks on Circuit	"	12-13
Walthall Circuit	"	19-20
Holly Springs, Station	"	26-27

Brethren, please take notice.

The following programme will be followed unless special arrangements are made with the presiding elder. In stations, on Saturday, at 2 o'clock p. m., preaching; quarterly conference at 3 p. m. On Sunday, love feast at 11 a. m.; preaching at 3 p. m. and 8 p. m. On circuits the same programme will be followed as in stations except the love feast will be held at 10 o'clock a. m.; preaching at 11 a. m. and at 8 p. m., on Sunday. In making the announcement of quarterly meeting please mention the hour of each service.

J. C. ECKLES, P. E.

Holly Springs, Miss., April 28.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea. 36p, ronte cost free.

Mar. 27 26teow

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE,
May 5, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 9.9-16; Middling 11⅛; Good Middling, 11½; Middling fair, 12⅛.

SUGAR, ℔ lb—Yellow clarified, 6@6⅜; White clarified, 6¼@6¼.

MOLASSES, in bbls, ℔ gallon—Common, 18@20; fair, 25@30; choice, 43@45c.

RICE, Louisiana, ℔ lb—Common, 4¼@4½; fair, 5¼@5⅜; choice, 5¼@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 20@25.

COFFEE, ℔ lb—Ordinary, 10; prime, 11⅛.

CHEESE, ℔ lb—Western factory, 9.

CORN MEAL, ℔ bbl—Choice, $3.05.

FLOUR, ℔ bbl.—Fancy, 5.80; Choice, 5.55; Family, 4.50.

LARD, ℔ lb—Choice, 8¼.

SALT, ℔ Sack—Coarse, 82½; Fine, $1,02½.

ESCULENTS—Irish potatoes, ℔ bbl., $2.50@3.25; sweet potatoes, ℔ bbl. onions, ℔ bbl. 3.00@3.75; apples, ℔ bbl. $5.75@6.25; cabbages, $5.00@5.50 per orate; sour kront, ℔ bbl. $12.00@16.00.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, ——@60; boiled, —@63; cotton seed, 33@55.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $17.05.

BACON, ℔ lb—Breakfast, 12; shoulders, 7½; sides, short rib, 9½; sides, long clear, 9½; hams, sugar-cured, 13½c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 8½; clear sides, 8½@; shoulders, 6½@—.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 4.00; young $2.50@$3.00; dnoks, $2.50@3.00; geese $4.00@; turkeys $12.00@16.00.

Western Eggs 14@15 per dozen

Louisiana Eggs 15@16 per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $5.00@5.50 ℔ dozen; young do. $3.00@3.50; ducks $4.00@4.50; geese $4.50@5.50; turkeys $18.00@21.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bnshel—Yellow, 65; white, 69; mixed, 64.

OATS, ℔ buahel—Western, 45

BRAN, ℔ 100 lbs—Choice, $97½.

HAY, ℔ ton—Prime, $24@26; choice, $27@28——.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. |o14-1y

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THE GREAT EAST INDIA REMEDY.

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CONSUMPTION. BRONCHITIS, ASTHMA AND NASAL CATARRH.

And will break up a fresh cold in 24 hours. Skeptic, ask your druggist for it, one bottle will satisfy you of its merits; pint bottles only; price, $2.50, or three bottles, $6.50. Circulars free. apr10-13t

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of tense energy and respectability for our business in her locality, middle-aged preferred. SALARY $55 to $50. References exchanged. GAY BROS., 14 Barclay St., N. Y.

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Ague Cure

contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE

to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money.

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The SUREST CURE for

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Does a lame back or disordered urine indicate that you are a victim? THEN DO NOT HESITATE; use Kidney-Wort at once, (druggists recommend it) and it will speedily overcome the disease and restore healthy action.

Ladies. For complaints peculiar to your sex, such as pain and weaknesses, Kidney-Wort is unsurpassed, as it will act promptly and safely.

Either Sex. Incontinence, retention of urine, brick dust or ropy deposits, and dull dragging pains, all speedily yield to its curative power.

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Acts at the same Time on Kidneys, Liver and Bowels.

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"Mr. Ethan Lawrence, my townsman," of Dr. Philip C. Ballou, of Moukton, Vt., "was bloated from kidney disease. The skin of his legs shone like glass. Kidney-Wort *cured him*

April 20-82.

KIDNEY-WORT

IS A SURE CURE

for all diseases of the Kidneys and

LIVER

It has specific action on this most important organ, enabling it to throw off torpidity and inaction, stimulating the healthy secretion of the Bile, and by keeping the bowels in free condition, effecting its regular discharge.

Malaria. If you are suffering from malaria, have the chills, are bilious, dyspeptic, or constipated, Kidney-Wort will surely relieve and quickly cure.

In the Spring, to cleanse the System, every one should take a thorough course of it.

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"Tell my brother soldiers," writes J. C. Power, of Trenton, Ill., "and others, too, that Kidney-Wort *cured my 20 years liver disorders.* Publish it, please, in St. Louis *Globe-Democrat.*"

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FOR THE PERMANENT CURE OF

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No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure. Whatever the cause, however obstinate the case, this remedy will overcome it.

PILES. THIS distressing complaint is very apt to be complicated with constipation. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles even when physicians and medicines have before failed.

☞ If you have either of these troubles

PRICE $1. USE Druggists Sell

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KIDNEY-WORT

Another Bank Cashier escapes. Geo. H. Horn Cashier of Myerstown (Pa.) Bank, said recently "Kidney-Wort *cured my bleeding piles.*"

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RHEUMATISM

As it is for all the painful diseases of the KIDNEYS, LIVER AND BOWELS.

It cleanses the system of the acrid poison that causes the dreadful suffering which only the victims of Rheumatism can realize.

THOUSANDS OF CASES

of the worst forms of this terrible disease have been quickly relieved, and in short time PERFECTLY CURED.

PRICE, $1. LIQUID OR DRY, SOLD BY DRUGGISTS. ☞ Dry can be sent by mail.

WELLS, RICHARDSON & Co., Burlington Vt.

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"Kidney-Wort has given immediate relief, in many cases of rheumatism, falling under my notice."—Dr. Philip C. Ballou, Moukton, Vt. April 30, 1882.

"I never found even relief, from rheumatism and kidney troubles till I used Kidney-Wort *Now I'm well.*"—David M. Hutter, Hartford

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NEW "Singer" Hand Sewing Machines only $15

Including an $8.00 set of extra attachments of 8 pieces and needles, oil and usual outfit of 12 pieces with each. Guaranteed perfect. Warranted 5 years. Handsome, durable, quiet and light running. Don't pay $30 to $50 for machines no better. We will loan ours anywhere on trial before paying. Circulars with hundreds of testimonials free.

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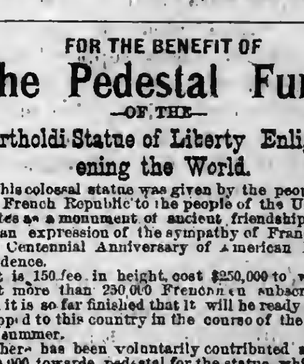
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Editorial Notes.

The General Conference is proceeding steadily with its work, and reports of its labors are satisfactory.

There has been a great downfall of stock gamblers in New York, which renders it possible to enforce the saying that honesty in business is the best policy.

The Columbus district conference, North Mississippi, Methodist Episcopal Church South, adopted a resolution requesting the board of management of the World's Exposition to close its grounds on Sunday.

A bill to restore General Grant to the rank and pay passed the Senate, April 28th, by a vote of 32 yeas to 16 nays, only one dissenting vote from the West, of Missouri. S. S. Cox, of New York, introduced a bill to the same purpose in the House. The London Times alluded to the great sympathy for Gen. Grant in his recent financial reverses, and says that feeling of sympathy extends beyond the boundaries of friends and countrymen to every quarter.

[illegible] in his [illegible] patriot suffers [illegible] majesty [illegible] grandest, the [illegible] of all the freedom in this [illegible] Thanks to nothing [illegible] greatest triumphs of art, or [illegible] or statesmanship that can ri[illegible]

The Christian Advocate, of Columbia, S. C., a Church South [illegible] publishes [illegible] this [illegible] joint [illegible] but not a word concerning the General Conference of the Methodist Episcopal Church, now in session in Philadelphia. This body represents [illegible] Methodism [illegible] in the [illegible] and [illegible] in the [illegible] Methodist Episcopal Church South [illegible] in session in Nashville, Tenn

OUR SOUTHERN WORK.

TEXAS.

E. E. Cooper, Oakland: "When we returned from conference we met many smiling faces. The people were glad to have us back. Everything has been moving on nicely all the year. We have just closed a protracted meeting at Brown's Chapel, with 11 conversions and 16 accessions to the church. Our esteemed presiding elder, Rev. P. M. Carmichael, was with us, and in connection with the quarterly conference dedicated the above named church April 23. In this sermon he won the hearts of all who heard him. It was a grand day, because, first, we were out of debt; second, because we had a new house to worship in. We were glad to hear the elder express himself as being well pleased with the people for the work that they had accomplished. We started to build last year, the crops failed, so we applied for help. While we were waiting and expecting help we received a letter from the Secretary of the Conference Board that the money for this district had been let out, therefore we could not get any. As we wanted to give the house to the Lord free of debt, we went to work, old and young, even the little children (some of them gave a dollar). Many of our white friends helped us until the house reached completion. By special invitation we visited Prof. J. A. Isaac's exhibition at Independent, a point on this circuit. It was a grand success. The trustees and people expressed themselves as being well pleased with him as a teacher. The school here, under Prof. [illegible] N. H. Middleton, late of Central Tennessee College, opened April 1st. Teachers are coming in and prepare themselves to go [illegible] the many that await [illegible] by them next term. [illegible] will teach in connection with instrumental music. We [illegible] to have Dr. G. R. [illegible] return to us and begin [illegible] which he is now doing [illegible]. Now is the time [illegible] and students to come [illegible] and board is cheap. We [illegible] a grand time this [illegible] camp meeting. This is [illegible]. Pray for our work."

[illegible], Caldwell circuit: [illegible] our church, and [illegible]. In the school [illegible] a jubilee meeting [illegible] in one convert."

Butler: "Our quarterly [illegible] was interfered with [illegible] burial. Elder [illegible] a fine one, [illegible] was administered to [illegible]."

[illegible], Texas District: [illegible] it may be important [illegible] Columbus District [illegible] B. M. Carmichael from the [illegible] has failed to name [illegible] Lee in his [illegible] me in haste, [illegible] conclusion that the [illegible] Bro. Carmichael's [illegible] more careful in [illegible] Carmichael is a good [illegible] the work quite [illegible] Lee could have done [illegible]."

LOUISIANA.

Mason, Haven Chapel: [illegible] steadily increasing. [illegible] courage, and [illegible] we will succeed in [illegible] of $150, with interest [illegible] fall due in a short [illegible]. Sunday, May 4th, W. [illegible] of the American [illegible] to the Sunday [illegible] Whiskey, its Ruin," and [illegible] benefits to be de[illegible] the sacred pages." [illegible] both subjects [illegible] an impression not [illegible] the minds of all [illegible]. On Sunday, May [illegible] will be held at our [illegible] preacher's union, [illegible] are invited to [illegible]."

[illegible], Bayou Chapel: [illegible] Sunday: "Having [illegible] to remain in [illegible] charge of the Hernando M. E. Church, I entered upon the same on the 28th of June last, so I am now on my second year's work, and am proud to say that everything looks promising. Our district conference convened here the latter part of March; our number in attendance was quite small, owing to some misunderstanding; nevertheless we had a good time. The Christian people spared no pains in making the brethren comfortable. Elder J. C. Eckles preached a very impressive sermon, on Sunday, to a large and attentive audience, after which the elder administered sacrament to 100, and collected during his stay $20.25. As the brethren of the Holly Springs district conference seem filled with resolutions, I hope they will pass a resolution to discontinue the district conference, or attend when so ordered. It seems that some of the brethren are also filled with excuses—one must finish up his school term in order to get his pay, and another must be at school in order to gradnate in June. Such excuses should be put down, or the above resolutions passed. Our little town is away off in the Northwest, and when the district conference is ordered here the brethren stay away, which is wrong."

J. C. Burton, "Weir's Station is a beautiful town located on the new Canton, Aberdeen and Nashville Railroad, with about 18 or 20 inhabitants and 10 store houses, postoffice and mail three times a week. We have a beautiful M. E. Church near this town in which I teach public school and Sabbath school. Our pastor is B. Baily."

TENNESSEE.

W. C. Miller, McMinnville: "For my second year the people received me gladly. Elder Key held first quarterly, and all officers were on hand with written reports. Collections—paid elder $11.50, pastor $40, Freedmen's Aid $5, missions $5. Shortly after my return, Bros. S. M. Leftrict and J. H. Hill, stewards, Baptists and others surprised us by entering with a load of flour, meat, meal, sugar, coffee, etc. We are moving on nicely. The committee on missions makes good returns."

P. R. Woodson, Liberty: "I think children's day a grand day on which to stimulate the minds of the children and lead them to the church. I propose that it shall be well observed with us."

ARKANSAS.

B. McCain, Sweet Home: "I reached this place Feb. 19, and began the work for the Master. Have made the second round. Rain and bad weather kept elder Sims away from the quarterly conference. Rev. C. B. Donnelly preached an able sermon, and at its conclusion 4 adults and 2 children were received. Have taken in 10 since conference, and raised $3 benevolent money."

For the SOUTHWESTERN.

Letter From Mobile.

MR. EDITOR—The visit of Rev. E. B. McCauley, and myself was not as pleasant as I expected it would be, yet we found some warm friends. Elder Dale of Wesley Chapel, and his fine family made us welcome with them, and others. Bro. Jo. n Felix, 517 Jackson street, Bro. Davison, of First street Church. I also had the pleasure of meeting with Rev. Dr. Dean, of the New Orleans University. On Sunday, April 27, at Haven's Chapel, the Dr. came to preach, and desired that I should and I did. On Monday at the school I had a pleasant visit, and to assist our church in Mobile he contributed $2. For this cause, we collected as follows: Clinton street Church, $2.30; Sixth street Church, $4.20; Mount Zion Church, $2.25; Pleasant Plains Church, $2.05; Union Chapel, $6.60; Haven's Chapel, $1; Wesley Chapel, $[illegible]; First Street Church, $3.25; Dr. Dean, $2; total $31.66; for which we return thanks to the good brethren, and hope the Lord may bless their labors. The Lord loves the cheerful giver.

G. WINN.

Mobile, Alabama, May 3.

Editorial Correspondence.

The prayer service held in the General Conference Room, conducted by Chaplain McCabe, previous to the opening of the session, is increasing in interest each morning. Prominent ministers and laymen are always present in good numbers. Monday morning Bishop Warren made the closing prayer, in which he expressed himself thus: "May all our littleness of vision depart from us, and may the King of the Universe preside over us."

The Conference session was opened by Bishop Andrew, the religions services were conducted by Dr. King, of New York.

Drs. McCabe and Hatfield created quite a sensation this evening. The former by presenting a motion to fix 10 o'clock Wednesday as the time for the election of Bishops, assuming as a reason for thus early disposing of this matter that it would remove the temptation to introduce the methods of the politicians to effect the selections of incumbents for so high and holy an office. While the Conference has given every evidence that free thought could be expressed, whether radical or otherwise, it was evident that Dr. McCabe's remarks were not well received, but when Dr. Hatfield arose and directly charged that unchristian and improper methods had been and were resorted to in order to bring about the election of certain persons to the episcopacy, all over the house voices exclaimed "For shame!" Bishop Andrew, who was presiding, seemed perfectly amazed. Dr. Hatfield continued, "My brethren, the eyes of hundreds of thousands of Methodists in the United States are turned to this body, and there is nothing that will so interest all Methodists as this very subject of electing Bishops. Proceed to it, therefore, in a manner that will not shame all persons who love the Church. I protest against caucusing, log-rolling and wire-pulling. Let us take up the election at the earliest day, so that there shall be no opportunity to prolong these outrageous methods." The speech of Dr. Hatfield fanned the fire Dr. McCabe had kindled into a white heat. Drs. Olin and Leonard indignantly repudiated the idea that improper methods had been resorted to in discussing the question of episcopal candidatures. Dr. Olin said, "If such things have been asserted to I have never heard of them." "Nor I," exclaimed, Bishop Andrew, who was presiding. The resolution of Dr. McCabe was referred to the Committee on the Episcopacy.

When the excitement produced by Dr. Hatfield's remarks had in a measure subsided, the episcopal address was read by Bishop Harris. Bishop Simpson, upon whom the honor would have fallen as the senior Bishop, was present, but too ill to attempt a task so long. The following are some of the facts set forth in the address: The number of traveling preachers was 11,349, local preachers, 12,026; members and probationers, 1,769,534; accessions to membership 158,774; persons ex, 9,815. It was also stated that there were 10 theological institutions, 45 colleges, 66 seminaries, 8 female schools and 19 schools chiefly for foreign missions. The value of these was fixed at $7,394,640, and the endowments at $7,031,176. The value of the churches and parsonages was $79,238,085. Special attention was called to the "terrible crime of polygamy," and the fearful increase of divorces. The number of Bishops to be elected at this General Conference was earnestly discussed. The delegates from our foreign missionary fields plead for Bishops to reside in Europe, Asia and Africa. Delegates, also, from the West and South are pleading for one to reside in the vast regions which they represent. Everything seems to indicate quite an increase in the episcopal force.

FIFTH DAY.

Conference assembled this morning at 9 o'clock, Bishop Warren in the chair. The religious services were conducted by Jacob Kerhbiel. This session was devoted chiefly to the reception of papers effecting the work of the committees. The report of the Trustees of the Episcopal Fund, reflects great credit both to the Bishops and the church. The Church has paid during this quadrennium the full amount necessary to meet every claim of the Bishops, and have a surplus on hand for the commencement of the next quadrennium. The report of the Book Agents shows great financial prosperity. The Agents at New York have paid over three hundred and forty thousand dollars of interest-bearing debts during the past four years. Two millions and three hundred thousand bound volumes have been printed and sold, being an average of 2,000 a day; and 40,500,000 pages of tracts have been printed and sent out on missions of usefulness during the same period. The report of the Western Agents has not as yet been presented, but it is expected that their showing will be equally as favorable to the publishing interests of the Church. The several committees are well organized and are hard at work. The warmest debates will grow out of matters connected with the work of the Freedmen's Aid Society and our general church work in the South.

SIXTH DAY.

Bishop Foss, by a series of loud raps on the table, called the Conference to order this morning at 9 o'clock. Devotional exercises as usual. Most of the delegates were in their places. As the roll of the Conference was read a long list of petitions and memorials were read and referred to the proper committees. Rev. J. M. Shumpert, of Mississippi, sent up to the Secretary's desk and had read a paper declaring "That it is the sense of of this General Conference that no trustee of church, school, college, or university, nor any pastor, principal, president, or any person in authority of church or school property belonging to or under the control of the Methodist Episcopal Church, shall exclude any person or persons from their churches, schools, colleges or universities, of good moral character, on account of race, color or previous condition of servitude." After reading the paper Bro. Shumpert made a short but appropriate speech, and was listened to with attention. Several other members took part in the discussion of this question. It was, however, finally referred to the Committee on the State of the Church.

L. P. C.

Philadelphia, Pa., May 8, 1884.

For the SOUTHWESTERN.

Angry Words.

I read in a late number of the *Guide to Holiness* the following question, to the editor: "Have we a right to expect that the work of entire sanctification will expel all sinful desires, for instance, the desire to speak angrily, under provocation?" This question, no doubt, was prompted by the fact, that so many, even professors of religion, are daily sinning against God, and ruining their influence for good, by getting angry and speaking unkind words. In fact, angry temper is the bane of many homes, the "skeleton in the house," where God has bestowed many blessings. I have read that it is the cause of fully as much sorrow as intemperance, for it robs people just as surely, of comfort in their homes, of friends, and of the presence of the Savior.

Anger is infectious. Cross words are resented, and echoed and multiplied until home often becomes unworthy of the name, a scene of strife and misery, instead of being the dearest spot on earth, the place where people may find their highest earthly enjoyment.

God has, in the Bible, given many precious promises and encouragements to those who are charitable, and considerate of the feelings of others. "Blessed is the peacemakers, for they shall be called the children of God;" they shall live in an atmosphere of love, and they shall be peculiarly favored by Him. The example of our Savior was, "when He was reviled, reviled not again." Under great provocation He exhorted people to have forbearance. "Be ye kindly affectioned one to another," is a positive command, which admits of no exceptions. Whenever it is disobeyed, its own penalty is sure to follow. There are those, who have laid up in their memories, many angry words spoken to dear ones, who are now beyond their reach. Such words may be forgiven, but can those who spoke them ever forget! There is nothing in this world more bitter than the remembrance of unkindness, done to those from whom one cannot ask forgiveness.

Satan who is ever busy in assailing people in their weakest points, so manages to blind their eyes, that they make excuses for themselves, when they are tempted to speak angrily. They imagine some, one has said or done something quite beyond human endurance. Such would do well to learn how to "heap coals of fire" on the heads of their offenders, which according to the word of God, is an effective method of retaliation.

Disease of the body is often supposed to be a sufficient reason for indulging in much irritability and abuse of others. I knew a woman, a professor of religion, who was cross all the time. No one could approach her without being wounded by her sharp words, and her family were continually depressed by her spirit, and the whole neighborhood felt the influence. She thought the Lord would certainly make allowance for her, because her health was poor, and she was "so nervous." I knew another woman who was similarly afflicted but who was healed in answer to prayer. In her young days she wes sensitive, and had formed the habit of sharp speaking, it made her unhappy, because she knew it was wrong. She was persuaded to give her heart to the Savior, and for a time her new experience satisfied her heart, and she was changed, but as she grew older, and cares, and responsibilities increased, she became less watchful, and temptations assailed her, and her old infirmity returned. She made excuses for herself, because she was nervous. She grew worse until she drove away her friends, and her husband seldom received a kind word from her. If a child came to her, to unburden its trouble fully as great as her own, it was sharply driven away, to form the miserable habit of bearing its trouble alone; while she nursed her pet nervousness. But she had a conscience, which was by no means at ease, and so she concluded to try, never to give way to her temper so as to speak angrily, then perhaps her friends would love her again. Of course she could not help feeling cross, that was only temptation. The sin was in acting cross. For a time her manners were somewhat improved, but somehow, when she was cross, everybody felt it, if she did not say anything, and she was even more unhappy, and had less respect for herself, for she knew she was one thing, while acting another. At length her burden seemed greater than she could bear, and she took it to her long neglected Savior, and asked Him for help, and He heard her cry, and delivered her out of all her distress, and she became at once, kind, gentle and loving. She found Him "mighty to save." He had forgiven her sins, and He had rooted out the cause of her trouble. I can assert, on good authority, that for several years, she had no apparent return of the old malady.

I have heard that many people get angry because they are nervous; there are others who lie because it is constitutional; others steal because they have kleptomania; and still others, murder because they are insane.

There is a "balm in Gilead" for all such sufferers. God can heal all diseases that lead people to break His laws, and commit such dreadful sins. "Is anything too hard for the Lord!" "He is able to do for us far more exceeding abundantly above all that we ask or think."

MRS. L. C. BRADEN.

The General Conference.

NINTH DAY.

The Conference assembled, Bishop Harris in the chair. Rev. J. E. Wilson, of South Carolina, conducted the devotional exercises. A resolution was adopted providing that all conferences organized outside the United States, or hereafter organized, be entitled to the same rights and privileges as those in the United States. The resolution offered yesterday by ex-Gov. Evans, of Colorado, relative to instructing agents of the two book concerns to furnish detailed statements of the past four years was adopted, with an amendment that the names of employes be stricken from the schedule which the agents are required to furnish.

Rev. Dr. Curry, from the committee on Episcopacy, reported, recommending that India be fixed as the Episcopal residence.

Rev. Dr. Marshall W. Taylor moved to amend by striking out the word "India" and inserting Africa. He had in his mind for the position a gentleman of standard proportions, splendid physique and excellent digestion; he did not allude to any member of the Washington Conference, but the delegate from Baltimore. He referred to his friend, Rev. Dr. Lanahan, of Baltimore. [Great laughter]. He had three reasons for the amendment proposed: first—Poetical. "Your fathers," said Dr. Taylor, "compelled ours to live in America, and I want to compel one white man to live in my country—Africa. [Renewed laughter]. The second reason was a commercial one, and his third—Education."

Rev. Dr. Lanahan, of Baltimore, said there was no room for mirth or trifling here. [Laughter.] It has been said one of the mission churches was in almost a state of disintegration because they have no bishop. He moved that consideration of the matter be postponed, and make it the order of the day for Monday.

Rev. A. B. Leonard, of Cincinnati, confessed his heart was touched by the appeal of Mr. Taylor. The Conference will probably not adopt Mr. Taylor's amendment now, but the time is not far distant, when such a motion will prevail. The Methodist Episcopal Church can do for Africa what no other Church can. If a bishop was appointed for that country, thousands from this country would look there. [Cries of Amen.]

Rev. Dr. Buckley said the proposed action might result in a man going to a foreign country who had no knowledge of the language. Hitherto the residence of bishops has not been considered under the election; now it is proposed to precipitate the matter by practically compelling the conference to neglect the whole work, or else to elect fifty-six bishops.

Gen. Fisk would like the Board of Bishops to answer the questions whether the emergencies of the work would require that there should be a residence in Europe, India and Africa or other country, and if so whether additional bishops were needed.

Rev. Dr. Hare thought there were many reasons why the matter should not be postponed. Our great founder said he gave no bishops in the beginning, and in the end did not attempt to remain in England, and ran a little church in this country.

The motion to postpone was lost—yeas 153, nays 185.

Rev. Theo. L. Flood, of the Erie Conference, referred to the fact that during the past twelve years the Church had been loaded up with traveling expenses of the episcopacy. It has cost $63,000 a year to support the superintendency.

Rev. J. W. Hamilton, of the New England Conference, said as the Pope proposes to vacate Rome, let us have a Methodist move in.

Rev. Dr. J. M. Buckley offered a resolution, which was adopted, that the opinion of the bishops be asked whether in their judgment the emergencies of work require that there should be a resident bishop

in Europe, India and Africa. The conference adjourned till Monday.

TENTH DAY.

In the Conference, Bishop Harris announced that the bishops met Saturday in Bishop Simpson's room to consider the question presented by the conference and agreed to the following: In view of the action of two of your standing committees concerning the establishment of two Episcopal residences abroad, and of discussion by the General Conference, we are greatly embarrassed in the expression of opinion relative to the question; but yet feel it best to express our deliberate and unanimous judgment that it is not wise to fix an Episcopal residence at this time in Europe, India, Africa or any of these countries, and if so decided, this would not affect our opinion hitherto expressed as to the number of bishops to be elected by the conference.

Rev. S. S. Nelles, representing the Methodist body of Canada and president of Victoria University, was introduced.

Rev. Bennett Mitchell, of North western, then offered a resolution that a committee of twelve, one from each General Conference district, be appointed to organize a society to raise a fund for worn out preachers, widows or orphans. Referred to the committee on temporal economy with instructions to report early.

A resolution was adopted that color is no bar to right or privilege to any office of the Methodist Episcopal Church.

The committee on fraternal delegates [illegible] Friday evening for the reception of delegates from the congregations of Bethel and other evangelical denominations.

The [illegible] day was taken up [illegible] the committee on [illegible] regard to Episcopal [illegible] foreign countries. Rev. [illegible] was given leave to [illegible] amendment, with regard to Africa as an Episcopal [illegible]

Swindell said it was a question of expediency; it had not been asked by the Church to [illegible] speculative legislation; [illegible] contemplates fundamental changes; the proposed course before the conference is the almost unanimous judgment of the committee on episcopacy and missions.

Spencer, of Rock River, said they were not yet ready for Episcopal residence in [illegible]

Bowman, of North [illegible] before you [illegible] concerning the [illegible] and not impose a [illegible] when we do not want [illegible] in my country is [illegible] ber in [illegible] lative to [illegible] to be considered there. [illegible] are 800 [illegible] and 1000 [illegible] the differences [illegible] presiding elder and [illegible] Our affairs are administered by a m[illegible] revered in misan[illegible]

After a long debate Rev. Dr. Eaton, of Upper Iowa, said the question [illegible] involves Episcopal functions, and the change proposed may mar the work at every [illegible]

Bowman, continuing, said [illegible] "Is Episcopal supervision a curse to the Church?" In the name of [illegible] are called on to [illegible] brought [illegible] question of the Methodist [illegible] can only [illegible] having [illegible] Episcopal [illegible] there. [illegible] are [illegible] and [illegible] the difficulties [illegible] presiding elder and [illegible] Our affairs are administered by a m[illegible] revered in misap

THE SOUTHWESTERN.

L. P. CUSHMAN, Editor.
A. S. P. ALBERT, D. D., Assistant

THURSDAY, MAY 22, 1884.

The New Orleans *Christian Advocate* commends the freedom from foolish extravagance noticeable in Southern colleges.

After the first of July the Canada *Christian Advocate* of Hamilton, and the *Observer* of Bowmanville, will be continued and become merged into the *Christian Guardian* of Toronto. The Methodist churches in the dominion have united, and the *Guardian* is their connectional paper.

The California *Christian Advocate* exposes the shameless attacks of the *Monitor*, Catholic organ, upon Secretary of War Lincoln. It charged that he refused to permit the erection of a Catholic chapel on government ground where one had already been granted a Protestant church. The *Advocate* says the chapel at the Presidio, as in every post, has always been open to every denomination, and the government would promptly allow the building of a church by any denomination.

Rev. C. R. Galloway, of the Church South, writes to his paper of the pine region of Mississippi:

"Besides cotton and mulberries, there is a region of good old orthodox large families. We heard of one neighbor whose children aggregated thirty-three; one had six-teen, the other seventeen. Into that religious association we would like to immigrate some of the fashionable sizes of New England. Three or two children in a family up in that latitude are all that respectable society will tolerate."

The vote of the Democratic registered voters of Louisiana has been counted at Baton Rouge. The majority for State officers is about 50,000. All constitutional amendments carried. The General Assembly is in session, and has elected James B. Eustis United States Senator to succeed B. F. Jonas. The colored people of Louisiana, by public resolution, have declared their intention to leave a State wherein their rights as citizens and laborers are ignored, and prospects of an exodus is talked of.

The Christian *Witness* and *Advocate of Bible Holiness* in its issue of May 7th says:

"The doctrine of holiness have in the Methodist Church a good field to work in. Here we have not only the doctrine, but we have the theology, and the experience, and we have more friends to help us than anywhere else out of heaven. But as a thing to be received by faith, and loved with a pure heart, the Methodist Church will allow no place in her communion, and thus show by holy living that we love loving that we may be members of the one living body. We will continue this subject next week."

Many men who leave the Methodist Episcopal Church and join holiness organizations do so because, or else they have set their hearts on something and finally cured will make utter ruin. The Methodist Church of Heaven for holiness people in the Methodist Church. We do not believe in merely talking about it and professing it, but to have the experience, and room enough for the Lord to work till they get rid of the fullness of the greater liberty in the Episcopal Church.

He Knows What I Want.

Not long since we were at a prayer meeting where a brother leading in prayer expressed himself on this wise: "Lord wont you please turn me smack aronnd my back toward heaven and my face towards hell." Just then another brother exclaimed. "No, no Lord that is not what he means, he wants you to turn his face toward heaven and his back towards hell." Then addressing the one engaged in prayer he ask, "Is not that what you mean?" "Yes, yes," was the answer "bnt you need not be so particular to tell the Lord, he knows what I mean and what I want." Precious thought. God knows what we need, and what we want, and cares but little about a mere lip prayer; certainly He needs no one to give Him information as to what we mean. He discerns he heart and cares nothing when and where that is silent. Words please the human ear. Men often mease are prayer by the grammar, rhetoric, logic, or divinity it may contain. God cares but little about well contrived sentences, he listens to hear what the heart says and cares nothing for words when this is silent. "The effectual fervent prayer of a righteous man availeth much."

We have received the annual catalogue of New Orleans University. It shows that there are seven teachers and two hundred and forty-nine students. Of the latter only nine are in the collegiate department, of whom two graduate. We think it wise in the faculty not to push the students into higher classes, while they are unacquainted with the lower branches, but to make them thorough as far as they go, whether it be much ground or little that they go over. There are eighteen in the second year of the preparatory department; and it they continue, and make the proper advancement they will make the number in the collegiate department larger than ever before. It is stated, as has already been noticed in this paper, that property has been bought on St. Charles Avenue, at No. 1428, and that the school will be transferred there next fall. We see that the President's address during vacation will be Mystic, Conn. Copies of catalogues can be obtained of Rev. L. P. Cushman, at this office. The catalogue is quite neatly gotten up, by Mr. F. F. Hansell, of this city.

Our neighbor, the SOUTHWESTERN CHRISTIAN ADVOCATE, thinks the caste question will be the leading issue in the General Conference. The action of the New England Conference is warmly commended, and the brethren are exhorted to hold fast their profession. If they prefer mixed congregations and schools, North and South, no outsider has a right to object. But, as a matter of practical wisdom and the best interests of the Master's kingdom and all concerned, we are of the opinion that radical legislation should be avoided. Instead of retarding, it will most surely embarrass their work. As their congregations and conferences are at present organized we see no cause for this great hullabaloo. Why not get in a rage because the Germans and Scandinavians prefer their own organizations? There is in it more fanatical folly than Christian zeal. Some body is coveting cheap martyrdom.—*New Orleans Christian Advocate.*

We sincerely thank our neighber for his opinion so modestly expressed, for his fatherly advice and godly admonition. The Methodist Episcopal Church would have gone to ruin years ago but for the "outsiders" who, out of a pure regard for the "Master's kingdom and all all concerned," and discerning the difference between "fanatical folly" and "Christian zeal" have been able to make suggestions full of "practical wisdom. "We trust that our neighbor will bear with us, we place a high estimate upon his "practical wisdom" so free from all "fanatical folly." We still approve of the action of our brethren in New England and regard their action as eminently Christian.

Rev. W. A. Knighton, of Santa Barbara, California, was asked by a large number of the best citizens of that city to become a candidate for mayor; bnt Bro. Knighton promptly declined to have his name used for the position for the following reasons:

"First. I am only a young resident of your beautiful city.

Second. I am not a free holder.

Third. I am liable to be removed within the next six months to some other field of labor.

Fourth. In my present calling as pastor I have all that any one person can well attend to. This is the great work of my life, and if it is well done, it is attended with the most arduous duties and the highest honors this world can give.

With many thanks to yon, gentlemen, for the good will and friendship you have evidently intended to myself and family, permit me to decline to be a candidate for *any* office."

Oneness of pursuit is indispensable to distinguished success in any important enterprise. With the Christian minister the salvation of men should be his one sublime purpose. This should be the good toward which all his energies tend. A thousand things which many good people allow in themselves he cuts off. He is a man of one work, one thought, one wish. Amid all the varied scenes of this life his mind never wonders, the mark of his calling is before him. Perhaps there were never greater allurements presented to the minds of ministers to tempt them to a division of affection, time and work than the present. But there never was a louder call for a race of ministers who have singleness of aim than now. The greatest need of the world is not learning or wealth, but consecration of time and talent, is demanded. There is need of men whose devotion is full, whose dedication is perpetual, who deeply in their hearts purpose to know nothing among men save Jesus Christ and him crucified. The matter stands thus: A sinner is about to be lost, Christ has found a ransom. This man has been commissioned to go and tell the sinner that he might be saved. How can he turn aside and loiter by the way. One work, and to the work.

Dispatches have been sent all over the country to the effect that a court in Copiah county, Mississippi, was engaged in trying the murderer of Mr. Mathews, whose villainous deed, as the chosen agent of a conspiracy, is disclosed in the report of the Senate investigating committee. It was a little surprising that a court took cognizance of the conduct of Wheeler, but we suppose the conspirators, in furtherance of their plans, thought it would be wise policy to keep up the appearance of complying with the forms of law, especially since the report of the Senate committee would be effectively used by Republicans in the Presidential campaign. The mockery of a trial and the supply of dispatches was used to partially ease the conscience of sensitive people who are not disposed to recognize daylight murder, in a public place, in the presence of a hundred witnesses, as a legitimate element in the conduct of a political campaign. The trial was in conformity to the usual custom in all such cases. Conspirators did not criminate themselves, and spectators and friends of the murdered man were not ready to die or leave the community for telling the truth; it logically resulted that no court could convict on such testimony as was presented. Dr. Pitts understood the danger of giving any real testimony, and he refused and fled the place. He was right, since no power, State or national, could have saved him, had he complied, from a fate like unto that of a spy in an enemy's camp. Bas Wheeler shakes hands with his brothers of Yazoo, and is safe in Copiah.

The fifty-ninth anniversary of the American Tract Society was celebrated on the 11th. The number of volumes issued the past year was 279,260: receipts for the year, $357,470; disbursements, $354,062.

Editorial Correspondence.

PHILADELPHIA, May 8—The forepart of yesterday's session was nearly a repetition of the day previous, and may be with propriety called an "unloading session." Every delegation seemed to be loaded with resolutions or memorials, which were read and referred to the various committees that had been ordered. Thus far there has been enough work referred to the committees to keep the Conference in session a full year, should it attempt to legislate on all the matters sent up for consideration. The older members say, however, that this part of the work is nearly all in, and there will be a lull in the proceedings, to be followed by the election of the Bishops and other officers next week. The Conference is larger than any of its predecessors. Some think it is too large and should be reduced. A paper has already been introduced having this end in view. A smaller body would doubtless be handled with more ease, and possess more agility, but the force of its power would be greatly lessened. It must be confessed, however, that the order during the session of yesterday was far from being perfect. At no session has there been so frequent use of the gavel, and at none has there been paid so little attention to it. The Conference is not composed of mere school boys; it consists of the ablest ministers and laymen in the Church. A resolution on the itinerancy created quite a discussion over the "People's Church of Boston." Mr. Smith the mover of the resolution, is a tall, slender man, with a pleasant and scholarly face; he made a speech full of wit, sarcastic humor and logic, creating no little merriment by his reference to this mission in the wilds of Boston. Mr. Hamilton, the pastor of the church, arose and spoke for himself and church, and evidently carried the Conference with him. Dr. Curry stood for the defense of the People's Church. "The case," he said, "was a peculiar one, but there was no violation of Methodist law either in form or spirit." He was thankful that the Church was sufficiently flexible to provide for all such emergencies without special legislation. Dr. Lanahan, of the Baltimore Conference was on hand. Perhaps there is no man more attentive than he is, certainly there is no one that knows better how to shut off discussion when he thinks it has continued long enough, by moving the "previous question," than the Doctor; and here, just as Bro. Hamilton had explained the struggle through which he and the people passed in building the church; for two years he had received only $139, and last year $1000; he concluded by saying "If any of you want my place you can have it," "If any will come after Me let him deny himself." Amid great applause Dr. Lanahan arose and called for the previous question, and the motion to refer this matter to the Committee on the Itinerancy was carried without dissent.

The report of the Western Book Concern was presented by J. M. Walden. It shows greater prosperity than ever before in its history. The aggregate sales for the four years were $2,920 891 53, being an increase of $245,765.11 during the quadrennium. The net earning of the Concern for four years $160,041.26, the gain in the net capital was $101,092.92.

SEVENTH DAY.

The 8 o'clock prayer meeting this morning was a season of spiritual refreshing. Bishop Hurst called the Conference to order at 9 o'clock. The opening devotional services were conducted by Wm. Taylor, D. D., of the South India Conference. The Bishop stated that the order of business was the presentation of resolutions, appeals and miscellaneous business. Quite a spicy discussion took place as to the use of our Hymnal in our Sunday-schools. Dr. Buckley justly said that a good many of the popular hymns could not be read to an intelligent audience by an intelligent man without a blush. Referring to "Hold the Fort" he said that he did not care to sing "See the host advancing, Satan leading on." Dr. Bliss said that he thought that the Conference should take some decided action; he had known love feasts, prayer and class meetings of the Church completely ruined by the "rig, day, day, dong" of some of the foolish hymns now in constant use in some localities. Dr. Curry contended for the use of our Hymnal, said he found in them a better statement of the doctrines of the Church than he could in any system of theology that had ever been published. Quite an effort is being made to induce the General Conference to adopt and sustain the Chattanooga *Methodist Advocate* and thereby secure its permanency and efficiency as an organ of the Church. Bnt, with the report of the Western Agents fresh before them, and the statement that during the fourteen years the Atlanta *Methodist Advocate* was published the expenditures were $67,143.49 more than was received, they will not be apt to start soon on another enterprise of that nature.

H. W. Key, of Tennessee, presented a memorial protesting against the change of the name of the Freedmen's Aid Society; also asking the General Conference to rescind the action of 1880 when it sanctioned the building of schools from which persons were to be forever excluded on account of their race or color. Bro. Key supported this motion by a telling speech. He said the Freedmen's Aid Society had a name that is historical, and asked why change so grand a name by adding Southern Educational Society. We have Southern Express Companies, Southern hotels, Southern News Companies, Southern Courts, a Southern M. E. Church, and Southern ku-klux. He did most earnestly protest against daubing the Freedmen's Aid Society with a sectional name.

EIGHTH DAY.

Bishop Bowman called the Conference to order at 9 o'clock. Dr. Cox, of Iowa, conducted the devotional services. In response to a previous resolution Bishop Harris reported from the Board of Bishops that in their judgment the election of three additional Bishops will adequately provide for the wants of the Episcopal office.

Rev. Dr. Carter, of New Orleans, fraternal delegate from the M. E. Church, South, was introduced by Bishop Bowman.

Quite an animated discussion grew out of an effort on the part of Dr. Wheeler's desire to introduce what he called a "minority report," opposing Episcopal residences in Europe and Asia. He thought that it could not be done without violating the Third Restrictive Rule, and that it was not expedient.

Dr. Buckley, who is chairman of the Committee on Judiciary, said there was no doubt in his mind as to the constitutionality of the measure. The whole question was referred to the Committee on Episcopacy, after Drs. Curry, Trimble and others had spoken.

It is hardly possible to give a detailed account of all the discussions. A proposition to publish a map, showing the boundaries of all the conferences, created a lively debate. It was stated that there was not one delegate in a hundred who had definite and accurate knowledge of our Conference boundaries. We live in an age of maps; there are wheat maps, corn maps, gold maps, silver maps, lead, iron, brass, copper and coal maps. We needed Conference maps. Dr. Reid said he should regard it as a great boon if we could have a map, but as we have in some parts of our work four conferences covering the same territory, there must be a black line, a red line, a white line and a green line to indicate the overlapping of conferences. When the Church catches the spirit that is expressed by the Apostle, "In Christ Jesus there is neither Jew nor Greek, barbarian, Scythian, bond nor free," there will be no trouble about publishing a map. Let us recognise the essential unity of all who are in Christ first, then the map will be easily understood. What the action of the General Conference will be on the question of caste it is difficult to say. We are hopeful. L. P. C.

PERSONAL.

—Rev. Richard Pitzer, for many years a member of the Ohio Conference, died at Knoxville, Tenn., April, 22d, in peace, aged 59 years.

—Gen. O. O. Howard, with his son, is said to be on his way to join Gen. "Chinese Gordon," at Khartoum. Our idea of Khartoum is that it is a good place to keep away from.—*Standard. Chicago.*

—Mrs. E. L. Saxon, well known in New Orleans, now temporarily sojourning with her daughter at Memphis, Tenn., is the newly appointed state organizer for the W. C. T. U. of Tennessee, says a Nashville daily.

—The New York *Witness* gives as fact the information that Gen. Joseph Hawley, of Connecticut, the man who stands related to the Republican nominating convention of 1884, as Garfield did to the convention of 1880, is a total abstainer and a temperance lecturer. It is also known of him that he dared to vote against the Chinese bill, and closed the Centennial Exhibition on Sunday. His father was known in the early days of reform in this country as an unflinching, heroic advocate of freedom and equal rights. If the son be like unto him, the republicanism that was once based on a platform of "moral ideas" could give no surer manifestation of a return to its first love, than his nomination.—*Union Signal.*

OUR SOUTHERN WORK.

LOUISIANA.

James Hartfour, Pleasant Grove: "I came ta Bayon Lotsworth, in 1869, from Tennessee, and as a Methodist was alone. I am a local preacher, and after two years I think God came to my relief, and to-day the church here has 75 members. Brother Samuel Williams is with us and he is doing good work."

G. A. Payne, Hahnville: "There are many sufferers in St. Charles parish who deserve charitable consideration. The water from Davis crevasse has thrown working people out of employment by covering large tracts of land. Elder Williams held our first quarter, and the people were pleased to see and hear him from the pulpit. The Sabbath schools are doing well. I am thankful that despite the overflow I have been able to keep up the Lord's cause."

H. T. Abbott, Musson: "I baptized yesterday (April 27) a young woman who had been a Catholic all her life, bnt was converted from Romanism to faith in the Lord Jesus. She joined the church, and I baptized her. Two young men named John and B. Butler, her brothers, waited at the door of the church when we were holding service, seized her and carried her to her father's house. There she was stripped stark naked and whipped for an hour and a half. She told them she would pray to the Lord any how. Her mother and father are dead, and the young man and woman who raised her beat the poor girl unmercifully. They came to the church and asked me why and by what authority, I had baptized her, and I answered the church that I am a minister in. One George Harris came to the church, and found his children there, and took a grass rope and doubled it and whipped them away from the church. Great excitement prevails. We have had 10 converts and 2 reclaimed. Pray for us."

H. J. Wright, Natchitoches. "Our church here is at a stand. The church law forbids its members to give balls, but in an indirect way some of the members, local preachers, class leaders, and stewards belonging to some of the secret societies gave a ball and thereby got some of our sisters to keep tables and many were carried off. They say it is no harm I read to the Discipline for them, page 145 and paragraph 226, and by my so doing some are up in arms making threats and classing us among the lowest. We

have the best elements of the church on our side and Jesus with us, the Discipline to back us. We have set a time for them to meet us and make some confession, and some others can go with us to the quarterly conference. The devil may rage but we are going to stand."

W. R. Butler, Columbus: "I am contending against three things, whiskey, Baptist doctrine and the devil. I do not know which is the worst, but Methodism ought to stand against them. Last Thursday night we had a temperance meeting. Some of the people are very ignorant, and I am trying to bring them up to a higher standard."

Henry Taylor, Waxia: "We are in a bad condition. The water has filled our church, and we have not had service for three Sundays. We are too poor to give our preacher support. We are well pleased with him, and are sorry we are not able to help him. We need help in our distress."

TEXAS.

S. Gates, presiding elder, Waco district, appointed D. C. Lacy to the charge at Pilot Point, Texas, in place of O. Young, who was appointed to Dallas.

Henry Smith, Paris: "We had a grand time at Bonkston, in the quarterly conference April 19th. Elder Webb is the most affectionate elder we ever served under. Bro. Manning of the Church South was with us, and extended Christain courtsies to Elder Webb."

John Hibbler, Mooresville: "Bro. Gates came here April 13, after a delay, preached one of his pentecostal sermons, and administered sacrament to about 40. Collection $4.50. The Sunday-school prospered until lately, when it seems to be going backward. There is need of a spoke in one of the fore wheels."

TENNESSEE.

S. P. Bell: "We found many good things at Brentwood, was well received and are highly entertained at each visit. Among the pleasant things we met there upon our first visit was a good set of officers, a noble Sunday school superintendent, a good set of teachers, a good day school and also a warm-hearted membership. Sunday last, being the fourth Sunday in the month, was a gala day with us. We had, a few weeks previous, put out some cards for the purpose of raising something on our church debt, and the committee reported as follows: Miss F. B. Key, $5.50; Mrs. Judy Lusk, $4; Queen Hunter, $3.40; Maggie Nolen, $3; Harriet Gresham, $4; Claiborne Ridley, $2.25; Olly Johnson, $2; Alice Hadley, $2; Miss J. Kay, $3; James Allen, $2; Miss [illegible] Miss Jamison, [illegible] Sophia F[illegible] Mary Gee, $1.10; D. F[illegible], $2; [illegible] $2.50; G. W. [illegible] Harriet Bayley, [illegible]; [illegible] Y[illegible] [illegible], $10. This foots up [illegible]. This day was also our quarterly collection, and the [illegible] collected $31.90; making a total collection for the day $73.75. This surprised some, of course, for it was so easily done. However, we all partook of the sacrament of the Lord's supper, had a good shaking of hands, some shouting, some resolutions to do better, and so we parted."

H. Primm, Franklin: "Our second quarter was held by Elder Pickett. I had just closed a meeting in which 11 were converted. The sisters are raising money for the Church. They gave a supper March 29 and made $12, and another on April 19 at which $24 was cleared. Seventeen have joined the church. Also I am sitting in the parsonage writing this. The people say they are going to do some work on the church soon. The church is moving; our class and prayer meetings are very good. We have something on nearly all of our collections."

A [illegible] quarterly [illegible] Dr. [illegible] highly [illegible] and gave [illegible] for the faithful [illegible] preached to a large [illegible] and there were 83 [illegible]. The church is prospering.

For the SOUTHWESTERN.

Letter From Navasota.

MR. EDITOR—We are getting along nicely here. Four months have passed but not without much improvement in the cause of Methodism here. The church has had her arms extended wide, and has exclaimed to all within her reach to reform, come under her banner, and go with her millions to the kingdom of our God. She has prevailed, too, to a large extent in her undertaking; her Sunday-school in increasing rapidly, her congregation is the best in the city, and besides, she has added largely to her membership, and the outlook for the future foreshadows a much greater enlargement to both Sabbath-school and church membership than we have had in the past four months. We are preparing to carry out children's day in its very best form, and are anticipating a grand success. Our officers and teachers are busily engaged now getting into their own heads what they are to teach to the children on the 8th of June. They can not impart to others what they do not know themselves. Our people are as anxious to go up in the world as any people are, but what they need is the proper instruction to elevate them. The aim of our church is to elevate the people regardless to race or previous conditions. There are a great many ministers who are now filling her pulpits but are not just the men that she wants, but at this period, it may be well to say, that she can not do any better than she now does. She is on the lookout, and will find them shortly perhaps. When this is done, her pulpits will not be filled with mere noise but with real preaching. Which is no more nor less than making full demonstration of the Gospel as it is found in the sacred writ. As I said it is the aim of our Church to fill her pulpits as far as possible with men who are qualified to impart knowledge to her people. To do it she will have to seek such men as have and are now studying to know something themselves, so that they will be prepared to teach others what he does not know himself. So my advice is to all who are expecting to enter our conferences, be sure first to learn yourse'ves what you are to teach the people. No man should be admitted hereafter who is not prepared for the office of minister of the church. Now a great many of our men have to go to the Sabbath-school scholars to do what they themselves ought to be able to do. Is it proper for a teacher of a school to go to his pupils for instruction or to do what he cannot do even though it is just what he is to teach the pupils? If he does, that scholar can not think of him again as an able teacher. Neither can our church congregation and Sabbath-schools have confidence in a preacher who is not prepared to write a letter, to do an example in addition, or to tell whether there are eight or one hundred parts of speech in the English grammar, We are preaching in an enlightened age. The most of our congregations have attended school where they have learned to distinguish sense from nonsense. So our preachers must be able to do the same. The best thing to do is to first seek some of our schools and enter them and there remain until you have learned to go before the people with that which will stand a test at any time. If you are to preach you are to teach the people, and it is certain that no one can teach what he does not not know. I am persuaded to believe that every preacher ought to be able to give proper instruction in all the common branches of an English education before he is capable of rendering satisfaction to a congregation of the Methodist Episcopal Church. But every man that is educated cannot teach school—neither can every man who has been to school, and has learned all the common branches of an English education—and even though he be a first rate Bible scholar, preach the Gospel. "He that preaches must be called of God." But God calls no man to preach the "noise," but to preach the "Gospel." There is a vast difference in preaching a "noise" and preaching the "Gospel." One is acquired with and the other without previous preparation. It requires no previous preparation for one to give the people much noise, but much hard study to give them much Gospel. The first thing that is heard from a babe is noise, but it is several months before it can utter a word; it must be taught how. We, as Methodists, want our people to know what any other people know. Then, to accomplish this, we must close the conference door against who may attempt to enter without the proper qualifications. There are a great many of our now preaching brethren, are greatly inclined to have our pulpits in the future filled with more nonsense than they now are. I know they are, from the fact that in our conferences when men have been examined upon their different studies and the committee reports in their case unfavorably, they are ready to say that "we want the men and cannot do without them;" we must take them, prepared or unprepared." It is the same as if they had said that "it does not "require a very accurate preparation at any rate;" "our people do not know a great deal, and we, therefore, do not want men further than those who are able to read a few verses from the Bible," say they. But is it our aim to lead our people out of darkness, my brethren, or to put them further into it? Every time you send them an unqualified man you are putting them further in. "If the blind lead the blind they will all fall into the ditch together," so look for men whose eyes are clear, because they are to do a great deal more than ordinary men. They are to lead men out of darkness. It requires a pair of clear eyes to guide a man so well in darkness that he will both save himself from ruin and those of whom he is a leader.

Well, I must return again to the the work of Navasota. I want to say further concerning our work here, that here we have, as I think, none less than a stronghold for Methodism. There is no telling just now what we will have here in after days. Our membership is increasing largely. We have just closed a revival which was conducted by us for two weeks, and the results thereof were 46 added to the church, 25 of whom confessed a hope of Jesus. About 90 have joined the church this year. The Rev. W. B. Pullam was with us during the last week of the meeting and he did us a great deal of good. He has taken an active part in the meetings, and did, I am certain, much good. Rev. E. Lee, presiding elder of Huntsville district was also with us. He gave us a couple of able sermons. Rev. A. Alexadder, presiding elder of Plantersville, gave us a wakening sermon one night during the meeting. Two of his daughters were converted to God, and are now members of our church.

Elder Pullam held his second quarterly here on the 10-20. In the conference on the 10th we had nearly all the brethren, and everything passed off nicely. The elder appeared to have been helped up with all the reports, and he gave us many encouraging words in relation to the work here. On Sunday, the 20th, it was very cold. I thought that we would have small attendance, but we had a very respectable congregation in the afternoon, as well as a passable one in the evening at 8 p. m. Rev. E. Lee was also with us in the afternoon, and the day passed off nicely. I can not see but that we are on the go up. Very truly yours,

J. E. SHACKELFORD.

Navasota, Texas, April 24.

The Rev. J. C. Hill, a Presbyterian missionary at Guatemala, is confident that in the next decade there will be seen a progress in evangelical beliefs in Central America similar to that which has taken place in Mexico. Religious freedom is enjoyed throughout the land, and Protestantism is received with marked favor by those who are at the head of affairs.

For the SOUTHWESTERN.

Commencement Week at Rust University.

The next annual commencement of Rust University will take place on Tuesday, June 10th. The examinations will begin Monday, June 2d, and close Monday, June 9th. The literary exercises of the societies, and of the model school, will be held during examination week, and a cantata will be given by the musical department on Monday and Tuesday nights, June 9th and 10th. The students will hold their annual love feast in Asbury Chapel on Sunday morning at 9:30. The Baccalaureate sermon will be delivered at 11 a. m., by Rev. R. S. Rust, D.D., Corresponding Secretary of the Freedmen's Aid Society. At 3 p. m. Rev. H. R. Revels, D.D., late President of Alcorn University, will preach the annual sermon, and at 8 p. m. Mrs. R. S. Rust, Corresponding Secretary of the Woman's Home Missionary Society, will deliver an address on the work of the Society.

The Board of Trustees will hold their annual meeting on Monday afternoon, at 4 p. m., in Rust Hall, and the exercises of the graduating class will take place on Tuesday, at 10 a. m. The friends of the University are cordially invited to attend any or all of these exercises.

W. W. HOOPER.

Holly Springs, Miss., May 14.

The General Conference.

ELEVENTH DAY.

Bishop Wiley occupied the chair. Dr. Martin, of India, conducted the devotional exercises.

On motion of Amos Shinkle, of Kentucky, the rules were suspended in order that reports of committees be sent in printed. The Committee on the Book Concern recommended that the German hymn book be revised.

The Committee on Missions recommended that the missions to Japan, Mexico and Denmark be organized in annual conferences. The Committee on Lay Representation reported in favor of lay representation in the Annual Conference on the basis of one delegate to every six pastoral charges in a presiding elder's district, and an additional delegate for every fraction of two-thirds, to be elected by the district stewards. The Committee on Episcopacy recommend the election of five bishops.

The order of the day was taken up, viz: Memorial services for deceased members. Rev. Mr. Trimble, of Ohio, announced a hymn, and Dr. Hunt led in prayer. A memorial to Bishop Levi Scott was read by Rev. J. B. Quigg, of Wilmington.

A memorial on Bishop Jesse T. Peck was read by Chancellor Sims. A memorial on Bishop Haven was read by Dr. Buckley, These memoirs were listened to with deep interest. Dr. Buckley said, of the bishops who elcomed the General Conference to this city twenty years ago, the only one remaining was the Chrysostum of our church, Bishop Simpson. He made a touching allusion to the love and esteem of the members of the Conference for the venerable Bishop, and their solicitude for the speedy recovery of his health.

A memoir of the Rev. Dr. Fuller, editor of the Methodist Advocate, by Rev. Dr. Manker.

The memoir of the Rev. Dr. George W. Woodruff, late Secretory of the General Conference, was read by Rev. B. M. Adams. The memorials were adopted by a standing vote. Adjourned.

The twentieth anniversary of the Methodist Episcopal Church Extention Society will be held this evening. Bishop Harris will preside. Addresses will be delivered by Bishop Foss, Keys, Kynett, Buckley, McCabe and Gen. Fisk.

TWELFTH DAY.

Bishop Merrill in the chair, Rev. S. Lakin, of Central Alabama, conducted the devotional exercis s. Rev. J. G. Miller, from Lincoln, Neb., subscribed last evening $20,000 to the Church Extension Society in the United States.

A resolution was adopted that a committee of thirteen be appointed to nominate trustees for church institutions. The matter of the report of the Committee on Episcopacy, relative to residence of bishops in India, was taken up.

A preacher from Minnesota was in favor of a substitute, that Bishops for the next four years be requested to give such attention to foreign work as interests demanded. He considered the resolution antagonizes the organic law of the church.

Judge Reynolds said the Judiciary Committee had reported it to be legal to fix a residence in India or Europe.

Rev. Dr. Bell, of Ohio, said there was a provision for diocesian episcopacy in the third restrictive rule, but the question simply is as to the establishment of residence in India.

THIRTEENTH DAY.

The whole of the day session was taken up in discussing the report of the Committee on Episcopacy favoring the appointment of a resident Bishop for India. Two substitutes were voted down. The vote was then taken, by Conferences, on the original report. The names of the lay delegates were called, when it was ascertained that there were 59 yeas and 81 nays. As more than one-third had voted in the affirmative, the vote was taken by orders, and resulted as follows: Ministerial vote—yeas, 144; nays, 110; lay vote—yeas, 59; nays, 81. The report was not adopted, as it required a concurrent vote of both orders. The report of the Committee on Episcopacy was then read, recommending the election of five Bishops. It was amended by striking out the word "five" and inserting the word "four," and then unanimously adopted.

FOURTEENTH DAY.

The election of Bishops was held to-day. Four Bishops were chosen. No election was had on the first ballot. On the second ballot Rev. Dr. W. X. Ninde, of the Detroit Conference, President of the Garret Biblical Institute, and Rev. Dr. J. M. Walden, of the Western Book Concern, of Cincinnati, were elected. On the third ballot Rev. Dr. Mallalieu, was chosen. On the fourth ballot there was no result. On the fifth ballot Rev. C. H. Fowler was chosen.

Rev. Willard T. Mallalieu is the Presiding Elder of the Boston district of the New England Conference, and Rev. C. H. Fowler is a member of the Rock River Conference and is Missionary Secretary of the General Missionary Society, with his office in New York.

In a recent editorial on the General Conference of our Church the *N. Y. Tribune* pays a beautiful tribute to Methodism. Among other things it says: "Its century of life is filled with stories of apostolic zeal and heroic self-denial. Its evangelists and colporteurs have penetrated to every portion of the land, and its missionary societies have been lavish in their contribntions to the cause of the Church. No other body of Christians has done more to commend itself to the American people. And it is no disparagement to other communions to say that Methodism in some respects is the truest reflex of the religious thought of the common people of America. It represents the great body of the people—the farmer, the artisan and the workingman. Its simple Gospel message, its fervid enthusiasm, its practical ways of expressing itself in its evangelistic work, the elasticity of its services, and the prominent part which it gives to its laity in those services—all these features have endeared the Methodist communion to the people. It is but fair to add that it has been indefatigable in bringing its message of mercy to the homes of the poor and the lowly throughout the land. As a gurdian and teacher of morality, as a preacher of a gospel of peace and good will toward men, it justly takes an honorable place in the ranks of evangelical Christendom."

Buddhist Missionaries are coming to England to seek the conversion of Christians.



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KIDNEY WORT

A well-known clergyman, Rev. H. C. Ostrander, Trumpeleau, Wis., says, "I find Kidney-Wort a sure cure for kidney and liver troubles."

KIDNEY WORT

IS A SURE CURE for all diseases of the Kidneys and LIVER

It has specific action on this most important organ, enabling it to throw off torpidity and inaction, stimulating the healthy secretion of the bile, and by keeping the bowels in free condition, effecting its regular discharge.

Malaria. If you are suffering from malaria, have the chills, are bilious, dyspeptic, or constipated, Kidney-Wort will surely relieve and quickly cure.

In the Spring to cleanse the System, every one should take a thorough course of it.

SOLD BY DRUGGISTS.

KIDNEY WORT

"Last year I went to Europe," says Henry Ward, late Colonel 69th Regiment, N. G. S. N. Y., now living at 173 West 55th Avenue, J. C. [illegible], N. J., "only to return worse from chronic Kidney complaint. Kidney-Wort, as a last resort, has given me better health than I've heretofore enjoyed for many years." He's cured now, and consequently happy.

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FOR THE PERMANENT CURE OF CONSTIPATION.

No other disease is so prevalent in this country as Constipation, and no remedy has ever given such perfect satisfaction as has the celebrated Kidney-Wort up to date. Whatever the cause, however obstinate the case, this remedy will overcome it.

PILES. [illegible] is very apt to be associated with the constipated habit. Kidney-Wort has cured all kinds of Piles, even when physicians and medicines have failed.

If you have either of these troubles

PRICE $1. USE [illegible]

KIDNEY-WORT

"I will recommend it everywhere," writes Jos. B. Moyer, Carriage Manufacturer, Myerstown, Pa., "because it"—Kidney-Wort—"cured me after [illegible] failed."

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THE GREAT CURE FOR RHEUMATISM

As it is for all the painful diseases of the KIDNEYS, LIVER AND BOWELS.

It cleanses the system of the acrid poison that causes the dreadful suffering, while only the victims of Rheumatism can realize.

THOUSANDS OF CASES of the worst forms of this terrible disease have been quickly relieved, and in short time PERFECTLY CURED.

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"Mr Walter Cross, my customer, was prostrated with rheumatism for two years, tried in vain all remedies; Kidney-Wort alone cured him. I have tried it myself and know that it is good."—Extract of a letter from J. L. Willett, Druggist, Flint, Mich.

AYER'S Ague Cure

contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money.

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AGENTS WANTED for TEMPERANCE by [illegible] Willard, the leading lady temperance [illegible] America. Every lover of the cause will [illegible] work. Fully illustrated. Agents can make FIVE to TEN orders daily. Southern Agents PARK PUBLISHING COMPANY, Hartford, Conn.

The Housekeeper.

HOW TO CLEAN HAIR BRUSHES.—It is best to clean two at a time, in this way; First comb them well, to remove the loose hair or dust, then dip the bristles only in very warm water, sprinkle each brush with plenty of powdered borax, and rub the two together; after they are cleansed thoroughly have a pitcher of hot water, and pour it over the bristles; keep the back of the brush as dry as possible; shake the water well out, and dry quickly in the sun. Brushes washed in this way will retain their stiffness.

[illegible] HAMS.—The following can be relied upon in dry [illegible] pounds of [illegible] potash, [illegible] brown sugar, [illegible] and thoroughly [illegible] them [illegible] hours then rub [illegible] with the mixture, [illegible] and the hams, which you [illegible] around so that it will mix [illegible] hole and grated [illegible]

[illegible] potatoes boiled and mashed, [illegible] half pound butter, six eggs, [illegible] brandy, one nutmeg [illegible]

[illegible] IS A SURE CURE [illegible]

[illegible] PUDDING.—[illegible] two ounces of butter, allow [illegible] ounces each of suet and [illegible] beat to a very light mix [illegible] with the [illegible] then add the [illegible] and the [illegible] which you [illegible] around so that it will mix [illegible] hole and grated [illegible]

[illegible] or three pat of butter, [illegible] one of jam, or [illegible] of fresh berries; [illegible] the pudding mixture [illegible] leave a space at the [illegible] that the pudding may rise [illegible]

[illegible] considerable extent [illegible] Plant [illegible] in this manner are sure to [illegible]

[illegible] the yolk of [illegible] cup of milk, 3 tablespoon[illegible] flour, and [illegible]

[illegible] One pound [illegible] of butter, [illegible] nutmeg, cut out a small slice [illegible] into an oval, not too thin, [illegible] slits in it, but not through [illegible] end; pass the left hand [illegible] the aperture to the right [illegible] holding fat. A brass [illegible] is the best to cook [illegible] about five minutes to cook [illegible]

[illegible] A LA NORMANDY.—[illegible] French roll all night [illegible] having cut off the [illegible] white cabbage as [illegible] very soft, taking [illegible] portion of leaves [illegible] the white part [illegible] is very small [illegible] cooked. [illegible] and after [illegible] drained chop up [illegible] the [illegible] and mix it [illegible] half a pound [illegible] [illegible] considerable water before [illegible]

VINEGAR PIE.—One cup of sugar, one half-cup vinegar, boil together a few moments, cool, add one tablespoon flour, one tablespoon butter, a little cracker, two crusts.

The Copiah Outrages.

WASHINGTON, May 6—The report of the Senate Committee of Privileges and Elections in relation to the Copiah branch investigations, which that committee have been making, fearing the signatures, of the five Republican members of the committee was laid before the Senate this afternoon. The Democratic members of the committee will make a minority report.

The report says the committee entered upon its task with almost inexpressible repugnance. Nothing could be more justly odious than to use such investigations and disclosures as partisan instruments unless it be to commit, profit by, or screen crimes, which are investigated. But the rights invaded were rights declared by the National Constitution and which the National Congress was bound to secure by appropriate legislation against infringment or violation by any State. If the powers already conferred upon Congress by the Constitution were not ample for their protection, it would become their duty to propose the granting of further powers, that the blessing of liberty and

THE RIGHT TO VOTE,

without distinction of race or color, might not fail through the neglect of any State in its duty. The proposition that the protection to right to vote is secured by the fourteenth and fifteenth amendments to the Constitution is a concern of the whole people and needed no argument. The report points out the number of members of the House and electors given the former slave States by the colored population, and quotes the provision of the Constitution relating to the reduction of the basis of representation when the rights of suffrage are abridged, and declares it to be the duty of Congress, and not a matter of discretion, to take action in the premises whenever the conditions warrant it, and adds: "It is to be hoped the returning conscience of Mississippi, or such laws as Congress may enact, may prevent such a condition of things from becoming permanent in that State, as shall compel Congress to entar upon a discussion whether her representation in Congress must be diminished. The committee can not doubt that the methods which determined the election of county officers in Copiah in 1883 will be in full operation, so far as they may be needed, in determining the vote of Mississippi for Presidential electors and members of Congress in 1884."

DEMOCRATIC CONSPIRATORS.

The committee then reviews the testimony of the alleged outrages in Copiah County. From the facts presented them they conclude that a conspiracy organized by the representative young Democrats, with the countenance of that party in Copiah, was entered into to drive their opponents from the polls. To that end a mob was gathered and systematic outrages perpetrated, ending in murder, one of the victims being a wealthy and generally respected white man. During the whole time these outrages were going on the Democratic State and county officers remained passive, and thus allowed the election to be turned into a mockery.

In conclusion the report says the committee had not time to go into the investigation of the security of constitutional rights in Mississippi. It can only refer to the evidence of witnesses who think Copiah a favorable specimen of the counties of that State, to the documenary matter brought to our attention, to the evidence taken by the Senate committee in 1876, to the testimony in the election cases of the House of Representatives, to the numerous declarations of the Democratic press and to crimes, well known and unpunished, such as the murder of Chisholm, of Dixon; of Foote, United States Collector of Internal Revenue, and three others in Yazoo whose

BLOOD STAINED HANDS

Copiah is so eager to grasp. No legislation dealing with Mississippi alone should be enacted without an investigation which should cover all parts of the State. Before such investigation a National election would have taken place, at which the temper and respect for law of the people of Mississippi will undoubtedly be made fully manifest. If the constitution has not powder enough in its arsenal for the protection of all the rights it confers or recognizes, the people, on being satisfied of the fact, will confer others. Each house of Congress is imperatively required by its duty to refuse seats to persons where election is directly or indirectly due to crime, either of violence of fraud.

The committee recommend the publication for the use of the American people of the testimony taken. They further recommend the passage of Senate bill No. 15, which is designed to furnish a remedy for some of the evils disclosed. They further recommend that after the next election in Mississippi, unless the same shall be unquestionably fair and free, there shall be a full investigation of the condition of things in that State, with a view of determining the qnestion whether a republican government exists there and whether it is entitled to its existing representation, or has forfeited it in whole or in part by reason of denial or infringement of the right to vote of any of its people. The question of further legislation the committee reserves for further consideration.

There is sounding all over the Northwest coast a loader call for men to work the fields of Methodism than ever before. Vast crowds of emigrants are swarming over our plains and prairies, and settlements are growing up in a day. The flocks of eastern shepherds are leaving them and seeking the greener pastures and the clearer streams of the Pacific Coast. To meet them at their coming, to gather them into out folds is more than the few pastors who are here are able to do. Men are wanted. From Idaho, Washington Territory, Oregon and all along the shore comes the same appeal. Not a week but the cry echoes to our ears, "Send us men." During the well nigh one third of a century that we have known this field we never saw its wants so great as now. This enlargement of want does not come from any decrease of laborers but from a vast increase of labor. How to meet the demand cannot be so clearly apprehended.—*Pacific Christian Advocate.*

When Napoleon Bonaparte was besieging Toulon in 1794, he was directing the construction of a battery one day, and the English troops opened a very hot fire upon his party. Wishing to send a dispatch, he called a sergeant from the ranks to write and carry it. Scarcely was the message written upon a scrap of paper, when a cannon ball passed between the general and the soldier, and covered them both with dust. Napoleon made some remark upon the sergeant's coolness, for he had remained unmoved, only saying, "I wanted a little sand to dust over my letter," and soon after the man got promotion. Step by step rose the brave Junot, until he became a general of the French army, and at length Duke of Abrantes, a name often found in the annals of French glory.

The warm days in spring bring forth passion flowers and forget me nots. It is only after midsummer, when the days grow shorter and hotter, that fruit begins to appear. —*H. W. Longfellow.*

Horsford's Acid Phosphate.

For Sick Headache.

Dr. N. S. Read, Chicago, says: "I think it is a remedy of the highest value in many forms of mental and nervous exhaustion, attended by sick hetdache, dyspepsia and diminished vitality."

A Lame Ox

It is a common notion that oxen are rather stupid. But the Gloucester *Advertiser* tells of an ox, which belongs to the Granite Company down there, which certainly is not. It seems that of a yoke of oxen which had belonged to the Granite Company, one had become too lame for further usefulness, and in consideration of past faithful services was turned out to grass. A few days since, he was seen limping toward the blacksmith's shop, where he had been often shod; and making his way into the shop, he took his place in the shoeing frame, and held up a foot to the smith, who watched his singular movements. The blacksmith examined the foot and discovered that a small stone had got crowded under the shoe, and pressed on the foot in a way to produce lameness. The stone was removed, and the animal sent away, no doubt rejoicing in his ox heart that there was at least one man who could understand ox language sufficiently to relieve suffering.

Max Muller tells us of the six great religions of the world, three are non missionary: Judaism, Brahminism, and Zoroastranism. These do not extend their faith. The missionary religions are Buddhism, Mohammedanism, and Christianity. Buddhism is the dominating faith in Japan, Corea, China, Thibet, Siam, Anam, Burmah, and Ceylon. Mohammedanism rules supreme in Arabia, Persia, Afghanistan, Asiatic, Turkey, and Northern Africa. Christianity controls Europe, America, and the new Kingdoms springing up in Australia and Southern Africa. The Buddhistic nations are retrograding, Mohammedan nations weak, but the grandest enterprises bearing on man's social, intellectual and moral well being characterize Christian nations.—*Foreign Missionary.*

Mardi Gras is no credit to New Orleans, nor to San Francisco. It is a big procession in "Vanity Fair," and lacks nearly every thing that an intelligent person ought to wish. It promotes no good end, or office, and is morally and intellectually debasing. It ought to fail, and for that reason will probably succeed. There are asses enough to make a long procession in almost any city.—*California Christian Advocate.*

Senator George F. Edmunds, at a radification meeting, held in Burlington, Vt., on the 22d of June, 1880, I have long known General Arthur. The only serious difficulty I have had with the present administration was when it proposed to remove him from the Collectorship of New York. No one questioned his personal honor and integrity. I resisted the attempt to the utmost. Since that time it has turned out that all the reforms suggested had long before been recommended by General Arthur himself, and pigeon-holed at Washington.

The Hon. William Pitt Kellogg, who was at first unwilling to seek a "vindication" before even a Washington jury, and who at last, by pleading the Statute of Limitations, escaped trial before a tribunal that has power to inflict punishment upon the guilty, now asks Mr. Springer's committe, which has no such power, to hear his story. Calling to mind the absence of Mr. Price, an important witness for the prosecution, and the attitude of Mr. Walsh, another very valuable witness for the Government, the members of the committee appear to have decided that they would not allow themselves to be transformed into whitewashers. Mr. Springer will kindly suggest to Mr. Kellogg that he shall ask for an investigation before a special committee of the House. Mr. Kellogg ought to be satisfied with the result of his long "battle" with the Government and his numerous enemies, but some persons never know when they have enough.—*N. Y. times.*

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR.—I wish to inquire for my people, mother, father, sisters and brothers. Father was Sam Hampton, and belonged to a Mr. Hampton, who lived seven miles East of Huntington. Mother was Mary Bledsoe, and belonged to Yancey Bledsoe. They lived in West Tennessee. Brothers—Henry Clay, Judge (my name), Nicodemus, James, Bradley, Paney, Brown, the youngest. Sisters—Harriet Ann, Rebecca Jane, Edie Ann and Julia. We belonged to Yancey Bledsoe. I was brought to Texas in 1851 by my owner; he came the third time from Tennessee, and then sold me to George Holman. I used to correspond with them, but suddenly I failed to hear from them any more until about four years ago I heard they were in Kansas. I am now in Columbus, Texas, and go by the name of J. D. Haskell. Address me, care of Rev. W. H. Davis, box 35.

MR. EDITOR—I wish to inquire for some of my relations, my sister, Eliza Boatner and my brother, Benjamin Boatner. My sister and brother belonged to the estate of old Boatner. My sister was sent to either Houston or Galveston, Texas. My brother was sold to Jesse Carney. My mother was Dina Bortner, father was Matt Boatner. I had a sister, next to Eliza, named Fanny; and I am the oldest one living. My address is Pauline Johnson, No. 4 Willow street, between Cypress and Julia streets, New Orleans, La.

MR. EDITOR—After having been away from my people for a period of twenty-seven years, I wish to inquire, through your paper, for the Brents family, whom I left in Clark county, Va., near Millwood, in the year 1857; six in family, myself making seven; two sisters, two brothers, mother and father. My parents' names were Lewis and Louisa, brothers and sisters were Mathew and Spencer, Betsy, Elizabeth and Susan. I believe that Spencer was the name of the babe, his name is next out of my memory. My name is Hamp Morris. The family was raised by a man by the name of Col. James Belle, after whose death mother was sold to a merchant in business at Millwood by the name of James Clarke. My father never lived with the family, he lived in Winchester, where I was from, and brought to Mississippi by a man by the name of Showater. Since the time mentioned above I have never heard from them. Please read this in both Methodist and Baptist churches. Address me at King P. O., Rankin county, Miss. H. P. BRENT.

MR. EDITOR—I wish to inquire for my people. My mother was named Aggie Drummond; she had three children; their names were Lucinda, George and Toney. My name is George. My former mistress says my mother was carried to Montecello about 51 years ago. Please read this in the churches and day schools. Address me at Harrisville, Simpson county, Miss.

GEO. DRUMMOND.

MR. EDITOR—I wish to inquire for my relatives; first, my son. His name was Absalom. When I left him he was three years old. I left him in Macon, Georgia, with Abner McGuire. McGuire bought me from Mr. Dave Gaines. Was three years in Macon, Ga., at McKelley's factory. Address Ellen Sherdronnd, Brenham, Washington county, Tex.

A man passing through California on his way to Washington Territory, said he was going where there were no "pesky fanatics." The fact leaked out that he had just served three months in jail in the State of Kansas for selling liquor.—*Western Wave.*

Ministers Sound its Praise.

Rev. Mr. Greenfield, Knoxville, Tenn., writes as follows: "Samaritan Nervine permanently cured my son of epileptic fits." Here's food for thought. Sold by druggists. $1.50.

King Frederick II. of Prussia.

This monarch was a scoffer at the Christian religion. Among his brave officers was *General Von Ziethen*, who was a man of noted piety as well as patriotism. Frederick liked him as a man and a soldier, but he disliked him as a Christian. The king gave a large and gay party on Sunday, and invited General Von Ziethen. The general failed to appear. When asked why he was absent he said it was communion Sabbath, and he not only thought it was his duty to go to church, but he preferred communion with the heavenly to the earthly king. Frederick profanely laughed at the Lord's Supper, and those who went to it. The respectful reply of the general was:

"My sword is at your majesty's service, but my conscience belongs to God. I cannot listen to any mocking at my Lord and Saviour. I beseech your majesty to reverance him and his religion, which is the real safety of your realm."

All present was astonished. Frederick was silenced. Shortly after he called General Von Ziethen aside, and had a private interview with him. Just what was said by either is not revealed. But after that Frederick, although there is no reason to believe he became a Christian, was never heard to mock at the Christian religion.

We need nothing now, in this country, to obtain entire emancipation from the horrors of the liquor curse but a little fidelity on the part of the church to Christian duty. The liquor traffic is the one great obstacle in the way of the progress of the Gospel, and it seems to me the church should help with all its might to remove it.—*Neal Dow.*

Senator Kellogg has been acquitted. But the verdict should have been—"not found out in time," rather than "not guilty."—*Globe Democrat.*

Speaking of Lot and his choice, in a prayer-meeting recently, it was said that he found the region about Sodom a good place to raise cattle, but a very poor place in which to bring up children. How many Christian people are making some such choice as Lot made, and finding what he found, after it is too late, that it would have been better to have gained less of earthly goods, and had more of those influences and helps which enrich the mind and chasten the spirit.—*Sabbath Recorder.*

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To Clergymen, Lawyers, Literary men, Merchants, Bankers, Ladies and all those whose sedentary employment causes nervous prostration, irregularities of the blood, stomach, bowels or kidneys or who require a nerve tonic, appetizer or stimulant, SAMARITAN NERVINE is invaluable. Thousands proclaim it the most wonderful invigorant that ever sustained the sinking system. $1.50. Sold by all Druggists. (14)

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General News Items.

Another party of filibusters have left Key West and vicinity for Cuba.

The Moravians claim to be the oldest Protestant body in the world. They held their 427th anniversary March 1.

A new and growing sect called "Biblical Jews," in Russia, have renounced the Talmud, and are diligently studying the Old Testament.

The rich Japanese send their children to school in inferior garments, in order that the children of the poor may not be ashamed to wear shabby clothes.

Richard A. Proctor, the astronomer, has decided to make his home during the rest of his life at St. Joseph, Mo.

Advices have been received at Cairo showing that El Mahi has sent envoys to Osman Digna directing him to capture Dongola and then march into Upper Egypt.

The poor people of China have been greatly exercised over the telegraph and attribute diphtheria, cholera, and all other ills to the poison air coming from the poles.

The *Independent* says: "American Methodism is, without doubt, the greatest religious fact, whatever conclusions may be drawn from it, of the age."

The Methodist Episcopal Church has in New Mexico 481 members, 95 probationers, 14 churches, 961 Sunday-school scholars, and church property worth over $50,000.

By a supposed earthquake at Zanesville, Ohio, Sunday morning, about three acres of ground sank several feet, carrying a number of houses, which were badly damaged. No lives were lost.

It now turns out that London is the victim of a new Yankee humbug. A late brand of American cigars introduced there and smoked by all the dukes of Regent street with great satisfaction are found to be made of tobacco paper—that is a cheap kind of paper soaked in tobacco juice, stalk, leaf and stricknine and then rolled like the tobacco leaf.

A circular has been issued from the Vatican to the different Powers containing the announcement that its future Catholic princes can not be educated at the Vatican, if, while in Rome, they also visit the Quirinal, which is the palace of the king, and the center of state power. This is the result of the recent difficulties between Church and state on the occasion of the consecration in the basilica of the new erected monument to Victor Emanuel.

[illegible] persons have been arrested on the charge of being connected with the murder of Col. Sudeikin. The explanation of their arrest is that the [illegible] Sudeikin, was himself at one time in the artillery service. Several more students were arrested at Moscow.

The General Conference of the African Methodist Episcopal Church of the United States, including delegates from Africa and Haiti, assembles at Baltimore, May 6th, [illegible] ministers. May 7th, Rev. T. Gould, [illegible] of the publication [illegible] made a report. Mr. [illegible] discovery of the [illegible] receipts [illegible] showing total receipts of $[illegible], disbursements, $[illegible]. Dr. Tanner, editor of the *Christian Recorder*, the official organ of the Church, made his quadrennial report. The paper started in 1851; has been under his charge sixteen years. The paper has gone to England, Europe, Africa, Asia, Australia, the West Indies, and Canada, etc.

[illegible] documents just published [illegible] dispatch to the Russian Minister to Egypt from Gen. Stepan Gobel, Khartoum, [illegible] Mahdi, [illegible] "As [illegible] understand the situation, [illegible] an ignorant [illegible] sending relief here or to Berber. You refuse me Zerber Pasha. I consider myself free to act according to the circumstances. I shall hold on here as long as I can. If I can suppress the rebellion I shall do so, otherwise I shall retire and leave you the indelible disgrace of abandoning the garrisons of Sennaar, Kassala, Berber and Dongola, with a certainty that you will eventually be forced to smash up El Mahdi under great difficulties if you would retain peace in Egypt.

The Chopped Bible.

"Take it and read!" said the voice to Augustine, as he lay in the garden with a roll of the Gospels by his side. He obeyed, and the dissipated skeptic became a Christian preacher.

The best way to acquire faith in the Bible is to read it. The Book is its own evidence.

A few years ago a Bible distributor, while passing through a village of Western Massachusetts, was told of a family in whose home there was not even the cheapest copy of the Scriptures—so intense was the hostility of the husband to Christianity.

The distributor started at once to visit the family, and found the wife hanging out her week's washing. In the course of a pleasant conversation he offered her a neatly-bound Bible.

With a smile which said "Thank you!" she held out her hand, but instantly withdrew it. She hesitated to accept the gift, knowing that her husband would be displeased if she took it.

A few pleasant words followed, in which the man spoke of the need of the mind of Divine direction and of the Divine adaptation of the Bible to that need, and the woman resolved to take the gift. Just then her husband came from behind the house with an axe on his shoulder.

Seeing the Bible in his wife's hand, he looked threateningly at her, and then said to the distributor, "What do you want, sir, with my wife?"

The frank words of the Christian man, spoken in a manly way, so far softened his irritation that he replied to him with civility. But stepping up to his wife, he took the Bible from her hand, saying.—

"We've always had everything in common, and we'll have this too."

Placing the Bible on the chopping-block, he cut it in [illegible] with one blow of the axe, [illegible] one part to his wife [illegible] the other in his pocket, he walked [illegible] chopping wood. At noon he seated himself on a log and began eating his [illegible] Bible suggested itself. He took it [illegible] and his eye fell on [illegible] ing, [illegible] sted in the the story of the Prodigal Son. [illegible] with the son's exclamation, "I

"I will arise and go to my father."

At night he said to his wife with affected carelessness, "Let me have your part of that Bible. I've been reading about a boy who ran away from home, and after having a hard time decided to go back. There my part of the book ends, and I want to know if he ever got back, and how the old man received him."

The wife's heart beat violently, but she mastered her joy, and quietly [illegible] the husband her part [illegible].

He read the story through, and then re-read it. He read on far into the night. But not a word did he say to his wife.

During the leisure moments of the next day his wife saw him reading the new joined parts, and at night he said abruptly.—

"Wife, I think that's the best book I ever read."

Day after day he read it. His wife noticed that he was becoming attached to it. One day he said.—

"Wife, I'm going to try and live by that book; I guess it's the best sort of a guide for man."

And he did. A strong prejudice against religious truth, growing out of a partial conviction of its necessity, is often followed by a changed life; and such was this man's experience.—*Youth's Comanion.*

It is reported that John B. Gough contemplates a departure from the lyceum platform to religious revivalism. He told a reporter that profanity was his besetting sin. He was not at all inclined to intersperse his ordinary conversation with oaths, but when suddenly excited a whopper was apt to pop out of his mouth. "I've got the biggest and tenderest corns that ever grew on feet," he said. I was waiting on a railroad platform last summer. It was a moist day, and my corns were as sensitive as so many barometers. A lubber of a boy tramped along past me, and every step of his would have driven a pile at a single stroke. I pulled in my feet as far as I could, and felt grateful when he got by me. But my safety was fancied, not real. He turned back before I knew it, and brought his feet down square and hard on mine. I let out some of the most direct and unequivocal curses that ever were uttered. He fled in dismay to a remote corner of the platform. I'd made up my mind before that to become a Christian, and the profanity was no more than out before it was repented of. I went to that boy and apologized. That was my last swearing. I don't think I shall ever swear again."

There are just two sides to the prohibition question; a right side and a wrong side. It is hardly probable that the saloon-keepers, gamblers and other criminals are on the right side. If you are with them look well to your footing.—*The Lever.*

The *Lamp of Life* will no longer be published in Albion. Dr Smart finding his duties as agent of Albion College require his whole time, has made arrangements by which the associate editorship will be given to Rev. J. Berry, necessitating a change in the place of publication, which it is reported will be Detroit.—*Michigan Advocate.*

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an old East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its curative powers in thousands of cases, has felt it his duty to make it known to his fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this receipt, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 149 *Power's Block, Rochester, N.Y.* jan10-19teow

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THE SUNDAY SCHOOL.

THIRD QUARTER. LESSON VIII. May 25. SPIRITUAL GIVING. (2 Cor ix, 1-15.)

1. The just use of judicious [illegible]. First, the apostle uses it to stir up the Macedonians, and then in informing the Corinthians he used it, in return, stirs them [illegible]. No one is any the worse for rightly praised.

2. The laudable character of [illegible] rivalry. The Macedonians responded by their activity, the stimulus of the example of [illegible] enterprise. To provoke [illegible] and good works is certainly [illegible].

3. The fear of shame is a proper [illegible] to Christian duty. Paul [illegible] with the Corinthians, [illegible] day [illegible] and [illegible] has [illegible] good, but [illegible] caused her." At [illegible] SEMIC [illegible]

4. [illegible] because God will give [illegible]

mourn his departure; aged about 30 years. Sister Isabel Tubbs, a faithfully member of the M. E. Church died January 15th, 1884, leaving two little children and a dear husband and friends to mourn her departure; aged 28 years.

P. R. WOODSON.

Liberty, Tenn.

Bro. Thos Green died March 13. He was a native of Virginia, and a member of Class No. 14, of St. Paul Church for several years. He leaves a wife to mourn his loss. J. B. SMITH.

Biloxi, Miss.

Bro. Jessy Driver, a steward of Jones Chapel, died March 23, 1884, in the triumph of faith. He leaves a wife family and friends to mourn his loss.

GEO. WASHINGTON.

Ouachita City, La.

On April 23, Anthony Moore died at Lexington, Miss., aged near 60 years, in full triumph of faith. He served 19 years as a local preacher. He leaves a wife and nine children. On the same day Sister Abbey Wright, a faithful church member died. P. H. HILL.

Sister Jane Fitchan died April 28, in full triumph of faith. She was a standard bearer in the community, and leaves a husband and two children. She was a native of Virginia. A. HANDY.

Brandon, Miss.

Mrs. Columbia Martin, a faithful member of the M. E. Church departed this life April 27, 1884. She died in full triumph of faith saying the Lord was her shepard. She leaves a husband and many friends in mourning.

I. L. PRATT.

West Point, Miss.

NEW BOOKS.

Illusions: A Psychological Study. By James Sully. Complete in two parts. Part first. Price, 15 cents. J Fitzgerald, Publisher, 20 Lafayette Place, New York.

The aberrations of the mind always possess a very deep interest, whether they assume the form of insanity or only indicate a [illegible] use more or less wide from [illegible] normal mental condition. The present work [illegible] lar in its [illegible] and gives a very clear insight into the curious phenomena which occupy the disputed borderland lying between entire sanity of mind and sanity. For sale by newsdealers.

The Son of Monte Cristo. Being the Sequel to "The Wife of Monte Cristo," and end of the Continuation of Alexander Dumas Celebrated Novel of "The Count of Monte Cristo," is in press and will be published immediately by T. B. Peterson & Brothers, Philadelphia.

The American reprint of Mr. Egmont Hake's work, *Chinese Gordon*, is a valuable addition to the library table. The English edition is its expensive form has had a very large sale, and the present one just issued by R. Worthington [illegible] information [illegible] original, and also brings down the narrative to the present. The dangerous adventures and the personal character of a Christian soldier are always attractive, and the work [illegible] at a moment when, abandoned and alone, he [illegible] his energy, and faith. To [illegible] known the true story of [illegible] such heroic self-abnegation is, as Mr. Hake truly says an education. The story is in every respect a striking one—now leading storming parties in China, now teaching in Egyptian schools and the wilds of the Soudan, now alone and at bay against hordes of fanatics, always a disciple of his Divine Master, a sinless conqueror, a Christian in thought, and [illegible] He [illegible] with a sword [illegible] knows neither fear nor ambition, and who has the mysterious power of fascinating his fellow men. The incidents are romantic, the hero is original in our times. The edition [illegible] the only author[illegible] Price, $1.50.

Mr. R. Worthington will publish this week a novel entitled "Professor Conant." The author is the Hon. Lucius S. Huntington, who was lately Postmaster-general, and has been for years a member of the Queen's Privy Council of Canada, and for the past two years has resided in New York. Professor Conant, at the first an "Oxford professor" and afterward a member of Parliament, wins high distinction as a scholar, a publicist and a statesman. He loves the people, and teaches them to defend democracy and imitate the great American Republic. He visits this country and enjoys such an ovation as John Bright might expect. American [illegible] and homes are open to receive him. The book abounds in English, American and colonial social pictures, and while the Professor studies democracy, now in the great cities and anon at the feet of the farmers, the land-leaguers, the workingman and the colored people, the young "folks" of his party weave romances and the great lord woos the "gentle American girl." The book is written in a kindly and fraternal spirit, and should promote acquaintance and good feeling between the English, American and Canadian cousins, from among whom its characters are drawn.

NEW PUBLICATIONS.

The *Floral Cabinet* (New York; 22 Vesey street) has a paper on the Improvement of Home Grounds. Price 12c.

Our Little Men and Women for June is filled with capital illustrations.

We are in receipt of a new Sunday-school singing book by S. W. Straub entitled "*Living Fountain.*" It contains 192 pages and is printed on fine tinted paper. Price 35c. The Publisher (Mr. S. W. Straub, Chicago,) offers to send one sample copy for examination with a view to its adoption in a Sunday school, to any pastor or S. S. Supt. for 20c.

"American Wild Animals in Art" is the title of an illustrated paper, by Julian Hawthorne, in the June *Century* which describes the sculptures of Edward Kemeys. Mr. Kemeys, it appears, spent years as a hunter and trapper among the Indians, and has studied his subjects closely from life. His work is well represented in the National Museum at Washington.

Louisa M. Alcott, J. T. Trowbridge, Lucy Larcom, Maurice Thompson, Helen Gray Cone, Palmer Cox, Mrs. S. B. Herrick, E. S. Brooks, and Susan Anna Brown are announced as among the contributors to the June *St. Nicholas*.

In the June *Century* the Rev. Dr. Charles S. Robinson will continue his series of open letters to be a consideration of the subject of church music from the stand-point of the choirs.

Mr. S. G. W. Benjamin contributes the fifth paper, describing *The Century* cruise, to the June number of that magazine. It is illustrated by Burns, and describes a French seaport on an island off the coast of Newfoundland—St. Pierre. The city of St. Pierre, famous for fogs and fisheries, is a miniature government, having its own governor, elective council, judiciary (including a chief-justice and all the various grades), an inshore department of marine affairs, a marine court, department of [illegible] finance, etc.

The New Orleans University.

The Commencement exercises of this institution will be held next week as follows: Baccalaureate Sermon, by the President, Sunday the 25th, at 7:30 o'clock, at Mount Zion Church, on Jackson street. Entertainment in Elocution and Music, at Winan's Chapel, First street, on Tuesday evening, the 27th, at 7:30 o'clock. Commencement, with the address of General Robert B. Elliott, on Wednesday evening, the 28th, at 7:30 o'clock, at Wesley Chapel, Liberty street. It is probable that the meeting of the Alumni will be held on Wednesday, at 12 o'clock, in the University Chapel.

JAMES A. DEAN.

May 17, 1884.

ADVICE TO MOTHERS.—Mrs. Winslow's Soothing Syrup should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste, it soothes the child, softens the gums, allays all pain; relieves wind, regulates the stomach and bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. 50 cents a bottle. [may15-1y

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Hon. [illegible]. Ogden was elected [illegible] the Louisiana House, and J. [illegible] vant, secretary.

A dispatch from Tientsin says that a treaty has been signed between France and China, wherein the French protectorate over Tonquin is recognized, and both parties shall together regulate the Customs on the frontier.

Midhat Pasha, who died at constantinople, was one of the ablest and most influential of Turkish public men. He was well to the front [illegible] and [illegible] in [illegible] country, [illegible] he [illegible] from [illegible] uncle.

The [illegible] Louisiana State Lottery Company against the *Times*. Publishing Company, of Philadelphia, was thrown out of court. The Lottery sued for $100,000 for libel, because the *Times* characterized its business as robbery. The court decided that a man is not amenable to the laws of Pennsylvania for characterizing this business as a robbery.

Conference Notices.

PROGRAMME.

The following is the Programme of the Commencement Exercises of Philander Smith College, Little Rock, Ark., June 1-4, 1884:

Sunday, June 1—3:30 p. m., Annual Lecture, by Rev. O H. Smith. 8 p. m., Annual Sermon, by the President.

Monday, June 2—9 a. m. to 12 m., Annual Examinations; 8 p. m., Social.

Tuesday, June 2—9 a. m. to 12 m., Annual Examinations; 8 p. m., Anniversary Exercises of the Promethean Literary Society.

Wednesday, June 4—9 a. m. to 12 m., Annual Examinations; 8 p. m., Commencement Exercises.

PROGRAMME

For Centennial Exercises of Nashville District Tennessee Conference.

Gallatin—Rev. J. Braden, D D.,—Peculiarity of Methodism for Presentation of clear experience of justification and holiness Rev. J. F. Moreland—Adaptability of Methodism to the spread of the Gospel. Rev. S. P. Bell—Church Extension. Howard D. Carter—Colored members of the M E. Church.

Hartsville—Rev. Miles Williams—An Hundred Years of Methodism. Rev. Wm B. Denny, M. D.—Episcopacy. Rev. Wm. Bryant—Peculiarities of Class Meetings.

Mitchelsville—Rev. P. Martin—Peculiarities of Methodism to indoctrinate the masses. Rev. A P. Blakemore—Missionary Society Rev. H. W. Simmons—Illiteracy vs. Location.

Cumberland—Rev. J. F. Moreland—Rev. S. L. Hickerson—Organization of Methodism Geo. Santford—The Presiding Eldership.

Dickson—Rev. J. D Parks—Peculiarities of Methodism to Indoctrinate the masses Rev. H. Primm—Progress of the M. E Church in Tennessee. Rev. Payne Gregg—Trustees, their Origination and Power.

Springfield—Rev. L. M. Hagood—Relation of the Colored Branches to M E Church. Rev. John Pickett—Preaching of Methodism. E. E Gibson—Origin of M. E. Church.

Pisgah—Rev. J. H. Dismukes, B. L.—Education in M. E Church. Prof. West Patterson—Conference Claimants. Rev J. F. Moreland—

Nolensville—Rev. James Pickett—Traveling Preachers. Dr. H. T. Noel—Large Employment of Laity in M. E. Church. Rev. J. Braden, D.D.—

Franklin—Mr. W. H. Young, B. L.—Progress of Methodism. Rev. S. P. Bell—Rev. L. M. Hagood.

Spring Hill—Rev H Robinson—The Tract Cause. Wm B Denny M D—Sunday schools. H Primm.

Beach Grove—Rev Jackson Thompson—Leaders Meetings. W A McKissack—Methodist Literature. J F Moreland.

Farmington—Rev Jas Picket. Peter Martin. Wm Bryant.

Dover—Rev Payne Gregg. A P Blakemore. John Picket

Brownsville—Rev L M Hagood. Mr W H Young, B L. J H Dismukes, B L

Clark Chapel—Rev J Braden D D—Pastoral Support. M Williams—Methodist Literature. Miss Ava Brown—Noted women of Methodism. Mrs S H Porter [illegible] for Methodist children.

Searcy's Chapel—Rev S [illegible] Bell—Church economy. Mr W H Young—Preacher's calling to Ministry. Rev H Primm—Class meetings.

Thompson Chapel—Dr G D Hubbard—Fraternity of M E and M E Church South. Rev J E Moreland—Bishop Asbury. J H Dismukes B L

Bon Aqua—Miss Maggie Harding—Women of Methodism. Rev L M Hagood—S P Bell.

The committee desire pastors to get time. Consult the speakers and arrange in time and enthuse the people at once.

S P BELL,
J F MORELAND,
L M HAGOOD,
Committee.

JACKSON DISTRICT—MISSISSIPPI CONFERENCE.

Second Round.

Canton	June	7- 8
Madison	"	7- 8
Simpson	"	14-15
Mt. Salem	"	15-16
Bolton	"	21-22
Clinton	"	22-23
Edwards	"	26
Vicksburg	"	28-29
Vicksburg Circuit	"	28-29
Rolling Fork	July	5- 6
Brandon	"	12-13
Lake	"	19-20
Trenton	"	19-20
Pochatchie	"	26-27
Forest	"	26-27
Hickory	"	26-27

J. M SHUMPERT, P. E.

NAVASOTA DISTRICT—TEXAS CONFERENCE.

Third Round.

Patterson and San Felipe	June	7- 8
Brenham	"	14-15
Brenham Circuit	"	14-15
Hempstead	"	28-29
Franklin	July	2- 3
Hearne	"	5- 6
Caldwell	"	12-13
Bryan Circuit	"	12-13
Millican	"	19-20
Navasota	"	26-27
Prairie Plain	"	26-27
Anderson	"	5- 6
Bryan	Aug.	9-10
Plantersville	"	2- 3
Courtney	"	9-10
Belleville	June	28-29

W B PULLAM, P. E.

WEST TENNESSEE DISTRICT—TENNESSEE CONFERENCE.

Third Round.

Brownsville Circuit	May 31, June	1
Memphis Station	"	7- 8
Memphis Circuit	"	12-13
Pleasant Grove Ct	"	14-15
Mason Ct	"	18-19
Bell Ct	"	21-22
Friendship Ct	"	28-29
Sharon Ct	July	2- 3
Martin Ct	"	5- 6
Mansfield Ct	"	10-11
Paris Ct	"	14-15
Clarksburg Ct	"	17-18
Henderson Ct	"	19-20
Lindon Ct	"	23-24
Waynesborg Ct	"	26-27
Lawrenceburg Ct	"	30-31
Clifton Ct	Aug.	2- 3
Purdy	"	5- 6

Our District Centennial meeting will be held on the 6th and 7th of June, at Centenery M. E. Church, Memphis, Tenn. Will each pastor and superintendent strictly see that the children's day be observed on the second Sunday in June, 8th day. As this is the centennial year of Methodism, let every child have the the opportunity to celebrate that day, and lift a collection on the same.

JESSE P. PRICE, P. E.

An Only Daughter Cured of Consumption.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidently made a preparation which cured his only child of Consumption. His child is now in this country, and enjoying the best of health He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2-cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh Cold in twenty-four hours. Address CRADDOCK & Co., 1032 Race St., Philadelphia, naming this paper. [may22-24] 5

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, May 19, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 9¼; Middling 11¼; Good Middling, 11¾; Middling fair, 12⅜.

SUGAR, ℔ lb—Yellow clarified, 6@6⅝; White clarified, 6¼@6¾.

MOLASSES, in bbls, ℔ gallon—Common, 18@20; fair, 25@30; choice, 43@45c.

RICE, Louisiana, ℔ lb—Common, 4¼@5; fair, 5¼@5¾; choice, 5¾@6¼.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 20@25.

COFFEE, ℔ lb—Ordinary, 10; prime, 11¼.

CHEESE, ℔ lb—Western factory, 15.

CORN MEAL, ℔ bbl—Choice, $3.05.

FLOUR, ℔ bbl.—Fancy, 6.00; Choice, 5.65; Family, 4.50.

LARD, ℔ lb—Choice, 8½.

SALT, ℔ Sack—Coarse, 82½; Fine, $1,02½.

ESCULENTS—Irish potatoes, ℔ bbl., $2.00@2.75; sweet potatoes, ℔ bbl. onions, ℔ bbl. 3.00@3.75; apples, ℔ bbl. $5 75@$6.25; cabbages, $5.00@5.50 per crate; sour krout, ℔ bbl.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, ——@60; boiled, —@63; cotton seed, 33@55.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $17.12½.

BACON, ℔ lb—Breakfast, 12; shoulders, 7½; sides, short rib, 9½; sides, long clear, 9½; hams, sugar-cured, 13½c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 8⅞; clear sides, 8¼@; shoulders, 6¼@—.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.75@4.00; young $2.00@$3.00; ducks, $2.00@2.50; geese $4.00@; turkeys $12.00@15.00.

Western Eggs 11@12 per dozen.

Louisiana Eggs 12c per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $4.00@$4.50 ℔ dozen; young do. $3.00@3.50; ducks $4.00@4.25; geese $4.50@5.50; turkeys $14.00@18.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 65; white, 66; mixed, 67.

OATS, ℔ bushel—Western, 43½.

BRAN, ℔ 100 lbs—Choice, $2.00.

HAY, ℔ ton—Prime, $18@19; choice, $22@——.

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THE GREAT EAST INDIA REMEDY.
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Philadelphia, Pa., is warranted to cure
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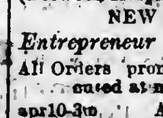
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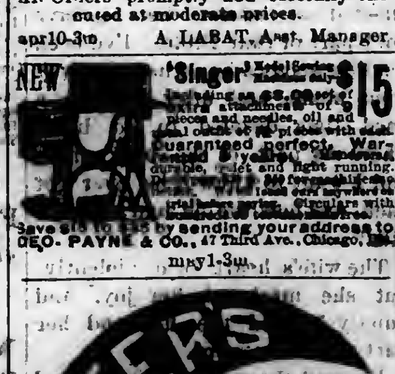
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"A niece of mine, nine years ago," says D. L. Tilliken, the well-known publisher of Cottage Hearth, "was taken at three months from its consumptive mother's arms, emaciated, and placed on Nidge's Food exclusively. At once it commenced to gain, and was soon plump and healthy; and the child still lives." Such testimony as this shows beyond all cavil its true value. Sold by druggists. In cans, four sizes, retailing 35c, 65c, $1 25 and $1.75. WOOLRICH & CO., on every label.

CHRISTIAN EDUCATORS IN COUNCIL.

Ocean Grove, N. J., Aug. 9-12, 1883.

Sixty Addresses by American Educators.

Edited by REV. J. C. HARTZELL, D. D.

8vo. 272 pp. Price, stiff paper..$1.25
Cloth..... 1 75

The *New England Journal of Education*, speaking of the National Education Assembly, for 1883, says: "It was the most remarkable gathering ever held in our country in matters connected with the schooling of the people. The volume of addresses is the most interesting collection of popular educational documents ever given to our people, and should be in the hands of every educator, legislator, and intelligent citizen in the land."

The sixty addresses are arranged topically, as follows:

1. Education and Man's Improvement.
2. Illiteracy in the United States.
3. National Aid to Common Schools.
4. The Negro in America.
5. Illiteracy, Wealth, Pauperism, and Crime.
6. The American Indian Problem.
7. The American Mormon Problem.
8. Education in the South since the War.
9. Christ in American Education.
10. Tabulation of Illiteracy and Educational Facts from Census of 1880—ten tables.

It is a book for all who want information on any of these great practical questions. The addresses are carefully prepared and revised by the authors, and are filled with information and incidents. The authors are nearly all engaged in actual work in the fields of which they speak. The book should be in every public library. A full table of contents is supplemented by a carefully prepared index.

A special feature of the book is a series of ten tables, compiled by the Hon. H. R. Waite, Special Statistician U. S. Census, and the Hon. John Eaton, U. S. Commissioner of Education, giving complete data upon the illiterate and educational status of the United States, each State and also of the South as a section.

Sent postpaid on receipt of price.

Phillips & Hunt,
32 Natchez St. New Orleans, La.

FOR THE BENEFIT OF
The Pedestal Fund
—OF THE—
Bartholdi Statue of Liberty Enlightening the World.

This colossal statue was given by the people of the French Republic to the people of the United States as a monument of national friendship, and as an expression of the sympathy of France in the Centennial Anniversary of American Independence.

It is 150 feet in height, cost $300,000 to which cost more than 250,000 Frenchmen subscribed, and it is so far finished that it will be ready to be shipped to this country in the course of the coming summer.

There has been voluntarily contributed about $100,000 towards pedestal for the statue, which is to be placed on Bedloe's Island, at the entrance of New York harbor, and about $150,000 is still required.

The foregoing is from the Report of the Executive Committee to the General Committee of the Fund, of which the Hon. Wm. M. Evarts is chairman.

With a view of aiding the object, another committee, under the supervision of the Hon. Stephen F. Andrews, has arranged for a new series of art subjects, to be offered the public generally, who will thus be able to secure a magnificent Steel and Photo-engraving, and at the same time have the satisfaction of contributing to the Pedestal Fund.

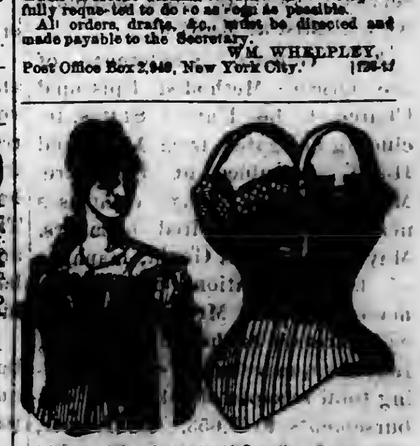
The following subjects have been selected, viz:

Washington Irving and his Friends	22x26
Shakespeare and his Friends	22x26
Patrick Mahering his Recruits	22x26
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Departure of the Pilgrims	22x26
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Presenting of John Knox before the Lords of the Congregation in St. Andrew's	22x26

These engravings will be from the original plates, and will be as fine as the first proofs, which were sold at $100 each. They will be forwarded by mail, and their receipt guaranteed. The price for each will be $5, which must be sent with the order. Persons wishing to subscribe, are respectfully requested to do so as soon as possible.

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SOUTHWESTERN Christian Advocate

VOL. 19—NO 22. NEW ORLEANS, LOUISIANA, MAY 29, 1884. WHOLE NUMBER 761.

THE SOUTHWESTERN

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WM. BALDWIN, Special Agent,
805 Broadway, New York.

Editorial Notes.

The Sanitary Publishing Co., of Chicago, issue a numbet of publications of benefit to persons and households.

We received an invitation to the commencement exercises of Honston Seminary, May 25 20, at Trinity M. E. Church.

The twelfth annual report of the Franklin Reformatory House for Inebriates, of Philadelphia, has been receive!, and records satisfactory results of the past year's work in alleviating human misry and saving immortal souls.

The jubilee edition of the *Texas Christian Advocate*, Galveston, was edited by Rev. H. S. Thrall. It contains 16 pages, and illustrations of Southern Bishops, churches and prominent men of Texas. There are a number of historical papers on Southern Methodism, especially with reference to its Texas conferences. The matter for a readable book has been presented in a transient newspaper at great cost of labor and material.

The New York *Independent* recently published a forcible but entirely truthful description of the Howard outrage. The *Christian Observer*, (Southern Presbyterian) of Louisville, devotes some space under the heading of "The Bloody Shirt," to show "how the men of the North are led by journals that ought to be responsible, to hate and despise the South." Honest men everywhere have reason to despise the pettifogging way in which Southern church journals, the *Observer* among them, seek to cover up acts of grevious injustice in outbursts of sectional defense and ill feeling.

Referring to the $1,000,000 loan to the World's Exposition, the New York *Times* says:

What a pity it is that the good people of Louisiana cannot, in return for this favor granted by the tax-payers of the whole country, stamp out that pestilential nuisance the Louisiana Lottery Company before the opening of the great fair! Every other State in the Union has declared the lottery business unlawful by statute or constitution, but the authorities of these States are forced to wage continual war against the agents of the Louisiana Company, who also insolently defy the authority of the National Government. The debasing and ruinous effects of this great nuisance that has its home in New Orleans, and will undoubtedly plunder thousands of those who visit the exhibition, are felt from one end of the country to the other. The people of Louisiana could well afford to make any sacrifice in return for the favor now asked, and suppress it now, before the opening of the exposition.

The General Conference.

SEVENTEENTH DAY.

Fraternal dispatches from the Presbyterians at Saratoga and Bishop Cheney, of the Reformed Episcopal Church, were read and answered.

The judiciary committee reported providing for the appointment of a committee of five lay and two ministerial members to consider the matter of tenure of church property, and it was adopted. The report of the committee on temperance urges the people to use their influence to banish the social glass by the formation of juvenile temperance societies in Sunday-schools. That there shall be one temperance lesson each quarter in the Sunday-school series; State Legislatures are requested to introduce instruction as to the use of alcohol in State universities and public schools. Liquor traffic, which is the chief source of widespread intemperance, is the most gigantic evil of the day.

The committee recommended the formation by the Conference of temperance societies in all the annual conferences. Complete legal prohibition of the liquor traffic is the duty of the civil government. The people ought not to allow themselves to be controlled by party organizations managed in the interests of the liquor traffic. The report was adopted yeas 241, nays 100.

It was announced that Rev. Dr. J. M. Buckley had received 281 out of 324 votes for editor of the *Christian Advocate*.

An election took place for editor of the *Western Advocate*. Rev. Drs. Bayless, J. W. Mendenhall, F. S. Hoyt and B. F. Rawlins were placed in nomination. Rev. Dr. Arthur Edwards, present incumbent, was nominated and elected editor of the *Northwestern Christian Advocate*.

The report of the committee on Episcopacy, which was presented by Dr. Curry, stated that by a unanimous vote they recommended the election of missionary bishops to Africa. Rev. Dr. Hartzell, of Louisiana, said there were no legal difficulties in the way, and it was time for the Conference to say whether or not they intend to give up Africa. No bishop had visited that country in seven years.

The first ballot for editor of the *Western Christian Advocate* resulted in no choice. Another ballot was ordered. The Conference then voted for editor of the *Central Christian Advocate*, and the Rev. Dr. Fry was chosen. The second ballot for editor of the *Western Christian Advocate* resulted in no choice.

J. M. Phillips, was elected treasurer and Rev. Dr. East Cranston assistant treasurer of the Missionary Society.

Rev. Dr. Bayless was elected editor of the *Western Christian Advocate* on the third ballot. Rev. O. H. Warren was reelected editor of the *Northern Advocate*. The ballot for editor of the Pittsburg *Advocate* resulted in no choice, Rev. Dr. Smith receiving 180 votes, being six less than was necessary.

The committee on the Freedman's Aid Society of the Methodist Episcopal Conference have adopted a report upon the entire question of educational work in the South among whites and blacks. It will doubtless be the subject of a long and lively debate. The report recommends that an appeal be made to the Church to raise $500,000 during the centennial year for work in the South. The committee say in their report that mixed schools and mixed congregations may in many places be most desirable and best for all concerned. In other places one class or other, or both, may prefer separate congregations and separate schools; if so, such is their right, and we heartily concur. The report further states it the jungment of this committee that the entire educational work of the Methodist Episcopal Church in the Southern States should be under the direction of one society, and that in view of the great success of the Freedman's Aid Society for the past four years, in carrying forward educational work in the South, it believes this society ought to have full charge of the work.

EIGHTEENTH DAY.

Rev. C. W. Smith, It was announced, had been elected editor of the Pittsburg *Christian Advocate*.

The question of sending a missionary bishop to Africa was taken up, and, after discussion, it was agreed to send a bishop to Africa, and nominations for the place were declared in order.

The greatest confusion prevailed. The secretary announced that the following were proposed to be voted for: Rev. Joshua E. Wilson, of South Carolina; Rev. L. M. Vernon; Rev. C. O. Fisher, of Savannah; Rev. E. W. S. Peck, of Washington; Rev. Wm. Taylor, of India; Rev. Marshall W. Taylor, of Lexington.

The latter withdrew his name.

In the afternoon session the committee on the state of the Church submitted the question of the future policy of the church toward social prejudice in the South, which, in some cases, excludes colored people from church membership and school attendance with whites. The sub-committee presented two reports.

The majority report declared that no person should be excluded from worship in any church or from attendance upon any school on account of race, color or previous condition of servitude.

The minority report declared that color is no bar to any right or privilege of membership or office in the church, but "recognized the propriety of such administration as will secure the largest concession to persons preferences involving merely social relations," and concluded that therefore there was no need for action upon this subject.

After a long discussion the previous question was ordered. A standing vote showed a tie upon the adoption of the minority report. Gov. Pattison, who presided, thereupon cast his vote, amid applause, against the minority report. By the same vote the majority report was adopted.

The conference elected to the African Bishop.ic Wm. Taylor, of the South India Conference.

Dr. B. F. Crary was elected editor of the California *Christian Advocate*.

NINETEENTH DAY.

The election of Rev. Marshall W. Taylor, as editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, and Rev. Wm. Nast, as editor of the *Christian Apologiste*, was announced.

The committee on Freedmen's Aid and work in the South submitted a report embodying resolutions, stating that the question of separate or mixed schools was one of expediency, to be left to the judgment of those more immediately concerned, and the entire work should be under the control of one society, and the Freedmen's Aid Society should have control.

A few amendments not materially altering the effect, were made and the report was adopted.

The ceremony of consecrating the bishops-elect was proceeded with.

Bishop Simpson presided, and was assisted by the other bishops in performing the consecration ceremonies.

TWENTIETH DAY.

The report the Sunday-school committee recommending the publication of Sonnday-school hymnal, was unanimously adopted without debate.

The committee of Freedmen's Aid and work in the South submitted a number of reports, which were voted upon without discussion. A report adopted suggested that an appeal be made to the Church for $500,000 as a centennial offering to the great work of the Freedmen's Aid Society, and proposed to authorize the Freedmen's Aid to make similar efforts in the South to increase the fund.

Report No. 5 declared it unwise to change the name of the Freedmen's Aid Society. Adopted.

Report No. 6 advocated changes in the discipline. Adopted *seriatim*. The report was then adopted as a whole.

Another report concerning the growth of the Church in the South was presented, and a strong appeal for its adoption was made by Rev. Dr. Hartzell. The Conference voted in favor of the report being printed and laid over until to-morrow.

A minute of esteem was presented to Bishop Simpson, the paper being signed by Rev. J. M. Buckley, John Lanahan, Rev. Wm. F. Warren, president of the Boston University, Gov. Pattison, ex-Gov. John Evans of Colorado, Oliver Hoyt, and Judge Reynolds.

The committee on judiciary submitted twenty-one reports, giving legal opinions upon various matters concerning ecclesiastical work which has been referred at different times to the committee. Rulings upon different memorials were adopted. The reading, discussion and adoption of the reports occupied the remainder of the session.

TWENTY-FIRST DAY.

A fraternal address from the Irish Methodist Conference was presented. Rev. J. H. Caldwell, of Wilmington, obtained a suspension of the rules to present a resolution. In reading the objective portion of his paper, Rev. Mr. Caldwell read the preamble as follows.

Whereas, Rev. Wm. Taylor, who was elected by more than two-thirds of the members of the general conference and then solemnly consecrated missionary bishop to Africa, has been invited to occupy a seat on the platform with other bishops consecrated at the same time and by the same ceremony, but declined the invitation. We are therefore constrained to feel a painful sense of the peculiarity of the position he occupies in this body. It is a singular position, eccentric, anomalous and unlike anything that has occurred in the hundred years of our history——

At this juncture Rev. W. H. Olin moved that the regular order be taken up, and by an overwhelming vote Rev. Mr. Caldwell was ruled out of order. That part of the resolution which he was not permitted to finish had for its object the removal of the limitation to the episcopal jurisdiction of Bishop Taylor as a missionary bishop of Africa, and placing that bishop on an equal footing with the other bishops.

An animated discussion followed upon the report of the committee on lay representation in the Annual Conference.

The report provides for lay representation in the Annual Conference on the basis of one layman to every six pastoral charges or presiding elders of a district, and one for every portion of two-thirds, to be chosen by districts, at stewards' meeting. The layman is to be entitled to equal rights with the ministry, except to vote for ministerial delegates to the General Conference or the admission of ministers to the Annual Conference, or on the character of ministers.

The report from the committee on lay representation provided for the equalization of ministerial and lay representation in the General Conference by reducing the ministerial representation from one in every forty-five elergymen to one in every sixty, and allowing one lay delegate to every ministerial delegate. The debate on the subject was general. Rev. J. M. Buckley moved to refer the whole matter of lay and ministerial representation to a special committee. Carried—171 to 140.

The report of the committee on the subject of entertainment of delegates to the General Conference of 1888 was next presented. It provided for the appointment of a commission to make all arrangements for the next General Conference, which was suggested should be held in the People's Church, Boston, or wherever else a majority of the commission should decide.

Rev. Dr. Buckney favored the report, excepting that portion fixing upon Boston as the next meeting place. As the General Conference only meets every four years, he was of the opinion that it should convene in each large city but once in every half century. It met thirty-two years ago in Boston; therefore some other place should be favored in 1888.

Rev. J. W. Hamilton, pastor of the People's Church, Boston, extended to the Conference a hearty invitation to meet there at its next meeting. G. L. Dare moved that the invitation be accepted. Laid on the table. The report was then adopted by a vote of 117 to 105, and the Conference adjourned.

For the SOUTHWESTERN.

The Common School Teacher.

The future of the race socially and morally depends very much upon the life of the teacher in the common school room. The children will be, in many respects, whatever he is. They are placed under his care while their hearts are young and tender, and can be easily bent in the right or wrong direction. Most good men are made in their childhood. A good education guided by a bad heart will most invariably go to destruction. This however is not an argument against education, but against the heart that directs it. These high considerations leads us to the conclusion that the great need of every school is a pious Christian gentleman at its head. I say Christian because I am certain that the religious demands of the school cannot be met in the unconverted. A man who does not care for his own soul will care but little for the souls of others. The whole discipline of our high institutions both in its spirit and principles is Christian. In private and public admonition these views of right and wrong and those motives to duty which are presented in the Bible are kept prominently in view. The result is the happy conversion of hundreds to God every year. I am persuaded that a like government in the Common school will produce like effect.

The teacher should let his scholars hear him read the scriptures and ask God's blessing upon their studies every morning. This will tend to draw them closer to him, and will give him a pleasant place in their heart and affection. The unconverted teacher seldom attends Sabbath school. If he is not under a legal he is under a moral obligation to it. We suppose they stay away because they know that their instructions there would fall at their feet. Their words would go about as deep in the heart of the child as a feather could be driven into a rock: each child will ask himself can the blind lead the blind? We feel that the Trustees have too long failed to give this all important matter a place in their considerations. We have no sympathy with that grovelling spirit which raises the lips of contempt against every thing in town or country not obviously and immediately subservient to worldly gain. These we consider irreconcilable foes to a sound Christian education and therefore we would not afford them the slightest countenance.

J. C. HOUSTON.

Winona, Miss., May 15, 1884.

For the SOUTHWESTERN.

Letter From Waco.

MR. EDITOR—We have not been idle, though silent. Elder Gates has informed you concerning my absence from the charge, but allow me to correct a mistake. I was only absent three weeks and two days, not a month, and that not canselessly. Prior to leaving for San Antonio a prayer meeting was commenced, which seemed to have the desired effect among the people, as many penitent sinners came to the altar for prayers. This meeting was continued during my absence for two weeks, and there was one conversion. On my return I found the stewards and trustees were confused concerning my long absence. I found also that the presiding elder thought it strange, and that I was away from my work unnecessarily. The fact is that on arrival home I found that my mother was dead, and my wife who has been ill since the early part of January, had become apparently worse from the sudden and unexpected death of mother. There was then no one to care for my feeble wife, as mother had done before death. The year has been one of trial and sorrow. I have lost a life with her parents at Alleyton, and returned to my ministerial duties. Church labors have been blessed. The debt of $300 has been reduced to $72 80, which will be paid in a very short time. Our Sunday-school is moving on, and we will have a supply of necessary books in a few days. The church has been revived spiritually. In protracted meetings there were 2 conversions. Revs. J. W. Robinson and H. Swan rendered valuable services for which I feel grateful. Rev. S. Gates, passing through, stopped and preached one night with us. Also Revs. B. W. Roberts of A. M. E. Church, and Miles Irvin, of the Second Baptist Church lent us helping hands. Quarterly conference was held by Elder Gates on the 23d. Class leaders reports were encouraging. On Sunday Rev. A. Foster, of Port Sullivan, preached, and sacrament was administered to 106 souls. Collections during the day $40.50.

J. R. CARNES.

Waco, Texas.

OUR SOUTHERN WORK

TENNESSEE.

The Chattanooga correspondent of the *Atlanta Constitution* reports that our white Methodist friends are in trouble again about their University. The news has leaked out that the land for the site has been deeded to the Freedmen's Aid Society, and that the constitution of the Society makes no distinctions on account of color. It is a fact that this Society refused a lot of land recently because the owner refused to specify in the deed that no building to be built on it should be used for whites. Nothing remains to be done but for the Society to deed the property to the trustees, or disgrace itself by refusing. The University is to be opened to students. We are glad to know that trouble when we see it, and stand by principle for the right.—*Atlanta Ele-*

A. P. Blackmore, Springfield: "There is too much talk about hard times, and we do not think enough of the experiences of our Lord. We made this the subject of a sermon at one of our appointments."

W. B. Denny, Nolensville: "I have just closed my protracted meeting at Mt. Pisgah which continued 19 nights. The Lord was with us and we felt His spirit present. We had the pleasure of having Bro. H. Prinn with us preaching and listening to his interesting sermons from the Church has been greatly built up. It seems to go ont battle for the Lord. 14 have been converted, 12 added to the Church. We are doing all we can for the Lord. Pray for us."

ARKANSAS.

Embry, Pine Bluff: "We have Wesley Chapel Little Rock, 28, at the order of Bishop Wiley. We were met by a number of faithful brethren, who have comfortable quarters. Our new pastorate, new church, which was erected during his absence. The church is not yet finished. When it shall be completed it will equal in beauty and architectural beauty, anything the white people or colored denominations have. Bro. Johnson, the former pastor, and the faithful few who labored with him, deserve great credit for the marvelous piece of work they have done here. Only a few days building a church worth $5,7000, supported by the people, giving to the support of the church and carrying on the work within $500 of completion with ease is simply wonderful. Bro. Johnson and we will fully appreciate the labors of a white gentleman of energy and enterprise who has so many friends about Little Rock. Give those people a chance and they will build up the country. Many people in the country, having no pastors, having lost sight of the question and the truth which speaks for itself, we say, well after all the Church is doing more for the masses than any other. We have in the midst of a glorious revival have been constituted the church at Pine Bluff is crowded every night. O, that we may see conversions in every centennial epoch. We are praying on Christmas. We received some time since a medal [illegible] We hope to be able to report in every one of our appointments.

[illegible] Dorman: "This charge is large and contains [illegible] I preached at Hot Springs, between [illegible] to a large congregation, and had a [illegible] school has [illegible] night 35 [illegible] and we

Address of the Bishops.

To the Members of the Nineteenth Delegated General Conference of the Methodist Episcopal Church:

(Concluded from last week.)

It will also be remembered that the last General Conference directed the Bishops to devise a plan for the centennial year, reporting to the Church as early as convenient. Under this action they prepared a circular, which was sent to the different annual conferences, and also published in the several Church papers. They did not consider themselves authorized to complete the arrangements for the centennial services, but to take only such action as was necessary before the meeting of this General Conference.

They submit the whole matter to the wisdom and decision of your body, and they trust that your action will lead the Church to a more thorough consecration to the cause of Christ, and to such thank offerings as shall be worthily commemorative of our centennial year.

METROPOLITAN CHURCH.

The Bishops were requested to make an earnest appeal to the Churches in behalf of the debt on the Metropolitan Church in Washington City. An appeal was accordingly issued, but as only a small amount was realized in collections, they appointed, committed the matter as of special interest to, C. C. McCabe, the Assistant Secretary of the Church Extension Board. They have now the great satisfaction of reporting to this Conference that through his indefatigable labors, which merit the thanks of the Bishops and of the General Conference, the debt upon this church, of over $50,000, has, at length, been entirely removed.

DECISION OF LAW.

According to the direction of the last General Conference, the formal decisions of law rendered by us during the last four years are here with submitted.

It has been necessary to convene a considerable number of Judicial conferences during the quadrennium. Our observation leads us to commend to your consideration the question whether these conferences ought to be longer permitted to reverse the findings of the "select number," or of an annual conference, or to remand a case for a new trial on merely technical grounds, or because of errors in the proceedings of the court below; which errors do not materially affect the question of the guilt or innocence of the appellant.

PUBLICATIONS

The publishing interest of the Church continue to prosper and enlarge. The reports of the Book Committee and of the Agents will show, in detail, what has been accomplished.

Notwithstanding the activity of our publishing interests thus set forth, we cannot conceal from ourselves the fact that but little Church literature is read by very many of our members, and that in consequence great numbers of our youth are without the proper knowledge of the history, doctrine, usages and movements of the Church. We note, however, with high satisfaction the energy displayed in the Sunday-school Union and the Tract Society, and the number and value of the publications issued from these departments.

The circulation of our Sunday-school papers has remarkably increased; Sunday-school requisites of the first order have been greatly multiplied; Sunday-school institutes have raised the standard of Sunday-School instruction, and the number of children and teachers has increased during the last four years to 1,932,926.

We note also with great pleasure that during the last quadrennium more attention has been given to Bible classes for adults, and we trust that this Conference will recommend that more attention be given by the pastors and Sunday-school superintendents to this department of the work.

EDUCATION.

The cause of education has been greatly advanced during the last four years. In several instance embarrassing debts have been removed from our institutions of learning, and they are advancing, with brigat prospects for the future. It also gives us great pleasure to say that a large increase has been made in several instances in the endowment of our literary institutions, among which are worthy of special notice the contribution by George T. Seney, of New York, of $600,000 to the Wesleyan University, and of W. C. DePauw, of New Albany, Indiana, of several hundred thousand dollars to the Indiana Asbury University, already paid, with a prospective arrangement by this liberal donor for a much larger sum. A debt of $200,000, which had been pressing upon the Northwestern University, has been removed through the generous liberality of its friends. The Boston University has come in full possession of the large legacy left by the lamented Isaac Rich, and has been enabled to enlarge its systematic work. The Wesleyan College, in Cincinnati, has been relieved from the embarrassment which almost destroyed it, and it is now in a healthful and active condition.

The chief contribution for educational work during the quadrennium has been in the removing of debts and in strengthening the institutions already established. A new institution, however, has been established in Denver, Colorado, and is in successful operation, with good prospect for the future. Hamline University, in Minnesota, after years of suspended animation, has begun a new career of enlarged usefulness, with buildings costing about $100,000, and fully paid for, and a large increase of its endowment. There has been a general increase in the number of students in attendance especially in the seminaries where we believe excellent work is being accomplished for the Church, in the education of large numbers of young men and women.

In the theological departments there has also been marked enlargement. The Garrett Biblical Institute, in Evanston, has been relieved from a serious debt, which was one of the results of the large fire in Chicago some years ago. The Drew Seminary has realized a large portion of the amount which had been subscribed towards its endowment. A theological chair has been established and endowed in the Asbury University, with generous promise of future enlargement in this department.

The statistics of our educational work show in the entire Church 10 theological institutions, 45 colleges and universities, 60 classical seminaries, 8 female colleges and seminaries and 19 schools of high grade connected with foriegn missions. In these institutions the value of the buildings and grounds is estimated at $7,594,640; the amount of endowments is $7,031,176; the number of teachers, 1409; students for the last year, 28,621; with an estimate of students since their beginning of 414,518. Upon these grounds and buildings the estimated debt remains of $592,476, the chief of which part rests upon a few colleges and seminaries. That this debt may be wholly removed during this centennial year is devoutly to be wished.

The Board of Education has increased its efforts, and is meeting with no small encouragement. In 1882 it appointed Daniel P. Kidder Corresponding Secretary. He has devoted his attention to all the interests of the Board, especially the interests of "Children's Day." Through his efficiency the collections have been greatly increased and we believe the celebration of the "Children's Day" will have a large influence over the minds of the youth in directing them to the subject of higher education.

The proceeds of the "Capital Fund," together with part of the collections, have been devoted chiefly to the education of young men for the ministry; these having a foreign field in view have been specially cared for. A number of promising young men and women who are contemplating Church work as teachers have also been aided. Were the funds of the Board to be enlarged a great good would result to the Church.

FREEDMAN'S AID SOCIETY.

Under the vigorous administration of the Freedman's Aid Society, help has been extended to a large number of institutions in the Southern States, chiefly for the education of colored young men and women. The progress of the work of the Society during the quadrennium has been very remarkable. Several valuable new buildings having been erected. A substantial new edifice has been constructed for the Biblical Institute in Baltimore, and a Theological School has been established and partly endowed in Clark University, in Atlanta. The Meharry Medical School, erected during the quadrennium at Nashville, Tennessee, is doing excellent work.

In pursuance of the directions of the last General Conference, aid has also been given to some institutions in the South, designed more especially for white students. Schools of considerable magnitude have been commenced at Little Rock, Arkansas, and at Chattanooga, Tennessee; the planting of such institutions indicate the settled policy of the Church to be national and not sectional.

Especial relief has been extended to the institutions at Athens, Tennessee, and Elijay, Georgia. The report of the Society will show the magnitude of the work which has been performed, and the prosperity which has attended its labors.

MISSIONS.

While the Church has been strengthening its literary institutions and educating its youth, it has not forgotten its great duty of participating in the evangelization of the world. The Missionary Society, one of its grandest and most efficient agencies, not only retains but has greatly strengthened its hold upon the affections of the Church. All our missions have been maintained in working order, and some of them have been exceedingly prosperous. Our work in China comprises one annual conference in South-eastern China, and three distinct missions located respectively in North, Central and West China; that of West China having been established since the last General Conference.

By means of munificent special contributions the educational work in Japan has been greatly enlarged. In India and South India there has been a steady increase of members. The work in Europe, especially in Germany and Switzerland, and in Sweden and Norway, has developed into efficient and energetic annual conferences, and the conference of India is also promising, though yet comparatively young and small.

The Mission in Denmark has maintained its position with encouraging enlargement, while the Missions in Mexico and South America give signs of great promise for the future. The organization of our work in Europe remains the same as it was in 1880, except that the "Italy Mission" has become the Italy Conference. In most of the fields occupied there has been a satisfactory growth in all the elements of Church life. This is also true of the missions in South America and Mexico.

The Woman's Foreign Missionary Society has been a faithful and successful co-worker in the foreign field. Its income has steadily and largely increased from year to year. It has efficient workers in nearly all the foreign missions; has sent capable medical missionaries to India, to China, and to Japan, and is about establishing a paper designed more especially for the women of India. The Executive Committee has shown marked devotion and energy in its work. While the contributions of this Society may have curtailed to some extent the receipts of the General Missionary Treasury, its work has largely augmented the missionary spirit of the Church, and we doubt not will lead to increased contributions in the future.

Within the last four years a Woman's Home Missionary Society has been organizied, having its centre in Cincinnati. Its object is to furnish teachers and found industrial schools for the women of the Southern States, Utah and elsewhere. It proposes to accomplish in our country what the "Woman's Foreign Missionary Society" is doing for the lands abroad, and to work in harmony with the Missionary authorities of our Church. This Society though young has already accomplished a good work; has established a few model homes and promises to be a potent agency for good among the women of the land. Its officers will make application to your body to be incorporated into the general system of benevolence established by the General Conference.

The working of these societies has also rapidly developed a power higherto largely latent in the Church, and the benefit resulting from the increased activity of so many Christian women is scarcely to be estimated.

In view of the constantly increasing magnitude and the variety of administration in the missionary work of the Church, we desire to suggest to you the importance of considering whether something should not be done to bring our whole missionary work into greater simplicity, harmony and unity of administration.

CHURCH EXTENSION.

The Board of Church Extension has greatly enlarged its work in the last four years, affording help to many churches throughout the land, and especially in the South and West. We are pleased likewise to recognize the excellent work the Society has done in improving our church architecture and in enlarging the Loan Fund, through which much valuable property has been saved.

An increasing spirit of liberality has also shown itself in the establishment of charitable institutions. Homes for the aged have been established in New York, Philadelphia and Baltimore, chiefly through the untiring labor of the active women of the Church, and the collections made by them in comparative small amounts.

We mention, with profound satisfaction, the gift of Geo. I. Seney, of New York, for the establishment of a hopsital in Brooklyn to be known as the "Methodist Episcopal Hospital." He has already erected commodious and ample buildings on a most eligible site, at a cost exceeding $600,000 dollars.

TEMPERANCE.

On the great moral questions of the day the tone of our periodicals has been earnest and uniform. Especially have we been gratified with the fact that in all parts of the Church our ministry and membership, with scarcely an exception, have been firm and aggressive in their devotion to the cause of Temperance. In the great struggle for prohibition which has occurred in some of the Western States the position of our people has been one of unyielding devotion to the principles of constitutional prohibition. While we may have lost a few members by the firm attitude of the Church, we have no doubt that our high position will be maintained in the future, and that the Church will continue to oppose all forms of intemperance, until legal sanction of the evil shall be removed from the statute books of all our States.

DIVORCE.

We view with alarm the laxity of the laws in many of the States on the subject of divorce, and fear that the sentiment of the Christian people of the country is not up to the standard demanded by the Holy Scriptures on the subject. We ask the attention of the General Conference to the expediency of more stringent regulations in regard to the solemnization of marriages between divorced persons; and also the importance of making some distinct utterance on the prevalence of the terrible crime of polygamy in our Territories.

The success of the Church must ever depend: 1st. Upon an earnest, indefatigable and consecrated ministry; 2d. Upon a devoted and actively co-operating membership; 3d. Upon the rich baptism of the Holy Spirit which God has promised to his true servants.

CONCERNING THE MINISTRY.

We have reason to thank God for the efficient ministers whom he has raised up and given this Church—men consecrated to His service; and we believe no class of men in the world have given clearer proof of devotion to the cause of Christ than the great body of our itinerant ministers. We cannot, however, ignore the fact that in almost every annual conference there are men who have been admitted on insufficient evidence of fitness for the ministry, and who have not proved of real service to the Church. We most earnestly commend to the Church a more thorough examination and trial of candidates for the ministry. The few who fail effect the reputation and standing of the whole body. While not sought for by the people, they often claim, because of their years in the ministry, a right to the more prominent appointments, and failing to secure them, complain of the Church and of its authorities, and spread a spirit of disaffection through the Church. Our observation is that where the ministry is holy and aggressive the Churches prosper, whether in our rural districts or in our cities, but when men remain in the ministry simply to retain positions and to receive support and mechanically preform the duties of the office, our Churches fail. Not only is care needed in admissions to the conferences, but there should be some way in which inefficient ministers might be more easily retired; that the conference might be able to receive active and promising men who are offering themselves for the work.

In exercising the power committed to us of transferring ministers from one conference to another we have endeavored to serve the Church rather than individual interests. Yet we have found an embarrassment not only in relation to this matter, but in making the more important appointments where no transfer is contemplated, by reason of the negotiations which have been made between preachers and people without consultation with those on whom the responsibility rests. In this growing habit of unofficial negotiations, we see the shadow of dangers to the essential economy of the Church.

TIME LIMIT.

There has been some discussion, and some annual conferences have taken action in relation to the removal of the time limit from itinerancy. In every instance where this matter has been brought to the attention of the conferences, the majority—generally a very large majority—have protested against the removal of the limit. In a few instances, however, conferences have desired some flexibility to meet very exceptional cases of great emergency, and some of the conferences have asked the attention of the General Conference to the question whether, without endangering the itinerancy, there might not be some provision made by which, in such cases, the ministerial term could be extended for four or five years, under suitable safeguards; whether these exceptions could be made without endangering the general system we commend to your careful consideration.

REFUSAL TO GO TO APPOINTMENTS.

We have also observed in some of the conferences a tendency to look more leniently on refusals to go to assigned appointments when they chance to be among the less prominent. It is a striking fact, however, that out of the more than ten thousand appointments made every year, there are so few cases in which either ministers refuse to accept appointments, or the Churches decline to receive the ministers assinged them. The attachment to Church order in this

respect is, at once, very remarkable and absolutely essential.

NECESSITY OF MORE BISHOPS.

We beg leave to say that the depletion of our numbers and the increasing magnitude of the work of the Church will suggest to you the necessity of adding to the number of Bishops. How many shall be added, we leave to your own wise and thoughtful consideration.

May we also add the suggestion that the business of the Conference should proceed in its earliest hours with as much expedition as possible, so that no more time shall be spent than the necessity of the work shall require.

May we also affectionately ask that every brother who has come as a delegate to the General Conference shall resolve to remain until his duties have been faithfully discharged, and the final adjournment reached.

GRACE OF GOD.

Brethren: We cannot close this brief review without a new magnifying the grace of God which has been so marvelously manifested toward our beloved Church in the past hundred years. When we revert, as we do this day, to our small and unpromising beginnings, and remember how God has been with our fathers, and with us even to this day for three generations, opening up the way before us, honoring us as He has honored none of our contemporaries, building us stately and strong over all the land and to the very ends of the world, making us to be among the great powers of the earth; we are constrained at the same time to humble ourselves and acknowledging that the power has all been of God, to ask that we now devote ourselves more completely than ever to the service of the cause and the building up of His kingdom in the earth. The retrospect of the old and the dawn of the new century find us with high hopes and courage. As the guardians of the precious heritage which has descended to us from the fathers, you will, we doubt not, use becoming diligence to hand it along undiminished and untarnished to the generations following. The interests which come before you will receive that godly attention which their importance demands.

You will, we are sure, discountenance all ends and measures unworthy of the sacred character you bear at whatever cost of vigilance and courage. You will not lose sight of the one thing for which as a Church we exist; namely, to spread scriptural holiness over the earth.

RESPONSIBILITY OF THE GENERAL CONFERENCE.

The rulers and regulations you shall make and all other official acts you shall perform while here will be with a single eye. You have come to a time when great carefulness and great wisdom are demanded. We are sure that you will diligently apply yourselves to prayers for the light and help which come alone from God, and without which there can be nothing wise or strong or good. The eyes not simply of the assembled or passing crowd of the city in which you meet are upon you, but the eyes of our entire Church throughout the world, and of other sister Churches and of the nation and nations as well. In reminding you of these things we do not presume to admonish or even exhort you, but simply to arrest your thought. You are human, and it is inevitable that much that is human will cling to your best endeavors; but we are sure that God's spirit is in you and you will wait listening to His voice. In so doing you will not fail to meet worthily the obligations under which you act, and properly to take care of the interests committed to you; and when in a few days you return to your homes and customary vocations, it will be, we trust, with the consciousness of having performed your work with the purest and noblest fidelity to God and His Church. Your decisions and acts will be felt around the globe in the remotest East, in the most distant West, not for to-day only, but for all time, weakening or strengthening the hopes of humanity. Not only the present and especially the future of your own Church will be affected, but the entire brotherhood of Christendom will be hurt or helped by your proceedings. God has placed you in the van in the crisis hours of the world's great struggle. The Master Himself watches from the throne. Let there be no disappointment in the results.

Finally, dearly beloved brethren, we desire now again to commend you to God and the word of His grace, praying that the Holy Spirit may be present and helpful in all your deliberations and conclusions, to the end that His name may be glorified, and his kingdom enlarged and established in the earth.

We are, dear brethren, most sincerely and affectionately your brothers and fellow laborers in the Gospel of Christ:

MATTHEW SIMPSON,
THOMAS BOWMAN,
WILLIAM L. HARRIS,
RANDOLPH S. FOSTER,
ISAAC W. WILEY,
STEPHEN M. MERRILL,
EDWARD G. ANDREWS,
HENRY W. WARREN,
CYRUS D. FOSS,
JOHN F. HURST.

The General Conference.

FOURTEENTH DAY.

This morning John M. Phillips and the Rev. Sanford Hunt were elected book agents at New York.

The Committee on Itinerancy reported a resolution declaring that direct negotiations between pastors and churches in advance of making appointments by the Bishop are contrary to the spirit of our itinerant ministry, subversive of ecclesiastical polity, and should be discouraged by bishops, pastors and people.

Mr. Amos Shinkle, of Kentucky, said if ministers were ever appointed without having been consulted by the Bishop he was unaware of it. After debate the report was adopted.

The Committee on Itineracy reported it inexpedient to take action as to licensing women to preach or ordaining them.

After a short debate, action on the report was postponed until tomorrow.

The Rev. Earl Cranston and the Rev. W. P. Stowe were elected agents of the Book Concern at Cincinnati.

At the evening session Bishop Foster presided, and addresses were made by the following fraternal delegates: The Rev. Dr. I. B. Aylesworth, of the Methodist Church of Canada; the Rev. Dr. J. Rankin of Washington, representing the National Congregational Association, and the Rev. Jean Paul Cook, of the Methodist Church of France and Switzerland. A few closing remarks were made by the Rev. D. C. John, of the Committee on Reception of Fraternal Delegates.

FIFTEENTH DAY.

The report of the committee on licensing women to preach was adopted. The report was in effect that it was inexpedient to act on the subject.

The report of the committee on Book Concern relative to the German hymn book was adopted.

The Conference agreed that missions to Japan and Mexico be organized into annual conferences.

The motion to refer to committee on boundaries the part of the report relative to enabling the organization of Denmark mission into an annual conference was defeated, and the report enabling for Denmark was adopted.

SIXTEENTH DAY.

The consecration of bishops-elect was fixed for Thursday. The committee on missions reported that permission be granted for a division of the South India Conference into two annual conferences during the quadrennium, if the exigencies of the case demand.

Rev. Dr. Leonard, of Cincinnati, said unless greater harmony prevails in future than in the past, the smaller the delegation from India the better. An appeal was made to Bishop Foster; he stated in his own opinion that there was no demand now for two conferences in South India. The report of the committee was adopted.

The committee on missions recommended the election of two coordinate corresponding secretaries for the Missionary Society. Adopted. Drs. Reid, of Michigan, and McCabe, of New York; Goucher, of Baltimore; Hare, of New York; Fitzgerald, of Newark; Olin of Wyoming, and Todd, were placed in nomination.

The committee on nominations presented a report recommending the adoption of the following:

Resolved, That we recommend to the favorable consideration of the general mission committee at the next session, the subject of the establishment of missions at such places among the Roman Catholic population of this country as they deem expedient, and an appropriation of moneys for the same, such missions to be administered as foreign missions.

Dr. Frampton, of Ohio, moved to strike out the words "among the Roman Catholic population."

Rev. Dr. King moved to strike out the words "to be administered as foreign missions."

The motion to lay the report on the table was lost; both amendments were then laid on the table, and the report of the committee was adopted.

Tellers reported that Rev. Dr. J. M. Reid and Rev. C. C. McCabe were elected missionary secretaries.

Rev. Kynett, of Upper Iowa, was elected corresponding secretary of the Church Extension Society.

Rev. Dr. Rust was elected secretary of the Freedmen's Aid Society. Rev. Dr. Vincent was elected secretary of the Sunday-school Union. Rev. Dr. Buckley, of New York, and Rev. Dr. Crooks were nominated editors of the *Christian Advocate*. Rev. Dr. Lanahan, of Baltimore, was authorized by Rev. Dr. Crooks to withdraw his name. Rev. Dr. Curry was elected editor of the *Quarterly Review*.

A Reminiscense of Anti-slavery Times.

BY THE REV. DANIEL WISE, D.D.

The decease of Wendell Phillips, with numerous comments of the press upon that gentleman's character, brought freshly to mind many reminiscences of the old anti-salvery movement, with which I was more or less identified from 1835 and onward. Among these recollections was that of a spirited scene which I witnessed in Boston during the session of the General Conference of 1852. The Massachusetts Anti-slavery Society was holding its quarterly meeting in the Melodeon; Garrison, Phillips, Edmund Quincy, and other magnates of the party, were present. The hall was crowded with their followers, many of whom were Hicksite Quakers from Lynn, mingled with devotees of Garrison mostly belonging to Boston and its immediate vicinity. Besides these were a few anti-slavery men not affiliated with the Garrrison Society, but attracted to the meeting by curiosity to hear what orators might say in their expected assaults on the Church generally and on Methodism in particular.

That the reader may fairly comprehend the character of the singularly constituted assembly, he needs to be reminded that the Churchly elements of the Massachusetts Anti slavery Society, of which Garrison was the idol, had withdrawn from it as far back as 1839. And this not because their devotion to the cause was less pronounced or less self-sacrificing than that of those who remained in it, but because Mr. Garaison, having abandoned some of his original opinions respecting the duty of taking political action for the overthrow of slavery, and having adopted certain non-resistance, disunion, and anti-Church notions, had insisted on using the *Liberator* for their dissemination, and on their discussion at the meetings of the society. Many clergymen, and many members belonging to various evangelical Churches, who had been pioneers, or at least early Abolitionists, protested against this perversion of the society from its original aim. Some of its lecturing agents—the writer among them—joined this protest. Garrison and his devotees denounced both the protest and its motives. The result was, that in the latter part of the year 1838 a new society—the Massachusetts Abolition Society—was organized, and in January, 1839, a new paper—*the Massachusetts Abolitionist*—was started as its organ, and flourished until merged in the *Emancipator*. When the astute Joshua Leavitt, whom John Quincy Adams called the ablest political editor in the country, removed that powerful sheet from New York to Boston, this new society speedily drew into itself the great majority of evangelical antislavery men and women throughout the State. Henceforth the Hicksite Quakers, anti-Churchmen who called themselves Come-outers, non-evangelical religionists, and here and there an orthodox believer, constituted the chief strength of the Garrison party.

Of these latter classes, therefore, the above named meeting at the Melodeon was mostly composed. The chair was filled, if my memory is not at fault, by Edmund Quincy, Esq., a high-bred, refined, delicate Bostonian, whose thin voice uttered words which, however lacking in weight, were seldom lacking in bitter spitefulness toward the clergy and the Churches. Garrison was among the speakers. Innocent, almost saintly, in aspect, not an orator, yet a speaker whose sharp, earnest words always struck home, he, as usual at this period of the antislavery crusade, hurled his javelin, no only slavery so much as on the Churches which he regarded as its chief bulwarks. Phillips with his incomparable oratory spoke also in the same vein. Both were exceedingly bitter that day against Methodism. A report had reached them that one member at least of the General Conference, then sitting in Bromfield Street Church, was a slave-holder. This allegation moved them to make the Methodist Episcopal Church the butt of their oratorical arrows. Their indictment of its historical and existing connection with slavery was terrible, fiery, and apparently conclusive. It captured the willing audience, who cheered its principal points to the echo, and seemed won to a belief that Methodism was pro-slavery that from the crown of its head to the soles of its feet there was no soundness in it, and that its overthrow would be a blessing to antislaveryism, if not to civilization.

After the applause of the excited assembly which followed the brilliant peroration of Mr. Philips had subsided, and Methodism lay prostrate before its imagination like a knight of the olden time wounded to death by the champion of the tournament lists, the tall, lithe, manly figure of the Rev. Mark Trafton was seen to rise from a seat not far from the platform. Fixing his clear, piercing eyes on the chairman, with a smile of suppressed humor playing upon his lips he addressed the chair in a voice which, though not wholly free from embarrassment, was yet indicative of self-possession and of consciousness of ability to effectnally answer at least the main charge of those doughty antagonists of his Church. All the circumstances considered, it was an act of moral daring in him or any other man to attempt to stem the torrent of indignation against Methodism and other Churches which was surging through the assembly. He knew that those people were not there to learn the truth through calm inquiry into facts, but only to enjoy an eloquent putting of their own foregone conclusions. They were possessed by an anti-Church passion which blinded their judgment and rendered them incapable of listening, in a judicial frame of mind, to aguments which were opposed to their received opinion.

Mr. Trafton knew this. He knew the hopelessness of all endeavor to reverse their opinions. He knew that the utmost he could was to defend his Church. This he did. He had armed himself with written testimony which utterly disproved the allegation that a slave-holder was then sitting in the General Conference. While not denying the past historical relations of our Church with the system of slavery, he exhibited such facts as greatly qualified those relations; he showed by authentic documents what Methodism had done against the system in her General and Annual Conferences. He told of the antislavery zeal of multitudes of Methodist Abolitionists, and made it clear to any unprejudiced mind that the unqualified charges of utter abandonment to pro-slaveryism made by their orators could not be sustained. In spite of frowns, interruptions, and hisses, he spoke undauntedly nearly two hours, until he had uttered all he wished to say. But intrinsically conclusive as was his speech, it did not move Garrison or Phillips or any of their devotees, then or subsequently, to cease their thunderings against either Methodism or other evangelical Churches. They were reformers; but they were also intolerant of all but those who pronounced *shibboleth* otherwise than as the *Liberator* dictated.

As to my old friend, Dr. Mark Trafton, he had his reward in the reflection that he had served his Church well in that hour of excitement. He has done much other valuable service for both the Church and the slave, but he never displayed a higher moral courage in public speech than when he defended Methodism in the Melodeon against the excessive censures of men who were too self-sufficient to see truth through any other medium than their own prejudices and prepossessions.

Serpent Poison.

It is now pretty generally known that no remedy has yet been discovered for the bite of the cobra. Its poison is deadly, and when once it has fairly become diffused through the system, the victim may as well make up his mind to die. His days are numbered. The earth has been searched, in all its depths and through all its forests, for a remedy, but in vain. Learned physicians have devoted years to experiments and study, but without result. The poison of the more deadly kinds of serpents defies all antidotes, and quickly prostrates its victim into the stupor of death.

There is a more deadly kind of serpents poison from which the whole human race is suffering. "That old serpent the devil, and Satan," infused the deadly poison of his own horrible nature into the fountain head of our common being, and thence it has descended through all the long course of human existence on earth to the men and women of to-day. Sin in the heart is but another name for the nature of the Old Serpent. Our Saviour used no words of coarse abuse when He called the Scribes and Pharisees "serpents," or a "generation of vipers." They were proud of their ancestry and trusted to the fact that they were the children of Abraham, and hence the awful words of Jesus had a double force when He said, "Ye are of your father, the devil." The nature of the evil one had become incorporated into their moral being, and hence their moral condition was as deplorable as it could possibly be made.

For this deadly poison of sin man has yet found no remedy. A million men have tried, but no one has succeeded. No one can tell a sinner how he can be saved from his sins and sinfulness. Thousands talk about it, but no one actually comes forward to tell how the work can be done. The poison is deadly, and its victim must die. The devil is cut off from life, and his children must share his fate. They must die, and die that worst of all deaths, the extinction of all life in the spiritual nature. This death knows no resurrection. Its nature is darkness, and its abode shall be darkness forever.

The most singular of all the symbols used in the Bible to represent the Saviour was that of the serpent of brass lifted up before the gaze of a people dying from the effects of serpent poison. When Jesus came into the world He was "made in the likeness of sinful flesh," i.e., made in the image of the serpent race whom He came to save. His death is our life. As in the days of Moses so now, One in serpent form, "in the likeness of sinful flesh," is lifted up before the gaze of a dying world. The awful poison of sin loses its power when the sufferer looks at the Crucified One. There is healing in the look of faith, if only it is a look cast upon Him who hangs upon the cross, wounded for our transgressions and bruised for our iniquities. The serpent nature disappears to give place to the Christian nature. The poison of sin is displaced by the spirit of holiness, and man, smitten and suffering from sin, is healed and made a possessor of a new life and a new nature.—*India Witness.*

The prospect of any effectual legislation at present against the polygamy of Utah is not very clear. The House Committee having the subject in charge has doubts of the "constitutionality" of a measure taking away the privilege of self-government from the Territory of Utah. That only signifies the ill-will nguess of the committee to us. For the Constitution of the United States nowhere mentions such a thing as a territorial government. Congress is authorized to make "rules and regulations" for the Territories; without any limit to its discretion. Constitutional lawyers of the genuine sort, are very scarce days, and are worthy of all respect. But the allegation of such scruples in a case like this seems ridiculous like burlesque. Some politicians can strain gnats and swallow camels.—*Boston Watchman.*

There was a time when betting, prize fighting, dueling, chicken fighting, gambling, pool selling, and similar misdemeanors were allowed to go unpunished in a majority of the States. Now they are prohibited in very many, and the list is receiving additions every year. In the same manner we expect to see prohibition spread and hold territory as the world becomes better educated.—*Advertisement Herald.*

Marcy is fond of going out to the barn with her papa, but is very much afraid of the big white carriage-horse, "Modoc," whose stall she has to pass. One day when her fingers were cold, papa went to the house before papa was ready.

"Why, how did you get past Modoc's heels?" asked mamma.

"Oh," said she, "I just shut my eyes, so he couldn't see me, and runned right by!"

The *Carrollton (Ga.) Enterprise* says: Since the sale of liquor was prohibited in this town, five years ago, the amount of trade has increased from $200,000 to $600,000, and there is not one merchant in thirty who would not vote (from purely business principles) against the reinstatement of the liquor traffic.

Reflection is an angel who every day bears reports to heaven of our doings here, and when the books are opened we must answer for the records kept.—*Hazlitt.*

What, whether in the pageantry of words, or colors, or fair forms, is truly, and in the deepest sense, to be called *idolatry*, is the serving with the best of our hearts and minds some dear or sad fantasy which we have made for ourselves, while we disobey the present call of the Master, who is not dead, and who is not now fainting under His cross, but requiring us to take up ours.—*Ruskin.*

Paralysis, Nine Years.

"After having suffered for 9 years with paralysis," says Mr. Joseph Yates, Paterson, N. Jersey, "I was cured by *Samaritan Nervine*" Mr. Yates makes this statement. Your druggist keeps it. $1.50.

THE SOUTHWESTERN.

L. P. CUSHMAN, Editor.
A. E. P. ALBERT, B. D., Assistant

THURSDAY, MAY 29, 1884.

With this issue my relation to the SOUTHWESTERN as editor ceases.

L. P. CUSHMAN.

Matilda Brown, of Georgetown, Texas, writes that she is pleased with the weekly visits of the paper, and to see our Church moving on to perfection.

The Chicago *Inter Ocean* in an article on "Copiah County Piety" severely handles the paper of the jury in the Matthews' assassination case. Every Christian man or woman in the land may safely approve the unusually severe expressions of the *Inter Ocean*, as in every respect warranted by well known facts.

The city government has exhibited unusual activity in the direction of street improvements, which it would be well to continue, as it will take several months of earnest labor to put the city in a present fine condition for visitors to the World's Exposition.

Towards paying the expenses of the delegates to the General Conference the Louisiana Conference has secured $100. This amount is to be divided equally among the districts, giving to each the sum of $20 to raise. Of the $100, only $40 has been secured. New Orleans district raised $27.50; Monroe $20.80; LaFourche and the LaTeche and Shreveport districts both raised $20.

We have received invitations for the Vanderbilt University Commencement exercises including the baccalaureate sermon by the president on Sunday, the annual exhibition on Monday, and orations of the graduating class on Tuesday, May 27, at Central Church. Also for anniversary exercises of Ireland University, and of the University Chapel. We are glad to learn that these institutions are prospering and are doing great good in the cause of universal education.

The trouble between Norway and Sweden is bitterness. The impeached ministers have resigned. The secretary of the navy has been censured, and the appointment of a heavy officer has been rewarded by the Swedish with the Seraphimer order. The distinction for the minister similarly appointed to the cabinet, all the members of the ministry also ordered four years in kingdom imprisoned, and a letter has ex[illegible] of the Supreme Court of Norway in [illegible]. There is intense feeling. Norway is republican, the stronger of the two countries. Bjornstjerne Bjornson has written a letter in reply to the [illegible] imprisoned an editor for writing it, and the poet [illegible] at once for Norway to [illegible] full responsibility.

The seventh anniversary of the National Temperance Society and Publication House was held in New York, May 13th, Mark Hopkins, D. D., presiding. The reports were submitted by [illegible], corresponding secretary. This society has issued [illegible] books, pamphlets, and [illegible] last year, making 1,251 publications now on its list. Receipts for publications $52,815 02, making since the organization [illegible]. Receipts from [illegible] $6,558.05; working [illegible].86; total receipts [illegible] $70,982.93; expenses [illegible]. Total number of pages [illegible] the year, 34,274,485; total since the organization of the society of 584,811,637. [illegible], secretary, and [illegible] were reelected for the [illegible].

United.

Years ago at a camp meeting Love feast we witnessed what was to us a novel but deeply affecting scene. As a brother arose to speak his wife stood behind him holding his hand; while he spoke, she lifted her right hand in attestation of the approval and adoption of his words as her own, and as he closed both sat down. The effect was thrilling, a wonderful tide of glory seemed to sweep over the entire congregation. By their tears, shouts, smiles, and songs the vast multitude showed their appreciation and approval of the simple but honest act. The adoption by this wife of her husband's words was an expression of wifely love, and the husband's hands joined in hers was a like expression of the true union of each with the other in the Lord. But alas, how many husbands and wives there are who let each other serve God alone. Ministers, class leaders, and stewards, steal away to church with some other woman and leave their wives at home.

As a matter of course, a wife thus neglected has no opportunity to identify herself with the work and words of her husband, but the sin does not lie at her door. The men are not few who by some mishap sustain the relation of husband that never utter words of Christian experience which their wives can solemnly and with uplifted hands affirm to be their own. They may be in the Church, perhaps in the pulpit, but they are Christless, haughty, over-bearing, and make their wives chop the wood and build the fires. Only God knows the agony of such a woman. We have a desire that all who read this incident whether husband or wife will seek to make their hearts and lives so completely one, one in Christ, that they can at all times unitedly testify to the unity of love and faith in each other and in the Lord.

Charity.

We are told in classic history that an old painter was employed to sketch the Macedonian Emperor. In one of his famous battles the Emperor had received a wound upon his right temple and an ugly scar was left. It was the desire of the artist, if possible, to conceal the scar. To accomplish this the monarch was sketched leaping upon his elbow, with his forefinger covering the scar. Every one who saw it admired and applauded the ingenuity of the artist. His story has been often told and good use has been made of it. Genuine charity, like the Emperor's finger, covers faults. It takes no satisfaction in exposing the faults of others; it never holds them up to scorn and ridicule, but covers them with the finger of love. It finds no pleasure in the report that others have done wrong, or in following up or establishing that report, only when truth and justice require them to be openly rebuked. The way of the world, and not a few in the church, is to expose scars and probe sores; they are never so happy as when they are setting them off in an exaggerated ugliness. Not a few find pleasure when others fall into sin and have disgraced themselves. Charity does none of these things. It does not desire that an enemy, a persecutor, a slanderer should do evil, or should disgrace and ruin himself. It does not love wrong, and finds no pleasure in the fact that it has been done. While it never excuses manifest iniquity even in the nearest friends, it always treats the failures of others with forbearance. They are never the subjects of gossip and keen satire in the social circle. Much better is that spirit that "rejoiceth in the truth." This is the foundation of all that is good and true; it "binds society together, unites the Creator and the creature, and blends the interests of all the redeemed, and all the angels, and of God *into one*.

The French transports are conveying marines to Madagascar from Tonquin.

Editorial Correspondence.

PHILADELPHIA, May 14.—The General Conference entered upon its tenth days work yesterday with a most important debate. Many of the delegates came into the hall a little late, some of them looking tired and jaded. To many of them, Sunday had not been a day of rest. Saturday the Conference had requested the Bishops to give their opinion concerning the establishment of Episcopal residences in India, Europe and Africa. Contrary to the expectation of a number of delegates they reported this morning that it was their unanimous opinion that the fixing of episcopal residences in either of the above named places would not be wise at the present time. The debate upon this question occupied nearly the entire session. Three of the speaches on the question were made by Messrs. Bose and Osborne who are natives of India, and Rev. Mr. Parker who has had twenty five years experience in that field. Mr. Bose was opposed to fixing an episcopal residence in India. Messrs. Osborne and Parker were in favor of it. Doctors Fowler, Buckley and Kynett made telling speaches against the report of the committee. Most of the speeches in favor of the measure were magnificent exhortations such as men sometimes make just before calling a collection. To us no more dangerous and impractica ble idea has been presented to this conference than that of fixing episcopal residences in Europe, India and Africa. We have little patience with the flippant talkers who have so much to say about the Methodist Episcopal Church taking the world for Christ and yet persistantly decline to do any work that does not agree with their taste. There is a large family of would be parlor Christians. After three days debate on the question Dr. Phaxon moved that the main question be taken, and it was carried. Hon. G. H. Foster moved that the vote be taken by orders and the motion was adopted. But on calling the roll the report of the committee was not adopted for a lack of a concurrent vote; the laymen voting against the measure and the clergy for it. Had the vote been taken without a division of the house, the report would have been adopted by a majority of twelve. In this instance the laymen were the conservators of the house. The Bishops had recommended the election of three bishops. The Committee on Episcopacy reported in favor of electing five. An amendment was offered naming four instead of five, which was carried by a large majority, and the report as amended was adopted.

THIRTEENTH DAY.

The Conference was opened at 9 o'clock; Bishop Andrews in the chair. The crowd that had gathered to witness the election of the Bishops was immense. Every seat was occupied, and hundreds stood in the aisles. At 10 o'clock on motion of Dr. Leonard, the order of the day was taker up. Bishop Harris announced the names of the tellers selected, and the position assigned them in the hall. Each conference was called by the Secretary and the delegation stood up. Then the name of each member of the delegation was called, when he dropped his ballot into the hat he said "voted." Never have we seen a mass of human beings more intensely interested than this vast audience was while the balloting was going on. The calling of the roll and voting occupied over 30 minutes; when the tellers retired to count the votes. While the tellers were out the Conference resumed its business. The people were anxious to hear the result, and but few left. In due time the tellers came in and made the announcement that no one had been elected. A second ballot was taken and the Conference adjourned to meet at 3 o'clock p. m.

At the afternoon session Bishop Warren presided. Dr. Hatfield conducted the devotional exercises. Most of this session was consumed in taking of the ballots—six were taken. On the second Drs. W. X. Ninde and J. M. Walden were elected; on the third W. F. Mallalieu, D.D.; on the fourth no one having received a majority of all the votes there was no election. At the fifth ballot some mistakes occurred making it necessary to take another, which resulted in the election of C. H. Fowler, D. D.

Of these honored ministers we have but little to say save that they have each displayed superior abilities, and have been eminently successful in the performance of the work the church has given them to do. We think that in this instance no mistake has been made. One of them will doubtless make his home in New Orleans.

L. P. C.

PERSONAL.

—Orange Judd has become editor and business manager of the *Prairie Farmer*, Chicago, Ill.

—Cyrus H. McCormick, proprietor of the Chicago *Interior*, and a millionaire, died May 13. He was noted for energy and integrity.

—A young African Prince, David P. Louding, who has been studying at Dayton, Ohio, to prepare himself to be a missionary to his native land, died of consumption, May 10; after a short illness.

—Mr. Blaine, in his new book says: "In affluent and exuberant diction, Mr. Conkling was never surpassed in either branch of Congress." This will catch Mr. Conkling for one copy at east.—*Tribune and Farmer.*

—Mrs. Hannah Haven, mother of the late Bishop Gilbert Haven, died Saturday noon, May 17th, at her residence in Malden, Mass. She had reached the advanced age of 94 years, but retained her mental faculties unimpaired to the last.

—Bishop W. H. Hillery, of the African Methodist Episcopal Church, deposed by the General Conference, now in session in Baltimore, was charged with buying and using intoxicating liquors, and refusing to pay for them and for some groceries. Other grave compiaints were reported against him.

—The New York *Tribune*, speaking of the high public esteem bestowed on the late Charles O'Conno , says: "The lesson of this exceptional honor is the value of personal character. It is safe to assume that the repute of Mr. O'Connor, for integrity and high mindedness, has carried his fame into quarters where merely professional eminence would hardly have made him known. He carried into the court room, as well as into all the circles of private life, uprightness, simplicity, sincerity, and independence. These manly virtues not only adorn his career, but enhanced and extended his professional celebrity."

OUR SOUTHERN WORK.

TEXAS.

G. Norman, Austin: "My second quarterly conference was held by Elder Madison, and only five were present when fifteen ought to have been, but it seems to be the best Manor circuit can do. The elder preached a glorious sermon Sunday on works and faith, and administered sacrament to 34. I hope the brethren may do better and realize the importance of exhibiting more work with their faith."

M. H. Robinson, Victoria: "There are too many clubs to engage the members of the church. I was pleased to read the article on this subject you published lately. We need pastors who will be firmer and better examples to the members."

W. McKenzie, Cold Springs: "The church at Camilla Hill is in good condition. The people though hard pressed, are doing all they can for the cause of Christ. Elder Lee met us in conference and we had a good old Methodist time. Collection $10.60."

John Hibbler, Marlin: "We try to do the best we can for our pastor."

E. Henderson, La Grange: "Bro. Lee Posey and son, and an ox were killed by lightning April 28, at 5 p. m. Bro. Posey stood high in the church, and will be long remembered. He leaves a wife and six little ones."

J. C. Mays, Victoria: "We are moving on gradually with our work, praying for success. Dr. G. J. Starnes, a late graduate in the medical department of Nashville, Tenn., is now with us. He lectured Monday, May 4th, to our Sabbath-school, and preached to our congregation an excellent sermon. Pray for us."

Green Bragner, Spring Hill: "My people are cheerful, and propose to build a church on one of my points. The old church will soon fall down. We expect to build a frame structure, on plan No. 5, 24x40 feet."

Funeral services for Bro. Gabriel Hendress will be preached at Floresville June 5, by Revs. J. T. Gibbons and W. H. Moseby.

J. Morton, Gibson: "Elder Webb met us and his sermon woke up the people. His salary was fixed at $40; pastor's at $350. Collection for elder $10.50."

G. A. Armstrong, Georgetown: "We have a faithful and intelligent pastor. Bro. Watkins has done a great deal of good in the past four months."

E. Jones, Hallettsville: "Our work is growing. There is a good Sunday-school. In protracted meeting there were 12 conversions; this year we have added 21 to the church."

The members of the Richmond charge desire Rev. S. Hardwell's grave to have have a nice marble tomb upon it, in remembrance of his faithful labor among them. Brethren of the conference who desire to assist may send their contributions to Wm. Mathews, Richmond.

Abner Thomas, Pitt's Bridge: "In protracted meeting there were 2 converts and 28 additions. We have repaired and seated the church. We spent a delightful day at Zion Hill. Our work prospers all over the circuit. We need a church at Caldwell badly. There are some members there and we are trying to build. A little help will be asked from the Church Extension Society. Bro. Sam Pollard is teacher of the Sunday-school, and is doing all he can to instruct the children."

TENNESSEE.

A. F. Land, Perryville: "The people received me gladly on the Linden circuit. The elder visited us. We have raised some on all benevolent causes."

John Crawford, Chattanooga circuit: "My third quarterly meeting was held May 3-4. Our presiding elder, Rev. E. Provine, was with us. His counsel in the quarterly conference and preaching will doubtless have a lasting effect on the congregation. We have adopted the rule to raise the presiding elder's money before he comes to hold the quarterly conference. On Saturday half of the money was reported, on Sunday finished out his salary, $15, for this quarter. Our Sunday-school work is growing, and our church is increasing in strength and numbers all along the line. We expect to commence building a new church at Pleasant Grove soon.

J. L. Massey, Marlin: "At second quarterly conference we had Rev. E. M Manson, of Brownsville, with us. He lectured the Sunday-school and preached acceptably. We raised for elder $11.25; for pastor $27, and something for all benevolent purposes. Sister Caldwell and Martin are good mission workers. We raised from subscribers $52 for the new church. Our Thursday night class meeting adds much to the spiritual condition of the church."

MISSISSIPPI.

F. T. A. Mahan, Macon: "The quarterly conference was held by our pastor. Reports were good. Collections $8,20. Bro. Ivy has 5 appointments, and it is sometimes very hard to get to all of them. The people love him."

J. B. Holiwell, Greensboro: "Elder D. A. Williams visited and left the members in better condition than they have been in for several years. I hope the Lord may fill the church with such men."

LOUISIANA.

Elijah Clark, Shady Grove: "The first quarter we have started off well in the labor of building up Christ's Kingdom. The people are poor, and the high water damaged their fences, cattle and hogs. We were pleased with the first visit of our presiding elder, and his sermon is well remembered. Six have been received in full connection; 2 on probation. There are four flourishing Sunday-schools. The young men and women are taking an active part."

For the SOUTHWESTERN.

From Columbus District.

MR. EDITOR—When you last heard from me I was at Oakland, Texas. From there I was to go to the Boxville work, where on the 19-20 of April, I was to hold Bro. R. H. Ponton's quarter. I was able to reach a part of the work, but the rain prevented me from holding it. Our church may do some good here but it is doubtful. My next appointment was on the Flatonia and Schulenberg work, where on the 16th I met the pastor (P Johnson) and some of the brethren and held the quarter; on Sunday preached to a good congregation from the Oakland circuit. This work is in a bad condition. Collection at this place was $5.75. May 3 4 found me at Waelder and Peach Creek, where I found Bro. Carper at his post but very near ready to give up from heart trouble. Here I found that the church had went under some repair, the young men had put in some window sashes of which it had been destitute. Waelder and Peach Creek is doing finely at present. Collection at this place $8.15. The 10-11 I met Bro. Reed and the brethren at Luling and I was very sorry to find Bro. Reed sick, and wishing to be discharged from his work; but every brother voted for him to remain and manage for them except three; and two of them were local preachers. You can easily judge why they did not vote. There are few men who succeed like Bro. Reed, besides he is beloved by every body. Bro. Reed has done a good work at Luling. He has taken in the church on probation over 50 and some 8 or 10 in full connection. There are also a good set of local preachers and exhorters on this work that hold up his hands. There had been raised during the quarter $12 for benevolent purposes, also had in hand $100 for the new church edifice. He has also completed a nice little parsonage; besides taking up a collection of $16.20 for presiding elder. May God bless Luling with her 300 full members and 50 probationers to soon get them up a house of worship. From here I went to Lockhart, and on the 17-18 enjoyed a happy time. There are some men that can hold people spellbound and can carry them any way, well in short they are leaders of men; that is the kind of a man Bro. Harris is at Lockhart. He is in a fair way to take that whole region of country for our church. He had 35 conversions, and 38 accessions, three of which were from other churches; and also raised for benevolent purposes $5-56. Bro. Harris' congregation gave the presiding elder $13.30. I make it a rule to visit the schools all along. Our people are beginning to unbuild themselves and their children now and send them out to Sunday school. If they would give the children money to get books and paper, the pastors and superintendents could make the schools what they ought to be. My district is being blessed with conversions. I can number about 150 or 160 since conference. I want to mention here the firm of A. L. Manard and A. Bright established in the town of Lockhart, and that they are doing a good business, and I hope the people will give them their trade. Will not hundreds of our able colored men in Texas go and start groceries and build themselves up in business

P. M. CARMICHAEL.

Columbus Texas, May 20th, 1884.

Our New Bishops.

William Xavier Ninde, was born in Courtlandville, N. Y., in 1832. At the age of twenty three he graduated from the Wesleyan University, and the next year joined the Black River conference. In 1861 he was transferred to the Cincinnati Conference, where he filled three charges in its chief city removed in 1870, to Detroit, becoming a member of that conference, and pastor of Central Church. At the end of his pastoral term he became professor of practical theology in Garrett Biblical Institute. After three years he was returned to Central Church, Detroit. At the close of this second term he accepted the position of president of Garrett Biblical Institute, which he held at the time of his election to the office of bishop. Bisop Ninde has spent 20 years in the pastorate, and eight in our educational work. He was a member of the General Conference of 1876, and led the delegation of the Detroit Conference at the present session. In the full strength of his maturity, with a remarkably symmetrical as well as finely cultured intellect, a character whose power tells so evenly that its strength is best shown by results, the Church has good reason to hope great things of him as a master workman "that needeth not to be ashamed."

John Morgan Walden was born near Lebanon, O., in 1831. He graduated from Farmer's College, College Hill, O., in 1852. He taught for two years, and then went into journalism, acting as correspondent for the Cincinnati *Commercial*, and later edited a paper at Quindaro, Kan. Afterward he was made a member of the Topeka Legislature and superintendent of public instruction. He was converted and joined the Church in 1850, licensed as a local preacher in 1854, and was admitted to the Cincinnati Conference in 1858. For ten years he acted as pastor, city missionary and presiding elder; when he was elected one of the agents for the Western Book Concern. He filled the position of junior agent for twelve years, when, in 1880, he was made senior agent. He has five times represented the Cincinnati Conference in the General Conference, including the present, which elected him a Bishop. Having lived in Cincinnati or one of its suburbs for over twenty-five years, Bishop Walden is well known, and has a multitude of friends in our patronizing territory. He has been an active leader in the temperance work in Ohio, notably of late through the columns of the secular and religious press. He has also taken part in the educational interests of Cincinnati, as a member of the board of education and president of the board of trustees of Cincinnati Wesleyan College. Officially related to the Freedmen's Aid Society, he is well known in the South through his connection with its work. As is evidenced in the facts above stated, [illegible] a busy life even for this busy age. The determined, industrious, far-seeing, and forceful energy with which he is so largely endowed will give him great power against the legions of darkness as one of the leaders of the Lord's hosts.

Willard Francis Mallalieu was born in Sutton, Mass., in 1828, and is of Huguenot descent. He was converted at the age of twelve, having signified his desire to seek Christ at the first Methodist meeting he ever attended, held in the kitchen of a widow lady. After a preparatory training he entered the Wesleyan University at Middletown, Conn., where he graduated. He entered the New England Conference in 1858. Two years ago he was made presiding elder, the preceding twenty-four having been passed continuously in the pastorate. Bishop Mallalieu has become favorably known to the Church outside of his Conference through his able contributions to our literature, and his platform addresses at Chautauquas and elsewhere. As a valued friend of Bishop Gilbert Haven, he was appointed to prepare the memorial of him for the General Conference of 1880. He was a member of the General Conference of 1872, returning in 1884 at the head of his delegation. He is a practical, wide-awake minister, makes a good speech in a way that assures you he could preach a better sermon, and will no doubt make an able and useful bishop.

Charles Henry Fowler was born in Burford, Canada, 1837, but at the age of four years was taken to Illinois. After spending some time at Rock River Seminary he entered Genesee Wesleyan Seminary, at Lima, New York, (now Syracuse University), where he graduated in 1859 receiving the honors of his class. His conversion changed his plans from the law to the ministry, and he entered Garrett Biblical Institute, from which he graduated in 1861. The same year he became a member of the Rock River Conference. His twelve years in the pastorate were spent in the city of Chicago, for whose embarrassed churches he collected $40,000 in eastern cities soon after the great fire. Dr. Fowler accepted the presidency of the Northwestern University in 1872, having declined the same position in 1861, serving in that capacity four years. In 1876 he was elected editor of the New York *Christian Advocate*. In 1880 he was made one of the missionary secretaries. In this office his gifts as a public speaker found a large field of opportunity. Bishop Fowler, though the youngest of the new members of the episcopal board, has had large experience in the work in all different departments of Church, and will fill the high office to which he has been called with honor to himself and advantage to the Church.

Copiah County Piety.

In the trial of Wheeler for the murder of Matthews, in Copiah County, Mississippi, it appears that the jury handed the reporter of the *Inter Ocean* a card, which he was requested to publish, informing the public (1) that none of the jury were politicians, and that politics had nothing to do with their decision; (2) that knowing it was impossible to give satisfaction the jury determined to defy criticism from the press or the public; (3) that before rendering their verdict they had united in a solemn prayer to God to enlighten their minds and purify their hearts, so as to enable them to see their duty and decide the case upon the evidence delivered from the stand, and (4) this decision has been rendered without partiality and in the fear of God alone.

We are inclined to think, not withstanding the show of religiousness about all this business, that the particular god the jury was afraid of was not the Creator of the Universe, but merely the public opinion of the little burgh of Hazlehurst and of Copiah County. If their fear of God could have taken the form of a belief that He would appear in the form of a man on horseback and shoot each one of them dead on the doorstep within twenty four hours if they should render a false verdict knowing it to be false, they would have found Wheeler guilty.

Our reason for this conclusion is that every juror who joined in the verdict knew that the killing of Matthews by Wheeler was not denied; no provocation for the killing was pretended by the defense; no justification was even sought to be proven; nothing was alleged even by counsel, nor sworn to by any witness, which if wholly true would have been a defense, or would have formed the least contribution toward a defense. No theory was invented or alleged, suggested or supposed, by any mind which if true in all respects would have justified the crime or mitigated it in the least degree. The accused simply shot the deceased in the back, without quarrel or warning, without anger or warm blood. The deceased was wholly unarmed, but if it had been proved that he was armed it would have made no element in a defense. The murderer brought his gun to the polls in order to commit this particular murder. He shot Matthews solely because the latter voted the Republican ticket and for no other reason. The jury and each one of them fully agrees with us as to each one of these facts, and the only possible point on which they could have sought the divine guidance was whether a white man who votes the Republican ticket in Copiah County ought to be shot, and if he is shot, whether his murderer ought to be convicted of murder.

We do not impeach the sincerity or honesty of any member of the Copiah County jury. We can readily conceive that the longer they remained on their knees the more conscientiously they would rise up in the belief that Matthews ought to have been shot for voting the Republican ticket, and hence that Wheeler ought to be acquitted.

Still there are certain inconveniences, having the nature of a conflict of opinion, where such eminently prayerful gentlemen as the Copiah County jury happen to dwell in a country nearly fifty millions of whose people believe that a man ought to have the right to vote any ticket he pleases. These inconveniences, having the nature of a conflict of opinion, cause all these fifty millions to look upon each one of the Copiah County jurors as a thoroughly prayerful and sincere accessory after the fact to the original murder. They will therefore feel a determination to proceed in the case if they get a chance exactly as they would do with Dr. Mudd or any other of the accessories after the fact in Booth's assassination of President Lincoln, or in any other political assassination in a republic. The Copiah County jury have simply said to the country: "We assume the responsibility of killing Matthews. We are all alike down here. We are! To vote the Republican ticket in Copiah County is a crime, and we'll punish it with death. We'll punish it prayerfully, kindly, and piously. But we'll punish it with death, and we'll precede and follow every murder with an earnest invocation of the divine blessing upon the purity of our hearts and the lamb like peacefulness and sweetness of our daily walk and conversation. Amen and amen." It is these little peculiarities that make it interesting to be citizens of the same country with our Southren brethren. But we purpose to stand by the flag "for a spell" yet—*Inter Ocean.*

GENERAL NEWS ITEM.

Murcia, a city in South-eastern Spain, has been damaged by floods.

The Supreme court of Dakota on the capital question decided in favor of Bismark.

No other nation treats China so mean as ours, the freest and most boastful.

In the conquest of English vs. Peelle, Republican, from Indiana, Mr. English was seated in the House.

Heavy rains have greatly damaged crops near Dallas, Texas. Planters are offering from $1 to $1.25 for hands.

The Lonisiana House has impeached Judge Fontelieu, and by committee has submitted articles the Senate.

The refusal of the House to entertain the motion to appropriate $100,000 for relief of sufferers by the flood on the lower Mississippi, indicates the defeat of the measure altogether.

At the celebration of the 109th anniversary of the declaration of independence adopted by the people of Mecklenburg county, N. C., May 20, 1875, United States Senator Pendleton delivered an oration.

Lord Randolph Churchill had no fear of enfranchising Irish laborers, and voted against Mr. Broderick's amendment to exclude Ireland from the operations of the franchise bill, which was rejected by 332 to 137.

A Methodist temperance colony has been established in Assiniboa, in the north-west of Canada. The colony was established two years ago, and covers an area sixteen miles long and fifteen in breadth. The land is said to be excellent, and about 120 settlers with their families are already in the colony.

One of the pleasing events of this Centenary year of American Methodism in West Virginia will be the celebration, July 20, of the building of Rehoboth church, dedicated by Bishop Asbury one hundred years ago. The old building is still standing.

Miss Greatorex, whose talents as a painter of flowers are fully recognized, has recently completed a study of Chrysanthemums for Mr. L. Prang, as companion to the Hollyhocks which he purchased after the last Water Color Exhibition. They are especially adapted for studies for advanced students.

The African International Association on the Congo is receiving attention from European governments. Bismarck will act independently for German interests and does not relish the recognition by the United States. France has agreed not to interfere provided in case the Association withdraws it cedes its possessions to France.

About 100 weasels and stoats, ordered by the government of New Zealand, have been sent from England to destroy the rabbits, which are overrunning the coony.

NEW PUBLICATIONS.

Among the prominent illustrations of the June number of the *English Illustrated Magazine* will be an engraving of Mrs Siddons from Gainsborough's well known picture in the English National Gallery, and a design by George DuMaurier under the title of Der Tod as Freund. Mr. H. Sutherland Edwards contributes to the same number an interesting article on Drawing Room dances with illustrations after Watteau and Hugh Thomson.

Macmillan & Co., have in preparation a complete Library Edition, in seven volumes to be published monthly at $1.75 each, of the works of Lord Tennyson, the first volume containing a steel portrait after a photograph by Relander, will be published about June 1; there will be also be a limited edition printed on the best hand made paper which will be sold only in sets.

The *North American Review* for June opens with an article on "Harboring Conspiracy," by Prof. Henry Wade Rogers, who examines, in the light of international law, the diplomatic history of the United States and the national constitution, the question as to how far our government may and must go in suppressing plots against governments with which we are at peace. Henry D. Lloyd, in the same number of the *Review*, shows how every branch of production is coming under the control of "Lords of Industry," corporations and monopolies. Elizabeth Stuart Phelps has an article marked by rare philosophic force upon the "Struggle for Immortality." Other articles of not less importance are: "Sociological Fallacies," by Prof. W. G. Sumner, "The Rise and Fall of Authority," by President J. C. Welling; "Walt Whitman," by Walker Kennedy; and a symposium on "Expert Testimony," by Rossiter Johnson, Dr. W. W. Godding, T. O'Conor Sloane and Dr. Charles L. Dana.

The June *Century* will contain two very timely editorials, one on the Cincinnati riot and the other on our militia. Speaking of the editorials "Mob or Magistrate," which appeared in *The Century* just previous to the Cincinnati riot, the *London Spectator* says, "*The Century* may fairly claim to be reckoned among the prophets."

President Eliot, of Harvard, will discuss in the June *Century* the question, "What is a Liberal Education?" Among other things he makes a strong plea for the study of English, and in a historical review of the changes in university curricula shows what a hard fight was necessary to procure the introduction of Greek three centuries ago.

The numbers of *The Living Age* for May 10th and 17th, contain The Monastic Knights, *London Quarterly*; A Hampshire Trout, *National Review;* Euripides as a Religious Teacher, *Contemporary*; Frederick Denison Maurice, *Fortnightly*; An Idle Hour in My Study, *Blackwood;* A Social Study of our Oldest Colony, *Macmillan*; The Bloody Assizes, *Gentlemen's*; Madame Tallien, *Temple Bar*; Heine's Reminiscences of his Father, *Pall Mall*; The Removal of the Pope from Rome, *Economist;* Hampstead Heath, *Chambers' Journal;*; The Trade in Modern Antiquities, *British Trade Journal*; The Proposed Mounment to Coligny, *Saturday Review*; with instalments of "Beauty and the Best," and Bourgonef," and poetry. Littell & Co., Boston, are the publishers.

The June number of *Harper's Magazine* brings with it the first breath of summer in two of its descriptive papers. One of these, "Biarritz," by Lucie C. Lillie, is full of the charm and romance of the Basque coast, and is beautiful ly illustrated; the other "The North Shore," by John A. Butler, illustrated, describes the north shore of Lake Superior, and gives a delightful retrospect of the old voyageurs and fur-traders. "Sheffield," an article by W. H. Bideing, is effectively illustrated. Dr. Wheatley gives an admirable and thorough review of the complex operations of the New York Custom-house. W. M. Dickson contributes reminiscences of Abraham Lincoln's visit to Cincinnati—the occasion of his first meeting with E. M. Stanton. Colonel Higginson, in his chapter on John Quincy Adam's administration, gives not only an interesting glimpse of Washington society in that period, but also a comprehensive review of the national progress, and of the great western march of the centre of population. There are several short stories, including a very strong character sketch by Mary E Wilkins, entitled "A Humble Romance." Poems are contributed by Dinah M. Craik and Louise Chandler Moulton.

Mr. George William Curtis, in the *Editor's Easy Chair*, pays a high tribute to Mr. Gladstone, closing with the pertinent question whether the American system of selecting the Chief Magistrate is surer than the English method to bring the real chief of a party to the Executive chair. Mr. Charles Dudley Warner, in the *Editors Drawer*, gives a characteristic view of our annual migration.

The June "*Popular Science Monthly*" is a number of especial excellence. The series of articles from Herbert Spencer, is continued, and he has probably never written anything more powerful, and conclusive than this second paper on "The Sins of Legislators." The kind of mental training and the kind of knowledge that the lawmakers should have, either to act upon social questions or to let them alone, are presented with the conclusiveness of demonstration. Let every honest young man with political aspirations lay these principles to heart. "Evolution and Dissolution of the Nervous System," by Dr. J. Hughlings Jackson, is a remarkable article, and is elaborately discussed by the editor, while an allied subject is considered in "Physiology versus Metaphysics," by Walter H. Walshe, M. D. Professor Mattieu Williams continues his papers on "The Chemistry of Cookery," and devotes the present one to the culinary transformations of starch. He agrees with Cobbett in denouncing the potato, other articles are "Coal and the Coal Tar Colors," by M. Denys Cochin; "Ensilage and Fermentation," by Manly Miles, M D.; "Geography and the Railroads," by Dr. J. Jastrow; "The Life Work of Pasteur," by his son in law; "Clean Drinking Water," by Edwin J. Howe, M. D.; "Professor Dvorak's Sound Mills," (illustrated); and a sketch of Arnold Henry Guyot (with portrait), by W. B Scott. New York: D. Appleton & Company. Fifty cents a number, $5 a year.

The long-promised new cover appears on the June number of *The Manhattan*. The design is printed in a rich carnation on old gold paper. The contents of the number are worthy of the cover. The frontispiece is an airy figure piece, entitled "Spring," illustrating some lines of Willis Gaylord Clark. An American painter, Henry Roderick Newman, who has long lived in Florence, is the subject of the opening articles, written by H Buxton Forman, the editor of Keats and Shelley. Letters from Mr Ruskin express his high opinion of Newman's work, and the article is illustrated with a portrait and a number of illustrations. Another brilliant illustrated article is a second paper on "The Gunnison Country," by Ernest Ingersoll. Edgar Fawcett's "Tinkling Cymbals," is concluded, and there are two short stories, one "A Boston Man," by Nora Perry, in her best vein, and which was inspired by her stay two summers ago at Bethlehem, N. H., which here figures under the name of Bethany. In the "*Town Talk*" there is a solution of the vexed question as to who is "Obermann," made famous by the New York *Tribune* boax, and there are some laughable things in "Salmagundi."

Our Little Ones for June is on time with stories of a little dog called Scamp, birds with an umbrella, and pleasan pictures.



"See What Cuticura Does for Me!"

INFANTILE and Birth Humors, Milk Crust, Scalled Head, Eczemas, and every form of Itching, Scaly, Pimply, Scrofulous and Inherited Diseases of the Blood, Skin and Scalp, with Loss of Hair, cured by the CUTICURA REMEDIES. *Absolutely pure and safe.* Cuticura, the great Skin Cure, 50 cts.; Cuticura an exquisite Skin Beautifier and soap, Medicinal Baby Soap, 25 cts.; and Cuticura Resolvent, the new Blood Purifier, $1, are sold by druggists. Potter Drug and Chemical Co., Boston.

Send for "How to Cure Skin Diseases." April-10

KIDNEY-WORT

HAS BEEN PROVED

The SUREST CURE for

KIDNEY DISEASES.

Does a lame back or disordered urine indicate that you are a victim? THEN DO NOT HESITATE; use Kidney-Wort at once, (druggists recommend it) and it will speedily overcome the disease and restore healthy action.

Ladies. For complaints peculiar to your sex, such as pain and weaknesses, Kidney-Wort is unsurpassed as it will act promptly and safely.

Either Sex. Incontinence, retention of urine, brick dust or ropy deposits, and dull dragging pains, all speedily yield to its curative power.

SOLD BY ALL DRUGGISTS. Price $1.

KIDNEY-WORT

"My friend, E. C. Legard, of this city, used to be drawn double from painful Kidney Disease. Kidney Wort *cured him.*"—Jas. N. Kinney, Druggist, Allehgany City, Pa., Aug. 22-82.

KIDNEY-WORT

IS A SURE CURE

for all diseases of the Kidneys and

—LIVER—

It has specific action on this most important organ, enabling it to throw off torpidity and inaction, stimulating the healthy secretion of the Bile, and by keeping the bowels in free condition, effecting its regular discharge.

Malaria. If you are suffering from malaria, have the chills, are bilious, dyspeptic, or constipated, Kidney-Wort will surely relieve and quickly cure.

In the Spring to cleanse the System, every one should take a thorough course of it.

SOLD BY DRUGGISTS. Price $1.

KIDNEY-WORT

"I gained 20 lbs. in two months," writes Mr. J. C. Power, of Trenton, Ill., (Dec. 2-82, "and am a well man. I'd suffered with liver disease since 1862. Kidney-Wort *cured me.*"

Strong words from a New York clergyman: "I *unhesitatingly* recommend Kidney-Wort. It greatly benefitted me," says Rev. C. E. Knickerbocker, of Mohawk, N. Y.

KIDNEY-WORT

FOR THE PERMANENT CURE OF

CONSTIPATION.

No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure. Whatever the cause, however obstinate the case, this remedy will overcome it.

PILES. This distressing complaint is very apt to be complicated with constipation. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles even when physicians and medicines have before failed.

If you have either of these troubles

PRICE $1. USE Druggists Sell

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"For 12 years," writes Lyman T. Abell of Georgia, Vt., "I found no relief from piles, until I used Kidney-Wort. It has cured me."

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As it is for all the painful diseases of the

KIDNEYS, LIVER AND BOWELS.

It cleanses the system of the acrid poison that causes the dreadful suffering which only the victims of Rheumatism can realize.

THOUSANDS OF CASES

of the worst forms of this terrible disease have been quickly relieved, and in short time

PERFECTLY CURED.

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KIDNEY-WORT

I had habitual costiveness, pain in the back and rheumatism," write S. L. Scott, Burlington, Vt. Kidney-Wort has *cured* them all."

Cannabis Indica.

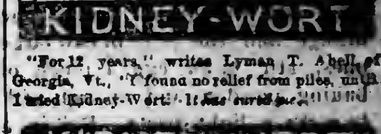
THE GREAT EAST INDIA REMEDY.

Imported by Craddock & Co., 1,042 Race street, Philadelphia, Pa., is warranted to cure CONSUMPTION BRONCHITIS, ASTHMA AND CATARRH.

And will break up a fresh cold in 24 hours. Skeptic, ask your druggist for it. One bottle will satisfy you of its merits. Small bottles only [illegible] $.50, or three for $1.25. Large bottles [illegible] $1.00, or three for $2.50, or three times the quantity for $5.00.

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$66 a week [illegible]

The Housekeeper.

TURPENTINE IN INFECTUOMS DISEASES.—The *Medical Record* tells us that H. Vilandt writes in the *Ugeskrift for Laeger*, concerning the value of the oil of turpentine in the treatment of prophylaxis diphtheria and the exanthematous diseases. He states that he has never seen any of these diseases spread from a sick child to other members of the family when this remedy was employed. In many of his cases no isolation could be attempted, as the mother was the only female in the family, and was obliged to take care of both the sick and the well, continually passing back and forth from one to the other. His method was to pour from twenty to forty drops of a mixture of equal parts of turpentine and carbolic acid into a kettle of water, which was kept simmering over a slow fire, so that the air of the sick room was continually impregnated with the odor of these two substances. He claims also that by this means a favorable influence is exerted upon the exudation in diphtheria, although it is by no means curative of the disease, and should never be relied upon to the exclusion of other remedies.

Appetizing dressing for fowls is made of mashed potato, well seasoned, for ducks or for wild game a flavor of onions is desirable; herbs also may be added.

INDELIBLE STAMPING INK.—E. Johnson, of St. Petersburg, gives the following formula for a convenient ink for marking clothing by means of a stamp: Twenty-two grains of permanate of soda are dissolved in 45 parts of glycerine, and thickened with 20 parts of gum arabic. In a small flask are dissolved 11 parts of nitrate of silver in 24 parts of official water of ammonia. The two solutions are then mixed and heated to boiling. After [illegible] a dark color, [illegible] of Venetian turpentine are added to it. The quantity of [illegible] may be varied to suit the [illegible] of the letters. After stamping, [illegible] to the sun or apply a hot [illegible]. —*Scientific American.*

CHARCH PUDDING.—Mix together one-quarter pound each of sugar, bread crumbs and chopped [illegible] add the grated peel of one [illegible] and the juice of two large [illegible], stir in an egg, a pinch of baking powder, and enough milk to make a light paste. Boil in a [illegible] one hour and a quarter. Serve with sweet sauce.

CHEESE CUSTARDS.—Boil the [illegible] of an orange till it is tender, [illegible] it to a clean mortar and add [illegible] the juice of two oranges, 3 [illegible] of loaf sugar, the yolks of [illegible] and the whites of three, [illegible] for ten minutes, then [illegible] pint of milk, stir over the fire [illegible] it is set, then pour into glass [illegible] or cups.

APPLE CHEESE.—Pulp any [illegible] of apples, and to every [illegible] of pulp add a pound of [illegible] sugar, the grated rind [illegible] juice of four small lemons and [illegible] well-beaten eggs. When the [illegible] are well mixed put [illegible] to a stewpan in which but[illegible] is melted in the proportion of [illegible] ounce to every pound of mix[illegible]. Stir it over a moderate fire [illegible] all the butter is thoroughly [illegible], then pour into pots or [illegible]. If tied down like jam and [illegible] in a dry but not a hot place it [illegible] keep for many weeks.

BENEDICT ROLLS.—Sweet or [illegible] cup; sugar, one cup; [illegible] teaspoonful; compressed [illegible] yeast, one cake; flour to [illegible] a stiff batter; eggs, two; but[illegible] four ounces. Set the yeast [illegible] in the warmed milk, sugar [illegible] to raise in the flour over [illegible]. In the morning cream the [illegible] before the fire, and with a [illegible]ful of soda add to the bat[illegible], corrects any acidity. [illegible] eggs, well frothed, and [illegible] to make a soft dough. [illegible] rolls, and set to rise [illegible] till well sponged. [illegible] Some cooks wash [illegible] with milk and scatter [illegible] and fennel on the top [illegible] keep.

Young Folk's Conerr.

THE TWO GATES.

A pilgrim once (so runs an ancient tale),
Old, worn, and spent, crept down a shadowed vale:
On either hand rose mountains bleak and high;
Chill was the gusty air, and dark the sky;
The path was rugged, and his feet were bare;
His faded cheek was seamed by pain and care;
His heavy eyes upon the ground were cast,
And every step seemed feebler than the last.

The valley ended where a naked rock
Rose sheer from earth to heaven, as if to mock
The pilgrim who had crept that toilsome way;
But while his dim and weary eyes essay
To find an outlet, in the mountain side
A ponderous soulptured brazen door he spied,
And tottering toward it with fast-falling breath,
Above the portal read, "THE GATE OF DEATH."

He could not stay his feet, that led thereto;
It yielded to his touch, and passing through,
He came into a world all bright and fair;
Blue were the heavens, and balmly was the air;
And, lo! the blood of youth was in his veins,
And he was clad in robes that held no stains
Of his long pilgrimage. Amazed, he turned;
Behold! a golden door behind him burned
In that fair sunlight, and his wandering eyes,
Now lustrous and clear as those new skies,
Free from the mists of age, of care, and strife,
Above the portal read, "THE GATE OF LIFE."

S. S. CONANT.

Thou To-Morrow.

O thou to-morrow! Mystery!
O day that ever runs before:
What hast thine hidden hand in store
For mine, to-morrow, and for me?
O thou to-morrow, what hast thou
In store to make me bear thee now?

O day in which we shall forget
The tangled troubles of to-day.
O day that laughs at duns, at debt.
O day of promises to pay!
O shelter from all present storm!
O day in which we shall reform!

O safest, best day for reform!
Convenient day of promises,
Hold back the shadow of storm.
O blessed to-morrow! Chiefest friend,
Let not thy mystery be less,
But lead us blindfold to the end.

Stephen Allen's Pocket-Piece.

In the pocket of Hon. Stephen Allen, who was drowned from on board the Henry Clay, was found a printed slip, apparently cut from a newspaper, of which the following is a copy. It is worthy to be put in every newspaper, and engraved on every man's heart:

Make few promises.
Always speak the truth.
Never speak evil of any one.
Keep good company or none.
Live up to your engagements.
Be just before you are generous.
Never play at any game of chance.
Drink no kind of intoxicating liquors.
Good character above all things else.
Never borrow if you can possibly help it.
Do not marry until you are able to support a wife.
Keep yourself innocent if you would be happy.
When you speak to a person look him in the face.
Make no haste to be rich if you would prosper.
Ever live (misfortune excepted) within your income.
Save when you are young, to spend when you are old.
Avoid temptation, through fear you may not withstand it.
Never run in debt unless you see a way to get out again.
Small and steady gains give competency with a tranquil mind.
If any one speaks evil of you, let your life be so that none believe him.
When you retire to bed think over what you have done during the day.
Never be idle; if your hands can't be employed usefully, attend to the cultivation of your mind.—*Kansas Methodist.*

"No," said the sad-eyed man, "I never press a young woman to play upon the piano. I tried it once to my sorrow." "Why, what followed?" asked a half-dozen eager voices. "She played," replied the sad-eyed man.

Fifty-eight million dollars is the estimated value of finger rings of this country actually worn, and still there are people mean enough to go hacking and coughing because they do not want to invest 25 cents for a bottle of Dr. Bull's Cough Syrup.

Playthings of African Children.

The girls in Africa, as elsewhere, are fond of dolls; but they like them best alive, so they take puppies for the purpose, and carry them about tied to their backs, as their mothers carry babies. Some of them "play baby" with little pigs. The boys play shoot with a gun made to imitate the "white man's gun." Two pieces of cane tied together make the barrels the stock is made of clay, and the smoke is a tuft of loose cotton. In one African tribe the boys have spears made of reeds, shields, and bows and arrows with which they imitate their fathers' doings; and they make animals out of clay, while their sisters "jump the rope." Besides, the African children, like children all over the world, enjoy themselves "making believe." They imitate the life around them, not playing "keep house," "go visiting," or "give a party," because they see none of these things in their homes; but they pretend building a hut, making clay jars, and crushing corn to eat.

An Irish Blessing.

At Jeffersonville, Ind., during the late flood, an Irish woman whose little shanty and contents—her all—had been swept away, was visited by one of the relief boats whose captain sent her from the stores on board a liberal supply of food, clothing, bedding, and fuel. When the things were all placed on the floor before her in the little room where she had taken temporary refuge, she looked up in wonder and asked,

"Captain, are these things fur me?"

"Yes, they are for you," he answered.

"Be'es they all fur me?"

"Certainly, they are all for you."

"All these things fur me! all fur me! an' may God bliss ye furiver, captain, an' may ye be in heaven six months before the divil knows ye're dead!"

The Hands on the Plow.

The march of temperance is striking terror to the hearts of liquor dealers all over the country. They recently formed in New York city a society for the protection of their business. Their organ thus frantically arouses them to the conflict: "Sooner or later the unrelenting and uncompromising aggressiveness of the advocates of local option, Main liquor laws, and total abstinence; the hopeless obtuseness of government officials and amateur legislators; the supine disregard of the masses to the gross and malignant incursions that are being made by blatant moralists upon their personal liberty, must drive the trade and all connected with it to a position in which it will have to stand at bay in order to preserve its very existence. Let us therefore, one and all, strike while the iron is hot, and steadfastly refuse to turn back when we have once put our hand to the plow."

It would indeed be a blessing if all who are connected with this terrible business of drunkard making should "once put their hand to the plow" and stick to it, and earn an honest living. Many distracted wives and poverty stricken children would rise up, and call them blessed.

It is not possible for a Christian man to walk across a rod of the natural earth, with mind unagitated and rightly poised, without receiving strength and hope from some stone, flower, leaf, or sound, nor without a sense of a dew falling upon him out of the sky.—*Ruskin.*

I feel convinced that every man has given him of God much more than he has any idea of, and that he can help on the world's work more than he knows of. What we want is the single eye, that we may see what our work is, the humility to accept it, however lowly, the faith to do it for God, the perseverance to go till death.—*Norman Macleod.*

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inqure for my brother Linn Pates Bute. I called him Jack, and I have not seen him since 1861. Mr. Pates was Governor in Jackson during war time. I heard that he went to Texas. Father was Robert Hawkins; brothers, Richard, Lawson, Nicholas. Robert Hawkins was sold to T. B. Say, who lived in Alabama a little before the war.

REV. A. B. ANDERSON.
Jackson, Miss,

MR. EDITOR—I desire to inquire for my relatives that I left in Franklin, Tenn., during the war. Three sisters, Nannie, Patience and Julian, who belonged to Mr. Ellis, of Franklin. My sister Nannie's husband used to belong to a Mr. Floyd; she had four children when I left Franklin for Louisiana, Sarah, Mag, Eliza and Mary. When I left Tennessee I went by the name of Agnes Ellis; it has been changed since by marriage to Agness Collins. Address me, care of N. J. Stith, Cotton Gin, Texas.

MR. EDITOR—I wish to inqnire for my people. They lived, in the time of the war, in Appomattox county, Va., and the old man was Thomas Mosbey that they belonged to. My father's name was Edmond Jane, he is dead. My mother's name is Jennie Mosbey. I had four brothers, the oldest was James Mosbey, Davé Mosbey, Reader Mosbey, Ben Mosbey, and two sisters of us, Charity and Nancy Mosbey, but now I am Nancy Williams. My young Mistress name is Marsham Elliott, and I got a letter from her in 1880. Please address me at Red Land, Pontotoc county, Miss. J. B. WILLIAMS.

MR. EDITOR—Allow me to inqnire for my brother. He left Okolona, Miss, in 1870, and went to St. Charles parish, La. Last year, May 14, I suppose, he went to Trenton, Ark., to practice physic and to teach school. I have not heard from him since July, 7, 1883; he was then in Black Hawk, La., on his way to Trenton, Ark. There are three brothers of us, the oldest Henry Williams, Benjamin Williams and John P. Williams, M. D. He has practiced medicine now more than eight years. Address me at Red Land, Pontotoc county, Miss. J. B. WILLIAMS.

MR. EDITOR—I wish to inquire for my father whom I left in Steward county, Ga., near a town named Boxankle. My mother brought me from there before the war. I was about 2 years old; my little sister's name was Edepy; we were our father's two children. My father's name was Bill Bridges, he belonged to a man of that name. My mother's name was Belle Blakey; she belonged to Jack Blakey. She is now living in Mars, Texas. My name whs Peter Blakey; went by that name after the white people, but by right my name should have been Peter Bridges, after my father. This statement is from my mother. If any one knows his whereabouts please let me know. My name now is Peter Stroman. Address me at Millwood, Little River co., Ark. PETER STROMAN.

Lives Prolonged.

Many to whom no encouragement could be offered, disease having progressed so far that no chance of arresting it seemed to remain, have been promptly relieved, and their lives prolonged and rendered comparatively comfortable, by the new Vitalizing Treatment of Drs Starkey & Palen 1109 Girard St., Philadelphia Many more, who have been sufferers for years and almost incapacitated for work, are now in the enjoyment of a good degree of health and able to engage actively in the business, porfession, or household duties which had been wholly or partially abandoned. It is wonderful what cures in so called "desperate cases," are being made by this remarkable Treatment! If any one, requiring the aid of such a treatment, will write to Drs. Starkey & Palen, they will promptly mail such documents and reports of cases as well enable him to judge of its value for himself.

The needs of overflowed people in Louisiana are urgent.

Better than Gold.

So easily is a cold taken that not infrequently one is at a loss to tell when or how it has originated, and is prone to expect it will go HEALTH as lightly as it came. Perhaps it may go easily, if helped a little; but every cold that comes is *liable to stay*. It may happen just at a IS time when, from other causes, the normal strength of resistance in the system has been lowered. A little inattention or delay may give it a dangerous BETTER hold. Let it once become firmly seated, and the work of dislodgment will be very difficult. The simple Coryza, or cold in the head, may THAN develop into a Catarrh, and is indeed exceedingly likely so to do. That such is the case is evidenced by the fact that seven persons out of every GOLD. nine, in the Atlantic and Middle States, have catarrh in a severe form. Or, if it does not take that turn, the little cough that is at first but an annoyance, is almost certain to become dry, hard, racking and constantly recurrent, worrying in waking hours, banishing sleep, and momentarily weakening the patient. The larynx, vocal cords, and tonsils, become inflamed. The inflammation extends into the bronchial tubes. "Laryngitis" and "Bronchitis" AYER'S are the easiest words that the doctor, called in about that time, will use. The trouble goes on working down the CHERRY bronchial tubes to the lungs, ultimately threatening Pulmonary Consumption. Or, perhaps, the malady assumes the quickly PECTORAL fatal phase of Pneumonia. Just about as unwise a thing as an ordinarily sensible person can do, is to neglect a "little" PRESERVES cold or cough and give it a chance to develop in any of these ways. And when it comes to the treatment of children, neglect is criminality. All HEALTH. the dangers to be feared from colds and coughs may be averted, in the very outset, by the administration of AYER'S CHERRY PECTORAL, a medicine ineffably beneficent, which allays the coughing, soothes to refreshing rest, and brings back health.

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"My children have taken AYER'S CHERRY PECTORAL for Coughs and Croup, and have found it give immediate relief, followed by cure."—MRS. J. GREGG, *Lowell, Mass.*

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"My wife, troubled with violent coughing, hard and dry, for 30 years, got so low I thought it would kill her. She took AYER'S CHERRY PECTORAL, and is entirely cured.—G. M. CARR, *French Camp, Miss.*

"Several members of my family suffered severely with Influenza. All were cured by AYER'S CHERRY PECTORAL in a few days."—HENRY RUSSELL, *Somerset, N. J.*

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General News Items.

Gov. McEnery was inaugarated on the 19th.

The rebels are active on the Red Sea coast, and bombarded Suakim for an hour.

Postmaster Merchant has appointed Mr. Isaac H. Henriques as assistant postmaster.

The celebration of the majority of the Czarison was celebrated in St. Petersburg with State ceremonies.

A motion to censure Gladstone for desertion of Gen. Gordon, was defeated in the House of Commons.

In tribute to woman suffrage it is asserted that not one murder took place in Wyoming territory last year.

The legislature of Vermont has wisely forbidden the use of tobacco by teachers and pupils in its public schools."

The Friend's Temperance Association of Philadelphia, has secured the expulsion of all alcoholic liquors from Fairmount Park.

The German Methodists celebrated the fiftieth anniversary of the founding of the first German Methodist Church in Baltimore on the 11th.

The Savannah *News* asserts that without boasting, the schools of Boston and Philadelphia are below those of Savannah in the scale of general excellence.

At Bei Bazar, a city of Asia Minor, 950 dwellings, 544 warehouses and shops, 11 mosques, 15 nichols, 9 khans and 146 other buildings, were burned. Eleven persons perished.

The Senate passed a bill the other day providing Alaska with a government. A provision of this bill prohibits the liquor traffic in the territory except for medical and scientific purposes.

The Blue Ridge of West Virginia is believed by the State Geologist to contain a slumbering volcano. There is one place of about an acre in extent where the ground never freezes and the snow always melts. Vegetation is always a month in advance of the season. The volcano is believed to be below this spot.

The Church Extension Society of the Methodist Episcopal Church has been in existence twenty years and has built 4,500 houses of worship, that furnish sittings for over one million of people, and have a monetary value of over seven millions of dollars. This same society is now building ten churches a week, and thank God every church is dedicated to prohibition.—*Christian Statesman.*

In Kansas, one of the largest Bahama communities, a local veto was placed on the saloons of a certain ward by the united veto of men and women. The legislature promptly came to the relief of the exiled prohibitists, whereupon the inhabitants appealed to the crown, and to her eternal glory be it spoken that Queen Victoria promptly made the legislature of none effect where The People had spoken.

Gen. B. F. Butler addressed the Senate commitee on education and labor on the general features of labor. He asserted that the present difficulties were due to over production. We had, he said, a year's crop grown on hand and were within three months of another crop. Nearly a year's crop of cotton was now stored in warehouses. After referring to other commodities which were in stock in excess of current requirement, he said: "Why, we have twenty years' supply of whisky on hand."

The united family is the family that rises in the world. Union, mutual love, and mutual helpfulness, are the means by which families, sloughed apparently in hopeless and involuntary poverty, have raised themselves to more comfortable circumstances.—*Freeman's Journal.*

In [illegible] Phosphate
In [illegible] Mo.,
[illegible] it a therapeutic
[illegible]
[illegible]
[illegible]



1821. He professed religion when quite young, near 1840, and from that time lived a consistent Christian and member of the Methodist church, until his death April 19, in Crawford, Miss. Bro. Lawrence was loved by all. I visited him often while sick, and he spoke confidently of the future. He leaves a wife and daughter. A. W. WRIGHT.

Sister Francis Lockwood died April 30, aged 46 years, after 15 years service for Christ. She was a faithful member, and leaves a husband and three children.

B. BOLDEN.

Washington, La.

Sister Melissa Pease, a veteran of the Cross, fell asleep in Jesus arms April 13. She leaves a husband and many relatives to mourn her loss. J. R. WALKER.

Cuero, Texas.

Sister Hannah Barnes died May 2, 1884. She has been a member of the church for quite a number of years, and lived a faithful Christian. She leaves a dear old husband, and a daughter. They are both on their way to Heaven. Quite a number of friends to mourn their loss.

J. D. MAYS.

Victoria, Texas.

Robert Smith, baptized and added to the church Marsh 11 died March 12. Jennie Linam and Martha J. Eyeal, have died in full triumph. Sister Ellen Parker died May 5. She was a faithful member, and leaves a husband and four children. Sister Georgia Townsel died May 6, a faithful Christian. She was secretary of the Sunday-school and a childrens association.

G. C. HARDEN.

Lawrenceburg, Tenn.

A little girl of Brother Butler's, about 10 years old died April 9. The family's loss is heaven's gain.

J. J. BARR.

Spain, Tenn.

NEW BOOKS.

Sabbath Bells: For Sabbath Schools, Prayer, Praise, and Gospel Meetings. By Wm. B. Blake 35 cents per copy; $3.60 per dozen by mail; $3.20 per dozen by express, Published by Fireside Friend Pub. Co., Springfield, Ohio.

Chamber's Encyclopædia, new revised edition, 1884. The articles have undergone thorough revision, and have been brought up to the present date, many of them having been entirely re-written. The reissue is thus virtually a new edition, and represents the actual state of things. The revision has been effected under the careful superintendence of Andrew Findlater, LL.D., who has throughout taken charge of the work and imparted to it that practical and reliable character which has rendered it so universally acceptable. It is the most comprehensive, as well as the cheapest Encyclopædia ever offered to the public.

Queen Victoria's new book has inspired Mr. R. Worthington with more confidence than any other American publisher, for he is the only one who has brought it out in cloth binding, suitable for the library shelf. In this edition we are given the portraits that enriched the English edition, and the book is printed in handsome style becoming the literary production of a Queen. A reviewer of the book in the *Critic* has given this excellent summing up: "In brief, we can honestly say of the book that it is one to give the simple pleasure which was all that the loyal author expected it to give, while at the same time deepens our respect and sympathy for a Queen who, through fifty years of sovereignty, has retained simplicity; who has learned from fifty years of absolute deference to herself to be deferent to others, and who has not yet learned, after fifty years of absolute away in her household, to accept any service as a matter of course."—*From Critic and Good Literature, N. Y.*

ANTI-SLAVERY DAYS.

Mr. James Freeman Clarke has produced in the volume just published by R Worthington a sketch of the struggle which ended in the abolition of slavery in the United States, which is intended for the generation which has grown up since those stormy scenes. It will thus supply a desideratum most felt in our Sunday Schools. Mr. Clarke dwells mostly on the events with which he was personally familiar and the persons with whom he was best acquainted. The scenes are chiefly laid in Massachusetts and the characters are New England men, yet he hints at the way in which men felt and thought in other sections. The story of the emancipation will be as intensely interesting as any series of events in the records of mankind, and those chapters call fitting attention to some of the most important men and actions in that crisis. Time has elapsed since the great event, and both parties can now afford to retrace that period of contest and to do justice to both contending interests. Mr. Clarke's work is a valuable contribution to the future history of those days. Price, $1.25.

It is reported that negotiations between Admiral Hewett and King John of Abyssinia, have failed, Mahdi having promised the King a large coast district, including Massowah and several harbors, upon condition that he remain neutral.

The China and Japan Art Seeking Co., of Louisville, Ky., advertise an elegant line of fans, and about 1000 designs in Japanese and other imported fans

Judge Sedgwick, in a decision continuing the injunction granted in proceedings taken by Ferdinand Hopkins, as trustee of the Madison Avenue Congregational Church, against James H. Seymour, Shepard Knapp, Gen. U. S. Grant, and others, as trustees of the church the church corporation, and Rev. John P. Newman, says as Dr. Newman was neither a member of the church nor one of the society, nor permanent pastor, he should be enjoined from becoming or acting as an officer at any meeting of deacons of the church society.

An Only Daughter Cured of Consumption.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidently made a preparation which cured his only child of Consumption. His child is now in this country, and enjoying the best of health He has proved to the world that Consumption can be positively and permaneutly cured. The Doctor now gives this recipe free, only asking two 2-cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh Cold in twenty-four hours. Address CRADDOCK & Co, 1032 Race St., Philadelphia, naming this paper. [may22-24je5

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. jel4-ly

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LARD, ℔ lb—Choice, 8¼.

SALT, ℔ Sack—Coarse, 82½; Fine, $1,02½.

ESCULENTS—Irish potatoes, ℔ bbl., $2.00@2.75; sweet potatoes, ℔ bbl. onions, ℔ bbl. 3.00@3.75; apples, ℔ bbl. $5.75@6.25; cabbages, $5.00@5.50 per crate; sour krout, ℔ bbl.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, ——@60; boiled, —@63; cotton seed, 33@55.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $17.25.

BACON, ℔ lb—Breakfast, 12; shoulders, 7½; sides, short rib, 9½; sides, long clear, 9½; hams, sugar-cured, 13½c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 8½; clear sides, 8½@; shoulders, 6½@—.

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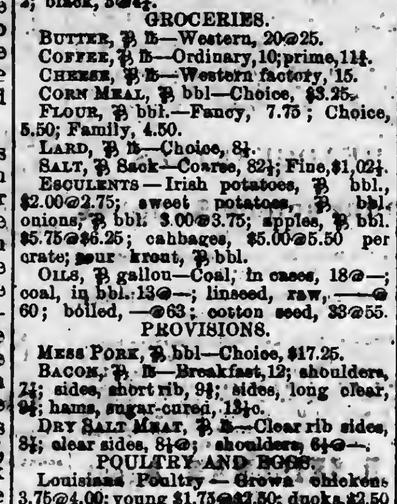
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Conference Notices.

NOTICE.

To the members of Texas Conference:

The Conference Board of Church Extension meets the 1st Wednesday in July, and every two months thereafter By order of the board. H. WEBB, Pres.
W. WESLEY, Secretary.

NOTICE.

To the members of the Gulf District Conference:

To be held at Summit July 10th and close 13th of July A full attendance the first day of the Conference I hope will be present. Brethren won't forget to raise all the money that they can for all purposes and report the same to the District. The programme will be published in time. Brethren will remember that this the Centennial year, and our obligations while at the Annual Conference.

Brookhaven, Miss, May 15, 1884.
W. McDONALD, P. E.

NOTICE.

The following are the programme for the Brethren of the Gulf District, Mississippi, Conference.

J. H. Cook—Freedman aid.
S. H. Nevels—The peculiar objects and power of preaching.
H. May—Duty of Stewards, Class leaders and Trustees.
E. Harris—Faith.
H. Henderson—Repentance.
Jas Ford—Baptism.
R. Benedtree—Christian perfection.
H L Kennedy—Centennial of the church.
W A Dawson—Power of prayer.
Jas Draydon—Temperance.
F Gattlan—Home missions.
J R Comford—Church building.
P E Bardwell—Sunday-schools
J B Smith—Church extension and its origin.
N Canon—What is the difference between the M E Church and other Methodist churches?
J W Smith—Ministerial support.
D F Dudly—How to bring an accused member to trial
F H Buntou—Why it is, there is not a colored Bishop in the M E Church.
W H Mims—Receptions of members in the church.
J M Wilson—Education.

Other members of the District Conference are expected to have a topic.

J H COOK
H MAY
H L KENNEDY
Committee.

JACKSON DISTRICT—MISSISSIPPI CONFERENCE.

Second Round.

Canton	June	7- 8
Madison	"	7- 8
Simpson	"	14-15
Mt. Salem	"	15-16
Bolton	"	21-22
Clinton	"	22-23
Edwards	"	26
Vicksburg	"	28-29
Vicksburg Circuit	"	28-29
Rolling Fork	July	5- 6
Brandon	"	12-13
Lake	"	19 20
Trenton	"	19-20
Pelahatchie	"	26-27
Forest	"	26-27
Hickory	"	26 27

J. M. SHUMPERT, P. E.

PROGRAMME.

The following is the Programme of the Commencement Exercises of Philander Smith College, Little Rock, Ark, June 1-4, 1884:

Sunday, June 1—3:30 p. m., Annual Lecture, by Rev. O. H. Smith. 8 p. m., Annual Sermon, by the President.

Monday, June 2—9 a. m. to 12 m., Annual Examinations; 8 p. m., Social.

Tuesday, June 2—9 a. m. to 12 m., Annual Examinations; 8 p. m., Anniversary Exercises of the Prometheam Literary Society.

Wednesday, June 4—9 a. m. to 12 m., Annual Examinations; 8 p. m., Commencement Exercises.

PROGRAMME

For Centennial Exercises of Nashville District Tennessee Conference.

Gallatin—Rev. J. Braden, D.D.,—Peculiarity of Methodism for Presentation of clear experience of justification and holiness. Rev. J. F. Moreland—Adaptability of Methodism to the spread of the Gospel. Rev. S. P. Bell—Church Extension. Howard D Carter—Colored members of the M E. Church.

Hartsville—Rev. Miles Williams—A Hundred Years of Methodism. Rev Wm. B. Denny, M. D.—Episcopacy Rev. Wm. Bryant—Peculiarities of Class Meetings.

Mitchellsville—Rev. P. Martin—Peculiarities of Methodism to indoctrinate the masses. Rev. A.P. Blakemore—Missionary Society. Rev. H. W. Simmons—Illiteracy vs. Location.

Cumberland—Rev. J. F. Moreland—Rev. S. L. Hickerson—Organization of Methodism Geo. Sanford—The Presiding Eldership.

Dickson—Rev. J. D Parks—Peculiarities of Methodism to indoctrinate the masses Rev. H. Primm—Progress of the M. E Church in Tennessee Rev. Payne Gregg—Trustees, their Origination and Power.

Springfield—Rev. L. M. Hagood—Relation of the colored Branch's to M E. Church. Rev. John Pickett—Preaching of Methodism. E. E Ginson—Origin of M. E. Church.

Pisgah—Rev. J. H. Dismukes, B. L.—Education in M. E Church. Prof. West Patterson—Conference Claimants. Rev J. F. Moreland—

Nolensville—Rev. James Pickett—Traveling Preachers. Dr. H. T Noel—Large Employment of Laity in M. E. Church. Rev. J. Braden, D.D.—

Franklin—Mr. W. H. Young, B. L.—Progress of Methodism. Rev. S. P. Bell—Rev. L. M. Hagood.

Spring Hill—Rev H Robinson—The Great Cause. Wm B Denny M D—Sunday schools. H Primm.

Beech Grove—Rev Jackson Thompson—Leaders Meetings. W A McKissack—Methodist Literature. J F Moreland.

Farmington—Rev Jas Picket. Peter Martin. Wm Bryant.

Dover—Rev Payne Gregg. A P Blakemore. John Picket

Brigsville—Rev L M Hagood. M. W H Young, B L. J H Dismukes, B.L.

Clark Chapel—Rev J Braden D D—Pastoral Support. M Williams—Methodist Literature. Miss Ava Brown—Noted women of Methodism. Mrs S H Porter—Training for Methodist's children.

Asbury's Chapel—Rev S P Bell—Church economy. Mr W H Young—Preacher's calling in Ministry. Rev H Primm—Class meetings.

Thompson Chapel—Dr G D Hubbard—Fraternity M E and M E Church South. Rev J F Moreland—Bishop Asbury. J H Dismukes B L

Bass Street—Mrs Maggie H...—Women of Methodism. Rev L M Hagood—S P Bell.

The committee desire pastors to get time. Consult the speakers and arrange in time and enthuse the people at once

S P BELL,
J F MORELAND,
L M HAGOOD,
Committee.

NAVASOTA DISTRICT—TEXAS CONFERENCE.

Third Round.

Patterson and San Felipe	June	7- 8
Benham	"	14-15
Benham Circuit	"	14 15
Hempstead	"	28-29
Franklin	July	2- 3
Hearne	"	5 6
Caldwell	"	12-13
Bryan Circuit	"	12-13
Millican	"	19 20
Navasot	"	26-27
Prairie Plain	"	26 27
Anderson	"	5- 6
Bryan	Aug.	9 10
Reidersville	"	2- 3
Courtney	"	9-10
Belleville	June	28-29

W B PULLAM, P E.

WEST TENNESSEE DISTRICT—TENNESSEE CONFERENCE.

Third Round.

Brownsville Circuit	May	31, June 1
Memphis Station	"	7- 8
Memphis Circuit	"	12-13
Pleasant Grove Ct	"	14-15
Mason Ct	"	18 19
Bell Ct	"	21 22
Friendship Ct	"	28-29
Sharon Ct	July	2- 3
Martin Ct	"	5- 6
Mansfield Ct	"	10-11
Paris Ct	"	12-13
Clarksburg Ct	"	17-18
Henderson Ct	"	19-20
Linden Ct	"	23-24
Waynesboro Ct	"	26-27
Lawrenceburg Ct	"	30-31
Clifton Ct	Aug.	2- 3
Purdy	"	5- 6

Our District Centennial meeting will be held on the 6th and 7th of June, at Centenary M. E. Church, Memphis, Tenn. Will each pastor and superintendent strictly see that the children's day be observed on the second Sunday in June, 8th day. As this is the centennial year of Methodism, let every child have the opportunity to celebrate that day, and lift a collection on the same.

JESSE P. PRICE, P. E.

LITTLE ROCK DISTRICT—LITTLE ROCK CONFERENCE.

Forest City	May	24-25
Forest City Circuit	"	24-25
Little Rock	June	1 2
Lonoke	"	14-15
Carlisle	"	21-22
Clarendon	"	27
Marvell	"	28 29
Askew	July	5- 6
Helena	"	9
Helena Circuit	"	12-13
Palestine	"	19-20
Sanisburg	"	26-27

O. H. SMITH, P. E.

MURFREESBORO DISTRICT TENNESSEE CONFERENCE.

Third Round.

Lawrence	June	7-8
Murfreesboro Circuit	"	7-8
Murfreesboro	"	14-15
Stone River Circuit	"	14 15
Woodbery Circuit	"	21 22
Martin Creek	"	28 29
Lebanon	July	5-6
Seays and Leverills	"	5-6
Shelbyville	"	12 13
Petersburg	"	12-13
Alexandria	"	19 20
Canaford	"	23-24
North Lebanon	"	26-27
Tullahoma	Aug.	2-3
Manchester	"	2 3
Manville	"	8-10
Manville Circuit	"	9-10
Spring	"	16 17
Van Buren	"	16 17
Coalville	"	23-24

Please raise all be evidence collections and be sure and remember this is centennial year and ask the centennial collection All that have not raised your delegate money, raise it and send to me at Murfreesboro. H W. Key P. E.

NASHVILLE DISTRICT TENNESSEE CONFERENCE.

Third Round.

Franklin	June	21-23
Spring Hill	"	28 29
Lewisburg	"	28-29
Poplar Ridge	"	28 29
Nolensville	July	5 6
Brentwood	"	12 13
Nolla to	"	19 20
Hartsville	"	19 20
Gallatin Circuit	"	26 27
Mitchellsville	Aug.	2 3
Springfield	"	9 10
Cumberland	"	16 7
Dickson	"	16 17
White Bluff	"	16 17
Dover	"	23 24
Clark Chapel	"	30 31
City Mission	"	30 31
Bay Chapel	"	30 31

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The foregoing is from the Report of the Executive Committee to the General Committee of the Fund, of which the Hon. Wm. M. Evarts is chairman.

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SOUTHWESTERN Christian Advocate

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THE SOUTHWESTERN

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Editorial Notes.

At the centenary meeting at Carondelet Street M. E. Church. South, Bishop Keener preached. The collection exceeded $1000.

The catalogue of Central Tennessee College for 1884 is a pamphlet of 40 pages, giving all the necessary information for those about to become students.

"Oriental Education," "Presiding Elders in Council," and "Lifeless' and Corrupt Forms of Christianity,' are tracts received from the Missionary Society of the M. E. Church

A preliminary circular, respecting the exhibition of education at the World's Industrial and Cotton Centennial Exposition, has been issued by Hon. John Eaton, Commissioner of the Bureau of Education.

We have received a pamphlet copy of the proceedings of the New England Methodist Historical Society, fourth annual meeting, Jan. 2, 1884. The address of Rev. Daniel Dorchester, D.D., on the struggle of the introduction and growth of Methodism in New England is valuable and interesting.

The United States Supreme Court, in the case of the New Orleans Slaughterhouse Company, decided that a State cannot lawfully divest itself of the police power, or its sovereign right to legislate for for the general welfare. This applies equally well to the saloon people and the Louisiana State Lottery Company.

Our Paper is issued in the interests of Houston Seminary, and says: "The second school year has been very much more successful than the first in every respect. The work done has been systematic. Great improvement has been made in reducing the number of tardinesses. Good order has been maintained and the study much more thorough."

The communication we publish to-day, in which a visit to Howard University is described, is from the pen of a native Southern woman of slave holding antecedents; and in a private note accompanying it she says: "I am really and truly rejoiced to see such a noble and well conducted institution, open to what are termed 'colored men and women.' Quite a number of its recent graduates are of another race, yet all were taught in class together, a most signal and worthy evidence that the class distinctions often times complained of, are dying out in this section of the South at least."

The *Southern Christian Advocate* finds in the election of Bishops "A concession to the Gilbert Haven type of Northern Methodism."

At the great anniversary meeting, held in Philadelphia, of the Woman's Home Missionary Society, the audience contributed the munificent sum of $4,100. The addresses were very impressive.

The action of the General Conference on the majority report on the subject of caste in the church is hailed with joy all over our Southern work. It was a signal vindication of the course of this paper.

Before this issue reaches all of our readers the Republican national nominations will likely be made. In the order of their strength the candidates stand: Arthur, Blaine, Edmunds, Sherman. While President Arthur's chances are very flattering, there is a good prospect for some new name to be introduced to carry away the prize.

Last Friday, Decoration Day, was observed with increased interest and ceremonies here and elsewhere. Two steamers and railway trains on the Shell Beach road conveyed visitors to Chalmette. Ex-soldiers of both armies during the late war participated, and ladies of Confederate associations graced the ceremonies by their presence and gifts of flowers.

The striking spinners at Fall River were defeated, after losing sixteen weeks wages, and spending from $10,000 to $16,000 accumulated in four years, and $10,000 more contributed by sympathizers. This is a terrible result of action wrongly determined upon, and of a condition of affairs between employers and employes that deserves careful attention with a view of supplying a remedy.

The proposition to submit a constitutional amendment to a popular vote, for the abolition of the Louisiana State Lottery Company, failed to get a two thirds vote in the House. The pledges of candidates made on this subject are disregarded, and it is convenient to have a moneyed corporation within reach to supply campaign funds, etc. The general public that can submit to fraudulent elections will not be characterized by a vigorous reform spirit.

Agents will please address all business communications for this office relative to books, papers, etc., to Phillips & Hunt, 32 Natchez street. The communications for publication should be written on separate paper, and may be addressed to the editor or Phillips & Hunt, at the option of the sender. Please observe these rules; it will greatly facilitate our office work, and often enable us to comply with requests of correspondents at an earlier date.

The Catholic bishop of Soudan has just arrived at Cairo from the south. He reports seven Italian priests and four Sisters of Mercy massacred at El Obeid. He also reports that three priests were exposed naked to the sun for four days, and died from the effects of their exposure.

Placards were posted throughout the provinces reminding the Czar of the Nihilist proposals of 1881, that, in order to avert his father's fate, he should grant constitutional amnesty to political offenders.

The General Conference.

TWENTY-SECOND DAY.

The Conference amended the report from the committee to redistrict the General Conference districts so that the present number twelve was increased to thirteen.

There was an exciting debate on the proposition in the report of the committee on cooperation in Church work, which provides that at each General Conference every minister shall be asked a series of questions, and that his answers be published in the church manual. Rejected by a large vote. The report of the committee was adopted, with the following amendment:

Resolved, That a commission be appointed to consider the subject of consolidating and unifying benevolent societies, and devise a plan and report to the General Conference.

The following-named were recommended to be elected trustees of the Methodist Episcopal Church for the term to expire in 1892: Luke Hitchcock, Charles W. Ketcham, Earl Cranston, M. B. Hagans, W. Cumback and P. M. Bigney. The report was accepted.

The report of the committee on episcopacy recommends the establishment of episcopal residences in Boston, New York, Philadelphia, Washington, Cincinnati, Chicago, St. Louis, San Francisco, Minneapolis, Atlanta, Chattanooga, New Orleans or Austin, DesMoines, Denver and Buffalo. Adjourned.

TWENTY-THIRD DAY.

Rev. Wm. X. Ninde, one of the newly-elected bishops of the Methodist Episcopal Church, as presiding officer at the morning session of the General Conference exercised for the first time the Episcopal functions. A resolution was adopted creating a commission of five business men and five ministers to inquire into the methods of transaction of business by the Book Concern. The committee on itinerancy submitted a number of reports already printed, which were adopted. The committee to whom was referred papers and memorials on the extension of the time limit of pastoral terms, reported adversely to any change. Several substitutes were tabled, and the report, as introduced, was adopted. Recess.

When the Conference reassembled Bishop Walden occupied the chair for the first time.

Rev. Dr. Goodsell, chairman of the committee on fraternal greetings, presented a beautifully illuminated message of greeting from the Methodists in Turin, Italy. The message was in Italian. The chairman was directed to make reply.

The report of the General Conference of districts was discussed at some length and adopted with a slight amendment. The report of the itinerance committee upon the condition of the journals of the annual conference was read. The delegates laughed heartily at the sober statement that the "*Alabama Journal* was damaged by a cyclone." The report criticized each journal with great detail and was adopted. The detective journals will be reported to the conference concerned.

The itinerancy committee also reported a resolution relating to the relief of conferences in Germany and Switzerland from the restriction of term limit and placing them under the missionary rule. The motion to table the resolution was lost.

Dr. Liebhard, of Cincinnati, urged its passage.

Dr. Doering also explained some of the reasons why the change is desired. The resolution passed.

The delegations from conference districts then prepared their nominations for members of the various general committees of the Church.

TWENTY-FOURTH DAY.

Bishop Fowler presided.

The conference refused to suspend the rules to reconsider the report of the committee on lay representation.

The report of the committee on temporal economy came up. The recommendation that not less than two nor more than thirteen stewards be in any circuit was adopted, and a change ordered in the discipline to conform with this action. The present number is nine.

The committee on state of the Church called up its report for final action; Gov. Pattison, chairman, presented a report on marriage and divorce. It recommends that no divorces be granted except on grounds justified by the Scriptures, and also that a commission be appointed to confer with the Governors of all the States to endeavor to secure the enactment of uniform laws on this subject. The report was amended making it the sense of the conference that divorces should not be granted but for adultery, and any one divorced for such reason, if he be the guilty party, cannot be married again by any minister of the Church. The report, as amended, was adopted.

The committee presented a report declaring it the policy of the Church that no member of any society within the Church shall be excluded from public worship in any and every edifice of the denomination, and no student shall be excluded from any school of the Church on account of race, color or previous condition.

The minority report stated that in view of the action already had on the question further action was uncalled for. The minority report was voted down.

Mr. Pattison made a warm defense of his report and was frequently interrupted by applause.

A layman called for a vote by orders.

Not sustained.

A clergyman did the same with the same result.

A motion to postpone was lost.

Finally the main report was adopted by an overwhelming majority.

The committee reported a series of resolutions denouncing polygamy and declaring it to be the sense of the Representatives of Methodism, in General Conference assembled that is the duty of the legislative department of the government to proceed without further delay to enact laws which will summarily depose from political and official power in the Territories in the United States those who practice or advocate polygamy or favor it as a religious right.

An effort was made by Rev. Drs. Buckley and Curry to amend the report by striking out the clause which proposed to deal out summary chastisement, not alone to those who practice, but those as well who advocate the Utah system.

Gov. Pattison made a strong appeal for the adoption of the report. His remarks had a telling effect upon the delegates and the audience, and the report was adopted with applause. The two remaining reports of the committee were also adopted. One submitted certain provisions to be inserted in the discipline concerning official boards, and the other was as follows:

"Your committee on state of the Church, having considered the memorial referred to them from the Philadelphia society for alleviating the miseries of public prisons, recommend in accordance with the society's request that a committee on correspondence be appointed, who shall communicate with this and similar organizations throughout the country in the interest and promotion of such philanthropic institutions and work."

A multiplicity of reports of minor importance were submitted by different committees and adopted with slight amendments.

The committee on itineracy presented an additional report, establishing points for examination of conference journals.

One of the most important of papers thus presented was the report of the committee on the Book Concern, which shows that the profits accruing in New York and its depositories were $281,022, Cincinnati $101,092, making the sum of $382,114 as total profits. In addition the Eastern and Western houses paid dividends to the annual conferences amounting to $45,000. The report stated that the affairs of the Book Concern past quadrennium are more prosperous than ever before. This report, as well as a number of others submitted by the same committee were adopted.

At the afternoon session Bishop Harris presented a report of the Minadid Home at Morristown, N. J. The trustees of the institution were authorized to make such disposition of the property as might seem proper. A resolution from the book committee, authorizing book agents to sell the property on Fourth street in Cincinnati and on Sixth street in St. Louis, was adopted.

A petition for more religious publications in the Norwegian language was referred to the book agents.

In the last report the committee congratulated the conference upon the conduct of book depositories, which had all shown profit, and recommended the continuance of all present agencies.

Mr. Briggs, of Minnesota, asserted the profits of the Book Concern arose chiefly from Sunday-school publications. He offered as an amendment a plan providing for the sale of books by canvassing agents. The amendment was laid upon the table.

Gen. Fiske remarked that the best property the Book Concern had was the *Christian Advocate*, which Mr. Briggs had not mentioned.

Dr. Sanford Hunt moved that in case any paper did not pay expenses without any aid, whatever the subsidy voted it be discontinued. The motion was carried and the report adopted.

The work of editing the books published at Cincinnati was assigned to the editor of the *Western Christian Advocate*.

The committee on missions presented its reports. The first was a long document reviewing the work in various fields, and was adopted without debate.

The recommendation that special work be done among seamen was adopted.

Another report, which caused much discussion, recommended a union of Japanese missions of the Methodist Episcopal Church and of the Canadian Methodist Church under a central organization. The power of this central conference would be limited by the discipline and rules of the General Conference. The report was adopted.

Dr. Vernon presented a resolution, which was adopted, that a General Conference be formed in India, and authorizing one in Japan.

Items recommending a missionary magazine and the reading by candidates for preacherships of missionary books, was adopted.

Dr. Kynett caused general merriment by moving that the last business of the General Conference be to call the roll, and the names of all absent without leave be published in all the *Advocates*. Carried.

Another report of the missionary committee was presented establishing the Woman's Foreign Missionary Society of the Methodist Episcopal Church, all of its work to be under the same direction and supervision as the work of the General Missionary Society of the Church, and none of its money to be raised by church or Sunday-school collections.

The report, with a slight amendment regarding the collections of money, was adopted. A recess was taken.

In the evening and final session the tables were expeditiously cleared of all remaining business.

The report of the committee on itinerancy, requiring the Conference examination of all candidates for the ministry was adopted. It was also the report of the committee on Sunday-schools, which advocated greater public use of the Catechism, the publishing of a book a week for the next four years by the Book Concern for the use of Sunday-school libraries, and the aiding of the French Church in publishing books in French.

A resolution was adopted amending the book of Discipline so as to prohibit any preachers presiding in public service in any [illegible] which they do not belong, and requested by the regular pastors to do so. Another change in the disciplinary laws was adopted allowing a minister to withdraw from the conference to which he belongs without thereby losing his membership in the Church.

A proposition was agreed to for the change in the ratio of ministerial representation in the General Conference be made from one delegate to forty five ministers to one for every forty five to ninety ministers, and referring the subject to the annual conferences.

The other business of the evening consisted in the passage of resolutions asking that the gates of the New Orleans Exposition be closed on Sundays, and recommending a celebration in 1885.

A flood of complimentary resolutions and motions of thanks to bishops, secretaries, and officers, "to the pastors and people of the City of Homes for hospitality," were passed.

The closing devotional exercises then began. Bishop Wiley offered prayer, and Bishop Simpson, senior bishop of the Church, made a brief and feeling address. The doxology was sung, and the venerable bishop pronounced the benediction, and the Conference adjourned *sine die*.

SOUTHERN WORK

TEXAS.

Clayton, Juan Sears Ranche: "We had quite a large congregation ... ter Sunday, considering the ...lity is small. We had love-... in the forenoon and the Easter ... was preached by Bro. ...ng of the Congregational ...rch. Our Sunday-school work ...progressing, and the work still ...g. This place and Corpus is ... Townsend's work, but he has ... with us this year; he was ... in Corpus Christi the ... Sunday in April, but did not ... which was a disappoint-... to come. We had a Sunday-... picnic on the first Saturday ..., and there were thirty chil-... on the ground, fifty-two in ... which is well for this small ...nity. As I see no account ... work in your paper, please ... I will ask the church to ...

... Columbia: "At our ... conference we had a ... the Spirit of the Lord ... us. Our meeting con-... two weeks and our success ... good; we added 25 to the ...rch, and among this number ... ten old backsliders, and eight ...ts, and seven on probation. ... sacrament of the Lord's supper ... administered to 92, and the ...ction was $12.75. The Church ... forward. Pray for our ...

... M. Moore, Lone Oak: "The ... quarterly conference for the ... circuit was held by ... W. Goodwin, April 26-27. ... all the brethren were ... Pastor's report showed a ... also class leaders ... Business was ... attended to. Collection ... at 3 p. m. the sacrament ... administered to a goodly num ... The quarterly reports showed ... paid the pastor ... Our protracted meeting ... just closed with 11 conver-...

... Hubbard: "I found ... in bad condition, the ... scattered and without ... in turning ... had been irregularly ... down; without room for ... said they would ... to church any more, all ... of defective education, ... from house to house, ... prayer and protracted ... change was effected, and ... conference found u-... change. Two have ... from probation, 7 ... and conformed to ...

... Young City: "Bro. ... on his protracted ... two weeks, and we ... God, for sixty-nine ... are converted and ... reclaimers are on ... for God to speak ... troubled souls. Dear ... them all and ... from our labor."

... Philadelphia: "El-... was with us, and ... a lovely sermon. Elder's ... The apportionments ... $1, presiding elder ... $200, claimants $2, ... $30. Have received ... membership 33, on proba-... one protracted meet-... converts, 2 reclaim-... schools have revived."

... Rosencath: "We ... overflows this sea-... his circumstances, ... are doing well and in ... The people are ... with their pastor, ... On second day ... the aid of our ... Miss May Alice ... gave our intended ... concert which ... on account of high ... little if any better ... attempt. Water was ... fields and church ... time. We must ... deserves more ... able to express. ... did well their ... the church with ... mottoes for ... Easter, and wreath of flowers. The Easter Anthem could not be bettered by any other submerged distressed scholars. The scholars recited their pieces with so much courage that they spoke through their actions, that there was no little pains taken in preparing them for this time. The largest sum of money was found in the egg of a sick girl who had been afflicted for many years; she was unable to deliver her recitation so we will tell you the subject. "Christ the Lord is risen as he said." The amount of money was $1.10. Others did well. After this part of the exercises were over, there was a table of luxuries spread and each one acted well their part again. We have $22.55 cash from the concert, half of which the Sunday-school has promised to give Miss M. A. Dickson for Rust University of which she is a student. It would have been amusing to see the many skiffs, dugouts and batteaus, that where landed at the church door. It looked like a harbor. As my letter is growing long I must not say much more. We ask the prayer of all that this may be to us a prosperous year in doing much good for the cause of Christ and honor to our Centennial year."

For the SOUTHWESTERN.

Letter From LaTeche.

The first quarterly session of the LaTeche M. E. Church was held by the presiding elder, Rev. E. Williams. All reports being in order the business of the Conference was somewhat expedited. The stewards made a good financial showing; ninety odd dollars having been collected during the past two months for all purposes. The weather being inclement the presiding elder was unable to remain and preach for us, so taking the train at 11 o'clock on Sunday morning bade us good bye. The presiding elder met us in the midst of a great revival. The church having been aroused to a sense of her obligation to God for the salvation of her immortal souls, commenced a series of special meetings to arrest the tide of sin. Thus far their efforts have been successful. Eleven have been captured and the mercy seat is surrounded with anxious inquirers after salvation. Among the number is a little girl seven years old. Her experience is clear and her confidence in Christ is strong, nothing counterfeited. There is a lot of work to be done. Sin is rampant and strife and iniquity abounds on every hand. As the Lord has promised to help us in the pulling down of the strong holds of sin and Satan we propose at this time to stem the tide and to shake old Satan in the kingdom of his wickedness. Let me give you an incident of interest. Last Sunday morning about 1 o'clock a young man who was raised in the Orphan's Home in this place came into the church a few minutes before we dismissed apparently somewhat intoxicated. After the benediction the Rev. J. W, Richardson approached him, being an intimate acquaintance of his, and inquired of him how his soul prospered. "Aaron," said Brother Richardson, "I have been away for a long time and have come back again and have met you pursuing this same course of sin." "O!" replied the young man, "I have got the spirit of the Lord upon me now." "What do you call the spirit of the Lord?" asked the brother, to which he replied, putting his hand upon a black bottle concealed under his coat "this good old whiskey." He left the church that day boasting in his strength; but on the morrow he was found dead upon the railroad track, having been run over by the resistless locomotive while in a state of intoxication.

While the revival meetings were going on the political machines were going to and fro the country advocating the principles of their several parties. Ever and anon scores of hacks and buggies and men by the hundreds could be seen marching to the tap of the drum and to the strains of brass music, through rain and sunshine to the scene of political mass meetings. The Sabbath of the Lord offered no exception, as to ministers of the Gospel, some were chief actors in the arena of this political excitement. Pulpits were swapped by some for the stump, while others stayed at home to pull the wire upon the innocent and unsuspecting. We beg to submit a few facts which we trust you while take and use for the good of the Master's cause. At one of the political meetings held at Baldwin the President called upon the first deacon of the Baptist church in this place to offer prayer. Being a constituent of the other faction he refused. In order to be concise we shall give his own words:

"I won't pray for you." "I know that you are agains our party," said the President, "but you can pray for us, that won't hurt you;" but he replied, "I won't pray for you, pray for yourself." This is another instance of a modern Peter. Alas! what shall be done with these Peters. We can't reprove them. The only way to reach them is through the columns of your paper. A gentleman accosted another one of these Peters at Morgan City, a Baptist elder of that place, "well Mr." calling his name, "what are you doing now?" To which he answered, "I am preaching politics just now." "Well," said the gentleman with a sneer, "What have you done with the other kind of preaching." "I have suspended that for a while. I have got no time to attend to that just now; but as soon as the campaign is over I will go back to it again," he said. Across the Bayou Teche opposite Baldwin is Pleasant Hill. In this settlement the African Methodist and Baptist have churches; between these two denominations the people are pretty much controlled. The call issued by the Parish Executive committee to the presidents of the several ward clubs to convene, elect, and send delegates to the Parish convention for the purpose of nominating Parish officers created much excitement. When the time came for the assembling of the clubs, the President of the Pleasant Hill Club (the club in question) being either absent or some where concealed in the crowd, a portion of the members headed by A. M. E. preachers grew somewhat impatient; whereupon this divine, willing to satisfy the popular wish, undertook to assume the responsibility of President and to call the club to order, but no sooner had he ascended the stand, and he was arrested by the president de facto, who may well be represented as a man standing six feet in his stockings. A scene of disorder and confusion followed, which ended in the preacher being thrown by his antagonist into a gutter full of mud and water. Don't you think, Mr. Editor, that this man of God was well served? Please say whether you think such transactions worthy of ministers.

Yours truly

ERNEST LYON.

Bible Distribution in Texas in April, 1884.

The following is the Bible distribution by fourteen Colporteurs of the American Bible Society:

Days of service, 317; Miles traveled, 3632; Families visited by them, 3306; Families found without a Bible, 450; Families supplied by gift or sale, 353; Destitute individual supplied in addition, 148; Number of books sold, 1575; value, $692.08. Number of books distributed by gift, 388; value, $82.23; Contributions received from churches and individuals, $33.80. Returns were received from four Auxiliary Societies. Four mission churches were given pulpit Bibles. Other grants were made to needy Sunday-schools, mission fields, prisons, etc. Galveston Bible Society has engaged Andrew Benner to canvass its field. Brenham, San Antonio and De Witt Co., Auxiliary Societies are arranging for the work. The fourth general supply is being vigorously carried on. Help is greatly needed. Contributions may be sent to A. L. Taylor, Asst. Treasuer, Bible House, New York, or W. B. Rankin District Supt. Austin, Texas.

For the SOUTHWESTERN.

Eyes to See.

How wondrously beautiful must this world have looked to our first parents, when they were in the image of God, perfectly pure and good, and with a capacity of understanding and enjoying the beauties by which they were surrounded, and with hearts capable of love and gratitude. Their eyes were open to see only good. But there came a time when they were tempted to disobey God. They had trusted God naturally, but when sin came, they began to doubt, and their hold on Him was weakened, and misfortunes came. They had departed from Him and He left them, and their eyes were open to see evil. From that time, sin, and sorrow, and suffering, were to be the inheritance of man. But God was merciful, and at length, the Saviour came to remove the blight of sin, and to teach man how to regain the favor of God. He came to break the bondage of darkness, and let the soul go free, to grow more and more like Him.

"And Christ shall give you light," is promised to all who seek it; a light to point the way to Heaven by showing us our duty, day by day; a power superior to mental effort in those who depend upon God for it.

The whisperings of the Holy Spirit is an unerring guide, through the journey of life, to the goal to which we are all tending.

The light from God may shine down into the humblest walks of life, and be taken into all practical duties. It is the privilege of every one—indeed it is the duty of all to be continually guided by it. In preaching the Gospel, in teaching, in business life, and in the home circle; in fact, in anything that can interest any human being.

I find many people who really believe that God car s not for our small, everyday affairs. Why should He not? Our lives are mostly made up of small things, and need we wait until some big blessing comes for which to be thankful, or a big trouble, for which to ask special help? The Bible is very explicit in its assurances to those who seek to see God in everything that He is just the refuge they need, and a present help.

I could give many instances in my own experience, where God has been to me a "present help in time of trouble" but I prefer to write a few cases of which I have read and known, quite as reliable as my own.

In a school, not far from here, there was a girl, who was trying to get an education, and who had to pay her way, by her own work, and so her studies were often interrupted, and she was compelled sometimes to go to her classes without a proper preparation. At one time she was called to the blackboard to solve a difficult problem. She found herself much bewildered, when the thought came to her, "Jesus can help me." After asking for light, she was able to work out the problem with ease, and explain it to the satisfaction of her teacher. She said, to a friend, as she took her seat, "the Lord helped me in that." Another instance was told to me by a music scholar, she had given her by her teacher a lesson, in which was a strain, which she seemed entirely unable to conquer. She was ambitious and she wished to comply with her teacher's requirements; so she asked the Lord for help, and immediately she went through the exercise quite easily. She said, "O how happy it made me to think that the Lord would help me, even in my music lesson."

I heard of a milliner who had among her customers, a lady, who was very difficult to please, who had a hat trimmed, which did not at all suit her. The milliner had tried to do her best, and as it was a hurried time, she was wearied and troubled, but the lady's command to change the trimming was an imperative one. She took the hat and went away by herself, and there she told the Lord her trouble, and asked Him for help, after which, she took up her work and did it much to the satisfaction of her customers.

I could mention more instances where God has seemed to interpose, and lift people over their burdens in answer to prayer for light. It is pleasant in our communion with God, to tell Him our joys, but it is sweeter still to tell Him of our sorrows, and recieve comfort and help.

O how often we forget, and try to guile ourselves, and fret and worry because things go wrong. We have not money enough; our homes are not what they should be; we cannot dress well enough. We do need so much; we cannot see where everything is to come from to supply our wants. We would like to see what the future is going to bring us, of joy, or sorrow. O, how blind we are, and we grow more so, the more we distrust God. But He is ever near and He can open our eyes to see how rich we are. "All are yours; and ye are Christ's,"—if we only will.

It is only those whose eyes are open to the light, who are truly happy, and live to good advantage. It casts a halo of love and beauty over everything, such as God's children only, can enjoy. Why need people wait until they get to Heaven to see beauty and happiness? Really, Heaven may not be more beautiful than earth, to those whose eyes are open to see God, and who can feel His goodness, and His love. It is sin, and its results, that close people's eyes to the wondrous beauty that is all around. Some people can see only deformity and discord in everything. To them the world is hard and cold, and common place. There is nothing in others, that is attractive. The fact is, there is deformity in their own hearts, that blinds them to all good. O how lonely and weary are the hearts that see no love or joy! What slaves they are to selfishness! Let us open our eyes to see God, and the love that is all around us, and be happy.

MRS. L. C. BRADEN.

David's Desire.

"One thing have I desired of the Lord."—Ps. xxvii. 4.

1. We have here what David desired and sought after—that I may dwell in the house of the Lord all the days of my life. David desired to have his residence with the priests, or like them to wait continually on the Lord in the sacrifices and ceremonies of the tabernacle. Or rather, perhaps, he desired to live so near the tabernacle that he might be present at every stated season of public worship; that he might visit the house of the Lord, not only on the Sabbath and the great feast days, but also at the offering of the daily morning and evening sacrifices, and on every public occasion. He would be so regular and punctual in his attendance on divine worship, that he might be said to dwell in the house of the Lord; and he would have this so, not only for a year or two, but uninterruptedly—that I may dwell in the house of the Lord all the days of my life. This he desired, and after this he sought. Alas! how few desire and seek after what David did! What God said of the Jews by Haggai is too often true of this people now: Mine house is waste, and ye run every man to his own house.

2. We have here the singleness of David's purpose and the earnestness with which he sought what he desired. One thing have I desired of the Lord, that I will seek after. One thing, as if he desired and sought nothing else. Thus in another place, As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? And again, How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God. Blessed are they that dwell in thy house. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness. Ps. xlii., and lxxxvi. 1, 2, 4, 10. Whatever else David desired or sought after that he might dwell in the house of the Lord was the chief thing. Every thing else must be subordinate to this one thing. The service of God and the celebration of his worship was that for which he lived. Alas! how few desire and seek this one thing. As the prophet said of the Jews of old, so it may be said of many now: Their heart is divided. Their regard for the world is greater than their regard for the house of God. They have not a single purpose, as had David. They do not live for one object. And though they may have some faint desire to dwell in the house of the Lord, yet they do not seek it with earnestness—this desire does not subordinate and absorb every other; it is not the one thing they desire and seek as supreme and above every other.

3. We have here, too, David's desire to be incorporated among the visible people of God. This idea is implied and included in his wish to dwell in the house of the Lord all the days of his life. Without the associating of God's people under some external, visible form, the public worship of Jehovah could not be maintained for any considerable length of time. If, therefore, we really desire the privilege of attending upon the ordinances of divine worship, we should also be willing to profess publicly our attachment to God and his service, and enrol ourselves among his visible people. So David felt; and so every one who has faith in Jesus Christ should feel, and come out and be separate from the world, dwell in the house of the Lord, be a member of his family, and so enjoy his protection and fellowship as his people, his children—one of his divine household. Come out and be separate, one of the Lord's people.

W. J. M.

Dry Good Christians.

Along the outskirts of the sabbath audiences you see here and there are a packet of fashion. But down in the middle of the church are the solid columns, blazing away all through the service. Five hundred "broken and contrite hearts" covered up in rainbows and spangles, followers of the meek and lowly Nazarene, all a jingle and flash? Ten cents for the missionary cause and two hundred and fifty dollars for trappings? Unsophisticated persons, traveling on two yards of silk dragged by the lady going up the aisle in front of him—diamonds enough to give the Gospel to all India. The item of dress among the Christian people on the Sabbath-day is an outrage on the Christian religion. Our ladies' hats and shawls are so fine, on rainy days we are afraid to go to church lest we should get a drop on them. Our headgear is worth more than our souls. Enough money is expended by Christians of a large city in excess of the requisite outlay for dress, to relieve all the poverty and educate all the ignorance, and baulk all the crime. Show these religions peacocks out of the house of God. By your example make subdued and modest costume more popular than gaudy apparel. Do not put so much dry goods on your back that you cannot climb into glory. You cannot sail in the harbor of heaven with such a rigging as that.—*Dr. Talmage.*

"Doing a Grand Work For Me?"

In sending for a new supply of Compound Oxygen, a gentleman at Walnut, Iowa, says:

"I cannot get along without it, *as it is doing such a grand work for me. You would not believe me to be the same miserable man I was a year ago to see me now, I am gaining so fast in flesh.* I weigh more now than I ever did in my life before, but I still have pains through my lungs when I do any work; but other ways I am feeling as well as ever I did.

Our *"Treatise on Compound Oxygen,"* containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases, will be sent free. Address DRS. STARKEY & PALEN, 1109 and 1111 Girard Street, Philadelphia.

France Has Her Will With China.

By the treaty of peace signed at Shanghai by the representatives of the Chinese and the French Governments, the whole empire of Annam has virtually passed into the hands of France. Henceforth the latter country will be a formable rival of England in Farther India, and although, of the remaining prizes, independent Burmah may fall to the power which already holds Rangoon, the kingdom of Siam is likely to be absorbed by the masters of Cambodia and Tonquin. At Pekin, also, British influence will deservedly be weakened, for China never would have entered on a contest which has ended in her abject humiliation but for her reliance on the moral support received from the British Foreign Office until the disatrous consequences of Mr. Gladstone's Soudan policy produced indifference to French aggression in the East.

The rights conceded to France by the convention now concluded, far exceed the original claims against whose enforcement China earnestly protested as long as there was any hope of British intervention. All that the French Government nominally contended for by the operations begun last year, was the execution of the treaties of 1874, which, while they acknowledged the complete independence of Tu-Duc, guaranteed religious liberty and freedom of trade with Tonquin. But in August, 1883, after the capture of its coast forts had left the Annamese capital defenceless, the French Commissioner, De. Harmand, exhorted the so-called treaty of Hue, which practically transformed the whole empire of Annam into a province of France, the latter country assuming entire control of the fortifications, diplomacy, and police, of the customs, taxes, and expenditures, and of the general administration, and exercising exclusive jurisdiction over all foreign residents. In a word, Annam was placed by these stipulations in precisely the same position occupied by Tunis since the annexation of the Regency. It is this compact which China now binds herself to respect, as well as any future treaties which may still further tighten the relation between the protecting and the dependent State. As for the Black Flags, who seem to have fallen back to their stronghold at Laokai, France reserved to herself by a clause of the Hue treaty the exclusive right of dealing with these marauders, and inasmuch as China covenants to give them no assistance, it will probably not prove difficult to remove the sole remaining obstacle to the continuous navigation of the Song-koi.

The fact that Dr. Harmand was enabled to obtain by a clause of the Hue treaty, which has just been recognised at Shanghai, control over all the Annamese public works, which consist mainly of the elaborate appliances required for the maintenance of the Tonquin irrigation system, indicates an intention to vigorously stimulate rice culture in the Red River delta. It was pointed out twenty years ago to the Government of Napoleon III, by Capt. Cesare Moreno, a high authority on the affairs of Farther India, that the acquisition of the Tonquin rice fields would enable France to oust British Burmah and British India from the rice markets of southern China. To discharge, however, this profitable function of purveyor of a great food staple, it was needful not only to lay hands on Tonquin, but to stand on such a friendly footing with China as to gain free access to the consumers. The first condition was met by the successive victories of the French troops in the Song-koi delta, and the second is now satisfied by the present compact with China, whose most important clause provides for freedom of trade between Annam, France and China, the detailed arrangements of which are to be set forth in a supplemental treaty of commerce that will be presently drawn up.

It is hardly necessary to add that consideration of such weighty concessions, which permit France to plant herself at the door of China, and are likely to give her more influence at Pekin than has yet been exercised by any European power, the demand for a pecuniary indemnity, put forward by the Ferry Government in mere bravado, has been discreetly waived. The treaties of 1874, not being ratified by the suzerain of Tu-Duc, were but so much wasted paper, and China had a better right to defend her traditional authority in Tonquin than France had to assail it. But the wolf, we remember, once demanded compensation from the lamb, on the pretext that the latter animal, lapping at a point down stream, had polluted the water which the former drank above. There was a grim joke in the French claim for an idemnity; yet the Christian nations of Europe have always behaved like wolves toward the weak States of Asia, and France has only copied unscrupulously and successfully in her dealings with Annam and China the example set by England in Hindostan.—*New York Sun.*

Mirthfulness and Religion.

There is a great diversity of opinion as respects the relation of mirthfulness to religion. A considerable portion of good people associate mirthfulness with levity and irreverence. They speak of it as their easily besetting sin, and suspect the Christian character of those who indulge and promote it. Others have no conscience in the matter, and not only give full play to their own hilarious sentiments, but are so provokingly funny in their conversation and spirit as to incite it in others. It is not easy to reconcile these conflicting opinions, or to give conclusive arguments on either side. That the Scriptures furnish no decisive precept as respects mirthfulness, is a strong presumption in its favor. They condemn various kinds of mirth, but leave us to the inference that uncontaminated with impurity, irreverence or cruelty, it is as innocent as breathing. The classification of all mirth with the "idle words" of our Lord, or with the "foolish talking and jesting" of the Apostle Paul, is an intolerable assumption. The joy which is constantly recognized as the result of a filial trust in God, and one of the fruits of the Spirit, can scarcely fail to predispose to a mirthful frame. Nature itself prompts it. The young of almost all animals gambol and sport. We see the insects of a day perfoming their antics, and the birds their hilarious flights. We term this excess of physical and mental activity—life, vivacity—and regard it an estimable quality. But man has more than this overflow of animal spirits and exuberance of life. God has given him a sense of the ludicrous, the power to perceive and enjoy the grotesque and absurd groupings in nature, art and society. Language is infiltrated with this sentiment. It constitutes the small coin of the social mart, the delicate attenuation of the spiritual nature. It gives the most attractive expression of countenance, and chisels the features into the highest ideal of grace and beauty. Its purest outflow consists with innocence, kindness, and mutual confidence. It intricates both soul and body, quickening the flow of blood, abating the tension of care and sorrow, and relieving despondency. It equalizes more than all else the mutual force which individuals exert upon each other. The greatest talents, force of character or dignity of position, may be balanced by an exuberant and well balanced mirthfulness. The grave and thoughtful are peculiarly sensitive to its power in social life, deriving a strange fascination from those who are perennially jubilant. Mirthfulness is the natural reaction from the stress of religious emotion. A company of Methodist ministers or devoted earnest people at a camp meeting after a hard day's work, have an almost irresistable tendency to laughter and merriment. A class of genial virtues consort with a lighthearted and effervescent spirit. But perpetual sobriety is like a dense shade that soon renders the earth bare and unattractive. Who could endure a family with no merry-making? Childhood would lose its grace and attractiveness, youth its charm and friendship its aroma, if perpetual sobriety should freeze over the rippling surface of life. True mirth is individual, native and inexhaustible. It does not require stock anecdotes, puns and quips for its sustenance. It is not a retail shop for others' wares, but a furnace that glows with molten thought ready to be cast in the ever varying mould of time and circumstance. It is very far removed from professional buffoonrey, whether in literature or upon the stage, and gains nothing by any such expedients. It consists with the greatest earnestness, seriousness and decision of character, and is not averse to devotion and piety. Levity—which is any form of mirth that travesties or discounts the sober realities of duty and religion—is not to be commended, nor any mirth that wounds or disheartens our fellows. It must be conceded that though mirthfulness is a virtue, it is one that requires to be carefully guarded. The depravity of human nature is nowhere more evident than in the disposition to find gratification in that which is impure or irreverent. And when the mirthful faculty is aroused it is liable to accept forbidden topics, and, carried on by the power of association, to indulge in "jesting." A passion for amusement, as a relaxation, as a palliative to an evil conscience, or as the antidote to despondency, may lead where no further capacity of innocent mirth will remain.

Any form of fanaticism, any mono-mania or habitual monotony of feeling and sentiment tends to repress and extinguish genuine mirth. Insanity can hardly supervene till the mirthful faculty is paralyzed. The insane cannot laugh naturally, but live under perpetual melancholy or perpetual delusion. It is important to give such a salutary impulse, the utmost freedom of exercise, and development consistent with the sober virtues of life. The interstices of time in the intervals of business and study serve a worthy purpose if they kindle a zest of social delight in hearts that else would hardly feel a kindred sentiment. Those who serve as the medium between other hearts, or as the flint to the steel, are genuine benefactors. And in adjusting the appointments of life, and in the crystallization of its sentiments, principles and habits, it should engage our most drtermined effort to maintain, even to old age, a basis of cheerfulness.

How to Help the Church.

1. Give your heart to God and consecrate your life to his service.

2. Always make it a rule to be a regular attendant upon all the meetings for public worship.

3. Give liberally to the support of the church and all its interests. Let your rule of giving be, "As God has prospered me."

4. Make your religious engagements the first engagements of your life.

5. Let it be a rule of your life to always attend the prayer-meeting and the Sunday-school and to discharge whatever duties may be presented to you there.

6. Always speak approvingly to your minister and his work in the presence of the ungodly. Never criticise your pastor nor find fault with any of his plans and methods of work in the presence of your children. If you cannot say anything favorable of the sermon or man, it is better to say nothing.

7. Never bewail the low spiritual condition of the church. Take hold and do what you can to make it better.

8. Live a prayerful, humble life; live near to God, trust in the merciful providence of his grace, do right now and always though the heavens fall, and God can make you a helpful instrument in building up his blessed kingdom in the world.—*Religious Telescope.*

Only One Fault.

I was riding through a bowery country town in Vermont, when I chanced to notice a concourse of people in the churchyard evidently encircling an open grave.

It was a warm day and I had ridden ten miles, and I drew the rein under some trees that arched the road, to allow the horse to cool and rest.

Presently a villager came toward me, and I said.

"There is a funeral to-day in your town?"

"Yes—Stephen. He was one of the largest hearted men I ever knew. We all owe something to Stephen." Then he added in a tone of regret, "He had but one fault."

The light fell in pencil rays through the trees. I sat in silence enjoying the refreshing coolness.

The man resumed the subject: "He had great abilities, Stephen had. We sent him to the Leislature three times. They thought of nominating him for Governor. But," he added sadly, "Stephen had one fault."

I made no answer. I was tired, and watched the people slowly disperse, leaving the sexton to his solitary work.

"A very generous man Stephen was. Always visited the sick—he was feeling—when any one was in trouble. The old people all liked him. Even the children followed him in the streets."

"A good man indeed," said I indifferently.

"Yes; he only had one fault.

"What was that?" I asked.

"Only intemperance."

"Did it harm him?"

"Yes; somewhat." He didn't seem to have any power to resist it at last. He got behind-hand and had to mortgage his farm, and finally had to sell it. His wife died on account of the reverse—kind of crushed and disappointed. Then his children, not having the right kind of bringing up, turned out badly. His intemperance seemed to mortify them and take away their spirit. He had to leave politics; twouldn't do, you see. Then we had to set him aside from the church, and at last his habits brought on paralysis, and we had to take him to the poorhouse. He died there—only forty-five. There were none of his children at the funeral. Poor man, he had only one fault."

"Only one fault!"

The ship had only one leak, but it went down. The temple had only one decaying pillar, but it fell.

"Only one fault." Home gone, wife lost, family ruined, honor forfeited, social and religious principles abandoned; broken health, poverty, paralysis, and the poorhouse.

One fault, only one.—*Youth's Companion.*

Revival Preaching.

Says *The Presbyterian*, "'Preach the word; be instant in season and out of season;' for there is no movement toward the salvation of men that has not the preaching of the word as the jewel sparkling on its brow. It is the hammer in the Spirit's hand—the sword fitted to the cleaving between flesh and spirit; all else is but anxiliary, and must follow in its wake. The preaching must be direct, with a definite purpose, to be gained immediately. Peter preached with reference to immediate results — to puncture hearts then and there, and he did it. He did not utter a word superfluous. Earnest men who feel the value of souls never do. Genuine fervor burns the stubble as it moves, and only real value is left. Revival preaching is doctrinal in the beginning—first in clear statement of its relation to the soul rejecting, and its saving relation to the soul accepting; but it will be stripped of theory and every diversion which theory can suggest, and will be dogmatic in the sense of positiveness. The preacher will show no doubt in his mind and manner, and hence give no opportunity to his hearers to doubt. He will preach on what he knows and feels to be true, which needs rather forcible statement than argument."

"Let the argument addressed to the sinner urge to the acceptance of that about which there cannot be a shadow of doubt. Such preaching must show progress in intensity. It will not do to beat about in circles. There must be advance seen and felt toward conviction, acceptance or rejection, and the sinner must be made to feel that he must do one or the other ere he leaves the house. The best type of this incisiveness can be only gained by the preacher by introspection, self-examination and the testing of the motives which he offers by the effect they have had on himself. What has affected his heart into reformation unto life will reach other lives. There is nothing gained by reproducing the arguments of other men like Edwards, or Finney, or Nelson, because they are dead for the present emergencies, and reproducing them would be contrary to the Scriptural assumption that men would not be convinced if one rose from the dead. A pastor of experience in this work knows well that the sermons which have moved his people one year will not do it the next; and there are but few sermons which will make great religious impressions on an audience more than once."

Most Needed.

The kind of education most needed in the South, and in the North as well, is moral rather than intellectual —education that will teach and induce or enforce truth *versus* lying; honesty and industry *versus* stealing and idleness; temperance and peace *versus* drunkenness and murder; faithfulness in fulfilling contracts and promise *versus* dodging and fraud, and independence that will refuse to vote for a corrupt or incompetent aspirants for office, albeit he may be the nominee of a clique or ring who would fain cover their clandestine intrigues by a "convention" mantle. Education along this line is needed ten times more than education in "literature, art and science." If the State or the United States should be taxed to overcome "illiteracy," why should they not be taxed to counteract the greater evil —*immorality*. Why should not a teacher of morals be supported from the treasuries of the State and Federal governments as well as the one who teaches spelling, reading, writing, arithmetic, or the higher branches, as in college, university, citadel or institute? The demand for morality is far greater than that for mere head education. The missionary is needed more than the school-teacher; the Bible is needed more than "school books."—*Christian Neighbor.*

"Art" In The Family.

In the name of art a vast amount of sensuality is introduced into Christian families. That the godless world should delight in pictures that excite the animal passions is not strange, but no sound-minded man can but be startled when he sees naked Venuses, Danaes, and Selenes in every variety of color and posture adorning a Christian parlor. Is the simple-minded mother astonished to find her growing sons are dissipated and alienated from home? Does she suppose the native propensities of youth are fireproof in her children? Has she depended for safety on a purity which never yet resided in any young man's heart? It is doubtful whether a young woman can go through her youth, beholding lascivious pictures on every side and preserve her soul in cleanliness, but that a young man can do it is as sheer impossibility. That there may be a style of nudity in statuary which is not provocative of base thoughts we will not deny; but what we see in the homes of Christians is not this. We see, on the contrary, everything that the cunning of French art can do to make vice attractive. It is but a step, and a short step, from this to full-orbed obscenity. And the young men of Christian families are taking this step in battalions. Their parents have systematically prepared them for it. They have sustained the fashionable [illegible] about art, which comments with an air of superior breeding on nudeness, and breaks down all the modesty which should exist between the sexes. They go to see and praise as a work of art, a figure that would have made the fortune of a Pompeian bangio, and they chat at the dinner-table, before their children, on the exquisite roundness of the limbs.

It is not strange, where such an education is given, that the young ladies should appear in the parlor with bold exhibitions of their persons, and that young men should enjoy the waltz which brings them, with the approval of parents, to encircle these young ladies with their arms, and come into close contact with their persons. Nor is it strange that these same young ladies should devour Zola's novels, and then talk to their young beaux of their contents. Nor is it strange that headache and lassitude and disordered nerves should prevail among a youth thus trained to nurse the sensual feelings.

Let not any verdant reader suppose that this is a Quixotic attack on windmills. The conditions of things here animadverted upon are the actual condition of fashionable circles in New York city, in which, alas! many Christian families are drawn from a false desire to "set up" their children in ways of affluence or position or influence. It is the danger to the Christian families which should cause the Christian pastor to sound an alarm, and it should be no uncertain one. He must speak plainly, or else be responsible for the spiritual wrecks about him.—*Rev. H. Crosby, in the Episcopal Recorder.*

What is Needed.

The church needs a change of quality as well as quantity of membership. One half the professing Christians amount to nothing. They go to church. They have a kind regard for all religious institutions. But as to any firm grip of the truth, any enthusiastic service for Christ, and cheerful self-denial, any over-mastering prayer, and capacity to strike hard blows for God, they are a failure. One of two things these half-and-half professor ought to do, either withdraw their names from the church roll, or else go so near the fire as to get warm. Do you know that your present position is an abomination? You profess to be living for God and Heaven, but all the world knows you are lying.

Wake up! Do something before you are dead. Either help pull in the Lord's chariot, or get out of the way. We want more old-style holiness, the kind they had before railroads, steamboats and telegraphs. A consecrated heart is momentum for all Christian work. Young guns is well enough, but the gun-carriage is rickety, and so unfit for the Lord's battery. The Lord give us all a higher life, a deeper life, a broader life. We can not do much toward saving others till we ourselves are more surely saved. We cannot pull others out of the surf when our own feet are slipping on the rock. More piety, more faith, more consecration will be more momentum.—*Christian Work.*

A writer in *Nature* is authority for the statement that small birds that are unable to fly across the Mediterranean Sea a distance of 350; are carried over on the backs of cranes. When the first cold weather comes, the cranes make a peculiar cry and fly low. Then the birds may then be seen flying up to them, and the twittering of those already settled may be heard. Many species of small birds would become extinct but for this provision for their migration.

Horsford's Acid Phosphate.

In Debility.

Dr. W. H. Holcomb, New Orleans, La., says: "I found it an admirable remedy for debilitated state of the system, produced by the waste and tear of the nervous energies."

THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, JUNE 5, 1884.

"Let your moderation be known unto all men."—Phil. iv, 5.

Salutatory.

We raise our hat and, bowing to those, respectfully salute the patrons, likewise those who should be though they are not now patrons of the SOUTHWESTERN CHRISTIAN ADVOCATE. We have mounted the editorial tripod in simple obedience to the command of two-thirds of the delegates of our whole Church throughout the world, lately convened in Philadelphia for General Conference. It is a great honor to be thus elected, by a body of men most excelled in any good quality by any ecclesiastical convention ever brought together on this continent. This honor has come to us without personal solicitation on our part. We are profoundly impressed with a deep sense of the numerous and difficult responsibilities involved in this position. It calls forth our gratitude, not only because it is an acknowledgement of our past faithfulness in the service of the Church, but also an attestation of her confidence in our fitness for the important trust conferred upon us.

Naturally of a diffident and retiring disposition, a modest and unassuming habit, loving retirement and quietness more than publicity and conspicuosity, we instinctively shrink from, and, if left free to follow the inclinations of our own will in the matter, we should gladly decline this call to duties which present to us no special attraction whatever. But in such a case, and so expressed, to us the voice of the Church is the voice of God, "*Vox Ecclesia, vox Dei.*" It must hence be obeyed. Therefore, trusting in God, and with unfaltering confidence in the people, especially in our own race, that we shall be sustained by their patronage and support in every way, we accept this new post of duty, with its high and multiform concerns, after much prayerful consideration.

1st. Because we dare not disobey the will of the Church when so clearly made known as it has been in this case.

2d. Because the selection of a man for this position was designed to illustrate the theory and practice of equality, the doctrine already established in the law of the Church that color is not a bar to office in the Church.

3d. Because we regard it as the duty of the Church to the utmost to grant the request of her colored members for General Conference representation by the judgement to the election of some one of their number.

Although the election possesses this representative element, we do not propose to interpose our personal preferences. We are at liberty to accept or decline it. The interests of God, the Church, our race, demand more than of self, constrain us to undertake this difficult work, with its manifold and responsible duties.

Before us as our work before us as the Hindoo Myth—represented with three faces, one looking toward their supposed creator, another toward their preserver, and the other toward their destroyer—so that we look to God, reverence the Christ, and also carefully chronicle the movements of the destroyer in whatever guise or disguise he may appear. Like Janus, the Latin deity, we shall face two ways—toward our allies in right-eousness we shall look with approval, but confront its opponents with words of no uncertain sound. We hope to do all with such evidence of sincerity and singleness of purpose as to strangle in its very birth the most apprehension of duplicity. We shall remember them that are in bonds as bound with them; and them which suffer adversity, as being ourself also in the body. We may indeed need to speak out thus freely sometimes because we are not unmindful of the men of our race who have failed to be in position to render as important service have not always been found to do so. We now throw open the Temple of Janus, so to speak, and shall not again close it while the common foe of God and Godliness stands in battle array before us. We shall contend for purity first, and afterwards peace. "The fruit of righteousness is sown in peace of them that make peace." We wish and hope to see the last barrier to the social and moral elevation of the NEGRO removed." "We regard social equality as a condition of society, and shall therefore allow and wait for it to make itself." Since no legislation can aid in its development, we shall expect and ask for none, and as much as in us is, we shall resist any statutory prohibitions to it, where it would be otherwise desirable. "Permanent success depends upon intrinsic worth." "The best way to have a public character is to have a private one." "The great struggle for our elevation is now with ourselves." "We must imitate the best examples set us by the cultivated whites, and by so doing we will teach them that they can claim no superiority on account of race." We shall contribute everything we can to the accomplishment of this purpose. But we shall insist upon determining what is the most appropriate method of procedure. It is good Methodist doctrine that the mode of doing anything is not essential to the thing done. We shall yield to no man in our zeal for this. It will be unnecessary for us to pursue any new line of action in the execution of this design, as the work of our whole life has tended to it.

We do not address you as a stranger in the South. We were born, and wrought and suffered on this soil. Here the ashes of our parents, brothers, sisters, children, relatives and associates lie mingling with the dust. Here, when the work of life is finally done, we hope that ourself shall be laid away to rest.

We send out to the people of the South, and of the nation, our most cordial, Christian and fraternal greetings. We hail the preachers as fellow-workmen, and brethren beloved in the Lord. We have received many warm assurances of sympathy and all needful co-operation from you, for which we are sincerely grateful. It is our intention to merit the retention of these kindly sentiments by a manly devotion to the task assigned us.

We esteem this paper as in the highest sense an organ of the Methodist Episcopal Church, and in a more limited sense it is the official paper of the South. Its editor is without restrictions, and ranks as the official peer of all the editors of the Church. Wherever we can get subscribers is our patronizing territory, and we call upon the colored members of our Church, in the name of their denominational pride, and of their race pride as well as of their Christian duty, to secure for it a subscription list equal to any other periodical of its class in the Church. We have now enrolled 3,000 subscribers, but we have more than 200,000 members. We can, and surely will, more than double this list at once. We appeal to our white members and friends to aid us by subscriptions—let us place this paper on a sound, self-supporting basis.

We shall support all educational, industrial, civil and political interests of the Church, our members, and the country, with a national rather than a sectional view and feeling. We shall strive, by all honorable and Christian endeavors, to secure and maintain the utmost friendliness, confidence, and such relations as shall be mutually most beneficial to the white and colored populations of the South, of the nation, and especially of our own Church. We shall esteem a failure on this line preferable to success on any other. We shall demand fair wages for fair work, and the legal recognition of the rights of all citizens. We shall condemn all forms of vice, and honor every type of true virtue. We shall contribute by precept and example to the creation and maintenance of pure personal and home life. We shall encourage and call for legal protection of chastity in women, and the prohibition of lewdness. We shall expect the firm support of all good people, especially ministers, more especially of our own church in doing this. We shall at any and all convenient seasons be glad to aid the pastors with their work, and to form personal acquaintance with them and their families. We shall strictly maintain, and defend the doctrine, polity and status of our colored membership, if occasion requires. We have no new departure to announce for this paper, and no hobby to unveil or vindicate. Our policy is to be wise according to what is written in the Discipline until it is changed, and to follow God's word wherever it leads. We entertain sentiments of Christian regard for our respected predecessors in this office, Dr. J. C. Hartzell and Bro. L. P. Cushman, also for Bro. A. E. P. Albert the former assistant editor.

We desire contributions from all persons who may have a thought to express; we intend to express ours vigorously and freely. We shall be conservatively progressive, and loyally free. We trust there is room upon this broad platform for us all to stand upon and work together, for the advancement of all connectional interests without the sacrifice or compromise of a single correct principle. "With charity for all and malice toward none, with a firmness in the right as God shall give us to see the right," the editor assumes his labor for God and humanity.

MARSHALL W. TAYLOR.

Congratulations to the New Editor.

From his wife: "Louisville, Ky., May 22, 1884: Marshall W. Taylor—I will be with you all through it, in all things, until death.

KATE TAYLOR.

Conference floor: "Rev. Marshall W. Taylor—Please accept my hearty congratulations.

ELIZABETH L. RUST.

Aberdeen, Ohio: Rev. Marshall W. Taylor, D.D.—I congratulate you. Read Hebrews 19, 3.

J. ALLEN ROSS.

Jeffersonville, Ind., May 83—"My husband and self congratulate you.

MARTHA TOMKINS."

Springfield, O., May 23, 1884: "Rev. Marshall W. Taylor—Dear Brother: Permit me to say that I am highly elated to receive the intelligence of your election to the editorship of the SOUTHWESTERN CHRISTIAN ADVOCATE by our General Conference. It satisfies my wishes and strengthens my confidence in our beloved Methodism that it recognizes the worth and ability of her sable brothers, and that she wishes to encourage and elevate us in defiance of all opposing elements. To me this is but a stepping-stone to higher and nobler trusts which lie in wait for those of our ranks who are worthy. As a member of the Lexington Conference I recognize we are honored above others, in first, having the man for the position, and second, that the august body wisely selected him out. May this be a stimulus to you to renew your past energies in future prosperity and usefulness for God, humanity and the Church. My best wishes and sincerest respects shall go with you in your new field of usefulness for good. Please enroll my name as a regular subscriber from now on for the SOUTHWESTERN and an occasional contribution. Sincerely yours,

HENRY W. TATE."

Troy, Ohio, May 24, 1884: "Rev. Marshall W. Taylor, D.D.—I must congratulate you on the promotion you have received from the great Methodist Episcopal Church. I think the General Conference has acted wisely in your election. God bless and crown your labors with success. Margaret is shouting; she has been praying for you to be elected Bishop, but I tell her the Lord heard her on the other side.

W. W. HESTON."

Jeffersonville, Ind.:—"I am very proud that you have been elected.

MARY BAKER."

Louisville, Ky.:—"We congratulate you.

W. L. MUIR,
M. M. MACOOMER."

Cincinnati: "Dear Dr. Taylor—This city, church and myself congratulate you. W. S. LANKFORD, P. C. Union Chapel."

Indianapolis, Ind.—"I congratulate you on your election.

S. G. TURNER.

Springfield, Ohio:—"I congratulate you. W. C. ECHOLS."

Chicago, May 24, 1884—"I congratulate you on your election. It is a fitting thing. A. C. GEORGE."

Louisville, May 24, 1884:—"It seems that your grand old Church is destined to be the hand that saves the race. I congratulate you.

GEORGE TAYLOR."

Steubenville, Ohio, May 24, 1884: "Dear Dr. Taylor—I have been watching with much interest the doings of the General Conference, and no action of it is more worthy of commendation than your election to the editorship of the SOUTHWESTERN. Accept my congratulations. J. J. HOLLAND"

The New Editor.

Marshall William Taylor, D.D., editor elect of the SOUTHWESTERN CHRISTIAN ADVOCATE, was born of free parents at Lexington, Fayette county, Kentucky, July 1, 1846. He was converted to God and joined the Methodist Episcopal Church in 1863. His early education was received at a school at Louisville for free colored people; he also attended school in Indiana and Ohio. He was licensed to preach in 1869. The year 1871 he spent in doing missionary work in Arkansas. In 1872 he joined the Lexington Conference, and was ordained deacon by the late Bishop Scott in 1877. He has served the Church as a pastor and presiding elder ever since he joined the itinerancy in 1869. In 1872 and 1884 he was elected delegate to the General Conference. In 1880 he was appointed fraternal delegate from the Methodist Episcopal Church to the A. M. E. Church, and also to the Ecumenical Conference at London, England. Dr. Taylor has been a frequent contributor to the different periodicals of the Church, and has published a number of books. His last production was a collection of "Plantation Melodies," a book that is now in general use throughout all the South. He received the honorary degree of Doctor of Divinity from the Central Tennessee College, Nashville, Tenn. Bro. Taylor is a firm friend of the Methodist Episcopal Church, and is regarded by those who urged and secured his election as a conservative man. With reference to the course he will pursue as editor of the SOUTHWESTERN we are not prepared to speak with any degree of positiveness, save this, we have not the least thought that the general tone of the paper will be modified. We expect that he will make it a better and a stronger paper than it ever has been; while on all questions that affect the interests of our church work in the South the SOUTHWESTERN will not, under the management of Dr. Taylor, give any uncertain sound. A few weeks since, in a personal note to the writer, he most heartily approved of the course of the SOUTHWESTERN. We wish for him the greatest measure of success. L. P. C.

The Danville Report.

The following is the conclusion of the report of the Senate subcommittee, which investigated the riot at Danville, Virginia. The report is signed by Senators Lapham, Sherman, Hoar, and Cameron, of Wisconsin. The recommendations made in the Copiah report were adopted as part of this one:

The object of the Democrats in their efforts to raise the race issue, to arm the blacks and to excite the whites was two fold. First to intimidate colored voters in localities where they were strong, as in Danville. Second, but chiefly, to produce such a frenzy of feeling in the State as would induce the white electors to join with their own race and escape the contumely and reproach to which they would otherwise be subjected for fraternizing politically with 'niggers.' The efforts which were made to gloss over this terrible outrage by the committee of forty needs only a moment's notice. It was done upon ex parte affidavits taken before magistrates. They were wholly extra judicial, and no one incurred responsibility for his statement. The real facts were not called out. It was a partisan effort to screen the perpetrators of wrong from punishment. The report of the grand jury is equally open to criticism. Three at least of its members were on the committee of forty. The published report of that committee was before them and used by them. There were only seven members, and the foreman was one of the committee of forty.

The transgressions of the law at Copiah are clothed at least with the merit of a frank avowal on the part of those who were concerned of the purpose they had in view. Not so in reference to Danville. The guilty authors and instigators of violence resorted to the murder of four unoffending colored men and the wounding of many others, and seek to cover up and conceal their deliberate purposes, and to have it appear that they acted only in self-defense. The evidence is entirely satisfactory. Indeed it is overwhelming that it was a consummation of a deliberate purpose for which they had fully prepared. Hence the effort to magnify and distort the character of the collision, and to make it appear not only that the blacks were the offenders, but also that the whites were standing in their doors, with guns in their hand, to protect their families against the insolence of a negro mob, when in truth the white Democrats were a mob in possession of the town, and no negro dared to make his appearance on the streets. The occurence was one which caused rejoicing instead of regret, as we have shown. No one has been arrested, indicted, tried, or punished for the crimes committed on the 3d of November.

There should be found some remedy for such a state of affairs as this investigation discloses. The constitution of the United States provides that when the right to vote is denied or in any way abridged in any State, the basis of representation shall be reduced accordingly. While these resorts to terrorism and violence are kept up from year to year, and the party in the ascendancy, instead of providing laws to prevent their recurrence or punishing the offenders, enacts measures designed to throw obstacles in the way of a free ballot, and enjoys the benefits politically which are the necessary consequences, the States where it occurs should be responsible for the results. An individual would justly be adjudged liable in reaping a similar advantage under like circumstances and by like means. The rule should equally apply to State for its action or its failure to act in order to redress such grievances and punish such offenses.

The recommendations made in the Copiah report are adopted as part of this report. The report is signed by Senators Lapham, Sherman, Hoar and Cameron. Senator Vance submitted a minority report.

PERSONAL.

—Rev. W. P. Gardner, of Mermentau, Louisiana, called last Thursday, while in the city on business. He presented us with an orange stick, neatly trimmed for use, as a substantial cane.

—Dr. Carter returned on Thursday last from Philadelphia. He speaks pleasantly of his trip, his cordial reception and the doings of the General Conference.—*N. O. Advocate.*

OUR SOUTHERN WORK.

MISSISSIPPI.

A. Greenlee, Walthall: "We are pleased with our pastor, Wm. Gatewood. We are doing all we can to raise our collections before fall."

I. W. Davis, Trenton: "I have traveled on foot 278 miles, preached 36 times, and received $18.90 as support for myself and family. I encountered some difficulties caused by my predecessor, but I feel strong and shall labor cheerfully Have received 3 in full connection, 1 by letter, and three on probation, have three very promising Sunday-schools and five churches, the nearest eight miles, the farthest twenty.

TEXAS.

S. Coleman, Waelder: "At Mt. Edom Rev. L. Carper held a protracted meeting, and there were 18 converts. There have been 32 on the work this year. Paid pastor $73.85. The times are hard; it has been raining for five weeks, and Peach Creek has overflowed. Elder Carmichael held the second quarterly conference."

C. Young, Dallas: "I took charge of St. Paul Church in March. The people were a little discouraged, but we took right hold and the work is going right on. We have some converts, some reclaimed and seven have joined. R. J. Brice is a grand Sunday-school superintendent, and Mary Colton is a good teacher. We are trying to pay off some of the church debt."

George Davis, Richmond: "We have had a great time; 36 converted; raised $26.55."

E. Henderson, LaGrange: "My second quarter was held by Elder Gates, and was an agreable occasion. The people are improving, and we are paying off old debts."

Jeremiah Smith, Willis: "The work here is moving on slowly. A protracted meeting is in progress. I have received from probation 8, from Baptist church 2, by conversion 4, on probation 16. The children are being cared for and are deeply interested."

Sarah Yancey, Columbus: "We are preparing to have a grand time on childrens' day. The Sunday-school is geting on splendidly. On May 11, Miss Nancy Shropshire, aged 18 years, a faithful scholar, died. Never before was there such a funeral witnessed in Columbus. She came home from Tillotson institute, and was sick for several weeks. She was highly esteemed, a refined young lady. Rev. W. H. Davis preached her funeral sermon at St. Paul's Church."

LOUISIANA.

H. J. Wright, Natchitoches: "The Reapers Missionary Society had their annual parade on the day of their anniversary, April 30, 1884. The Society is composed of 105 of all denominations, ages, colors, sizes and conditions. They have their banner and six class banners namely, Reapers Missionary Society; "Bible Class No. 1," "Disciples Class No. 2," "Gleaners Class No. 3," "Lambkin Class No. 4," "Buds of Promise, No. 5," "Band of Hope, No. 6." On either side of the floating car read "Our Anniversary." We received four white steeds from our friends, two and the driver from Samuel Parson, Esq., one of the leading white business men of the parish; he is a large land-owner and keeps the undertaker establishment of our city. One from a white lady of the city, Mrs. Continier, and the fourth from one of our friends, Mr. George Dotson. Friday evening at 5 o'clock the children of the Reapers Missionary Society met at the church. Just imagine the crowd, my patience! Oh, a Christian ought to have the patience of Job. I made a table for the children of single planks 40 feet long, white cloths spread; assorted cakes, candy and lemonade was put on the table and justice did; we had plenty and some to spare. Now we are preparing for the second Sunday in June."

J. Qualls, LaHarpe Church, New Orleans: "Being asked by R. C. Barrow, pastor, and members of Algiers M. E. Church, to talk to them about three departed saints, I found a crowded house. The building in which we worshiped is being rapidly completed, and people are being converted. There is victory ahead for that congregation."

ARKANSAS.

L. W. Elkins, Little Rock: "I have just learned through Bro. Duncan that Rev. E. Roberts, pastor of our church at Washington, is seriously ill of heart disease. He has the sympathy and prayers of his brethren."

TENNESSEE.

M. Williams, Gallatin: "Yesterday, May 25th, was a lively day at Key's Chapel. Raised for our new building in contemplation, $70.80. We hope to have our plan here by Sunday, June 1.

A. P. Blakemore, Springfield: "My second quarterly meeting was a pleasant occasion. Elder Pickett gave us a grand talk. Paid elder $9.10; pastor $34.70; 2 joined the church."

G. C. Harden, Lawrenceburg: "Bro. Collier, of Waynesboro, held our second quarter. The reports were enconraging. For elder $9.65; paid pastor $29.40. Rev. E. Manson preached the sacramental ser-

mon. Something was collected for each benevolent claim."

KENTUCKY.

The church and parsonage of Frankfort charge, Lexington Conference, were burned May 15th. The pastor, Rev. G. W. Leach, lost all his books and other effects.

For the SOUTHWESTERN.

Howard University.

This splendid institution for the almost gratuitous education of the youth of both sexes and races, but more especially designed for colored pupils, occupies an elevated and beautiful site on the western edge of the city of Washington, on a campus of twenty acres. The University edifice, four stories in height, contains recitation and lecture rooms, chapel, library, reading and philosophical rooms, museum and offices. The Medical building is on the south of the park. Miner Hall is set apart for lady students. Industrial Hall is devoted to instruction in carpentry, iron, and tin work, printing and shoemaking. Clark Hall is for young men and will accommodate two hundred students. No tuition is charged in the theological, normal, preparatory and collegiate departments, but all applicants for admission must sent satisfactory evidence of good character. There are no classes for those in the first stages of study. The expenses of living in the institution are very moderate, and means of self support easily obtained in the city of Washington, where many of the students pursue various forms of business during the day, and attend the lectures in the evening. It is no small education simply to live in Washington, and mingle, if only a few years, in the political, religious, scientific, artistic, and social circles. The hospitals, museums and libraries, the common and higher courts of law, the sessions of Congress, the numerous government departments, the literary and scientific conventions, and the general atmosphere of intelligence and freedom in the national capital, furnishes valuable facilities to effect a broader culture of mind and heart than can be gained in small places, or remote locations.

The announcement in a morning paper, of a number of rare and beautifully colored clay deposits in the excavation now being made for a new reservoir contiguous to the campus of this university, led your correspondent to the premises accompanied by a lady who is largely interested in the art of molding in clay, now so much in vogue in aesthetic circles. In order to see the specimens mentioned, we were directed to Prof. Robinson, dean of the university, a most intelligent and courteous gentleman, to whom we are indebted for the points given in regard to the institution contained in this letter.

There is no doubt that the number of visitors to this most worthy institution will be greatly increased when this new reservoir is completed. It will be a beautiful lake in a hollow, covering thirty-five acres, surrounded by a broad driveway or boulevard to which carriages will daily resort on their way to the Soldier's Home and the adjacent pleasure parks. Then will not only strangers, but many of the citizens of Washington, discover the magnificent and commanding outlook over the splendid city below, the lofty and unrivaled site of this far famed university, which even as it is, is an honor to all concerned in its inception and management. A new era is now dawning upon the institution, and henceforth they will not only train the minds, but also the hands of its students, a department of trades having been recently established here, designed to teach that "no education is thorough which unfits one for industrial as well as mental pursuits. The little paper which accompanies this letter is a good specimen of the work being done in this department in type setting, etc.

ADA.

It takes $70,000,000 to pay this years' pensions.

The Southern Fraternal Delegates.

At the reception of fraternal delegates from the Methodist Episcopal Church South, at the Arch Street Church, Philadelphia, on the evening of May 15th, Bishop Harris presided and Bishop Warren conducted the devotional exercises. Rev. Dr. Carter, of New Orleans, was introduced and made an address, from which we make extracts, Dr. Carter said:

DEAR FATHERS AND BRETHREN,—"I think myself happy" in the fact that I appear before you as the accredited messenger of the Methodist Episcopal Church South, and bear her commission to present to you her fraternal greetings in this centennial year of your organized existence. Why she should have selected, as one of her representatives on this occasion, a man unknown by face or by name to any of you is a mystery, whose perplexity is relieved only by the fact that my associate is a man well known to many among you as a true and loyal Methodist, and well known in the councils of this great nation as a true and loyal statesman. We come to you then "as unknown and yet well known." As representatives of the Methodist Episcopal Church South, we bring you greetings in the name of John Wesley, whose faith we still follow, and in the name of Charles Wesley, whose glorious hymns we still sing. We come to you with greetings in the name of the humble man who formed the first Methodist Society in the South—Robert Strawbridge. In the names of Coke and Asbury, who, at the Christmas Conference in Baltimore, 1784, gave organic life to the Methodist Episcopal Church, from which organization all the different branches of Methodism on this continent have sprung. The Methodist Episcopal Church South comes by us to-day not only with Christian salutations on her lips, but with hallowed memories of the heroic days of the past thronging all the avenues of her mind and the chambers of her soul filled with beautiful hopes of more heroic days for our beloved Methodism yet among the possibilities of the future! In the name of God the Father, "whose we are and whom we serve;" in the name of the Lord Jesus Christ, whose last command is as fresh in our hearts and as inspiring to our works as ever; in the name of the Holy Ghost, whose guiding hand we recognize in all this Methodist movement, we give you cheerful greetings that with such health and vigor you have reached the anniversary of your hundredth year. May you live until the cycles of your history shall be measured, not by centenaries, but by millenniums, full of glorious achievements for God and humanity!

Brethren, we come not only with greetings, we come also with a report. We think we have some good news to tell. When we were assembled in the city of Nashville, Tenn., two years ago, you sent us not only greetings, but a good, strong report, through your honored representative, Dr. Ridgway. It was my good fortune to see him and hear him; and now it becomes a great pleasure to me to return the compliment by bringing to you a report of our doings; and we feel that the report will give pleasure to all "who love our Lord Jesus Christ in sincerity.

Dr. Carter then referred to the bereavement and loss suffered by their Church in the death of Bishops Robert Paine and Kavanaugh, the latter dying in the harness, at 82 years of age.

The speaker said that the Church South still conserved the itinerancy in all its phases, and also maintained the integrity of the doctrines of Methodism, have not been troubled with the so-called new theology. According to the latest statistics their Church number 904,000 members, an increase of 114 per cent in eighteen years, which is a much larger ratio than that of the increase in population. In the support of the ministry their denomination compares favorably with any other Methodist body, taking the ability of the membership into account. The contribution to foreign mission work last year was 50 per cent larger than the year before, and to domestic work 10 per cent larger. The part taken in missionary enterprise by the women of his Church was referred to as having promise of great good from its encouraging success. The good accomplished in the cause of temperance, under the leadership of Miss Frances E. Willard, was cited, as illustrating the efficiency of women as Christian workers. After reference to their Sunday-school department, Dr. Carter closed as follows:

And now, brethren and fathers, allow me to close this already too long address, with what is to me a most pleasing part of my task. We have given you greetings in the name of our Church; we have reported somewhat on the progress of our work in the past and our aims for the future; and now it becomes my agreeable duty to present to you the congratulations of our Church upon the success of your operations. She congratulates you upon the success you have had in pushing forward the work of Christ in this land and in all lands where you have gone. She congratulates you that for the accommodation of the increasing numbers of the worshipers of our Lord you are through your Church Extension Society building ten houses of worship per week. She congratulates you that through your profound *Quarterly* and your vigorous *Advocates* and your bright Sunday-school literature, you are furnishing healthy and nutritious food for millions of minds. She congratulates you that among the various denominations of Christians, you were among the first to discover in the Gospel of our Lord a special message to the children, and your various plans by which to carry that message to them attest the fact that this part of the Gospel has taken strong hold upon your hearts. She congratulates you that your mission stations encircle the world with a cincture of love and mercy. She congratulates you that your educational enterprises are in the hands of men whose Christian culture manifests its genuineness stooping down to the ignorant and putting under them the arms of power and lifting them up to that pure atmosphere in which their own lives are passed. She congratulates you that at this conference you are beginning to round up a hundred years of good work and noble achievement in this city where first the bells of freedom rang out their joyous peals upon the purified air of a continent redeemed from tyranny. In all this work, which all true Methodists are doing, there is something permanent. We believe most heartily in the permanency of the results of religious Church work. This is the spiritual department of life's labor, and of the workers, it is said "Their works do follow them." And as we stand here together and look back from this halting place in the march, through the hundred years of time we have come, and the hundred years of history we have made, we must all feel comforted in the fact that no true work which we have done for our fellows has been lost, nor has its influence been weakened by lapse of time nor its out-going power been circumscribed by impassable limes. When men work in the mechanical department, hardly has the ring of the hammer and the rasp of the saw fled out of hearing before the stateliest edifice begins to crumble. Men build their imposing speculations, and lie down to dream that their theories are wrapping the world in good, but they wake up in the morning to find out that during night humanity, pursuing the track of its own imperious wants, has marched past all their theories and speculations. But when men do solid and substantial work in the spiritual department it is permanent work. That work which through spiritual agencies touches and reconstructs and renovates sinful souls, abides in the indestructible characters of men and women and children moulded after the pattern of Jesus, and stamped with the image of God. Every sinner, who through these means and agencies, is transformed into a saint, becomes a monumental column reared by the Holy Ghost to the memory of the workers; and on its lofty peak and adown its shaft of beauty, the light of the City of God will shimmer forever. You are engaged in this work! Accept congratulations from your fair sister in the Southland. She sends them with heartiness from the heart that they may be received with heartiness in the heart; that the connection established by them may be the channel through which the vitalizing current of our beloved Methodism may flow from her heart to yours and from your heart to hers; that thus may be seen to-day in this city of brotherly love, two Methodist "hearts that beat as one."

At the close of Dr. Carter's address, Hon. A. H. Colquitt, United States senator from Georgia, was introduced, and made a very telling address. He said.

MR. PRESIDENT AND BRETHREN,—My colleague seems to have been troubled to determine why it was that he was appointed a clerical delegate to this General Conference. In one aspect of the case, I have no difficulty in determining the reason why I was appointed. I know the bishops of the Methodist Church South; they know me, and they know very well that there would be no man of the Church South, either preacher or layman, that would be more delighted to convey a message of love.

But there is one thing that they did not consider, which is a disqualification. As my dear friend brother, Governor Evans said. I am born of Methodist parents for generations back, and if there is any body of whom I ever stood in awe, it is Methodist preachers. I have been accustomed to stand upon platforms and in forums of one kind and another, addressing miscellaneous audiences, but it did not occur to the mind of this college of bishops who gave me this commission, that I always stood abashed in the presence of Methodist preachers. From the days of my boyhood, when I used to see them coming away over the hills with their old-fashioned cut-away coats, and their white neck-ties, and their saddle-bags, and their grave countenances, and their solemn gloom, I have never been able to recover my self-possession and have any sort of liberty in the presence of Methodist preachers.

Therefore, I am very little at ease to-night, and I would infinitely prefer if you could get a few drums and a mob outside, to stand an a dry-goods box and make a speech. Nevertheless, I do not feel like a stranger or a foreigner here. I looked to-day in the General Conference room into the faces of those who were present; I look into them to-night and I see the true Methodist stamp with which I am famliar. I hear in your language the same sort of talk, and the same sort of terms, and the same sort of nomenclature that I hear away down South at our General Conference—bishops, presiding elders, deacons, class leaders, stewards. Why, brethren, if instead of having a delegation here from the Methodist Church South, we should summon our office bearers, in their own persons, to stand here, you would find presiding bishop shaking hands with bishop, and presiding elder with presiding elder, and stationed preacher with stationed preacher, local preacher with local preacher, class-leader with class leader, layman with layman, and brethren with brethren and then I have no doubt if there was such a union, and such Methodist congratulations, and such hand shaking here upon this earth, that if we could look over yonder and see our sainted dead of the Methodist Church, we would find their hands outstretched, and we would hear them pronouncing their benediction upon this union of hearts and hands. "Brethren, love one another, and thus fulfill the law."

We have had differences, Mr. President, haven't we, in the past? There is one way that I always recognize as the very best in the world with a view to heal alienations and divisions. When two brothers fall out, it is not worth while for each one to stand upon his own dignity, and say: "I was right and you were wrong," and each to argue his case, as though they were not born of the same blood and united by kindred ties and affections. The best way for them to do is to say nothing about the right or wrong of the matter, but to rush into each other's arms, and say: "God bless you, my brother." So I am not afraid to talk about old differences and alienations, or to refer to them. I know this, that whatever men of the world may say, politicians may say, and statesmen, as they are called, may say, that if this country is ever to be reunited, and this old wrangling, and these disputes are to be forgotten and to be buried, it is to be done through the influence of Christian love and Christian sympathy.

. . . . . .

In another aspect of the case it is important that there should be a union in the sentiment and in the sympathy of this great Methodist family, outside of its bearings in a purely Church sense. There is not a man who loves his country, there is not a man who has studied the philosophy of the republics of the past and of the civilization of other governments, as well as of our own, who will not be satisfied, after a thorough investigation and examination of all the elements that enter into the progress of these various governments, that the true foundation of all these is in "righteousness, righteousness that exalteth a nation." We say a great deal about reform, and a great deal about progress, and a great deal about expedients, in order that we may correct political errors. The root of all evil will be removed when we make every man virtuous, every woman a lover of Christ, and every boy and girl a follower of father and mother. If you will make the families of the land pure, if you will establish the domestic altar, if you will make the men of the country, to whom have been given the right of suffrage, make them pure and virtuous, there is the best safeguard of our liberty, and the best assurance of the perpetuity of our institutions. And that is the main thing, my dear bishop, that the Methodist Church as well as other Christian Churches of this land, should have for their object.

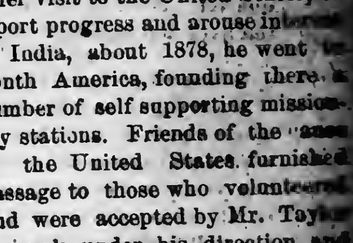
Now, sir, there is not a Church in this land to which I would not extend the right hand of fellowship. I can feel the sentiment that is announced in this blessed book, when it is said, "Grace be unto all that love the Lord Jesus Christ." And while I love the Episcopalians, Baptists, Presbyterians, and the other denominations, they will not think that it is unreasonable when I say that most of all, and dearest of all to me, I love the Methodist Church.

Governor Colquitt referred, in conclusion, to the perils of Methodism, warning our people against subordinating the Church to fashionable ideas. He would restore the old days of simplicity and impassioned appeal in the manner of preaching; it is the way to reach the heart of the sinner, and that is what we are after. He also believed in old fashioned singing and responses, altogether in old fashioned Methodist ways and means. Like the old-fashioned preachers, he had no notes, and had made a long speech.

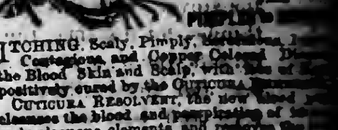
The Bishop for Africa.

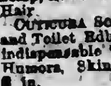
William Taylor D. D., elected missionary bishop for Africa during the present session of the General Conference, was born in 1821, in Rockbridge, Va. At the age of twenty he was converted and united with the Methodist Church, and two years later was received into Baltimore Conference, having already traveled one year under the presiding elder. In 1849 he went as missionary to California, organizing the first Methodist Church in San Francisco. In 1856 he entered upon evangelistic work in the Eastern States and Canada, in which he spent five years. In 1862 he went to Australia by the way of England, Ireland, and Palestine, reaching his destination in June, 1863. For two years and eight months he labored in Australia, Tasmania, and Ceylon, the result of which was a remarkable work in the conversion of sinners, and large additions to the Church. From there this Pauline itinerant went to South Africa, visiting Cape Colony, Kaffraria, and Natal, gathering great numbers of converts into the Church from both colonists and natives. Next he went to England, spending almost a year laboring in London chapels. In 1870 he began his great and successful work in India, a year later inaugurating a separate, self-supporting work, the foundation of the South India Conference, whose ministers are sustained by their respective fields. After another visit to the United States, to report progress and arouse interest in India, about 1878, he went to South America, founding there a number of self supporting missionary stations. Friends of the cause in the United States furnished passage to those who volunteered and were accepted by Mr. Taylor to work under his direction, and risk getting their support from the people for whom they labored.

On account of the irregular character of his work Dr. Taylor a few years ago asked that his Church relation be changed to that of a local preacher in connection with the South India Conference from which he was afterward sent as a delegate to the General Conference. The idea of limiting a world-wide evangelist like Bishop Taylor to one continent seems at first too contracted; but after all there is considerable room in Africa and the adjacent islands. Let this Methodist Livingstone then be a *living* sacrifice to the cause of Christ in the Dark Continent, will be the prayer of thousands of friends that Bishop Taylor has made in the course of his remarkable and successful career.


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The Housekeeper.

A LIGHT CAKE.—One pound flour, one quarter pound butter, one quarter pound sugar, four eggs, a very little soda, as much milk as will make a thick batter. Bake in a shape, butter, and serve hot.

GINGERBREAD.—Rub a quarter of pound of butter into one pound of flour, then add half an ounce (or less if liked) of ground ginger and quarter of a pound of moist sugar; then stir in three-quarters of a pound of molasses and a teaspoonful of carbonate of soda dissolved in as much milk as will make the mixture rather stiff.

STEWED LIVER.—Cut up into slices one-half pound of calf's liver and the same quantity of fat bacon; put first a layer of bacon at the bottom of the pie dish, then one of liver, sprinkle with pepper and salt, add one medium sized onion and one apple, both cut up; cover down, and let it stew gently in the oven for about one hour and a quarter. No water is required, as the liver makes sufficient gravy.

ORANGE CREAM.—Take the juice of six oranges and the rind of two grated, put them into a stewpan with a pint and a half of water and twelve ounces of white sugar, stir till the sugar is dissolved, then add the well beaten whites of six eggs, stir over a slow fire till it thickens, then strain through a hair sieve or muslin, and stir till cold. Put back into the pan and add the yolks of the eggs well beaten, stir over the fire till the mixture begins to simmer, then pour into a basin and stir again till cool enough to be transferred to glasses.

ORANGE PUDDING.—Peel and cut five oranges into slices and take out all the seeds, pour over them one quarter of a pound of sifted loaf sugar. Make a paste with a tablespoonful of cornstarch or arrowroot and a little cold milk. Beat the yolks of two eggs well and mix them with the cornstarch paste and a pint of boiling milk, simmer for a few minutes, then pour over the oranges, beat the whites of the eggs to a stiff froth with a tablespoonful of sugar, spread over the top of the pudding and harden for a few minutes in the oven.

PEA SOUP.—An economical soup.—Have a brown pot with a lid, which must be kept on the top of the fire. Put in all sorts of vegetable refuse, for instance, the heads of asparagus, the legs of fowls, bones of beef and mutton, bacon rinds, the tops and bottoms of onions and turnips, the peel of turnips, the green tops of celery, &c. I make no stock, however, between meat and vegetable scraps, but put every bit of meat that is left from table into the pot. I always put in the vegetable scraps at once, and in small quantities. The liquor is strained off into a basin before it is wanted for use, so that the fat can be easily removed. The pot is emptied and thoroughly cleaned out once a week at least, or three times a week in summer, according to the state of the weather. Of course the quantity of stock varies, but it is enough to provide soup for a family.

ICE CREAM.—Cut cold custard in small pieces into an earthen pan, mix well with salt, and the juice of a fresh lemon; let the meat stand one hour in a fritter batter, and fry pieces into it. Drop, a few at a time, into boiling fat, and fry a light brown. Drain and serve hot. Any kind of cold meat can be used in this way.

[illegible]—Take two pints of rich milk and two tea spoonfuls of flour well together [illegible] with ice and [illegible] around it. Have ready a quart of peaches, mashed [illegible]. When the milk is [illegible] them in and freeze

Young Folk's Corner.

THE FOUNTAIN.

Into the sunshine,
Full of light,
Leaping and flashing
From morn till night;

Into the moonlight,
Whiter than snow,
Waving so flower-like
When the winds blow;

Into the starlight,
Rushing in spray,
Happy at midnight,
Happy by day!

Ever in motion,
Blithsome and cheery,
Still climbing heavenward,
Never aweary;

Glad of all weathers,
Still seeming best,
Upward or downward:
Motion thy rest.

Full of a nature
Nothing can tame,
Changed every moment,
Ever the same;

Ceaseless aspiring,
Ceaseless content,
Darkness or sunshine
Thy element.

Glorious fountain,
Let my heart be
Fresh, changeful, constant,
Upward, like thee!

—*James Russell Lowell.*

A Glass of Beer.

"Mamma," said Bessie Ashton, "didn't you say that a glass of beer made a person feel good; that it was healthy and harmless?"

"Why, yes, Bessie, I think I did," answered Mrs. Ashton, slowly, somewhat puzzled at Bessie's question.

"Mrs. Thompson don't think so, mamma. The poor woman just cries nearly all the time."

"Cries?" interrogated Mrs. Ashton, in surprise, for she believed her neighbor to be one of the happiest of women.

"Yes, mamma, cries all the time," repeated Bessie, with emphasis. "Mr. Thompson's cheeks looked puffed away out, and his face is always so red. She says he is cross and scolds continually. But he didn't used to be that way. He only drank one glass of beer then; now he can drink six and eight, and he gets mad at everything. It don't seem to make him feel good or look healthy."

Mrs. Ashton's countenance assumed a serious change. She felt keenly the force of the rebuke, but answered:

"Mr. Thompson should not give way to his appetite for drink. I'm sure one glass can do no harm."

"That's just what he thought," spoke up Bessie. "But Mrs. Thompson says it had him down on his back before he was aware of it."

"Well, I don't know," answered her mother, abstractedly. "I drink a glass occasionally; it don't seem to affect me."

"It don't puff your cheeks out, mamma; but it makes your face awfully red sometimes, and you can drink more than you used to."

Mrs. Ashton stopped to think. She could drink more than she used to. Bessie had told the truth.

When supper time came, instead of beer, a glass of fresh, sweet milk stood near her own and her husband's plate. Mr. Ashton opened wide his eyes when he sat down to eat, and as his wife finished relating the conversation between herself and Bessie, he caught the child in his arms and kissed her affectionately, remarking: "Not another drop of beer shall ever enter my home!"

And he kept his word.

Housewifely Girls.

A bachelor, writing to me lately, says: "Why don't you advocate the admission of housekeeping among the fine arts, and see if the girls of the day will take to it more?"

I do not think it will be an advantage to make a profession of this part of a girl's education, and my belief is, that there is more housekeeping taught and learned in domestic circles than is dreamed of in "Horatio's" philosophy. But it has become the fashion for girls to ignore any knowledge of this subject, and I feel sure the young men of their acquaintance would be surprised to learn the real cause. But our observing girls find that if any of their number is of the butterfly order, and affects to do nothing but soar in the sunshine of idleness and prosperity, she is more attractive than the wall-flowers, who may possess housewifely skill. And so it is, girls do not parade their knowledge of the domestic art, though often doing a great deal to make home-life pleasant. I have hopes that it will yet become the fashion for the daughters of a household to know how to arrange a savory and appetizing dinner, and to cook, or at least superintend, its daintly dishes, when to broil a steak or chop, to make an omelet and a loaf of bread, will be acknowledged as creditable as Kensington work. The time has not yet arrived, and it is this false estimate of work that keeps back progress in this direction. It is the fashion to work at crewel stitches but let us have a change. Make cooking fashionable by your acknowledged praise, oh, epicure, for "Where is the man who can livewithout dining?"

Our Bug-Catchers.

We have a garden around our house, where we try to raise fruits, and flowers, and peas, and beans, and lettuce, and cucumbers, and such like. But we have one trouble; there are lots of little bugs and worms that seem to like our provisions as well as we do, and that are always on hand to take their portion; and, in fact, they sometimes seem to want to take the whole. Well, what is to be done in such a case? I will tell you what to do. We have several little bug-catchers, curious creatures; in color and shape they look almost like a lump of earth, and one would hardly know them from the clods among which they travel about. The children see them about the fields or highways, and wherever they find one they speedily pick him up, and invite him to make his home in our garden; and so they have their dwellings in holes and corners about the yard. The little fellows have a queer way of catching bugs. They have a long, sticky tongue, though where they keep it is a mystery, as it seems to be longer than its owner. Perhaps they take a reef in it, as the sailors say, and stow it away. But when one of them gets near a little bug, he sits and looks at him, and winks in a kind of solemn way, till all at once his mouth opens, and as quick as a flash the tongue goes out and in again, and the bug is among the missing! And then our little friend sits winking and blinking, and waiting for another bug to come that way. He is said to have an ear for music, and to do some singing in the warm spring evenings, but we do not count much on this; nor do we brag much about his good looks. His skin is not smooth, nor his complexion fair: but for real usefulness, he is about the best kind of live stock we have on our farm; and if people want to keep their gardens free from bugs, the best thing they can do is to get on friendly terms with the little bug-catchers and make pleasant homes for the toads.

An old gentleman who had provoked the hostility of a fashionable lady whom he had known in boyhood, was asked by his wife what he had done to incur the lady's displeasure. "Nothing at all," replied the innocent old man: "on the contrary, I was cordial to her, and spoke of the time when I used to draw her to school on a go-cart nearly half a century ago!" His wife threw up her hands and murmured, "How stupid men are."

When Jesus called his disciples it is a remarkable circumstance that he never called a single idler or loafer. They were all busy people. It is by these busy classes that every thing is done, and it is to them that the world looks for all enterprise and progress. When any thing is to be done in the Church, no one ever thinks of calling upon the people of leisure. The busiest men and women are the only ones that have time to work for God, and they are the ones that bear most cheerfully the heat and burden of the day.—*Methodist Advance.*

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to find the whereabouts of my mother and father and three sisters. Mother's name was Caroline Dupree, father Alfred; sisters Mary, Zelphia and Rachel. I left them in Alabama near the town of Campelton; we all belonged to Mr. John Dupree; after emancipation mother hired us to a Mr. Bob Echols. We (myself and brother, Ben Dupree,) being very small, he stole us away and brought us to Bryan, Texas. While at Bryan we got, through Mr. Echols, several letters from them, but have since lost their postoffice address. The friends round about Campelton will please assist me and my brother in finding our relatives; if found, address me at Brenham, Texas, care Rev. Willis Hartley Jackson.

MRS. MALINDA POWELS.

MR. EDITOR—I wish to inquire for my friend's relations, whom she left in Mississippi, near Vicksburg; Lucinda Samuel is her name. Her relatives are: Mother, Phillis; father Blacksmith Ben; brothers, Jefferson, Charles, Harris, and Preston; sisters, Polly, who was burned up, was the oldest, and Nancy; these are all the sisters that I know; if mother had any more I don't know them; uncles name was Shoemaker Ben. These all belonged to Jim Steward. I left them when 10 years old, and have not seen them in 50 or 55 years. I came off with Billie Wade; my name was Lucinda Wade when I came from Leon county to Matterson county, and from there to Texas. Please address Lucinda Samuel, Hockley, Texas, care Lewis Bunton.

MR. EDITOR—I wish to inquire for my sister, born and raised in Simpson county, named Betty Brown. She left the year the war closed with her young master, Samuel Brown. Father went by the name of Brown, but changed his name to Edmond Johnson. Brothers were Jackson, Wesley, William and Aaron Brown; sisters Harriet and Winnie Brown. We now all go by the name of Johnson. Address me at Steen's Creek, Miss.

A. JOHNSON.

MR. EDITOR—I wish to inquire for my sisters and brothers. One was Charlotte Claw and the other Jane Philip. Brother was Henry Williams. I have not seen them since the second year after the close of the war. Sister Charlotte was in Bell county; sister Jane was in New Boston, Texas, the last I heard from her. Address me at Negreet, La. FANNY LOWTOIEL.

MR. EDITOR—I wish to inquire for my mother. She belonged to Mr. Royal; after he died Mrs. Royal married a Mr. Denison, and we were divided. I went to Miss Virginia Royal, and the last I saw of my mother she was standing on the beach at Matagorda, Texas, on her way to San Antonio. Mother's name is Sallie Denison; my name is Sarah Royal. I heard from a white lady that my mother was in Houston City, belonging to the M. E. Church. Please address Mr. Jacob Marshall, at Sherman, Texas.

MR. EDITOR—I wish to inquire for my mother, father, brothers and sisters. Mother was Katy Bradford, sisters Jnan and Snetary, a half sister was Caroline White, and she was sold to Bill Collee in Alabama. I left them in Tolbert county, Brothers were Louis, Armstead, Aaron, Benjamin, Emile Crawford, Harry Allen. Jim Crawford sold him to a man named Allen when he was a little boy. Then my name was Eliza Crawford, now it is Eliza Bell. I came to Texas with William Stanford, son-in-law of John Bradford. A friend was Sadie Bradford, who married Mr. Caplan. I have a brother, London Sims; when they left father he was a Harper. Brother Stephen belonged to Stephen Pace. Julia Ann belonged to Wm. Bradford. Address me at Austin, Texas, care Rev. G. Pleasant. ELIZA BELL.

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General News Items.

Texas crop prospects are gloomy.

The work of closing the Davis crevasse is going on.

The tropical fruit trade of New Orleans is on the increase.

In Paris the graves of communists were covered with flowers.

Gen. Grant feels keenly his position as the member of a ruined business firm.

Italy supports France in her demand for the international control of Egypt.

Moody and Sankey closed a successful mission at Croydon. They will sail for America July 5.

Commissioner Harris of Louisiana reports 200 Western families settled in Calcasieu parish.

Belgium and Holland have agreed to exclude the German princes from succession to the Dutch throne.

The son of Ex-Governor English of Indiana was seated in Congress in place of S. J. Peelle, Republican on a close vote.

The W. C. T. U., of Iowa now proposes to go into the enforcement of law. An enforcement committee is to be a feature in every local union.

In the church edifice at Komatsu, Japan, are two hundred stones which were once used as missiles against the Christian missionaries when they first began work in that city.

Bismarck has resigned the Presidency of the Cabinet, and the Emperor has appointed as his successor, Boettticher, the Prussian Minister of State.

Baron Von Eisendecker, the German Minister to Washington, has been transferred to Baden, and Mr. Von Alvensleben, now Minister at the Hague, appointed to succeed him.

The civilized tribes of Indian Territory are exceedingly hostile to the allotment of lands in severalty among the savages, on the ground that it would demoralize the tribal organizations.

The Slavery Abolition Society has petitioned the Minister of the Colonies to stop the flogging of negroes in Cuba. The Minister has promised a stricter execution of the laws.

The Transvaal delegates have agreed on the basis of the treaty of commerce with France. It is doubtful whether England will permit France to hold the right of interfering with the Transvaal and foreign powers.

The fire at the oil-works of the Atlantic Refinery Company, Philadelphia, was a large one, three tanks, containing 40,000 barrels of oil, exploded, but the oil burned itself out without doing further damage, and at night one tank, containing 14,000 barrels, was in flames. The estimate places the loss at about $400,000.

Secretary of State Frelinghuysen has issued a proclamation, by order of the President, restoring to the public domain 307,000 acres of land in New Mexico granted on certain conditions to the Jicarilla and Apache [illegible]. The red [illegible] refused to comply with the [illegible] was [illegible]

Mr. Kellogg rose to a question of privilege in the House and asked to have the charges against him investigated by a committee because Mr. Springer's committee had refused to do so. On the motion of Mr. Hammond of Georgia the matter was referred to the judiciary committee to inquire if the House could legally investigate.

Lord Dufferin has stipulated that Turkish troops are dispatched to Suakim, English officers must command them, England to pay all expenses and have sole control during the period of the withdrawal of the Turks from Soudan. The Sultan declines this proposition, and negotiations are pending for a mixed expedition of English and Turkish troops. It is reported as settled that the Egyptian conference opens June 23.

The State Comptroller writes the assessor of McClennan county, Texas, that educational institutions where boarders are kept must pay taxes the same as other property. This ruling brings several schools and colleges, the Catholic, Baptist, Methodist, etc., into the assessment list. They have heretofore been exempt.

The mails bring into the postoffice a number of letters addressed to L. L. Johnson, of Fort Scott, Kansas, in response to an advertisement appearing in many Eastern, Canadian and Southern papers purporting to be a letter from Johnson, setting forth the value of a certain egg incubator. Information is now furnished by the postmaster that there is not now and never has been any such person as L. L. Johnson in Fort Scott, and any statements in reference to egg hatchers or incubators purporting to have been written from here by said Johnson, are fictitious and fraudulent.

President J. D. Fish of the Marine Bank, New York, has been arrested. The affidavits assert: "James D. Fish, as president, caused to be paid out money belonging to the National Banking Association to or upon written orders of Grant & Ward and for the benefit of himself, and said Ferdinand Ward further sums in excess of all credits to the said firm, amounting to $766,402, at the time of said overdrafts, he (James D. Fish) well knowing the firm of Grant & Ward was then unable to repay the sums so overdrawn, and the firm being then indebted to the said bank to an amount exceeding $1,644,000, the total indebtedness thus augmented being six times the capital stock of said banking association."

Our press is full of remarks about the way Mr. Harrison, "the boy preacher," maltreated some colored persons who attended his meetings at St. Louis, requesting them to leave the body of the house for the gallery. As Mr. Harrison was an early playmate, and as all colored people are our brothers, we made inquiry of a competent authority in that city with the following result: The affair happened in the Centenary church of the M. E. Church, South, not Mr. Harrison, but the pastor alone is responsible for it. See contrast, however, with the action. Our correspondent says: "A few Sabbaths ago a nice colored man came to our Union Church (the leading Methodist Episcopal Church in the city) and was seated in the most prominent part of the church, without offense to any one. The family with whom he sat, and everybody else seemed pleased to see him." So the world does move. Honor to whom honor is due.—*Bennett Seminary Visitor.*

The *Evening Journal* thus comments on a statement of Mrs. Elizabeth Cady Stanton that the church has done more to degrade women than all other influences put together: "This is an untruth unpleasantly stated. To illustrate it a falsity, compare the women of America, where the church is the most powerful social influence, with the women of China or Turkey, where no church exists. The better the church, and the better its observances are kept in any country, the better the condition, not only of women, but of the entire people."

This we are sure of, that the record of Mr. Hayes's administration will stand honorable by the side of any that has gone before or since.

"I move," said a delegate in a Virginia convention, "that our chairman take a dose of Dr. Bull's Cough Syrup, he is so hoarse that I cannot understand him.' That gentleman had no doubt, tried this wonderful medicine.

If one whose mental faculties are suspended by intoxication is induced to swallow spirituous liquors to such an extent as to endanger his life, the persons taking advantage of his condition of helplessness and mental darkness, and imposing the draught upon him, must answer in damages for the injury that ensues.—*Texas Supreme Court.*

A Good Plan.

The children—lived in a little cabin home, and all three of them—Nell, Rob, and Lizzie— were taking a gay "make-believe" ride on an old log. Fido jumped and barked as if he enjoyed the fun as much as anybody.

A gentleman who was passing down the road stopped and laughed:

"Good-morning little folks! That is rather slow riding. Wouldn't you like a horse and carriage?"

"Yes, sir," said Robbie; "but we haven't any, and so we are getting the most fun we can out what we do have."

Was not that a wise answer? How much pleasanter this world would be if all the little people—and big ones too—would stop fretting about the things they cannot get, and make the best of what they have!

Do you know any verse in the Bible that teaches us to be satisfied with what we have?—*Sunbeam.*

We are not only to flee from sin, but we are to follow, and embrace, and enjoy righteousness, and faith, and love, and peace. We are not only to escape our enemies but we are to have the best of friends.

Talk to your children about good people; tell them of their generous and self-sacrificing deeds, not those who lived a thousand years ago, but those who live now. There are plenty of them, men and women of whom the unthinking word is not worthy. There will be enough hands pointing to the other side of the picture, with all its sin and corruption, without yours. Bring the sweet roses and pure lilies into your home, and leave the poison ivy outside.

Riots, brawls, and murders are such constant fruits of the whisky traffic, that the daily papers keep the words, "in a saloon" stereotyped for their criminal columns.

Consumption Cured.

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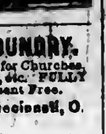
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WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money.
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jan24-12teow

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feb28-1y-tuthurSu

THE SUNDAY SCHOOL

SECOND QUARTER. LESSON X. June 8.
JUSTIFICATION BY FAITH. (Rom. iii, 19-31.)

There has been given to men a holy law. All have disobeyed this law or are inclined to, by the evil nature which every human being has inherited from Adam. So the whole race is condemned like a criminal that has been tried and found guilty. God, who is the judge as well as the law-giver, tells us that because his Son Jesus Christ had died for us, we may be not only saved from punishment, but may be forgiven and received into God's favor, as fully as if we had never lost it. This is "justification." We can do nothing to obtain it. It is a gift, and is not pay or reward for something that has been done. We must ask for this gift, and believe in and accept Christ as our Savior, or we cannot receive the salvation which he has bought for us. To do this is to have "faith," and when we do it we are "justified by faith." This is done freely to all men, for God is just as willing to save an African as an American, a Chinaman as a Frenchman, an Indian as a German. It seems sometimes as if men want to shut others out of God's kingdom of grace, but he turns away no one who comes in the right way. As our offer is made to all no one can boast, though the Jews in the days of Paul were foolish enough to do so. Propitiation is a large word for little folks, but it means something with which to turn away displeasure. Christ, our elder brother, by his death and his prayers for us, has turned away the displeasure of God toward us on account of our sins, so he is called a "propitiation." How blessed that we know the way to obtain this peace.—*Western.*

MARRIAGES.

At the residence of bride's parents Oakland, Texas, by Rev. E. E. Cooper Mr. Abraham Brown, late of Cummings, Georgia to Miss Rose Williams.

Hold on to the truth, for it will serve you well and do you good through eternity. Hold on to virtue, it is beyond price to you at all times and places. Hold on to Dr. Bull's Cough Syrup, for there is nothing like it to cure a cough or cold.

DEATHS.

In Franklin, Tennessee, May the [illegible] Willie Rivers, the only [illegible] Maggie Rivers, he was [illegible] 11 months and 5 days old. [illegible] a member of Sunday-school [illegible] of them are members of any [illegible] pray that they may get ready [illegible] Willie at the last day.

H. PRIEST.

In Spottsville, Tennessee, April 12, William A. Travis, aged 7 months; Mr. [illegible] April 24, aged 67; Aaron [illegible] aged 13 years, 11 months [illegible] Ryon, May 1, aged 10 [illegible]

J. P. STRICKLAND.

[illegible] Bettie Brown, died March 28. [illegible] a member of the church about [illegible] and aged 27 years. She left a husband and three children. Bro. Washington Blue died April 25, aged 15 years, a faithful member. C. H. BULLINGTON

McMinnville, Tennessee.

Rev. James Farrar, a class-leader of [illegible] Branch and Bremond work, died [illegible] He was converted in 1834, and [illegible] efficient member of the church. [illegible] May his baby followed him to [illegible]

W. J. MITCHELL.

Sister Ella Bolton died April 4, in full triumph of faith. She was a bride for a few months, and has been a member of the church five years. She was the wife of Mr. Hamp Bolton. N. BETTIE.

Gordonsville, Tennessee.

Sister Violet Ford died March 9th, 1884, aged 65 years. She lived a faithful member of the Methodist Church, for 35 years. She leaves a husband and two children. Sister Martha Jackson died April 23, 1884, aged 45. She was a good member for 15 years and died in full triumph of faith. She leaves a husband and 8 children.

F. NORWOOD.

Columbus, Texas.

Sister Parlea Louis died May 4. She joined the church in 1867. Her children and her unconverted husband alone troubled her as she was passing away, as she felt at peace with her Lord.

J. SMITH.

Willis, Texas.

NEW BOOKS.

Messrs. Lee & Shepard, of Boston, have issued several editions of the speeches, lectures and letters of Wendell Phillips, at prices of $2.50, $1.50, and 50 cents, for tinted paper, cloth and paper respectively. The famous lectures on "the Lost Arts," and "Daniel O'Connell," are issued in paper at 25 cents each.

NEW PUBLICATIONS.

The June "*Outing*" is richer in illustrations than any previous number, beginning with Halsall's charming frontispiece of the start in the yacht race, and the other pictures accompanying Mr. Dodd's articles on the Hull Yacht Club, and the bicycling illustrations of Mr. Bates' account of the great Canada trip last year, and Mr. Hume's lively story of his 'cycling experiences in France; and ending with a number of reproductions of the out-door pictures in late Academy Exhibition in New York, and the usual lively caricatures at the close.

In the issue of *The Current* May 24, Lucy H. Hooper, in her "Celebrated Personages of France" series gives an entertaining and valuable array of facts and incidents regarding the life and career of the great French diplomat and engineer, De Lesseps.

The *Pulpit Treasury* for June is as good as its name. The portrait of Dr. John H. Barrows, of Chicago, is given, with a sketch of his life, a view of his church and a noble sermon on "*Religion—The Motive power in Human Progress.*" Dr. C. H. Parkhurst's sermon on "*Woman*: her Dues and her Debts," is fresh, pointed and full of golden thoughts. Departments are excellent. Yearly, $2.50. Clergymen $2. Single copies, 25c. E. B. Treat, Publisher, 767 Broadway, New York.

The opening story of the June *Wide Awake*, is "The Cow with Golden Horns," one of Miss Wilkins' fanciful stories. Somewhat akin to this quaint tale, is Mrs. John Sherwood's boarding-school story of "The Little Jade Lizard;" Quite as interesting in its facts as these two in their romance, is Miss Harris' article, "Some Little Shakers." The boys will greatly enjoy Mr. Holder's paper "About White Elephants" in general, and Mr. Barnum's white elephant in particular. Generous installments of the serials are given. There are two notable illustrated serial poems: Wordsworth's "Intimations of Immortality," of which two stanzas are illustrated with two beautiful engravings, No. VIII. Æsop's Fables, "The Cats at Law," with six full page drawings by Garrett. The Chautauqua Supplement is excellent in matter, a peculiarly seasonable article being Mr. Skinner's "Hints to Young Pedestrians." *Wide Awake* is $3 a year. D. Lothrop & Co., Publishers, Boston. Mass.

"Life and Death," a poem by C. P. Cranch, is to be the subject of a full-page original engraving, by Elbridge Kingsley, in the *June Century*.

From Root & Tinker, Tribune building, New York, we have received, with compliments of R. Hoe & Co., a copy of their new engraving entitled "Representative London Journalists." The group consists of John Walter, *London Times*; H. Labonchere, *Truth*; Edmund Yates, *World*; W. H. Mudford, *Standard*; J. R. Robinson, *Daily News*; J. L. Latey, *London Illustrated News*; F. C. Barnard, *Punch*; Frederick Greenwood, *St. James Gazette*; Wm. L. Thomas, *Graphic*; G. A. Sala, *Daily Telegraph*; Edw. Lloyd, *Daily Chronicle*.

The *Pall Mall Gazette* says Gen. Wolseley will command the expedition which is to relieve Khartoum in the fall. It will march from Snakim to Berber, and thence pass up the Nile.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea. 36p, route cost free.

Mar. 27 26teow

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. [e14-1y

We refer you to the advertisement of the renowned Commercial College of Kentucky University, situated in the beautiful, historical and society-renowned city, Lexington, Ky. Write for circulars to its Preisident, W. R. Smith, Lexington, Ky.

The Closing Exercises of Wiley University begin Sunday, June 8th, and close, Thursday 12th. Exercises as follows: Sunday, 9:30 a. m., love-feast; 11 a. m. annual sermon; Wednesday, 3 p. m., meeting of trustees; 7:30 p. m., annual lecture by Rev. T. Mason, A. M., President of Philander Smith College; Thursday, 10 a. m., addresses of graduates and others; 7:30 p. m., Exhibition. All are invited.

W. H. DAVIS.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICK, June 2, 1884.

LEADING STAPLES.

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SUGAR, ℔ lb—Yellow clarified, 6@6¼; White clarified, 6¼@6¾.

MOLASSES, in bbls, ℔ gallon—Common, 18@20; fair, 25@30; choice, 43@45c.

RICE, Louisiana, ℔ lb—Common, 4¼@5; fair, 5¼@5½; choice, 5¾@6¼.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 20@22.

COFFEE, ℔ lb—Ordinary, 10; prime, 11¾.

CHEESE, ℔ lb—Western factory.

CORN MEAL, ℔ bbl—Choice, $3.60.

FLOUR, ℔ bbl.—Fancy, 7.75; Choice, 5.50; Family, 4.50.

LARD, ℔ lb—Choice, 8½.

SALT, ℔ Sack—Coarse, 82½; Fine, $1,02½.

ESCULENTS—Irish potatoes, ℔ bbl., $2.00@2.75; sweet potatoes, ℔ bbl. onions, ℔ bbl. 3.00@3.75; apples, ℔ bbl. $5.75@$6.25; cabbages, $5.00@5.50 per crate; sour krout, ℔ bbl.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, —@60; boiled, —@63; cotton seed, 33@55.

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MESS PORK, ℔ bbl—Choice, $17.50.

BACON, ℔ lb—Breakfast, 12; shoulders, 6¼; sides, short rib, 9½; sides, long clear, 9½; hams, sugar-cured, 13c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 8½; clear sides, 8½@; shoulders, 6½@—.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.75@4.00; young $1.75@2.50; ducks, $2.50@3.00; geese $4.00@; turkeys $9.00@12.00.

Western Eggs 14@16c per dozen

Louisiana Eggs 15@17c per dozen.

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Western Poultry—Grown chickens $4.25@$4.75 ℔ dozen; young do. $2.50@3.50; ducks $4.00@4.25; geese $3.50@4.50; turkeys $15.00@18.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 65; white, 75; mixed, 69.

OATS, ℔ bushel—Western, 43

BRAN, ℔ 100 lbs—Choice, 87½@90.

HAY, ℔ ton—Prime, $19@20; choice, $—@23—.

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A new black false prophet has appeared in the Soudan.

Thomas B. Reed, of Maine, was renominated for Congress.

The Democrats unseated Congressman McKinley, of Ohio.

The British ministry is severely criticized for an evasive shuffling policy in Egypt.

Ex-Empress Eugenie recognizes Prince Victor as successor to the Prince Imperial.

In Southeastern Spain 409 dwellings were destroyed and 514 injured by floods.

Republicans of Arkansas Sixth District nominated Lewis Hanback for Congress.

A number of saloon-keepers of Dubuque, Iowa, have been served with notices from their landlords to vacate their premise, and there is much excitement among them.

The Total Abstinence Union of New Jersey, Bishop Nigger presiding, have adopted resolutions thanking President Arthur and Secretary of State Frelinghuysen for aiding in preventing the sale of the American College at Rome.

Conference Notices.

NEW ORLEANS DISTRICT LOUISIANA CONFERENCE.

Second Round.

Union Chapel	June	13-15
Ames	"	17-22
Wesley Chapel	"	20 22
Pleasant Plains	"	24-29
Mt Zion	"	26-29
Simpson Chapel	July	1-6
First Street	"	2 6
Sixth Street	"	8-13
Clinton Street	"	11-13

L. P. CUSHMAN, P. E.

SAN ANTONIO DISTRICT WEST TEXAS CONFERENCE.

Third Round.

San Marcos	July	5 6
Hondo	"	5-6
San Antonio	"	12-13
Pleasanton	"	19-20
Riddleville	"	26 27
Seguin & Mt. Pleasant	"	26-27
Gonzales	Aug.	2 3
Mt. Vernon	"	2-3
Halletsville	"	9 10
Moraes	"	16 17
Cuero	"	23 24
Goliad	"	30 31
Mission Valley	Sept.	6 7
Victoria	"	13 14

A Sunday school convention will be held at San Antonio commencing July 10, at 9 o'clock in the morning and closing Sunday night July 13. Rev. G. O. Richardson from Evanston, Illinois will be present, and conduct the convention. All the Sunday school workers in the District are invited to attend.

G. W. RICHARDSON, P. E.

HUNTSVILLE DISTRICT TEXAS ANNUAL CONFERENCE.

Third Round.

Montgomery	June	14-15
Willis and Danville	"	21 22
Huntsville Station	"	28-29
Huntsville Circuit	July	5-6
Walker Circuit	"	12-13
Lovelady	"	19 20
Moscow	"	26 27
Cold Spring	Aug.	3 4
Orange	"	10 11
Beaumont	"	17-18
Liberty	"	21-22
Wallisville	"	24-25

Livingston, Town Bluff and Sunset I will notify the pastors by letters.

EDWARD LEE, P. E.

LA TECHE DISTRICT 1884.

Third Round.

Alexandria	June	8-13
Pineville	"	8-11
Rigolets and Avoca	"	9-10
LeCompte and Cheneyville	"	14-15
Stuart Chapel	"	16
Booneville	"	21-22
Eola	"	22-23
Cottonport	"	24
Marksville	"	25
Waxia	"	27
Opelousas	"	29
Washington	"	28 29
Washington Ct	"	30
Flat Town	July	2
Vermillonville and Scott	"	3-4
New Iberia	"	5-6
St. Martinsville	"	6-7
Avery's Island	"	8
St. Peter	"	9-13
Cote Blanche	"	10
Glencoe	"	11-13
Jeanerette	"	13-14

A. E. P. ALBERT, P. E.

NOTICE.

The district conference of the Greenwood District will be held in Yazoo City June 26. The following is the programme:

Dr H R Revels—Pastorial qualification.
Rev. D D Goodwin—Has not the law allowing privilege (almost unlimited) as to the worship of God been abused?
Why is justification essential to regeneration?—Peter Harris.
H A Johnson—Would the union of the Methodist bodies tend to the advancement of Methodism?
H Heslup—Is there any advantage in Camp meetings in the South?
Wm Campbell—Should a woman be licensed to preach?
C A Crump—Did John the Baptist establish a church?
Is the official services of women beneficial to the M E Church?—J M Nevils.
D Green, Benton—In what sense is the Sunday-school the nursery of the Church?
J C Skinner—What have been the chief causes of the rapid growth and success of the M E Church in America.
H Cawthorne—Progress of Methodism in Mississippi.
Leaders' Meeting—John Everett.
A Lemons—Pastoral Support.
J C Houston—Freedmen's Aid Society.
E Collins—Church Extension Society.
A S Williams—Conference claimants.
Calvin Vaughn—Tract cause.

J. C. Houston will preach the opening sermon. Dr. H R Revels will preach Sunday at 11 a. m. C L Crump half past 8 p. m.

Come brethren, let us set Yazoo City on fire with good old Methodism.

D. D. GOODWIN
J. A. M. NEVILS
J. C. HOUSTON
Committee.

Winona, Miss. May 23 1884.

NOTICE.

To the members of Texas Conference:

The Conference Board of Church Extension meets the 1st Wednesday in July, and every two months thereafter. By order of the board. H. WEBB, Pres.
W. WESLEY, Secretary.

NOTICE.

To the members of the Gulf District Conference:

To be held at Summit July 10th and close 13th of July. A full attendance the first day of the Conference I hope will be present. Brethren won't forget to raise all the money that they can for all purposes and report the same to the District. The programme will be published in time. Brethren will remember that this the Centennial year, and our obligations while at the Annual Conference.

Brookhaven, Miss, May 15, 1884.

W. McDONALD, P. E.

NOTICE.

The following are the programme for the Brethren of the Gulf District, Mississippi, Conference.

J. H. Cook—Freedman aid.
S. H. Nevels—The peculiar objects and power of preaching.
H. May—Duty of Stewards, Class leaders and Trustees.
E. Harris—Faith.
H. Henderson—Repentance.
Jas Ford—Baptism.
R. Roundtree—Christian perfection.
H L Kennedy—Centennial of the church.
W A Dawson—Power of prayer.
Jas Draydon—Temperance.
F Gattlin—Home missions.
J R Comford—Church building.
P E Bardwell—Sunday-schools.
J B Smith—Church extension and its origin.
N Canon—What is the difference between the M E Church and other Methodist churches?
J W Smith—Ministerial support.
D F Dudly—How to bring an accused member to trial.
F H Bunton—Why it is, there is not a colored Bishop in the M E Church.
W H Mims—Receptions of members in the church.
J M Wilson—Education.

Other members of the District Conference are expected to have a topic.

J H COOK
H MAY
H L KENNEDY
Committee.

LITTLE ROCK DISTRICT—LITTLE ROCK CONFERENCE

Forest City	May	24-25
Forest City Circuit	"	24-25
Little Rock	June	1 2
Lonoke	"	14-15
Carlisle	"	21-22
Clarendon	"	27
Marvell	"	28 29
Askew	July	5-6
Helena	"	9
Helena Circuit	"	12-13
Palestine	"	19-20
Saulsburg	"	26-27

O. H. SMITH, P. E.

MURFREESBORO DISTRICT TENNESSEE CONFERENCE.

Third Round.

Lawrence	June	7-8
Murfreesboro Circuit	"	7-8
Murfreesboro	"	14-15
Stone River Circuit	"	21-22
Woodbery Circuit	"	28 29
Martin Creek	July	5-6
Lebanon	"	5-6
Scays and Leville	"	12-13
Shelbyville	"	12-13
Peterbuig	"	19 20
Alexandria	"	23-24
Canafork	"	26-27
North Lebanon	Aug.	2-3
Tullahoma	"	2-3
Manchester	"	8-10
Manville	"	9-10
Manville Circuit	"	16 17
Sparta	"	16 17
VanBuren	"	23-24
Cookville	"	

Please raise all benevolent collections and be sure and remember this is Centennial year and take the Centennial collection All that have not raised your delegate money, raise it and send to me at Murfreesboro. H. W. Key P. E.

NASHVILLE DISTRICT TENNESSEE CONFERENCE.

Third Round.

Franklin	June	21-22
Spring Hill	"	28 29
Lewisburg	"	28-29
Poplar Ridge	"	28 29
Nolensville	July	5 6
Brentwood	"	12-13
Gallatin	"	19 20
Hartsville	"	19 20
Gallatin Circuit	"	26 27
Mitchellville	Aug.	2-3
Springfield	"	9-10
Cumberland	"	16-17
Dickson	"	16 17
White Bluff	"	16-17
Dover	"	23-24
Clark Chapel	"	30 31
City Mission	"	30 31
Seay Chapel	"	30 31

JAS. PICKETT. P. E.

Bishop Harris's ruling at the Wilmington Conference, that a Roman Catholic priest's ordination could not be recognized as an elder of the Methodist Episcopal Church, as the Church from which he came is not an "Evangelical Church" within the meaning of that term in the Discipline, was sustained without dissent by the General Conference.

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june5 3m mr

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The foregoing is from the Report of the Executive Committee to the General Committee of the Fund, of which the Hon. Wm. M. Evarts is chairman.

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SOUTHWESTERN Christian Advocate

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Editorial Notes.

There was less absenteeism in the last General Conference than in its predecessors.

The *Texas Christian Advocate*, of Galveston, has been indulging in the luxury of a dress of new type.

We learn from the *American Missionary* that Dr. J. C. Hartzell proposes to issue a second edition of his valnable book, "Christian Educators in Council." The book is for sale at this office.

The songs of the Lord are as attractive as those of the world, and should be freely intermingled with all religious services. Our children and congregations should be trained to sing.

The first nnmber of the *Western Adavocate* in charge of Dr. J. H. Baytiss, the newly elected editor, and bearing the name of the book agents, Cranston & Stowe, was issued Jnne 4th.

The catalogne of Philander Smith College, 1884-1885, was very handsomely printed, and contains a picture of the new building. Rev. Thomas Mason, President, Little Rock.

Harper's Weekly for May 31st contains pictures of Bishops Ninde, Walden, Mallalieu and Fowler. When may we see Bishop Taylo in the journal of civilization? P. S.—It may be fonnd in issue for June 7.

A great deal of independence was exhibited in the thought, expression and action of the General Conference of 1884. All sections and elements of onr membership have reason to congratnlate themselves on its work as a whole.

There are six colored congregations struggling for existence in New Haven, Connecticut. Way down in cosmopolitan New England we do not see why these colored people do not go right in with the whites, unless, as we suspect, they have learned that, after all, a limited distinction has about it some very beneficial aspects.

The church of Edward Jndson, of New York, has a church wood and coal yar, where kindlings, coal, and all kinds of ready cut wood are offered for sale, "a first-rate article and good measure." The object of this yard is to furnish employment for destitute persons out of work. Members of the Church, regular attendants on its services, or those who have children in the Sunday-school, will be furnished work for four hours a day only, it being required that the rest of the time be spent in seeking regular occupation.

Judge Sabin's First Decision.

AN APPLICATION FOR HABEAS CORPUS REFUSED.

Hon. C. B. Sabin, United States district judger, delivered his first decision from the bench. The case in itself is a highly interesting one, and both the application and the judge's ruling upon it are given as being the best means of actually presenting the case in its clear light:

Ex parte Emile Francois to the Hon. Chauncey B. Sabin, Judge of the District Court of the United States, in and for the Eastern District of Texas: This petition of Emile Francois, who is a citizen and resident of the United States and of the State of Texas, respectfully states that on the 15th day of July, 1879, he was convicted in the District Court of Travis county, Texas, of the pretended crime of marriage with one Lottie Stotts, a person of mixed blood, descended from a negro within the third generation inclusive from said negro (he being alleged to be a white man,) in violation of article 386 (Paschal's Digest) of the Texas Criminal Code, in force at the time of said conviction; that he was therenpon sentenced to five years imprisonment in the state penitentiary, at Huntsville, Texas, wherein (by virtue of said judgment, which was affirmed Jnne 2, 1880, by opinion published in 6 Tex., Ct. App. Rep., p. 144) he is now serving out said term for said pretend d crime.

Petitioner alleges that said article 386, passed February 12, 1858, in prohibiting and making penal the intermarriage of the white and colored races, and also in discriminating against the white race in the matter of pnnishment, is obnoxious to the constitution and laws of the United States, particularly to that provision of the fourteenth amendment which declares that no State shall "deny to any person within its jurisdiction the eqnal protection of the laws." Petitioner further states that a few weeks after his arrest on said charge, and about two weeks before said conviction, that is to say, on or about the 1st day of July, 1879, he applied to Hon. Thomas H. Duval, then United States district judge here, for a writ of habeas corpus to release petitioner from said custody of the Texas State authorities, alleging particularly that said article 386 was obnoxious to said federal constitution and laws. On August 4, 1879, said writ was refused by said district judge by opinion published in 3 Woods, United State Circuit Court reports, page 3607, whereupon petitioner appealed to the United States Circuit Court in accordance with the provisions of sections 763 and 765, United States Revised Statutes. Afterward, in March, 1880, said appeal case was duly submitted to said court then sitting at Austin; and on or about the — day of August, 1880, said court (Mr. Justice Bradley and the then Circuit Judge Woods concurring) rendered its decision reversing of that Judge Duval, and holding said article 386 to be obnoxious to said fourteenth amendment and directing petitioner's release, the announcement of said decision being communicated to petitioner's counsel by said circuit judge as follows:

Atlanta, February 5, 1881,—Dear Sir: I have your letter, in relation to the habeas corpus case of Emile Francois. Before the last August term of the United States Circnit Court, at Austin, which was to be held by Judge McCormick, I sent the record by mail to Mr. Hopkins, the clerk, and wrote to Judge McCormick that, in the opinion of Justice Bradley and myself, Francois ought to be discharged, and requested him to make the order when the court met. I was, therefore, greatly surprised to learn, as I did from your letter, that nothing had been done. I had supposed that Francois was at liberty, having heard nothing more of his case.

You should bring this matter up before Judge Turner, and you are authorized to say to him that after full consultation, Justice Bradley and I both came to the conclusion that the law under which Francois was convicted was obnoxious to the fourteenth amendment to the Constitution of the United States and that Francois should be discharged. Respectfully yours,

W. B. WOODS.

C. T. Garland, Esq.

That the United States Circuit Court, in session at Austin, and the judges connected therewith who have been applied to have hitherto refused to enter said Judgment, (because of the absence of the record of the case, which has been lost by some of the cleks or judges attached to or holding said court, so that petitioner's counsel has not been able to procnre it since the submission of said appeal), or to issue said writ merely upon the hereinbefore quoted announcement of said decision; all of which makes this further application to your honor necessary. That petitioner's imprisonment in said penitentiary was in violation of the order of Judge Duval, (included in said opinion published in said 3 Woods, 367), which directed that petitioner should remain in the Travis county jail until said appeal from said judge should be heard and determined; that petitioner's said conviction and imprisonment in said penitentiary were both effected pending said appeal and habeas corpus proceedings (i. e., after his application was made for said writ and before final judgment upon said appeal), and were and are therefore null and void by virtue of section 766, United States Revised Statutes; and finally, that petitioner never in any way assented to said lawless proceedings, but on the contrary, promptly made no less than two different applications in due form to judges of the federal courts having the requisite authority for the writ of habeas corpus on the ground that said proceedings nnder State authority were had pending said habeas corpus proceedings before Judge Duval, and said appeal from him (without, however, being able to elicit from said other judges any decision upon said further applications). Petitioner alleges that by reason of the aforesaid proceedings by the Texas State authorities in violation of the constitution and laws of the United States, he was and still is illegally restrained of his liberty by said authorities and particularly by his special custodian, Thomas J. Goree, residing at, and superintendent of, the State penitentiary, at Huntsville, in the Eastern district of Texas, within your honor's jurisdiction.

Wherefore petioner prays your honor to grant him the United States writ of habeas corpus, and to cause the same to be issued to his custodian (and, should occasion require, to cause said writ to issue also to such other officers of said penitentiary or of said State as may be necessary to secure the bringing of petitioner before your honor and the answering of this petition), returnable according to and within the time required by law, before and for the further action of your honor; that petitioner be discharged from any such other illegal restraint; and petitioner prays for such other and further relief as may be necessary to restore to him his long-lost liberty and citizenship. And so he will ever pray. EMILE FRANCOIS.

By C. T. Garland, attorney for said applicant.

I. C. T. Garland, who made the above and foregoing application as counsel for and in behalf of Emile Francois, make oath that the facts set forth therein are true, to my personal knowledge.

C. T. GARLAND.

Sworn to and subscribed before me this 23d day of April, A. D. 1884, at Austin, Texas. Witness my hand and official seal.

[SEAL] SAM HOPKINS,
Clerk U. S. Courts, Austin.

Galveston, Texas, April 29, 1884.—Ex parte Emile Francois: Application for a writ of habeas corpus. This application not having been personally signed or verified by Emile Francois, for whose relief it is intended, is not in a condition for consideration. [Sec. 754, U. S. Rev. Stats, p. 142]. Aside from this the showing presented exhibits the fact that an adverse decision of and concerning the same person and snbject matter by United States District Judge Duval has been had, (see 3 Wood's reports. 367, referred to in the application). and that an appeal therefrom was taken by petitioner to the United States Circuit Court holding sessions at Austin, Texas, and a conclusion therenpon has been reached by said court without as yet having actually rendered a judgment therein, owing to a loss of papers, but in which jurisdiction has attached and still exists, and remains the subject of action therein of and concerning said snbject matter, and of and concerning the said Emile Francois; and hence it seems to me improper, whether sitting as an United States district judge or as an United States district court to take action in the premises or to judicially express an opinion relative to the vitality of the statnte of the State of Texas of February 12, 1858, after the adoption of the fourteenth amendment to the constitution of the United States.

The writ of habeas corpus is denied, and the papers exhibited to me are ordered to be filed and preserved among the records of the court, and that the decision be entered, and that notice thereof be given to C. T. Garland, Esq., attorney for the petitioner, at Austin, Texas.

CHAUNCEY B. SABIN.
United States District Judge for the Eastern District of Texas.

Speech of Dr. Taylor and Comment by the Daily Advocate.

The Committee on Episcopacy presented Report No. 2, as follows:

The Committee on Episcopacy beg leave to present the following report: "That an Episcopal residence be placed in India."

It was moved that the report be adopted.

M. W. Taylor, of Lexington Conference, moved to strike ont the word India, and substitute therefore the word Africa. He then said: "I want it understood what it is we ask. I may inform the Conference first by telling them what it is not. We do not ask for a colored Bishop in this motion. We ask explicitly that a Bishop live in Africa, and to prove to you the sincerity of these statements, I will say that we have all agreed in our minds upon a gentleman of stalwart proportions, splendid physique, excellent digestion, not from the Washington, bnt from the Baltimore Conference. I need not say that I refer to the Rev. Dr. John Lanaham."

Mr. President, There are three reasons why we ask this. The first is a poetic one. Your fathers brought my fathers to live in Ameica. I would get even in the matter by compelling at least one white man to live in Africa.

My next reason is a commercial one. There is a vast continent with two hnndred millions of Africans, not all of them black Africans. There are the Barbary states, Tripoli, Morocco, and Egypt, containing many Europeans. There is West Africa, and South Africa, with its Europeans and its Americans. There is the great centre of that country, teeming with millions of men and millions of women who wait for the Gospel, who wait for a general that will lead the hosts of Israel to victory. There is a country rich in minerals, abounding in precious timber, a country that if it is brought into closer commercial relations with this country, would offer profitable employment for thonsands. One hundred and fifty thousand colored men have their names now npon a petition that will come before the Congress of this nation asking it to open a maill line of steamers between this country and Africa. A Bishop of the Methodist Episcopal Church, living in Africa, would tend, sir, in my opinion, to qnicken and foster these great commercial relations which ought to exist between these great countries.

I am in haste, because I do not wish to detain you, and I proceed to give my third reason, which is an ecclesiitical reason. We have a right to snpervise the work of God in Africa. We have ten Bishops now, and we will have 3,4 or 5 more for Africa, so far as visits are concerned. We want one of them to live in Africa, so that the people in Liberia and in King Jimmy's Land, and Dahomey, and the people in Transvaal, and the people in Booerland, that all the people in those countries may learn more of the great movements of this Church and more of the Blessed Church in this locality.

There are men waiting for orders to move in Africa. We are told that the interests in India are superabundant, and that we have 10,000 Methodists there. We have 26,000 Methodists in Africa. We have more than 1,000 Methodists in Liberia that belong to this Church. We have a Conference that is in regular motion there. We have a work in that country that no one can do so well as the Bishops of the Methodists Episcopal Church and the missionaries of that Church.

Now, we come to you in view of these facts, and ask you to strike out this word India, and put in the word Africa, your oldest missionary work, npon which yon have poured out money and men. I imagine myself standing this morning by the grave of Miss Michener. I imagine that there are gathering around me the shades of Cookman, Burns, Cox, and Roberts. I imagine that they are saying to me: "Send a Bishop, not a piece of a one, but a complete, full Bishop, to live here, to do the work of saving this dark continent for Christ."

I believe that this General Conference will not adopt this motion, but I believe that this General Conference will speak out so clear, and show such a minority in favor of it, that the years will hasten and the hour quickly come when it shall be done. I have only to add one word more. We are frequently told that labor has been lost in Africa. I will quote in conclnsion:

"Sow in the morn thy seed;
At eve hold not the hand:
To doubt and fear give thou no heed;
Broadcast it o'er the land.

Thou can'st not toil in vain;
Cold, heat, and moist and dry,
Shall foster and mature the grain,
For garners in the sky."

Dr. Curry reported from the Committee on Episcopacy, in favor of making Asia a place of Episcopal residence. The Rev. Dr. Marshall W. Taylor, of Lexington Conference (of African descent, and a minister of ability and of rare gifts as a speaker,) moved to amend the report by inserting the word Africa in place of the word Asia. He gave three reasons for making Africa the home of one of our Bishops. The first reason was poetical, the second commercial, the third ecclesiastical. He nominated the Rev. John Lanahan, D.D., of Baltimore Conference, as the proper man for a Bishop to reside in Africa. The speech of Dr. Taylor was cordially received and made a decidedly pleasant impression for his cause and for himself.

Dr. M. W. Taylor withdrew his motion to substitute Africa for Asia in the report under discussion on Monday before the Rev. Mr. Swindells began his argument, and one of the first remarks made by Mr. Swindells was that the amendment offered by Dr. Taylor was withdrawn by authority of the mover.

It was resolved to elect a missionary Bishop for Africa, Dr. M. W. Taylor was nominated for that position whereupon the following took place.—Revs. E. W. S. Peck, and J. E. Wilson also withdrew.

M. W. Taylor said he rose to a question of the highest privilege. At the first meeting of the Committee on Episcopacy the question of the work of Africa came up. He must testify here, in this presence, to the largeheartedness of that Committee to bring here to this body a document written with his own finger; but he had felt from the time the matter of a Missionary Bishop was first mentioned for Africa, that it could not be himself. The first great reason of all why his name must not be used in this relation, was a physical one. He should not be able to live if he went there, and he should not be able to live here long. He was sure that there were persons much better fitted for this responsible position than he was, and, therefore, he peremptorily said that any vote given for him for that place would be lost, as he could not go.

Five States have declared war against Presinent Gonzales, on account of the revenue stamp tax. Troops are being concentracted in the interior.

William Henry Hurlburt, the late editor of the New York *World* has returned to London from Nice, and proposes to remain for some months in England.

OUR SOUTHERN WORK.

MISSISSIPPI.

E. Collins, Roseneath: "The first quarterly conference for the Roseneath charge was held May 10 11, Elder Revels in the chair, with his usual interest in the work of the church. The leaders reports were good. Pastor's reports showed that four have been received into full membership, and four on probation. We had a very pleasant session of conference. The elder's sermon was reviving to the people."

G. Carr, Aberdeen circuit: "The second quarterly for the Aberdeen circuit was held May 10-11. Elder Williams was present; in opening he made some interesting remarks, which I think will be a benefit to all present. Reports from local preachers and class leaders showed that they had been awake this quarter. At 11 o'clock the elder preached, at Mt. Zion, a sermon that made a lasting impression on the minds of all. Raised $4.65. Pastor's report showed there had been 5 deaths and 31 members received into full membership."

W. H. Hardy, Pearl River: "I had a talk with a Baptist preacher a few days ago. He was an Alabamian and contended that God was a Baptist too. It seems strange that an elder will preach such a doctrine as that. We know Him to be a God of love to all His erring children."

TENNESSEE.

O. B. Bullington, McMinnville: "We had a good quarterly conference. W. C. Miller preached for us. Collections were made for all claims. I have five Sunday-schools with 120 scholars, but we are greatly in need of books."

J. A. C. Wade, Leeville: "Please allow me to correct a mistake. We have not paid all our assessments, but on the 6th of April at our second quarterly conference the collections were as follows: Elder, $3.60; Freedmen's Aid, 70 cents; for Missions from Sunday-school, 75 cents; Sunday-school Union, 25 cents; Education, 50 cents; Home Missions, 50 cents; for delegation, $1; total $7.30."

J. E. Land, Memphis: "Centenary Church has made progress in the last two years. The fence was fixed, walls plastered, pulpit painted and carpeted, a fine pulpit Bible was purchased, window blinds put on and there is a fine choir and a fine organ. Two years ago the congregation was 25 to 30, now there are 100 to 150. No protracted meeting this year. Last Sunday 5 joined, since district conference 25 in all. In Sunday school 75 are enrolled. We are making extensive preparation for Children's day. Collections two years ago were from $150 to $200 and now $500 to $1400. You see we needed a man to pitch the battle and take the lead. Our pastor appealed, and then led off with the first contribution himself. Bro. Field, our pastor, is doing good work. We will increase the subscription list of the church paper."

TEXAS.

W. H. Logan, Houston: "We have closed a glorious revival at Trinity Church; meeting lasted five weeks; 54 were converted, and 56 have been added to the church this year. We met considerable opposition, but are encouraged and have the victory over all so far. That brave-eyed prince in Israel, Rev. I. E. Scott, kept everything in order during his pastorate. The Sunday-school is worthy of praise and among the best in the State. Among our many visiting preachers during the revival were Revs. Morgan, Hamilton, Staines, Norris, Brown and Smith."

W. J. Mitchell, Bremond: "We are raising money for our new church. The ladies gave a fair in the early part of April which was successful. There are 38 members and the fair cleared $128."

W. J. Mitchell: "The Waco district conference convened at Anderson April 17-20, Elder Gates in the chair, and a majority of the preachers present. The elders' reports showed an increase of the membership, and that most of the charges were having revivals. Improvements were going on. The officials are growing in a knowledge of their duties. There was a great deal of rain, but the conference was well cared for by the people, and fair congregations turned out."

LOUISIANA.

W. Smith, Donaldsonville: "Our protracted meeting ran five weeks. God has blessed the labors of our hearts by the conversion of sixty souls. This revival is one that is not to be forgotton soon in this town. Mightily did God manifest Himself in spirit power to the conversion of sinners and to the building up in great faith the army of the Lord. The work of the Lord is prospering in our hands, thank God. St. Peter's has her stakes set for conference, and we think we will be close behind the foremost this centennial year. The great thing about our people is they promise and they do also. We are intending to repair the church before conference if possible."

The first quarterly conference at Scott Chapel, Plaquemine, Rev. G. W. Lacey, pastor, was reported to us at length by the pastor. Two Sunday-schools are in operation with an average attendance of 100, and in need of books; 2 have been received and 3 expelled from the church. The members are harmonious, and trustees have attempted to erect a new church. Alexander Ricord is superintendent of the Sunday-school. Class leaders report 48 out of 83 members observe family worship. Collections for the quarter and paid pastor $91-75; elder, $20; bishop $2. The high water which has overflowed two-thirds of the tilled lands is a serious disadvantage.

List of Southern Delegates.

Delegates from the Southern and Conferences who were actually in attendance on the General Conference. Reserves not all present.

Alabama—Ministerial, Wm. P. Miller; Reserve, Jas. B. Loveless. Lay, Wesley C. Steward; Reserve, Wm. Houston.

Arkansas—Ministerial, Thos. B. Ford; Reserve, Wm. J. Simmons. Lay, Frank Cailand; Reserve, Jno. H. Camerou.

Austin—Ministerial, Myron A. Daugherty; Reserve, Austin H. Reat. Lay, Wm. D. Knowles; Reserve, Alfred G. Clark.

Blue Ridge—Ministerial, Wm. G. Matton; Reserve, Jno. M. Welborn. Lay, James E. Reed; Reserve, Thos. J. Candler.

Central Alabama—Ministerial, Arad S. Lakin; Reserve, Walter H. Nelson. Lay, Geo. W. Allen; Reserve, W. H. Sweet.

Central Tennessee—Ministerial, Thos. C. Carter; Reserve, J. Neal Turentine. Lay, Wm. T. Mays; Reserve, Thos. F. McCreary.

Delaware—Ministerial, Wesley J. Parker; Reserve, Henry A. Monroe. Lay, Robt. H. Gillott; Reserve, Wm. Perkins.

East Tennessee—Ministerial, Handy N. Brown; Reserve, Samuel J. Harris. Lay, James P. Andrews; Reserve. Geo. W. Morse.

Florida—Ministerial, Samuel B. Darnell; Reserve, Jeffrey Grant. Lay, Tillman Valentine; Reserve, Laurence E. Chestnut.

Georgia—Ministerial, John A. Thurman; Reserve, Thomas H. Triplett. Lay, John E. Bryant; Reserve, H. T. McCoy.

Holston—Ministerial, John J. Manker, John F. Spence; Reserves, N. G. Taylor, John S. Petty. Lay, Joseph H. Ketron, Samuel P. Angel; Reserves, Wiley M. Christian, Willaim A. Wright.

Kentucky—Ministerial, Charles J. Howes; Reserve, E. L. Shepard. Lay, Amos Shinkle; Reserve, Henry C. Hogg.

Lexington—Ministerial, Marshall W. Taylor, Joseph Courtney; Reserves, Edward W. S. Hammond, Daniel Jones. Lay, Thomas R. Fletcher, William H. Spears; Reserves, John W. Miles, Creed H. Taylor.

Liberia—Ministerial, Daniel Ware; Reserve, William S. Hagan. Lay, Z. B. Roberts.

Little Rock—Ministerial, George W. Sams; Reserve, William H. Crawford. Lay, Asa L. Richmond; Reserve, Mrs. Susan A. Johnson.

Louisiana—Ministerial, Joseph C. Hartzell, Aristides E. P. Albert; Reserves, Julius F. Marshall, Stephen Duncan. Lay, Graham Bell, William Duplesis; Reserves, R. F. Fenno, N. D. Bush.

West Texas—Ministerial, Charles L. Madison, Samuel Gates; Reserves, George W. Richardson, Mack Henson. Lay, William G. Wilson, Charles P. Westbrooks; Reserves, Benjamin J. Henry, William G. Townsend.

Mississippi—Ministerial, James M. Shumpert, Joseph Campbell; Reserves, Hiram R. Revels, Wesley W Hooper. Lay, Samuel W. Lewis, Felix G. Bumpass; Reserves, Nicholas Anderson, Joseph W. Longstreet.

North Carolina—Ministerial, Wilbur F. Steele; Reserve, John E. Champlin. Lay, George W. Morehead; Reserves, Henry W. Pope.

Savannah—Ministerial, Charles O. Fisher; Reserve, Seaborn C. Upshaw. Lay, William H. Crogman; Reserve, John T. King.

South Carolina—Ministerial, Joshua E. Wilson, Alonzo Webster; Reserves, L. M. Dunton, James B. Middleton. Lay, Jacob C. Alman, Charles C. Bomas; Reserves, Thomas H. Moses, Mitchell K. Holloway.

Tennessee—Ministerial, Hiliary W. Key; Reserve, Calvin Pickett. Lay, Cole Brown; Reserve, John A. W. Moore.

Texas—Ministerial, William B. Pullam, William Wesley; Reserves, Miton L. Nichols, F. C. Moore. Lay, Jack B. McCulloch, Gabriel Todd; Reserves, Pierce W. Wyrick, Jacob E. Freeman.

Washington—Ministerial, Edward W. S. Peck, John A. Holmes, Samuel G. Griffin; Reserves, Benjamin Brown, Jr.; Charles G. Key. Lay, Frank T. Wares, John H. Smith; Reserves, Henry Clay, Joseph H. Norris.

Colored Methodists in the United States and Canada: Travelling Preachers, 6,963; Local Preachers 15,253; Members 1,121,044.

Six of the Delegates from Colored conferences were not colored men, one of the Reserves from Misouri was colored.

Three Addreeses.

BY REV. H. W. KEY OF TENNESSEE CONFERENCE.

1. H. W. Key, of Tennessee, said: We are here from very small conferences. We like to have our conferences represented, and we like to be heard before these meetings. We can go with one of our members to one committee, and in six days we can go to all of the committees. There are interests in our conference that ought to be heard by all of these committees, and we would like to be heard.

1. H. W. Key, of Tennessee, said that looking through the Gospels he could see nothing prohibiting women to exhort and preach where they had gifts and graces for the work, and he believed they were as much called to preach as men, and if she was called to preach, though a woman, she ought to be allowed to go out into the Lord's vineyard, and do His work. He did not think it was the best thing for this General Conference to put a bar in the way of her work. If a Quarterly Conference, or District Conference, should think a woman was called to preach it should be allowed. He was in favor of giving every person in the Church an equal chance in the matter, without respect to whether they were men or women. Where are those woman who have brought forward this great temperance cause? Does not their success in that cause indicate their ability to work for the Master? And is there not work enough to be done? He could but regret, after the petitions and memorials which had come up from the Conferences on this subject, that there seems to be a disposition to treat the women with such disrespect.

W. S. Prentice, of Illinois, said: We have now heard the question discussed on both sides, and I move the previous question. The call was not sustained.

1. The Rev. Mr. Key, of the Central Tennessee Conference, made an earnest plea that the name of the Freedmen's Aid Society remain unchanged, and that both races in the South have equal privileges in all the schools which are under the supervision of the Society. He made a ringing speech, which was very cordially received by the Conference.

Wm. Swindells, of Philadelphia, moved, by common consent, a reconsideration of the motion to refer the resolution offered by Brother Keys, so as to enable him to speak upon the question, and said it is simply a question of fair play. His voice is weak, and before he could make himself heard, the vote was taken. The brother has the right to speak upon his motion.

The motion to reconsider prevailed.

H. W. Key, of Tennessee, then said: After the reading of the paper again, Bishop, my reason for sending this paper to the table is that we, as members of the Methodist Episcopal Church, are in the Church to stay, and to stay there, no matter what action this General Conference takes; and we are in the Church depending upon the efforts of the Freedman's Aid Society. It is really the only Society by which we expect our people to be educated. Our schools are very meagre in the South, and they are under the control of people who are not friendly to us, and to change the name of the Freedman's Society will change the very object of the Society, namely: To educate the Freedmen left in the South at the close of the war. There are some things that are very burdensome to the Freedmen down South; there are monies that are left for the Freedman's Aid Society that are not used for that Society, and are used in a way that was never intended by the donors. The Freedmen's Aid Society has a name that is historical, and to change the name is to destroy that Society. Why do we want to change it? Do the delegates of the South ask to have it changed? My Conference has not asked for any change, and but a very few if any of our people desire any change, and I do not know the reason why. We are satisfied that our last General Conference made a mistake in this matter, and it has been a mistake to disturb this question. Our schools are open to everybody, and we ask no more than this and we accept no less. We are in the Church to stay, and we are not to be driven out. We have too many white friends in the Church and we are going to stay. Again I ask, why do we want a change? Has the Society failed? Why do we want it called the Southern Education Society? We have Southern hotels, Southern courts, and Southern Ku-Klux, and we don't want any more of that Southern idea. I hope that you will pass this resolution; we are in a minority, but we are a loyal minority; you can let us retain the name, and if the school is in Chatanooga, let us go there; if it is in Little Rock, let us go there; if it is in Boston, let us go there. We wish to go to our schools just like any other people. Now Bishop, we want to be in the Church, we don't want to draw any color line. I remember that it was said at the last General Conference that if we did not get our rights that we should leave the General Conference, but we have increased, we have stood there and held our ground, and we want to stand there still. I was one of the first that went down into that work with Bishop Clark and we went to stay. We are going to own some of that Southern land, and we are going to build up the Church, and a Church that you will not be ashamed of. Do not change the old historical name of the Freedman's Aid Society.—*Daily Advocate.*

For the SOUTHWESTERN.

The Students' Annual Sociable of Rust University.

As it has been the custom of the students to have an annual sociable. The young men met (more than 100) on the 23rd ult., to organize and appoint the various committees; after a little confusion they affected their purpose by appointing John F. Hodges chairman and, B. S. Humphries secretary. No pains will be spared to make it an enjoyable affair. The price is fixed at 75 cents a couple. All visitors and friends who desire to attend will do well to secure tickets at once, as there will be no tickets sold after 4 o'clock p. m., Tuesday, June 10th. No one admitted except holders of tickets. Tickets can be had of John F. Hodges, Chairman, or B. S. Humphries, Secretary.

The General Conference of the African Methodist Episcopal Zion Church.

The General Conference of the African Methodist Episcopal Zion Church, commenced at Zion Church, at Bleecker and West Tenth streets, New York, May 7th. There were delegates from twenty-one Annual Conferences, representing a membership of over 300,000 members. Bishops S. T. Jones, J. J. Moore, J. W. Hood, J. P. Thompson, and T. H. Lomax were present. Bishop Jones congratulated Zion Church on its progress since its establishment 88 years ago. He thought it peculiarly appropriate that after so long a period they should come back to the old mother of their organization to take new counsel, catch fresh inspiration, and start with renewed devotion and energy. "We started humbly," said he, "and continued humbly. God keep us to be humble to the end."

Among the most important features of the second day, related to the course to be pursued in regard to Bishop Hillery, who was suspended some time ago for maladministration.

Rev. J. C. Price, the eloquent orator who represented this body at the Ecumenical Conference, in London, in September 1881, and afterwards lectured and preached in Great Britain for some time to raise money for educational purposes, has been appointed Fraternal Messenger to the General Conference of the Methodist Episcopal Church, and Rev. E. H. Curry, Fraternal Messenger to the African Methodist Episcopal General Conference in session at Baltimore.

Third day (Friday) session, Bishop J. P. Thompson, presiding. The early part of the session was devoted to hearing the Quadrennial Address of the Bishops, read by Bishop S. T. Jones, which showed the Church to be steadily advancing and extending its operations and recently to include Africa. The address was of a very encouraging character throughout.

The case of Bishop Hillery, charged with conduct unbecoming a Christian minister was called, and Bishop Hood made an able and important argument against him, to which Bishop Hillery replied in a pathetic manner, and was speaking at the time for adjournment.

Saturday's session, the 10th was occupied in the case of Bishop W. H. Hillery, who was charged with buying and using intoxicating liquors and refusing to pay for them and for some groceries. Other grave complaints were reported against him.

The matter was first investigated by the Kentucky Conference, and it was decided the charges were not sustained, but Bishop Hood, the Presiding Officer, dissented, and brought the matter to the General Conference, and it was considered by the Bishops, and they sustained Bishop Hood's ruling.

The trial of Bishop W. H. Hillery was continued on Monday and occupied part of the session. The Bishop handed in his resignation, and its reception at that late hour after two days had been spent in the trial was objected to by many of the members. By a vote the resignation was laid on the table, and a resolution was adopted by which it is sought to have the Bishop deprived of his Episcopal office, and the trial of his character referred to the Tennessee Conference. Should the Tennessee Conference report favorably to Bishop Hillery, he will become simply an Elder in the Church.

The sixth day's session, May 13, the case of Bishop W. H. Hillery was further considered, and the report of the Committee appointed to investigate the charges was presented, recommending that he be deprived of the functions of Bishop, which was adopted.

This body was still considering the case of Bishop Hillery, at the close of last week, and was taking steps to learn whether his trial has been conducted properly according to law. The consolidation of the *Star of Zion Journal* and the Book Concern was considered. The report on its condition showed that during the past two years there was received from subscriptions and sales, $1,628; amount expended for printing, $1,669; an excess of $41. It was suggested that the *Journal* hereafter be issued monthly instead of weekly. Monday's session was chiefly occupied in fixing the lines of the Episcopal Districts.

Provision was made for an assignment of a Bishop to the sixth district—Africa—where a mission is now laboring, and it was decided that a Bishop should remain in charge of a district but two years instead of four.

This body is still in session in New York, but will soon adjourn. At the Friday's session Rev. Mr. Farley was elected Business Manager; Rev. A. L. Scott, Editor of the Church paper, *The Star of Zion —Daily Advocate.*

The African Union—First Colored Methodist Protestant Conference.

The closing session of the African Methodist Protestant Conference was held yesterday, Rev. J. B. Scott, President, in the chair. A resolution was adopted that each member of Conference by furnished with a subscription took in which to keep an account of the amounts secured in aid of the payment of the President's salary, the funds to be paid over at a meeting to be held subsequently. A committee, composed of three members, was appointed to superintend the publication of the minutes of Conference. The following are the appointments for the coming year:

St. Matthew's Church, Fifty-eighth and Vine streets—Rev. T. B. Cooper.

African Church, Wilmington, Del.—Rev. J. W. Hall.

Ebenezer, Norristown, Pa.—Rev. C. H. Durall.

Church at Salem, N. J.—Rev. H. H. Davis.

Woodstown, N. J, Church—Rev. J. J. Broadway.

Church at New Brunswick, N. J.—Rev. A. Geroge.

Woodbury, N. J.—Rev. F. A. Blackson.

Elmira Church, N. J.—Rev. G. Teodin.

North Chester—Rev. T. B. Scott.

Newark, Del.—Rev. E. H. Chippey.

Doylestown Circuit—Rev. W. H. Hammons.

Philadelphia Station—Rev. J. H. Nichols.

Newport Circuit—Rev. D. Russell.

Downingtown, Pa.—Rev. G. W. Larn.

Marshalltown, Pa.—Rev. R. H. Pott.

Media, Pa.—Rev. J. K. Johnson.

St. James, East Wilmington, Del.—Rev. C. H. Walker.

Mt. Eden Circuit—Rev. C. S. Temple.

Madison Mission, N. J.—Rev. Lewis Startes.

Morris Mission, N. J.—Rev. Charles Duball.

Pennsylvania Missionary—Rev. Marshall Johnson.

Hunterdon county, N. J.—Rev. Wm. P. Robinson.

Mt. Eden Circuit—Rev. Wm. H. Cammile.

Delaware Missionary — Rev. George W. Rigg.

The next annual Conference will be held at Claysville, N. J., on the third Wednesday in May, 1885.

The 1st General Conference of this body met Aug. 25, 1866. They have 3 Districts, 40 preachers, 2,500 members, and 3 Annual Conferences which elect their own President Annually. No Bishops.

Bro. David B. Updegraff tells of his little boy, "Benny," who felt a little venturesome in passing over some slippery places. Finding that his feet were going from under him, he reached for his father's hand. But finding still that he had enough to do to steady himself, without holding on, he suggested that his father should take hold of him. In this way he passed over safely. How proudly, in self sufficiency, we venture on slippery places. Our insecurity, however, leads us to take hold on God. But we soon discover that the safest plan is to have God take hold on us. "Clinging" is better than a dangerous indifference. But we are safest in the divine grasp, and it is easier to be held than to hold on. "Kept by the power of God."

Congratulatory.

"Dr. M. W. Taylor, D.D.: Dear Brother—While on my work in Delaware the daily came with the news of your election as editor of the SOUTHWESTERN ADVOCATE. I congratulate you and bid you God speed to abundant success; and, may I say further, that as it appears that you were providentially thrown into our little home for a lodging, should it please you to so condescend at any future time in our life, that you would be received in our door as a new lamp. And the entertainers of this General Conference, so far as I learn, are highly delighted with their sojourners. The unition of Methodists in this city in business harmony has shown that the Methodist Episcopal Church in spirit is just what Philadelphia is in name. This Church has been remembered for what it has promised and has striven to do, but now for what she has done. It is the place for me—I was lost out of it, I was found in it, I am saved in it. Here we have earth and heaven, self and God; the last wine the best. I have made my choice. Now to you that part from us, farewell. "As you go preach."

"And let our bodies part,
To different climes repair,
Inseparably joined in heart,
The friends of Jesus are.
O, let me still proceed
In Jesus's work below,
And following our triumphant Head,
To further conquests go."

I remain your fellow helper in the truth, J. H. WHITE.

The election of Dr. Marshall W. Taylor, of the Lexington Conference, as editor of the New Orleans ADVOCATE, is a just tribute to his ability, scholarship and level-headedness. The doctor in all race questions has in the past shown himself calm, dispassionate and judicious. If he carries into the editorial chair the same good judgment he has hitherto exhibited, the Church will enjoy the benefits of a wise and safe discharge of his editorial duties.—*Methodist Advocate, Chattanooga.*

Rev. Marshall W. Taylor, D.D., of the Lexington Conference, has been elected editor of the SOUTHWESTERN ADVOCATE, published at New Orleans, La. This is another step in the advance, and quite an honor to the conference of which he is a member. This is not the first time in the history of Methodism that such an election has occurred, Dr. Revels, of Mississippi, was elected at a previous session but declined the place. We hope Dr. Taylor will not follow his example, but lead on to success and victory.—*Christian Herald, Atlanta.*

Presbyterian General Assembly.

This distinguished body was in session at Saratoga. Responsive greetings were received from the Presbyterian Assembly in session at Vicksburg, Miss., and read by Dr. Stratton, of Mississippi, representing that body.

The Report of the Committee on the Freedmen reported as follows: The Board has expended during the year $120,521, of which the Freedmen themselves have contributed $20,385. It employs 95 ministers, of whom 81 are colored, and 100 teachers, of whom 73 are colored, and has 179 churches under its care, with 12,958 communicants, of whom 1,200 have been added during the year; it has 67 schools, with 7,388 pupils, and 5 higher institutions, with 1,770 pupils.

The entire revised Book of Discipline was declared adopted by a constitutional majority vote of the Presbytery, and is now the law of the Church for conducting judicial business. A resolution of respect to Hon. Cyrus McCormick, who had given during his life to Theological Seminary a half million dollars in money and land, was adopted by a rising vote. The Special Committee report on Sabbath Observance, deprecating all forms of labor on that day was adopted unanimously.

A fraternal telegram was read from the General Conference of the Methodist Episcopal Church, in session at Philadelphia. When the report of the Committee on Foreign Missions was discussed, it was stated the work called for $750,000 for the ensuing year.

The Southern Baptists in Council.

The twenty-ninth annual session of the Southern Baptist Church met in Baltimore, on Wednesday, May 7. Delegates were present from 15 Southern States, numbering on the second day about 600. The Convention organized by the election of the following officers: President—The Rev. Patrick Hues Meli, D. D., of Georgia: Vice-Presidents—The Hon. Joseph E. Brown, the Revs. T. H. Pritchard, William Carry Crane, F. H. Kerfoot; Secretaties—The Rev. Lansing Burrows, of Georgia, and the Rev. Oliver Fuller Gregory, of North Carolina. The Corresponding Secretary's report of the Home Mission Society shows that 144 missionaries have been engaged at 338 Churches and stations. The Sunday schools number 145, teachers and pupils 5,387. The communicants added were 4,190. The money expended was about $48,000. The increase in laborers was 50 per cent.

The Chinese Mission in California was relegated to the Northern Church because it was in its jurisdiction. Work among the Indians and colored people had been successful and encouraging. Board of Foreign Missions report receipts $79,903.29; disbursements, $80,059.61. During the second day's session a cablegram was received from Dr. M. T. Yates, Missionary at Shanghai, China, dated to day, which read "Greenland's icy," referring to the well-known missionary hymn. The Convention sang the hymn, and the President responded to Dr. Yates, "The joyful sound proclaim."

Children's Day.

The near approach of the Children's Day for 1884 makes it of the highest importance that the following utterances of the General Conference be promptly read and everywhere acted upon:

I. Resolution Reported by the Committee on the Centennial.

Resolved, That we recommend that the exercises of the Sunday-schools on "Children's Day" be given the character of a children's centennial celebration, according to the programme and Manual furnished by the Board of Education.

II. Preamble and Resolutions Reported by the Committee on Education.

Whereas, In some places a disposition has been manifested to ignore the specific design proposed in our Discipline as the object of the Children's Day collection: and Whereas, The practice has, to some extent, obtained of either taking no collection, or of raising funds for only local purposes, such as decorations, Sunday-school expenses, and other incidental objects: and, Whereas, All such divergences tend to detract from the unity and complete success of this grand connectional movement in behalf of Christian education; therefore,

Resolved, 1. By the General Conference, that we request all our ministers, churches, and Sunday-schools, from this time forward, to enter heartily into the observonce of Children's Day on the plan originally proposed and distinctly defined in the Discipline of our Church.

That we further recommend that in connection with appropriate pecuniary effort in behalf of the Children's Educational Fund, the exercises of Children's Day be also planned and conducted with the higher aim of promoting the intellectual and spiritual welfare of all our children and youth.

The King of Denmark is truly a paternal monarch. Finding that during the recent severe weather the royal foot guards were suffering greatly from Colds and Coughs, this good old gentleman ordered a supply of Dr. Bull's Cough Syrup for them and now the sentries are happy.

Doing Good.

BY REV. P. STRYKER, D.D.

"As we have, therefore, opportunity let us do good unto all men."—Gal. vi. 10.

This is a very precious text, and ought to make an impression on every Christian's heart.

I. *What?* "*Do good.*"

There are some people who do good, many who do that which is bad, and a few who seem hardly to do anything. There is no excuse for those who do wrong. God in his holy word condemns them, every one condemns them, they condemn themselves. But it is not enough that we should avoid doing that which is bad. We ought to do good. Every day and hour we should do good. It should be the great study as well as aim of our lives to do good. We should continually pray to God that he will show us how we can do the most good.

II. *To whom?* "Unto all men."

We cannot do good to all men at the same time. Some people do nothing because they cannot do a big thing. But life is made up of little things, and we must be willing to do a little good any and every moment. Then we must not think we can only show kindness to those who are our special friends, who are kind to us, whom we know, and with whom we associate pleasantly. There is not a human being but has some claim upon us. If we were in danger or trouble we would be willing to receive assistance from any one, and we should in return be ready to help any one near us who needs it.

III. *When?* "As we have opportunity."

Opportunities are always occurring. If we keep our eyes open, we will find that anywhere and at any time we can do good to some one.

But there are special times when we can do special good, and then we should put forth special efforts.

In illustration of this, let us repeat the story told by a Moravian missionary of a *Zulu boy*:

A farmer was on a journey to Verulane, and hired this lad to drive the oxen. At length they were overtaken by a heavy mist, and this turned into rain. As night came on the air became intensely cold and the boy was ready to perish. He stood still with his eyes closed. The farmer took the poor lad in his arms, laid him down in the wagon, and covered him with his own great coat. But all in vain. It looked as if the boy would die. So the kind-hearted man lay down beside him, and, taking the benumbed little fellow in his arms, pressed him closely to his own warm body. This was enough. The heart began again to beat, the eyes opened, and the body spake. Some time after he asked his benefactor what led him to take so much trouble to save him. Then the farmer, who was a Christian, told him the "old, old story of Jesus and His love." This warmed another heart. The Zulu boy was led to Christ, became an earnest Christian, and is now, on those same hills in Zululand, preaching the Gospel with great success to his fellowmen.

That good farmer had two opportunities, and he improved them both. He saved the boy from death by cold, and afterwards led him to the enjoyment of a new life in the kingdom of God. Let us follow his example, and as we have opportunity do good to all men.

"God Is Love."

BY MRS. E. J. RICHMOND.

Among all the attributes of the Infinite One, mercy, long-suffering, justice, goodness, of the crowning grace alone is said, God is love. It envelops us like the air we breathe. it shields and protects us from danger, it warms and enlightens us like the rays of the sun, for he is our Sun. Love is spoken of in connection with faith and hope, and it is written "the greatest of these is charity—love."

Although we may abound in all other graces, though we may possess the zeal of the martyr, yet if we lack love, "it profiteth us nothing."

How, then, can those who are "perfected in love" find room for bitterness and uncharitableness?

Clearly there is some mistake.

The zealous disciples brought one to Jesus who had been casting out devils in his name, whom they had forbidden because he "followed not with them."

How gentle the rebuke of the loving Jesus, "Forbid him not, for he that is not against us is for us."

Love is slowly yet surely winning its way, bringing hearts filled with God into fellowship and unity of effort for the coming of his kingdom.

Love melts and subdues the hardest hearts. The commandment, "Thou shalt love the Lord thy God with all thy heart," is most easily obeyed, for he is infinitely lovely.

"Love, and love only, is the leaven for love," the poet sings. The inspired writer says with beautiful simplicity and directness, "We love him because he first loved us."

We are attracted irresistibly toward what is lovely, though the wealth of the world could not purchase love.

"God is love," its essence, its perfection, and as we yield ourselves to its power, the calm, and rest, and sweetness of assurance fill our souls, and we know that "God is love."

Billy Dawson.

There lived near Leeds, in Yorkshire, England, a celebrated Wesleyan local preacher familiarly called Billy Dawson.

The following illustration of his power as a preacher may be interesting to our readers:—

"Mr. Dawson was delivering a discourse peculiarly suited to his genius, and which will be long remembered in many towns and villages in England, because of the effect it almost always produced. The sermon was generally known to be one of his favorite discourses—and such he preached many times over—and was called by his admirers, 'Death on the Pale Horse.' As the reader will readily suppose, it was founded upon Revelation vi. 7, 8. I have heard the sermon more than once, and know not that I ever heard one that was throughout of so startling a character. In bold striking imagery; in powerful, thrilling, irresistable appeal, it could scarcely have a parallel. When Mr. Dawson had been happy in delivery, I have seen the congregation listen with such absorbing interest that it seemed as though their very breathing was supended, and in the panses of the preacher a long and deep inspiration was resorted to as a relief.

"This discourse Mr. Dawson was delivoring at the village in question, and was induiging in that peculiarly vivid imagery which was at the basis of his popularity—'Come, and see! the sinner is in the broad road to ruin—every step takes him nearer to hell and farther from heaven. Onward, he is going—death and hell are after him—quickly, untiringly, they pursue him—with swift but noiseless hoof the pale horse and his paler rider are tracking the godless wretch. See! see! they are getting nearer to him—they are overtaking him! At this moment so perfect was the stillness of the congregation that the ticking of the clock could be distinctly heard in every part of the chapel, and upon this, with a facility peculiarly his own, he promptly seized, and without any seeming interruption, leaning over the pulpit in the attitude of attention, he fixed his eyes upon those who sat immediately beneath, and in an almost supernatural whisper continued, 'Hark! hark! here they come!—that's their untiring footstep! Hark! hark!' and then imitating, for a moment the beating of a pendulum, he exclaimed, in the highest pitch of his voice, 'Save the sinner—save him! See, the bony arm is raised— the dart is poised! O my God, save him—save him! for if Death strikes him he falls into hell, and as he falls, he shrieks, "Lost! lost! lost! Time lost! Sabbaths lost! means lost! heaven lost! all *lost*! LOST! LOST!'" The effect was so overpowering that two of the congregation fainted, and it required all of the preacher's tact and self-command to ride through the storm which his own brilliant fancy and vivid imagination had roused.

"Perhaps somewhat apocryphal, yet generally accounted as true, is an anecdote of his preaching at Pudsey, a village indabited by woolen-cloth weavers, some five or six miles from Leeds. As the story prevails, Mr. Dawson was preaching from the history of David slaying Goliath, and was indulging freely in the pictorial representation of which he was so perfect a master. Personating David he had struck down the boasting Philistine, and stepping back in the pulpit, he cast his eye downward, and commenced a train of irony, which had the two-fold effect of piercing every one that exalted himself against the Lord, and of adding force to the graphic picture he had already given of that strange conflict. So powerfully did the speaker depict the conqueror's emotion, and so rapidly did he heap taunt upon taunt on his prostrate foe, that the congregation seemed to forget the actual state of things in the ideal, and waited in breathless suspense for the catastrophe. Some in the gallery, in the intensity of the excitement, literally leaned forward, as though they expected to see on the floor of the pulpit the giant's form with the stripling's foot upon his breast; and one person, carried away by his excitement the sanctity of the place, exclaimed, in the broad dialect of the country, "*Off with his head, Billy.*'

The New Missionary Secretary.

The election of Chaplain M'Cabe as successor to Dr. Fowler as corresponding Secretary of the Missionary Society is an event of considerable significance. The Chaplain had the avantages and disadvantages of great success in his former position. His success attracted attention to him as suitable for the position in which he is now placed. Yet that very success made it seem to many inexpedient to remove him from a sphere with which he had been so long identified.

Besides, he was in a strait betwixt two. The arguments *pro* and *con* were summed up in substance as follows, and were repeated probably a thousand times: It is a shame to take the Chaplain away from the Church Extension Society; to which the answer was made, the Church Extension Society is thoroughly established; its Loan Fund is a great fact; its Secretary is a man of almost unlimited capacity for work, with a genius for system, a knowledge of men, and the ability to select and train some efficient successor to Chaplain M'Cabe. Besides, the Missionary Society has been sorely smitten within a few years by the deaths of two eloquent Secretaries—Dr. Thomas M. Eddy and Dr. Robert L. Dashiell. It has now suffered the loss of the vigorous efforts of Dr. Fowler, and needs the enthusiasm, the inspiration, the ability to travel, and the faculty of winning utterance, which made Chaplain M'Cabe easily chief in commending a good cause.

This is the way the brethren talked, and one summed the whole matter up by the statement that with John M. Reid, C. C. M'Cabe, and James N. FitzGerald to represent its interests, and the Board of Managers to superintend its affairs, the Missionary Society is as well equipped to enter upon a successful quadrennium as it has been at any time since the brilliancy of Dr. Durbin's powers began to grow dim in the twilight of old age, and the administrative powers of William L. Harris were transferred to the Episcopacy.

So the brethren talked, and when the voting ended Chaplain M'Cabe was one of the Secretaries of the Missionary Society of the Methodist Episcopal Church. It appears to have been a spontaneous movement. As such, let us believe it to be providential, and so believing, we have no doubt that the right man will be found for the Church Extension Society, who will find his work made easy rather than hard by that of his predecessor, and by the sympathy which will naturally arise with the Society in the loss of so eloquent an assistant.—*New York Advocate.*

Paine Institute.

The *Christian Neighbor* alludes to an enterprise of the M. E. Church, South as follows:

It appears that the "Paine Institute" enterprise does not meet with anything like a general endorsement of the people; nor will it receive their approval while little or no special effort is being made by the Church for the education of the masses of the poor uneducated whites who are as needy and, in the judgment of unbiassed minds, as deserving as the sons and daughters of the brothers and sisters in black. We do not wish to be understood as opposing the education of any class, provided the cost thereof is laid and paid where and by whom it ought to be. We mean no more than to demand that the poor and ignorant whites occupy a position in the matter of education no lower than that claimed for the negroes.

The tax for "free education" the people are accepting for the present. To press the claims (?) of special additional effort on behalf of the colored race may possibly diminish respect for future recommendations from the source whence it is claimed the idea of a Paine Institute originated. As occasions may call for recommendations in the future they will doubtless be made, but when made it is hoped the grounds of such recommendations will be such as to command the sympathy and support of the people.

Gresham and M'Pherson.

Gen. Gresham, the Postmaster-General, was subordinate in command to General McPherson, whom he greatly loved. When Gresham was before Atlanta, just a day or two prior to its fall, he was wounded badly, a shell carrying away the fleshy part of his leg above the knee. He sent word to McPherson that he was disabled and had been ordered to the rear. McPherson sent back a sympathetic message and an escort, and Gresham was carried by a roundabout course to a point where he received medical attention. When he could be further moved, he was put into a baggage car on a stretcher, and alongside a coffin which had been put in the car before he reached it. He heard some of the men about him talking sadly, and caught the remark that "It is too bad the General is gone." "What General?" asked Gresham. The men expressed their surprise that he did not know whose dead body was so close by his side, and shocked him by telling him that it was that of McPherson, who had been killed and had overtaken him on his way to the rear. Gresham reveres McPherson's memory, and a New-York Congressman, who found him sitting in McPherson-square, near the Arlington, a day or two ago, looking at the statue of the brave man, tells us that Gresham frequently stops as he goes that way, and looks upon it as he recalls the story of his life and death.—*Washington Letter to the Rochester Union.*

Dr. Edward Thompson, son of Bishop Edward Thompson, is the first son of a bishop, who ever had a seat in General Conference. He led his delegation from Nebraska.

Prof. Cox, the able chemist who was appointed by the Ohio Legislature to analyze all kinds of liquor reported ninty nine (99) per cent as vilely adulterated.

Horsford's Acid Phosphate.
In Constipation.
Dr. J. N. Robinson, Medina, O., says: "In cases of indigestion, constipation and nervous prostration its results are happy.

THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, JUNE 12, 1884.

Agents will please address all business communications for this office relative to books, papers, etc., to Phillips & Hunt, 32 Natchez street. The communications for publication should be written on separate paper, and may be addressed to the editor or Phillips & Hunt, at the option of the sender. Please observe these rules; it will greatly facilitate our office work, and often enable us to comply with requests of correspondents at an earlier date.

Those of our readers who may be engaged in any kind of business are invited to advertise in this paper.

T. H. Johnson, by postal from New Haven, conveys the welcome news that 59 persons united with the Spring Street Methodist Episcopal Church, and 14 subscribers were obtained for the SOUTHWESTERN. Dr. Marshall W. Taylor, conducted the services and administered the holy communion.

Teachers in search of employment may have the benefit of a short advertisement in this paper for 25 cents, and find it a paying investment.

The decision of Judge Sabin in the Francois case, which is republished from the Galveston *News*, will be read with interest. Did the Judge overlook section 722 U. S. Revised Statutes, which extend the liberal provisions of State laws, so that any friend or attorney of a poor and destitute prisioner (who is hustled from one convict camp to another where he cannot see counsel or make oath before an officer) can sign, swear to and present an application for the writ of *habeas corpus* in his behalf and stead? We are informed that Texas Revised Civil Statutes, title 2, article 1, and Code of Criminal Procedure, title 3, chapter 8, articles 133, 134, 143, 147, so provide. Another application may be pressed shortly, and it will be disgraceful if the slave-born State law continues to make a crime of marriage between the two races in the United States, in defiance of national laws relative to civil rights, and every principle of justice and equity. There is no moral question involved in the caste distinction which Texas has legalized; it is merely the exercise of brute force over a race which it finds powerless for the moment to resent. Francois is now a victim to barbarism, and has violated no law human or divine, worthy the respect or obedience of freemen.

Inglorious Distinction.

Of the Methodist Episcopacy as what approximates very nearly to it, the superintendency of the African Methodist Episcopal Zion Church has been the first to furnish an example of alleged unfaithfulness in this high and honorable office. The distinction of being the first to produce a practical reversal of the solemn charge "Be a shepherd not a wolf," may not largely affect the colored race, but to the extent that it does so the effect is inglorious. The Scriptures prescribe many excellent qualities for a bishop, and a man should by no means be elevated to this exalted office until he is proven to be in possession of them. All ministers should be sober, grave, and temperate, of sound judgment, gentle and apt to teach, neither brawlers or strickers. Bishops should be more especially so. The Zion Church made a mistake when it failed to consecrate that staunch and exemplary Christian Elijah H. Curry to the Episcopacy. "Lay hands suddenly on no man."

Moody, the evangelist, announced last evening at his revival services in London, that the health of his colleague, Mr. Sankey, had greatly improved, and that he would soon sail for the United States Saturday.

The Centennial General Conference.

The Centennial General Conference has come and gone. It stands one hundred years apart from the first one, minus seven months. The first contained twenty-one members, elected two and consecrated one Bishop, adopted a Discipline, Liturgy, and outlined a plan for temperance work. It provided a plan for preaching to the black people and for emancipating the slaves. It recognized the supremacy of the colonial government and the independence of the United States. It adopted all the special features of the English system, and set forth on its career of a hundred years with 14,988 members, 2 bishops, 12 elders and 1 deacon.

The Twenty-fourth General Conference, when compared with the first or any succeeding one, must be called great. Great in the number of members—there being four hundred and sixteen delegates—great in the versatility and variety of intellectual force; great in liberality and ability to meet all demands which the age and the place it occupies in the evangelistic movements thereof laid upon it. Great in its ability to unify and harmonize that which appeared to be diverse and incongruous. Great in its personnel, its morale, and for its abiding influence in the community where it was held, and on the Church abroad. It numbers its ministry by the thousand and its membership by the million. It was remarkable for its conservative yet progressive features. There was no fear to lay hands on old traditionary and ancient land-marks if such procedure was regarded as needful, but never simply and only only for the sake of experiment. Speeches were plenty at the beginning, some of them gems of hetorioa beauty, often overflowing with wit and pungently logical. Sometimes they were muddy, insipid and sepulchral; they ranged in time from fifteen to two minutes; when they grew the least bit tedious or prolix the previous question was promptly ordered, and the chairman proceeded to unravel the meshy network of parliamentary fetters which often entwined themselves about the main queston. It did nothing revolutionary, but at one time seemed to reach the critical verge of it. The general itinerant superintendancy, the pastoral term and the status of women with respect to the ministry remain unchanged, though it is evident that the friends of the change have simply retreated to rest, reload and return again to the conflict.

India and Europe will ask for an episcopal residence in 1888 and get it. In such an event J. M. Thoburn will probably occupy that in India, and Dr. Krebiel, Liebhart, Lieber, or some other German in Europe. There was no change in the basis of representation, but the initial step was taken in that direction, and it will come at an early date. The present quadrenium will return nearly, or if certain contemplated new conferences are admitted, and the old ones increase at the same rate as in the past quadrenium, quite five hundred delegates. Essnetial changes were made in the Discipline and, we think, much to its improvement. We shall notice them particularly in the future.

The position of the Church on the subject of "caste" was clearly and consistently defined, and the administration in the South indorsed. The recognition given the colored members was equal to their highest hope, and extended with a cordial generosity which demands great sobriety, discretion, magnanimity and circumspection on their part. When the great Napoleon would inspire his legion to deeds of valor he once said to them, "Comrades, the eyes of France are upon you." So may it now be said, "Afro-Americans, the eyes of Methodism, of the world, are upon you. Quit you like men; be strong." It is good to have the strength of a giant, but not to use it like a giant. With every door thrown wide open let us enter those where it is most congenial and beneficial to us. Thus shall we secure increased respect and confidence by modestly using and not abusing those opportunities we have.

Sights and Insights in and About Philadelphia.

Bang! bang! bang! went the gong as we rolled out of the Fourteenth and Main street depot in Louisville, over the Ohio and Mississippi road via the B. & O. and Pennsylvania railroads, for the city of Brotherly Love, 5:30 a. m., April 29. We are whirling over the bridge, and through Parkersburg, now we rush down the valley and then around on a shelf of the mountain, clinging closely to it in our flight. Now we are creeping slowly up, up, until we reach the summit and rest on the back-bone of the country. What terrible convulsions these mountains must have witnessed; what a pressure it must have required to squeeze these vast piles of stone into all shapes and forms for hundreds of feet above the surface. From terra alto to terra firma it is a terrible rush. Now we have crossed the heights, and have once more reached the lowlands on their eastern base. Our watch is an hour slow, but we were exactly on time at Louisville. What is the matter? Nothing, only we have come one hour nearer to the sun. There was a world on the Western side of these Alleghanies, but there is another and a greater one on the Eastern side. Things may be right from a certain point of observation, and altogether different as viewed from another. We must climb the mountains and look both ways to make correct estimates and form impartial judgments. There is also difference in the Christian's time as he climbs the heights and nears the Sun of Righteousness.

There the Rapahanock rushes into the arms of the Potoman. How the murmur of the waters, and the bracing breeze exhilarates us both by sound and touch. The outlines of Harper's Ferry appear in the distance; the old arsenal, Captain Brown and his noble band of heroes struggling against destiny, rise in mind. The blood of these devoted men seems to have sanctified this very ground to freedoms purposes. In sight of the place where they were slain the stately outline of a college devoted to the education of Negro children may be seen. Onward we whirl until we reach Washington, the great *talking town* of the nation. Here a number leeve us; they are going to call on the President. We rush on to Baltimore, the city of monuments and game fish. Boiled shad, fried porgy and baked fresh water mackeral meet you at all sides here. Porgy is familiarly denominated Conference Turkey—they come around about the time the Bishops are coming up from the South to hold their spring conferences in the North. Hence they are one of the items sure to enter into the menu of ministerial entertainment any where near this region. The Delaware, Susquehannah and Schuylkill are noble rivers; we sweep over one or the other of them every few minutes until we reach Philadelphia. "This way for hansoms cabs and all sorts of coaches." Here, take this check, get my trunk and drive me to 1773 Alder street." "All right; $1 for you and your trunk." This colloquy will post the stranger somewhat as to our first glimpse of this extensive city. More anon.

After a drive that seemed as if it would last all night our cabman cried out "This is the place." What, this three-story brick, with marble steps, etc. Well don't marvel, there is nothing special about it; all the delegates are entertained in this style. Jing! a-ling! a-ling! goes the door bell, and Miss Mollie, the accomplished neice, soon followed by Mrs. Martha, the graceful better half of Rev. Isaac H. White, presiding elder of the Philadelphia district, whose guest we are by his own request to be, appears. We present our card with introduction from those princely entertainers represented by Dr. Longacre and Bro. Swindells. "All right, come in, Dr. Taylor. Please consider yourself at home." So we did as much as we could with the partner of our youth and the son of our strength a thousand miles away. After bath, supper and a good rest in the third story, where the heavy saline breezes from the ocean could have free course and tone up our eating qualities as it did. We arose and after supper repaired to the parlor for service. The service was simply this, a psalm is read and commented on in brief, then prayer. This is repeated night and morning, except on Sunday. We add a lesson in the Church Catechism, all answering in turns. After breakfast we were out to meet delegates, see the sights and look into the churches. There are 92 of these, 4 of which belong to the Delaware Conference, they are Zoar, John Wesley, Germantown and Frankford, all of them good brick edifices, and the two first quite handsome, with situations in the midst of the city in good localities. Old Saint George's church is the nucleus from which has sprung the whole of Philadelphia Methodism in the past 100 years. Underneath it lie most of the heroes buried who were the builders of our system in Pennsylvania—four bishops, Asbury, Whatcoat, George and Scott have been its pastors. The tomb of Ezekiel Cooper is at the front entrance and that of John Dickins near it. They were the committee of arrangements for the visit and address of Bishops Coke and Asbury to President Washington, and John Dickins was the founder of our great Publishing House. Arch Street is probably the finest church in the city, if not in the connection, except the Metropolitan in Washington. Rev. W. H. Thomas, a young man of fine qualities and a hopeful future is the pastor of Zoar. The Rev. Dr. Stevenson, late of the African Methodist Episcopal Church, is at Wesley. The colored people here have things separate, as we do South. Since it is not from necessity it must be from choice, and this will be more and more the rule as the masses become learned and patriotic. They have a fine cemetery, a home for aged and infirm colored people, a public hall, and many places of business carrying large stock and well patronized. Upon inquiry we gleaned from each of them that their patronage came mainly from white people. We have often tried to find out the reason of this generally prevalent fact that colored people will not help one another in business. They will aid an Irishman until he becomes rich and refuses to serve them, or, if a landlord, to rent them his houses, but will not generally help each other. Until there is a change for the better in this particular as well as some others, the best outcome for us as a people will be indefinitely postponed. Among the business men of color of the city Wm. Still stands first. He is a coal merchant on a large scale, and also a publisher; he owns three or four business blocks besides Liberty Hall, a large, four-story brick structure; his check is good for a hundred thousand dollars, and he ought to be worth a million, if long-continued, faithful service to his race adds anything to his claims. He is the leaving spirit in all public matters among the colored people, is a liberal giver and a good liver at home. He and his whole family are dark complected, finely cultured, and of graceful manners. With him are two boys of the Vey tribe, from Africa, going to school at Lincoln University, whence they will, with five others now in that school, return to Africa. There were ten of them but three have died. Mr. Still keeps an open door for such as they are. We regard him as the leading colored man in the country. His strongest part is his disposition to cling more closely and work more earnestly for his race as his wealth and influence increases, and makes social recognition an easy possibility in other directions. So far as our knowledge extends among men of color who have attained such eminence and wealth as his, he stands almost alone in this regard. He well deserves to be, as he is enthusiastically called, THE colored patriot. He regards the meeting of our General Conference in Philadelphia as an event which will do great good in the future, and is favorably impressed with our delegates of color and the positions they occupy both as churchmen and citizens. It is only a question of time till all the great and good colored men will see as he does. We could speak of others that do so now. Upon his efforts and liberality depended the success of that overwhelming reception given the delegates by the citizens of color in Philadelphia. The Navy, Mint, Independence Hall, Fairmount Park and the Zoological Garden are all points of interest, but Watamaker's great variety store and the new county buildings are marvels in their line. Mrs. Gilbert keeps a colored hotel in good style, and a few doors away on Pine street is the book store, printing office and editorial rooms of the *Christian Recorder*, the official paper of the African Methodist Episcopal Church. On entering you meet either Bro. Gould, junior, senior or the sweet face of Miss Tanner, daughter of the genial Doctor. Bro. Gould leaves the publishing house, and Bro. Embry comes in; both are excellent gentlemen, but these frequent changes must be injurious to the business. Dr. Tanner was among the first gentlemen we met after our arrival; his face was as sunny and his manner as open and free as of yore. He goes out, I wish I could say up either to the Bishopric or some official place of power; as it is he is given the chance to make another successful periodical for his church. Dr. Lee, the late President of Wilberforce, is in every sense a gentleman and a scholar. He will take the editorship of the *Recorder*. By no means least of the objects of interest, to me of veneration, is "Old Bethel." On this ground Richard Allen lived, labored and is buried; standing before his tomb, we instinctively raise our hat and wipe away the tears which start unbidden to our eyes. Our Methodism has splendid quarters on Arch street. Bishop Simpson is pleasantly located in a brown stone mansion on the same street near the church. We were made to feel much at ease in his magnificent home. The Bishop himself is an object of deepest interest to all Methodists, and that was evidenced in the rounds of applause which announcey his daily arrival in the hall of Conference. Dr. Kynett is a fixture in this city, and Bro. Neely's parliamentary law keeps things straight. We had a most agreeable evening with D. B. Bowser and family: he has grown gray in the service of the Grand United Order of Odd Fellows. Mrs. Bowser is an excellent manager of business affairs, and largely controls the manufacturing establishment of which Mr. Bowser is proprietor.

Bishop Turner.

Bishop H. M. Turner, of the African Methodist Episcopal Church, is what may be described as exceedingly high church, not to say prelatical, in many of his ecclesiastical views. He is thought to favor an arch-episcopacy for his church, with robes, mitre and all ceremonial paraphernalia that belongs to this theory. The question of confirmation has, we believe, been mooted in the late Baltimore Conference, and is known to have at least a few strong advocates. These things tend to induce the inquiry whether the tend of the African Methodist Episcopal Church is not quietly, it may be slowly but surely, toward that of the Protestant, or at least the Reformed Episcopal Church. It may be that there is a hereditary touch of third order ism running through its organic constitution by reason of its original contact with Bishop White. Bishop Turner is a man of strong convictions and courage. He will write his views in the magazine of his church in the future, and we shall read them with interest and perhaps review them.

What Was Done By and For the Afro-American Delegates.

WHAT THEY DID.

They behaved with dignity, and arrayed themselves genteelly. They were always on hand at the Conference sessions and committee meetings. They went about and took in the sights around the city, when at leisure. They seemed to be temperate, and otherwise of good moral character. They were faithful to what they believed to be the best interest and wishes of their constituents.

M. W. Taylor, Joseph Courtey, and T. R. Fletcher, of Lexington; J. C. Hartzell and A. E. P. Albert, of Louisiana; G. W. Sams, of Lit-Rock; W. J. Parker, of Delaware; J. M. Shumpert, of Mississippi; Mack Henson, of Texas; H. W. Key, of Tennessee; J. E. Wilson, C. C. Bomar and A. Webster, of South Carolina; W. F. Steel, of North Carolina, presented memorials or resolutions, or both, and others may have done so, but if so they they have escaped us.

We give three addresses of the Rev. H. W. Key; there is another, possibly three more speeches, made by him, which we shall give if we can find them.

Bros. Shumpert and Bomar also made speeches which, being in a great rush to reach a train, we may have overlooked. Most of the ministers delivered acceptable sermons, and the laymen addresses in the various churches and denominations of the city.

WHAT WAS DONE FOR THEM.

They were twice called upon to assist in or wholly conduct the religious exercises. Rev. J. E. Wilson and the writer was called upon in this way. Rev. Dennis Osborn, a Eurasian and the editor, an Afro-American, by the request of Bishop Taylor, assisted in his consecration to the Bishopric of Africa.

S. G. Griffin and E. W. S. Peck were appointed tellers; one or the other of them aiding in the count of every ballot cast.

Prof. W. H. Crogman, of the Savannah Conference, was appointed Assistant Secretary, and performed the services assigned him with ability.

The Louisiana delegation had the chairmanship of the Freedmen's Aid, and the secretaryship of the Committee on the State of the Church, in Dr. Hartzell and A. E. P. Albert.

To this conference is given also the Assistant Secretaryship of the Freedmen's Aid Society; Texas received the Secretaryship of the Freedmen's Aid Committee, Wm. Wesley being elected. Each of the Committees—Episcopacy, Itineracy, Boundaries, Revisals, State of the Church, Book Concern, Missions, Education, Church Extension, Sunday-school and Tracts, and Freedmen's Aid, had a representative of each colored conference on it. The special committees appointed by the various chairmen all contained one or more colored representatives. The 6th and 10th districts have colored members of the book committee. The representatives are E. W. S. Peck and A. E. P. Albert, of Washington and Louisiana Conferences. Joseph Courtney and James M. Shumpert, of Lexington and Mississippi Conferences, were placed on the Board of Managers of the Freedmen's Aid Society. Wesley J. Parker is on the General Committee of Church Extension; he is an honored member of the Delawate Conference.

Our Southern white work was equally well remembered and represented. Among those appointed none have placed this office under more lasting obligations than Rev. T. B. Ford, member of the Missionary Committee from Arkansas Conference. There were enough votes to elect two delegates of color from the 10th district, but it was the general feeling that Bro. Ford deserved this recognition of his faithful work as a minister and representative man. Besides this the Liberia Conference got a Bishop and the Lexington Conference an editor. There is, therefore, no longer any question about rights, recognition, or equality before the

law. Bnt these high functions bring increased responsibilities. Let the result be such as will cause no real friend of the Negro to blush.

Give Us a Righteous Ruler.

What the Nation needs is a righteons ruler. The colored citizens of the United States do not ask or expect special provisions made for them, bnt they would like to be sure that the man who is to go into authority has the fear of God and the rights of all the citizens of our great country before his eyes. "When the righteous are in authority the people rejoice, but when the wicked beareth rule the people mourn." The whipping of Julius Patterson and the killing of his brother, Hammel, onght to be thoroughly investigated and punished according to law. And there ought to be law abiding people enough in Missouri, where the crimes were committed, to see that it is done. It there is not, then there ought to be a pressnre brought to bear on this and every other community where lawlessness occurs, by the chief executive, and by all in power from him downward. When colored votes are used to develop and bring into nse such a pressure they will begin to conserve a purpose of great value. Thinking of these things we become more deeply concerned about the character than the name of the next President.

The More Excellent Way.

Gen. T. M. Chester is the President of a railroad in process of construction by the colored people of North Carolina. The road is to be operated between Wilmington and Onslow.

Now, we hail this as a real step toward Negro elevation. If the Negroes of North Carolina can build a road which will be valuable for connectional purposes, and successfully operate it after it is bnilt, they will secure a degree of business recognition which will be both of valne and permanent importance to the race. Nothing will so rapidly develop the best qnalities of a people as the prosecution of artistic and indnstrial pursuits. Bnt these depend on combinations, and combinations derive their utility and power from confidence. When the Negro learns to confide in his race, and combine with it for the investment of capital; then the battle of of race respect will be half won. This can only be attained as the result of individnal self-respect.

More Favorable.

There is an expression of sentiment much more respeetful, favorable and brotherly than heretofore found in the colored press of the country toward the colored members of the Methodist Episcopal Church, and of that church itself respecting them. We have ever known, and patiently waited for this reaction, as it was perfectly evident that reflection, and a proper estimate of the work progressing through many years of toil and bitter opposition to a most beneficial conclusion, superinduced partly and chiefly by the Spirit of Christ, and partly by the retention of our membership in the Church would bring it. Foremost among those who recognize, and with Christian kindness refer to these matters is the New York *Globe*, a paper edited with uncommon common sense. Its editor must be a patriot, and for that reason is not infrequently excoriated by choice individuals who are not famous for the least tendency to Phlegmatism.

In the Cleveland Roling Mills in tapping a vast caldron of molten iron, holding fifty tons, too large an orifice was made, and the seething fluid speedily covered the casting room floor. All the employes escaped save two, who were compelled to wade through the hissing mass, which an explosion sent flying in all directions, stripping the men of their clothing, and literally cooking their flesh. Their injuries are fatal.

The colored people of Des Moines, Iowa, are to have a paper of their own called the *Rising Sun*.

PERSONAL.

—Bishop Hurst sailed for Europe with his family, to be absent about two years.

—Bishop Walden was to preach, June 8th, at Cheviot, where he began his ministry.

—Rev. J. F. Marshall, of Alexandria, called, while on his way home from General Conference, looking well.

—Rev. G. A. Payne, of Hahnville, dropped in last week, and made a cheerful report of his work.

—Rev. Pierre Landry, of Donaldsonville, La., on his return from General Conference, which he visited, called last week.

—Rev. Dr. O. C. McCabe, the new missionary secretary, goes abroad June 5 for rest. Mrs. McCabe and Miss Minnie Bronse go with him.

—Major Albert R. Howe, formerly of the Fifth Cavalry, a resident and member of Congress from Mississippi, died in Chicago on the 2d inst. He leaves a wife and two dunghters.

—Rev. A. E. P. Albert was elected Secretary of the Eastern section of the Book Committee. He returned last week from General Conference and will enter heartily upon his district work.

—Mr. James F. Huber, for the past seven years general secretary of the Young Men's Christian Association, at Louisville, Ky., has been compelled to resign, on account of ill health.

—Rev. W. McDonald, of Gulf district, Mississippi Conference, passed through New Orleans, on his return from holding quarterly conferences along the Gulf coast. His work is in good condition.

—The General Conference of the A. M. E. Church elected President B. F. Lee, of Wilberforce University, to be editor of the *Christian Recorder*; and Dr. B. T. Tanner its late editor, to be editor of the new *Quarterly Magazine*.

—Mr. Wm. Still, and other colored citizens of Philadelphia, gave a reception at Liberty Hall. Mr. Still presided and made an address of welcome, after which remarks were made by Bishops Warren, Walden, and Fowler, and by Drs. Rust, Hatfield and others. After the addresses a sumptuous repast was served. The reception was novel and enjoyable.—*Western*.

—There is a a negro graduate at Harvard this year—Robert Hebberton Terrell, a Virginian, and the son of slave parents. He went to college as a waiter, and at that time was illiterate; but some of the white students took a fancy to him, and helped him through a preparatory course, after which he supported himself by teaching a Boston class of negro boys.—*N. Y Sun*.

—Rev. L. P. Cushman is announced to prach in the Methodist church next Sunday. Rochester people of all denominations have pleasant memories of Mr. Cushman and his family. They have not forgotten his two daughters, one, Kate, a sweet young girl, who died and was buried in our cemetery, the other, Clara, for the past few years a missionary in China. Mr. Cushman has been in Louisiana for the past few years. He will be warmly welcomed by all who knew him.—*Courier and Advertier, Rochester, N. H., May* 30.

OUR SOUTHERN WORK.

TENNESSEE.

Mary B. Mayberry, Clifton: "I am a teacher in the Sunday-school at this place. Our school is in very good condition, though it is not as large as it might be. I trust that through the labor of our pastor, J. B. Bradford, and others, that the school will rapidly increase. During the winter he showed his interest by being with us on all occasions. The first Sunday in May he taught the Bible class in the morning, and then went to his appointment 4½ miles from this place, through rain and mud, returning for night services at this place. Last Sabbath 8 probationers were admitted to full connection."

National Republican Convention.

The National Convention of the Republican party assembled at Chicago Tuesday, June 3. Hon. John R. Lynch, of Mississippi (colored) was elected temporary chairman, receiving 44 majority over Hon. Powell Clayton, of Arkansas, who had been designated by the National Executive Committee. On Thursday the Committee on Credentials submitted its report, and the Committee on Resolutions reported.

Nominations were then declared in order, and the following names presented with eloqnent speeches: Gen. Joseph R. Hawley, of Connecticut; Gen. John A. Logan, of Illinois; Hon. James G. Blaine, of Maine; Chester A. Arthur, of New York; Hon. John Sherman, of Ohio; and Hon. Geo. F. Edmunds, of Vermont.

On Friday the first ballot was taken, and resulted as follows: Arthur 278, Blaine 334½, Edmunds 93, Logan 63½, Sherman 30, Hawley 13, Lincoln 1, Gen. Sherman 5.

Second Ballot—Arthur 276, Blaine 349, Edmunds 85, Logan 61, Sherman 28, Hawley 13, Lincoln 4, Gen. Sherman 2.

Third Ballot—Arthur 274, Blaine 375, Edmunds 69, Logan 53, Sherman 25, Hawley 13, Lincoln 8, Gen. Sherman 2.

Fourth Ballot—Arthur 207, Blaine 544, Edmunds 41, Logan 7, Hawley 15, Lincoln 2.

Amid tremendous cheering Mr. Blaine was declared nominated. A telegram from President Arthur was read, addressed to Mr. Blaine, which announced that he would give him his earnest and cordial support.

At evening session Gen. John A. Logan was nominated for Vice-President by acclamation.

THE REPUBLICAN CANDIDATES.

JAMES G. BLAINE.

James Gillespie Blaine was born Jan. 31, 1830, at the Indian Hill Farm, in Washington county, Pa. His father was one of the heaviest landed propritors in the State, and the son spent several years in early youth at school in Lancaster, Ohio, living in the family of the Hon. Thomas Ewing, Secretary of the Treasury, and whose decendants have been prominent in Ohio politics. He enterd Washington College and graduated at the age of seventeen, and for a time taught school. He was an occasional contributor to the magazines and a writer for the newspapers during his leisure hours. He accepted, in 1853, a call from Maine and assumed charge of the Kennebec *Journal* which, in conjunction with the Portland *Advertiser*, he edited for some time. He was elected to the Maine Legislature in 1858, and served four years At the beginning of his last term of two years, he was chosen Speaker, and performed the duties of that office satisfactorily. In 1862 he was sent to the Thirty-eighth Congress, serving on the committee on postoffices and post roads. He devoted himself to a careful study of the rules of the House, and it was not long before he began to be regarded as one of the best parliamentarians. He was re-elected to the Thirty-ninth Congress and repeatedly thereafter, and in 1869 was made Speaker of the House. His rulings were always prompt and accurate.

His position and skill as a parliamentarian brought him conspicuously before the public, and when temporarily displaced by the advent of a Democratic House and the election of a Democratic Speaker he led his party with great brilliancy on the floor.

When the Republican Convention was held in 1876, Mr. Blaine was a popular leader in the party. But the friends of Gen. Grant defeated him. He received 351 votes in the final vote as against 379 for the Hayes' combination engineered by Roscoe Conkling.

Blaine, after his defeat, entered the campaign for the Republican candidate, and worked night and day for his election. It is said, however, that after the Southern policy of the administration had been ennnciated, he never went to the White House, feeling that President Hayes had not done his duty by the party which had elected him. As a Senator he voted against the electoral cammission bill on the ground that it was unconstitutional. In 1880 he was once more a candidate for the presidential nomination, and succeeded in so using the influence which he had as to defeat the third term scheme and the nomination of Gen. Grant. He did as much as any other one to elect President Garfield. The history of his connection with the President during his brief administration, and after the fatal bullet had done its work, is too fresh in the public mind to need repetition. Shortly after Arthur succeeded to the Presidency Mr. Blaine retired from the Cabinet, and has since devoted himself to the preparation of his political memoirs, many chapters of which have already been published.

JOHN ALEXANDER LOGAN.

John Alexander Logan, the Republican candidate for the Vice Presidency, was born in Jackson county, in that portion of Southern Illinois known as "Egypt." Logan's father was one of the pioneers of the State, and moved to Illinois, when it contained only a few thousand inhabitants. John Logan was born in Feb. 19, 1826, and is therefore fifty-eight years of age. He received a common school education, and subsequently graduated from the University of Louisville. Soon after he graduated the Mexican war broke out. Young Logan at once tendered his services, entering a regiment of Illinois volunteers as a private. He served throughout the war, rising to the position of lieutenant and subsequently of quartermaster. After his return from Mexico he began the practice of law, but soon gave it up for politics. In 1849, when only twenty three, he was elected clerk of court of Jackson county. In 1852, 1853, 1856 and 1857 he was elected to the Illinois Legislature; from 1853 to 1857 he was prosecuting attorney of the county, and in 1856 he was a presidential elector and voted for Buchanan. During all this time he was a Democrat, and a vigorous one, the section he lived in being strongly Democratic and Southern in its sympathies. He was elected to the Thirty-sixth Congress in 1858, and again to the Thirty-seventh in 1860. He left Congress to enter the army, serving first as a private in a Michigan regiment. He was present with that regiment at Bull Run in July, 1861, but returned to Illinois after that fight and began raising a regiment. His regiment served with the Western army. Col. Logan was wounded at Fort Donelson in February, 1862. In the following month he was made a brigadier general, and in April he was promoted to a major generalship, and commanded a division in the Vicksburg and Atlanta campaign (1863-1864). In 1865, Logan was appointed minister to Mexico, but declined. He was elected to Congress in 1867, and again in 1869, and succeeded Richard Yates as Senator in March, 1871. In 1877, at the end of his term as Senator, he returned to the practice of the law in Chicago; but was again elected to succeed Oglesby as Senator, and took his seat in 1879. His term of service will expire in 1885. Logan is one of the readiest and most fluent speakers in the Senate, particularly strong in invective. He was an earnest supporter of Grant in 1880, and has had the Grant influence in his present campaign. He is undoubtedly popular with the soldiers and was the favorite candidate of the Grand Army of the Republic.

The stomach of Sabin Trowbridge, Postmaster at Lee Center, Ill., who died last February, has been sent to a Chicago chemist for analysis, it being charged that his young wife poisoned him. Letters found secreted in an old lounge recently sold, gave the clew to the crime. The whereabouts of Mrs. Trowbridge are unknown.

Methodist Protestant General Conference.

This body convened in Baltimore on the 15th ult. A communication was received from Rev. E. K. Sqnier, of the Cumberland Presbyterian Church, expressing his inability to be present, and sending greetings of Christian fellowship. It suggests the appointment of a committee for each denomination looking to a union of the two Churches. Referred to the Committee on Fraternal Relations.

At Monday's session reports were presented on the condition of the Western Maryland College and from the Board of Missions.

An invitation from the Bishops of the Methodist Episcopal Church to the General Conference of the Methodist Protestant, to join in the centennial celebration of Methodism in 1884, was presented and referred to the Committee on Fraternal Relations.

Rev. A. H. Bassett, formerly editor of the *Western Protestant*, now *Methodist Recorder*, one of the oldest members of the Church, was introduced. Also, Rev. Dr. Augustus Webster, of Maryland, was also introduced and spoke of the first Methodist Protestant Conference he ever attended, at Georgetown, D. C., in 1832. Only two of that body now survive.

After a long debate the report of a committee which declared the Conference to be in General Convention was adopted, thirty one Annual Conferences having clothed representatives with conventional powers. After the vote was declared, large numbers of proposed amendments to the Constitution and Discipline were immediately handed in and referred to the committees on Revision, Boundaries, Statistics and on Temperance.

The telegraphic reports of Tuesday's session, from Baltimore, were defective, and we give a fuller and more correct account, as follows: The Committee in its report, regarded the decision of the required number of Annual Conferences voting was to the effect that there is a Convention of the Methodist Protestant Church, with limited powers to provide future alterations of the Constitution; by means of actions, submitted by the General Conference; to allow each Annual Conference to determine its restrictive rule, or the length of time that a minister might have charge of any church, and to make verbal alterations in the Constitution. The report was adopted, settling the question that various delegates from annual conferences constitute a conference, and the conference was declared to be a General Convention. Immediately thereafter various memorials, etc., were reported and referred to the Committee on Revisals.

The convention refused to strike from the Discipline the clause permitting the choice by the candidate of the mode of baptism. It also refused to make any change in the prescribed marriage ceremony. The word "church" was substituted in many instances in place of the words "class," "society" and "circuit."

Who Will Aid?

Dr. R. S. Rust says; "The schools sustained by the Freedmen's Aid Society are closing for the year. Nearly one hundred of our teachers need the balance due on their salary, for only a few have been paid in full for this year, and the treasury is empty. We need ten thousand dollars to meet all the obligations for the year, and the friends of this cause must aid us in securing it or we shall be compelled to borrow it, for the teachers must have the balance of their small salaries. Will our friends as soon as possible come to the assistance of the teachers, by forwarding donations, and will the preachers present the claims of this enterprise to their people, take liberal collections in its behalf, and forward them to the treasurer or corresponding secretary, at the Methodist Book Concern, Cincinnati?"

Yellow fever has broken out at Guaymas, Mexico.

SUBSEQUENT EVENTS.

The Vast Evils that Follow Great Disasters—A Minister's Manner of Meeting Them.

(*Cincinnati Correspondence.*)

Cincinnati may not deserve the reputation of being a "Festive City," but it certainly controls a monopoly of Festivals. First it was the Opera Festival, next the Dramatic and more latterly it has been the Flood and Riot Festivals. These latter Carnivals may not possess the attractive features that the two former were supposed to have, but they are none the less likely to prove powerful and more lasting in their results. I had a very interesting conversation bearing upon this subject, with the Rev. J. Pike Powers, the well-known Divine, who has charge of the Baptist Church at Owenton, Ky., a few days since. I found that the Reverend Doctor was very well versed in matters pertaining to the welfare of the World, as well as the Church. In the course of our conversation he said.

"The effects of both the riots and the floods are such as to naturally cause keen regret. The former show, in a distressing degree, the extremes to which human nature can go when in its frenzied state, whether justifiable or unjustifiable. It takes a long while for a community to become reconciled to the quiet of every day life, after such a furore as we have had."

"But do you think that such an uprising is more to be regretted than the floods?"

"That is hard to say. They are very many things that follow as the result of a freshet that are greatly to be deplored. Principally among these may be mentioned the damp and unhealthy condition in which the country is left, by reason of the overflow of water. The drying up of the water by the sun causes miasma of a dreadful nature to be generated which sows the seeds of disease and death in the community. Indeed, this is true of the Springtime in all regions, whether they are visited by freshets or not. There are millions of people in this country who are at this moment drawing in rank poison with every breath they take, and the wonder to me is that sickness is not more common than it is."

"Do you think disease is contracted by breathing air impregnated with fungus."

"More certainly than in any other manner. I am positive most diseases are contracted in this way. The rank air poisons the blood and the mind becomes dulll, the digestion poor, the muscles ache, the head throbs, the tongue grows white, the appetite departs and general debility sets in which is certain to result in death if not checked. I believe it is the part of the highest wisdom to fortify the system against the inroads of such insidious evils."

"But that is a difficult thing to is it not Doctor?"

"I once thought so but have changed my mind since the experience I have had with my own family. I have found that by the use of what is certainly a most valuable preparation the whole body is so toned up and invigorated that it can repel these malarial enemies of health. That preparation is Warner's Tippecanoe, and I believe in it most implicitly, for I have seen what wonderful things it could accomplish."

"Have you tried it thoroughly?"

"Yes. One of my sons had suffered severely from dyspepsia and mal assimilation of food coupled with headache and dizziness. We tried various preparations without avail, and it was not until Tippecanoe was given that he began to improve. He was greatly reduced in flesh, had a hump in the stomach apparently as hard as a brickbat; his appetite was poor and he looked very badly. We were distressed about him. This remedy has, however, restored his appetite, corrected his stomach, relieved his headache, and now he is growing fat and can eat almost anything without distress. Mrs. Powers is enthusiastic upon this subject and so am I. You see, many so-called stomach preparations are composed so largely of alcohol that they create an appetite for strong drink and encourage vice. This preparation I have named is an exception, and I think it should be universally known."

And that is why the above interview is published.

Adjutant General Finley disbanded the Fourth Regiment of Infantry Ohio National Guard for inefficiency at the Cincinnati riots, and partially recoginized it as the Seventh Regiment, under the command of officers who reported for duty at the riots.

The Housekeeper.

PARISIAN GATEAU DE POISSON.—Boil a peice of fish—fresh cod, mackerel, halibut, any fish you like—then crush it and mix it up with bread crumbs soaked in milk; knead up the paste with butter, beat up the whites of four or six eggs, add them as well as the yolks to your cake, which you will have peppered and salted according to taste; put the whole in a buttered dish and cook on a brisk fire. Serve with melted buttered and oysters.

PRIMROSE OR COWSLIP VINEGAR.—To every three quarts of water put one pound of raw sugar and a good quantity of the flowers fresh, picked. Boil it half an hour, skimming if necessary; set it to cool in an earthen vessel; when just out of the chill, not more than lukewarm, throw in a slice of bread with yeast strewn thickly over it on both sides. Let it ferment two days, then pour it into a small barrel previously rinsed out with vinegar. Paste a piece of brown paper over the bunghole, perforate this with a fork so as to leave little air holes and place the barrel in a dry and warm position.

JAM ROLL.—Take two eggs and their weight in flour, sifted sugar and butter; First cream the butter and sugar, stir in the two yolks, slightly beaten, then the two whites beaten to a stiff froth, and last of all the flour, strewn lightly in; mix thoroughly, and add a little lemon juice. Grease a Yorkshire pudding dish and pour in the mixture about half an inch in depth. Bake in a hot oven for not more than seven minutes, as otherwise it would become too crisp to roll. Strew a piece of paper with sugar, and turn it out on this, and immediately spread with jam, and quickly roll it; if not done while very hot, it will break in the rolling. The top can be ornamented with bars of pink sugar icing, silver comfits and preserved fruit.

DAISY FRINGE.—The mode in making this is to fold a skein of wool into six ply, fill a tatting shuttle with the same wool, and tie round near the end of the folded wool; then with the material in the shuttle tie the folded wool round twice tightly about half an inch from the beginning, and continue to tie it at the same interval the whole length. Break off the wool in the shuttle, cut the folded wool only in the centre of the space between the ties, leaving a series of tufts, and the fringe can be sewn in loops the required depth. Another easy fringe is made as follows:—Cast on 12 stiches; make 1, knit 2 together, taking them from the back; make 1, knit 2 together as before, repeat to end of row. When a sufficient length has been knitted, cast off 12 stitches, unravel the rest. If the wool is liked best crimped, hold it over steam, and let it dry before unraveling.—*Tricotrin.*

DUMPLINGS.—Make a crust of wheat meal, water, and grated cocoanut, thoroughly kneaded; roll out quickly a small piece of dough, a little thicker than for pie crust; press it into a tea cup with the hand; fill with sliced tart apples, peaches, whortleberries, or other fruit, press together; bake in a moderate oven one hour, and serve with sauce. Dates and raisins may be employed to sweeten when apples or other tart fruits are used.

Carbolic soap will take bad odors from old linen. There is a coarser kind than that used for the toilet.

[illegible] SAUCE.—Ten ripe tomatoes, eight green peppers, six onions, one table spoonful of salt, a [illegible] cupful of sugar, one quart of vinegar, chop onions, peppers, and [illegible] very fine, and boil all [illegible] for two hours. If a larger [illegible] is needed double the [illegible].

[illegible] tea in a close chest or can.

Coffee by itself, as its odor [illegible] other articles.

[illegible] and cake should be kept in a tin box or a stone jar.

Orange and lemons keep best wrapped close in soft paper and laid in a drawer.

Soft soap should be kept in a dry place in a cellar, and should not be washed, but wiped with a towel to preserve the juices and quality.

An ointment made by mixing carbolic acid, or coal oil and lard, is sure death to vermin on poultry.

GOD KNOWETH BEST.

If we could push ajar the gates of life
And stand within and all God's workings see,
We could interpret all this donbt and strife,
And for each mystery conld find a key!

But not to day. Then be content, poor heart!
God's plans like lilies pure and white unfold,
We must not tear the olose-shut leaves apart,
Time will reveal the calyxes of gold.

And if through patient toil, we reach the land,
Where tired feet, with sandals loosed may rest,
When we shall clearly know and understand,
I think that we will say 'God knows the best."

Senator Kellogg's vindication by the Washington court is not worth much. It saves him from the penitentiary, it is true, and regularly establishes his innocence, but that is all. It is not likely to raise him very much in the opinion of his countrymen, chiefly because of the manner in which it was obtained. When Kellogg was first accused of complicity in the star route theiving, he howled vociferously and unceasingly for an investigation. He has continually proclaimed with great and unnecessary emphasis that all he wanted was a scathing examination and the showing up of the truth. His trial has been delayed for a long time, chiefly because of the absence of the chief witness Walsh, but Kellogg has cheerfully asserted that whenever the uncertain Wabash might appear, he was ready to prove his innocence. He has been so earnest and has so well played his part of injured innocence, that there was a general relief when Walsh appeared and the trial began. It seems, however, that Kellogg was not really as anxious for an investigation as he appeared. For the first thing he did was to move, by his attorneys, to strike out the testimony of the prosecuting witness for for a reason afforded by the statutes of limitation.—*Omaha Bee.*

We do not blame Bismarck for his dislike of the American hog, we share to a large extent, in the same weakness. The American hog, when he goes on a railroad train, takes two seats and wants four. He piles his *impedimenta* on one seat and his hogship in the other. Then as ladies and gentlemen come in he looks down his snuot with the dreamy far away look of a well-traveled pig. When asked to give up one of his stolen seats he eagerly lies abont it. We are willing to go any lengths to snppress and extinguish the American hog. We did not qnarrel with him and never do, but would be pleased to see him kicked into his appropriate pen. We simply put down our satchel and stood up patiently until an American lady courteously invited us to take a part of her seat. We are infavor of American ladies, but opposed to hogs. So we sail on.—*California Advocate.*

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The remarkable results which have attended the administration of the Vitalising Treatment of Drs. Starkey & Palen, 1109 Girard St., Philadelphia, for chronic and so-called "incurable diseases," *are without a parallel in medical history.* As all persons of this new Treatment, they have after thirteen years of earnest, untiring and costly effort to introduce it to those who need its vitalizing and health restoring influences, succeeded in resting its claims on the basis of facts and results of so wide and universal a character—*facts and results on record, and open to the closest investigations*—that no room for a question remains as to its *marvelous action in restoring the diseased to health.* If you are a sufferer from any disease which your physician has failed to arrest or cure, write to Drs. Starkey & Palen, and they will send you documents and reports of cases from which you will be able to decide for yourself as to your chances for relief under their new Treatment.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to find my sister Francis. We all belonged to the Anstins, at Chillicote, Missonri. My mother was Cloa, she came to her death by hanging herself. There were three children of us, brother Amos, sister Francis and myself, Caroline. Sister Francis was sold about 26 or 27 years ago to a speculator by the name of Bess. She had one child when sold. She was a bright mulatto. I was sold to the same speculator a short time after she was and brought South. Address me at Muskogee, Indian Territory, box 156. CAROLINE HOLLOWAY.

MR. EDITOR—I wish to inquire for my children, whom I left in Nelson county, Virginia, on Rock Fish River. George Washington is my name; I belonged to D. R. Coldman in slave time, and my children belonged to John Coldman. Dick Coldman brought me to Texas and Mrs. Caroline Coldman came with me to Texas. She also had some children, belonged to the same one, and I inquire for her children too; she is a friend to me. I do not know what year it was when I left there. It has been about 25 or 26 years since I have seen them. Address George Washington, Goliad, Texas.

MR. EDITOR—I wish to inquire for Samuel Harding, a minister of the Gospel. When last heard of was in Pulaski, Tenn., with one Warren Gordon, from where they went to Memphis. He is a tall, brown-skinned man, speaks very fast and sometimes stutters. If any one knows anything of snch a young man please address Mary Allen, Howard's Chapel, Nashville, Tenn.

MR. EDITOR—I wish to find my father and mother. I left them in Farmville, Virginia, about 1868. Father was Zack and mother Rosetta Ellis. They belonged to Dr. James Spencer. I have been here about 15 years and have not heard from them since I left. My name is Robt. Ellis, and sister Saline Ellis. Address me, care Rev. D. Shelby, Conshatta, La.

MR. EDITOR—I wish to inqnire for my sister Martha, who was sold from me before the war. She was sold out of Cumberland county, Ky. Our owners were John Milton Baker and Mrs. Polly Baker. Our mother's name was Lisey Baker, one brother Ben. Baker, one sister Sallie Baker. Only four children in the family. My sister Martha was sold to some one in Tennessee, I don't remember the name. She was about 8 years old when sold, possibly older, I do not recollect, it has been so long. Myself and sister were raised by a colored lady, annt Rear Alexander; her old man was Patrick Alexander. Sister was old enough to remember the names of all the family; both white and colored. Myself and brother are in Red River county, Texas; mother and sister Sally are dead, and the white family also. Address me at Clarksville, Texas.

MOSES C. BAKER.

MR. EDITOR—My daughter Emma was sold from a man by the name of Lehman, corner Enghien and Greatman streets, New Orleans, La. Her mother, Mrs. Philice Henderson, 508 Constance street, New Orleans, La.

MR. EDITOR—I would like to know the whereabonts of my sister Sitney and brother Sias. Sitney belonged to a man by the name of Philip, corner of Rampart and Toulouse streets, a German. Our mother was named Nancy James. There were two brothers and seven sisters of us. Address their sister, Mrs. Lizzie Martin, Union Chapel M. E. Church, New Orleans, La.

MR. EDITOR—I wish to inquire for my twin brother. My name is Jacob Vanner, his name was Eastsam. Also, one name William Freeman. My father was Bill Vanner, mother Fannie. I belonged to John Vanner. My brothers were taken from Waco to Louisiana. Address me at Hempstead, Texas.

J. E. FREEMAN.

MR. EDITOR—I desire to find my husband's relatives. His father was Sam Revels, mother Matilda, a sister Emma, a brother Gates Revels. I left them during the war at Marion, Perry county, Alabama. Charley Powels brought mother and I to Galveston the first year of the war, but mother went back and left me. I now go by the name of Sash Powells. Address me at Brenham, Texas, care Rev. W. H. Jackson.

How Children Are Sometimes Hardened.

Of all the disastrous policies which thoughtless parents adopt for the government and training of children scarcely one is more prolific of evil than that of harping perpetually upon a child's shortcomings or defects. Sometimes it is a physical peculiarity—red hair, a squint eye, a pug nose, some uncommon development of feature or form—that receives comment. This as it is geuerally only a jocular, good-natured badgering, is not extremely serious, though evil sometimes results, as a morbid self consciousness is likely to be developed, both painful and injurious to the child. Frequently the fruit is excessive shyness or awakwardness, difficult to overcome even after the primary cause may have been ou grown.

But when it is some mental trait that is made the never ending topic of remark, with gloomy or sarcastic prognostications of the future, most evil results accrue. If it is true, as a noted novelist has told us, that "we are apt to believe what the world believes abont us," it is still more a truth as regards children, who are scarcely able of deciding for themselves any knotty point, whose thoughts are more or less confused at the best, who naturally turn to parents or guardians rather than to the voice of conscience for the right or wroug of any thing, and whose most intimate associates stand to them for the world. A policy of this kind cannot but prove dulling to the sensibilities and hardening to the heart. Many a parent who has harped upon his child's shortcomings till he has hammered his his child's heart to a stone wonders that his child persists in the even tenor of his way, paying no more attention to remonstrances than to the voice of the wind. It would be a thing to wonder at more if it did otherwise.

The harping and hammering go on day after day, in season and out of season, till the child comes to look upon home as a place of torment rather then refuge, and upon the parent as an avenging Nemesis rather than a being to reverence and love. There is oftentimes something exceedingly pathetic about these much berated little ones. Listless and dispirited, too often sullen as well as sad, all childish sparkle and spontaneity lost, they go about with drooping heads and downcast eyes, as if in gloomy meditation on the ever-expected storm.

Gentle, steady firmness may, indeed, take more patience, energy and time than a stream of reproofs, but let the parent be assured that if the former does not cure the latter never will.

If the parent feels an uncertainty about the ill effects of "living under a cloud," let him try the experiment for himself. Let him offend the prejudices of the community, or let some enemy instill suspicion or distill into the minds of his associates; let him for a few months meet with shoulder shrugginys where he is accustomed to hand shakings, with indifferent nods where he expects greetings, and then let him declare whether his experience has served either to sweeten his temper or harden his heart—*Country Gentleman.*

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Clogging and deterioration of the kidneys,

Pain in shoulders and back,
Indigestion and Constipation,
Liver Complaint and Biliousness,
Low vitality and Nervousness,
Skin Eruptions caused by Constipation,

Costiveness and Pain in the bowels,
Uric acid poison in the blood,
Rashes and Boils caused by Constipation,
Enfeebled sight and Nervous Tremors,

Mental and physical depression,
Agueish symptoms from Indigestion,
Nausea, Dizziness, and Foul Breath,
Youth and age troubles of women,

Inaction of the secretory organs,
Looseness of the bowels,
Loss of appetite and furred tongue,
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General News Items.

Mails for Mexico now go by rail.

Distress among overflowed people at Figerville La., is reported.

Little or nothing is being done to close the Davis crevasse.

All indications point to Tilden and Hendricks as the Democratic Presidential ticket.

The International Typographical Union met in New Orleans on the 2d inst.

A postoffice has been established at Sucy, St. John Baptist parish, La.

The debt statement shows a decrease of the public debt during May of $476,241. 20.

The new building of the New Orleans Sugar Exchange was opened for business on 3d inst.

The Assembly of United Presbyterians, at St. Louis, refused to declare the use of instrumental music unlawful.

Several well to-do colored men intend to start a magazine in New York, which will be called the *Negro American*.

John Creed, a farmer, was shot dead, near Millstreet, County Cork, by moonlighters. Two other persons were wounded at the same time.

Leading European papers are indignant over the dynamite explosions in London, and condemn the United States for harboring the dynamiters.

At Arkansas City, Judge Coates was killed by ex-Sheriff Bankston, recently tried in Memphis for marrying a colored woman. Bankston died from wounds received.

The "Ancient and United Order of the Sons and Daughters and Brothers and Sisters of Moses and the World at Large" is the title of an organization, composed of colored people, in Washington, D. C.

The Limerick corporation has again decided by a large majority not to pay the government £2000 demanded on account of extra police. The members of the corporation say they would rather go to jail.

Lord Tennyson was elected president of the Society of Authors, formed chiefly for the purpose of effecting the international copyright laws between England and America. Matthew Arnold is vice president of the association.

A large audience in Exposion hall, New Orleans, on the evening of the 2d ist. met to hear and thank Major E. A. Burke for his services in forwarding the World's Exposition, Messrs Percy Roberts and U. S. Marshal Pitkin also addressed the meeting.

Hon. John R. Lynch, was elected temporary chairman of the Republican national convention by a majority of 44 votes over Hon. Powell Clayton, of Arkansas who was named by the National Executive Committee. The Louisiana delegation voted 13 for Lynch, 3 for Clayton.

The Clerk of the Methodist Ministers' Relief Association, Rev. Joseph H. Mansfield of Malden, Mass., has paid the widow of Rev. Shadrach Leader of the New England Southern Conference, $1974. 15. This association is endorsed by the leading ministers of our church. All Methodist ministers are urged to correspond with the Clerk.

Telegrams were received dated Daytonia, Fla., June 2, via Astoria, Fla., announcing that Gen. O. E. Babcock, engineer of the Fifth Lighthouse District, Levi P. Luckey, his chief clerk, formerly assistant private secretary of President Grant, and Benjamin Suter, of Washington, were downed May 31 in Mosquito Inlet, off the coast of Florida, while superintending work on the lighthouse being erected at that point.

The African Methodist Episcopal Church Conference, resolved to publish a *Review*, and voted one thousand dollars to be paid to the editor.

Gen. B. F. Butler was nominated for President by the National Greenback Convention.

Speech of Rev. J. M. Shumpert in Support of His Resolution Before the General Confereoce.

So far as we can find them we have now given all speeches delivered by colored men before the Conference except those of Bros. Rose and Osburn.

SPEECH.

He said: My reasons for presenting this paper are that in my opinion it is of vital importance to the whole Church, and more especially so in the South. Hundreds and thousands of members and friends who are in the Church are listening to what shall be done in this matter. They preach the doctrine that God from one blood made all mankind, and under this teaching, for several years, peace and harmony seemed to prevail, until the General Conference of 1876, when there was a provision made to provide the Annual Conferences on the color line. That action gave pain to many of us, and if allowed to continue, will prove, in my opinion, very detrimental to the interests of the Church. The action that I refer to was this, that in our part of the country, it has been published, and sent out broadcast that the Churches had been erected exclusively for white people, and colored people would not be expected to attend, and, later, it has been published that schools and colleges weich are to be erected by the Freedman's Aid Society in that very territory and, in some instances, in the very same cities, no one of African descent is expected to attend.

The Freedman's Aid Society have established more than a score of institutions since the war, and the colored and white have attended the schools together, and have been instructed in the better way of love. But we are told that there are others to be erected, with great steeples, to tell to the generations that are to follow that the negro has no rights which a white man is bound to respect. This, Mr. President, I do not believe is the sentiment of the Methodist Episcopal Church. I do not believe that she is ready to settle down on a system of caste. Heaven forbid it! With this I hope the resolution will be adopted.

All in Christ.

We have our temperance societies, and I presume they are needed. We have our societies for the suppression of vice, and I suppose they are needed. And we have societies for the better observance of the Sabbath, and I suppose they are needed. We, for the present distress, divide up the whole of goodness into sections and fight the battle of evil in "pieces," so to speak. But when God comes to deal with us he takes purity and goodness and holiness as a whole and by putting the inspiration of childhood to God and the hope of eternal life into our lives, he sets us to purify ourselves even as Christ is pure. That includes everything. When you are intent on being as Christ was you will be temperate, you will be manly. You will love God and hate evil and suppress it, first of all in yourself. You will be pure in life because pure in heart, and pure in heart because you expect to see God.—*Dr. John Hall.*

Agents will please address all business communications for this office relative to books, papers, etc., to Phillips & Hunt, 32 Natchez street. The communications for publication should be written on separate paper, and may be addressed to the editor or Phillips & Hunt, at the option of the sender. Please observe these rules; it will greatly facilitate our office work, and often enable us to comply with requests of correspondents at an earlier date.

A father may save a few dollars by refusing to make the home inviting for his children; but he may spend ten times—yes, a hundred times—in getting them out of troubles which they have brought on by roaming in the streets.—*National Baptist.*

The use of light wines is advocated widely as the true cure for intemperance, and the countries of southern Europe have always been appealed to as evidence of its efficacy; but recent developments in the history of at least one nation held up as a proof of such logic has proven a veritable and disastrous boomerang. A few years ago, says the *National Temperance Advocate*, "the *Chicago Tribune* was very zealously advocating the use of light wines and beer as a remedy for intemperance. Total abstainers objected then as now, to the use of these lighter beverages as tending to develop an appetite for the stronger alcoholics. Switzerland is a wine producing country with the very best opportunity to test the efficacy of light wines as a safeguard against intemperance. But now comes the *Chicago Tribune* with a wail that Switzerland has become the most drunken country in Europe."

It would probably surprise many to be told that the sun is a thousand times as bright as the moon, as the unaided eye gives us little idea of the real difference in the brightness of the two bodies. According to very careful determinations by Zollner the sun's light is 519,000 times as great as that of the full moon. The heat receeived from the two is not in the same ratio, that emitted by the sun being only 82,600 times as much as that of the full moon, as found by Lord Rosse and Mons Marie Davy.

Whatever may be the outcome of this year's presidential contest let us be thankful that the scenes of Andrew Jackson's inauguration cannot be repeated at this day and age of the world. Then the drunken carousal at the executive mansion was so disgraceful that it was necessary to have the furniture upholstered anew and the carpets changed.—*Union Signal.*

A Dangerous Case.

* * ROCHESTER, June 1, 1882. "Ten Years ago I was attacked with the most Intense and deathly pains in back and d —*Kidneys.*

"Extending to the end of my toes and to my brain!

"Which made me delirous!

"From agony.

"It took three men to hold me on my bed at times!

"The Doctors tried in vain to relieve me. But to no purpose.

"Morphine and other opiates

"Had no effect!

"After two months I was given up to die!

"When my wife heard a neighbor tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.

The second dose eased me so much that I slept two hours, something I had not done for two months. Before I had used five bottles, I was well and at work, as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold, I was taken with the most acute and painful rheumatism all through my system that was ever known. I called the doctors again, and after several weeks, they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said Hop Bitters had cured him and would cure me. I pooched at him but he was so earnest I was induced to use them again. In less than four weeks I threw away my crutches and went to work lightly and kept on using the bitters for five weeks, until I became as well as any man living, and have been so for six years since. It also cured my wife, who had been so for years; and has kept her and many children, well and hearty with from two to three bottles per year. There is no need to be sick at all if these bitters are used. J. J. Berk, Ex-Supervisor.

That poor invalid wife!
Sister!
Mother!
Or Daughter!
Can be made the picture of health!
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"Will you let them suffer!"

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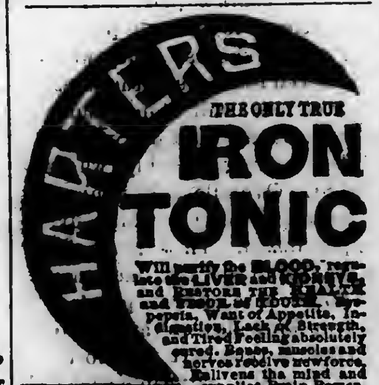
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THE SUNDAY SCHOOL.

SECOND QUARTER. LESSON XI. June 15. THE BLESSEDNESS OF BELIEVERS. (Romans iii, 28-39.)

We are taught in the first verse of this lesson, which is also the Golden Text, that in God's great school-house of the world all things are busy under the control of the great Master to help those who are his loving and obedient pupils. Sometimes when our dear friends die, or we are sick, or some one is unkind to us, we cannot see how it can turn out for our good, but because the Bible says so we are sure that it is true, and sometimes we can see it ourselves after awhile. We must be sure that we love God, then he has promised to be for us, and that is better than if all the world were on our side and God was against us. He only is able to keep our souls safely through all dangers. The soul is the most precious part of every human being whether a poor little child or a great rich man. If our souls were so precious in God's sight that he gave his Son Jesus to die to save them, we can easily believe that he will give us all other things that we need. There is often a great difference between what we want and what we need. It is only what we need that we can claim as God's children. We have no trouble to know whom Paul means when he speaks of "Him who loved us," we know he means Jesus. By his help we can live Christian here and live in heaven hereafter in spite of all the bad people and bad spirits and our own depraved hearts. So we are conquerors, for that is what they call people who show themselves stronger than those that oppose them. Let us keep our hearts so that we can sing Paul's glorious song of triumph every day.—*Western.*

The publisher of the Beaver Falls, Pa., *Courier*, Mr. John F. Porter, some time ago contracted a severe cold. He says: "I tried half a dozen remedies ineffectually and upon recommendation of physicians I gave Dr. Bull's Cough Syrup a fair, square trial. It relieved me immediately and cured my cold and catarrh entirely. It is a remedy that should be used in every household."

MARRIAGES.

In New Orleans, by Rev. [illegible], June 1st, John Johnson and Miss [illegible] Foltz.

June 2nd. Walter Brown and Miss Lizzie Galbert.

[illegible] Hunton and Miss [illegible]

[illegible] L. Lacrampe and Miss [illegible]

DEATHS.

Rev. Robert Brooks died in Franklin, May 13th in full triumph, aged 65 [illegible] wife and six [illegible]

[illegible] was born [illegible] 45. [illegible] of Lib[illegible] [illegible] to [illegible] of [illegible] converted [illegible] Protestant Methodist [illegible], with which she lived till Brother [illegible] organized the M. E. Church [illegible] Church [illegible] united with the [illegible] married to Brother L. [illegible] January 30th, 1866 with whom lived a devoted wife till the day of [illegible] was a [illegible] trials of life as she was a [illegible] minister's wife and often had the cross of her family while her husband was on his ministerial work.

She died May 3, 1884, after an illness of near four months, leaving a kind husband and 6 children with many friend, and relatives to mourn her loss May the good Lord comfort the family and finaly bring them home to Heaven.

L. O. CROWDER, P. C.
Walthall Circuit.

NEW PUBLICATIONS.

Pansy tor June (Boston: D. Lothrop & Co.) is a fine number. Price 7 cents.

We acknowledge the receipt of "A Great Truth in a Nutshell," and other books from the office of the *Echo*, Savannah, Ga.

Mahtomedi Assemblies.

The following meetings will be held at Mahtomedi Park. on the shore of White Bear Lake, 12 miles from Minneapolis and St. Paul:

1. The Ministerial Institute: July 21st to 23d.

2. The Summer Assembly: July 24th to August 4th. Rev. E. Corwin, D. D., Superintendent of Instruction.

3. Caildren's Jubilee: July 24th. Signor Jannotta, Musical Director.

4. Musical Festival. Prof. W. F. Sherwin, of the Boston Conservatory of Music, Musical Director. Miss Madora Henson of Chicago, Soloist.

Send for Mahtomedi Herald. Cheap Excursion Rates on all railroads. For all particulars, apply to S. Sherin, Business Manager, Saint Paul, Minn.

Quadrennial Committees.

The General Book Committee for 1884-88: District 1. C. J. Clark; 2. H. Eaton; 3. W. H. Olin; 4. T. N. Boyle; 5. W. F. Whitlock; 6. E. W. S. Peck; 7. C. Studebaker; 8. D. F. Barnes; 9. J. C. W. Coxe; 10; A. E. P. Albert; 11. J. G. Thompson; 12. J. A. Reitz; 13. T. H. Sinex.

Local Book Committee at New York: J. B. Cornell, C. B. Fisk and Wm. Hoyt.

Local Book Committee at Cincinnati: Amos Shinkle, R. A. W. Bruehl and Richard Dymond.

Local Committee at San Francisco: F. T. Jewell, C. V. Anthony, N. G. Luke, P. F. Breasse, R. McElroy, John Widney and C. H. Bradley.

The Book Committee organized May 28, electing Amos Shinkle, chairman; Chas. J. Clark, secretary. Officers of the two sections, as follows: C. B. Fisk, chairman; A. E. P. Albert, Secretary. Western Section—D. R. Barnes, chairman; R. A. W. Bruehl, secretary.

Members of the General Missionary and Church Extension Committees for 1884-1888. Districts—1. W. P. Morrison; 2. A. Craig; 3. I. S. Bingham; 4. J. H. McGarrah; 5. J. M. Trimble; 6. J. A. Price; 7. J. W. Gue; 8. R. M. Hatfield; 9. H. H. O'Neil; 10. T. B. Ford; 11. A. R. Rice; 12. J. A. Reitz; 13. J. H. Wilbor.

The New York *Times*, alluding to the women who support themselves by sewing, says, "After providing their own cotton, needles, and thimble, they make a regular heavy pantaloons for seven cents a pair. They are capable of making ten pairs per day of twelve hours. Boys pantaloons they make for five or six cents a pair, making from fourteen to sixteen pairs a day of [illegible] hours. They work mostly seven full days in the week; sometimes they will [illegible] Sunday afternoon, but [illegible] of Sunday and [illegible] Their weekly wages are $2.81. Overalls and jumpers they make for fifty to thirty-five cents per dozen. They generally work in teams of two and they make about three dozen pairs per day, or in a working day of thirteen to fifteen hours, they earn from forty-five to fifty and a half cents each."

The South Australian Methodists report the largest increase of members last year they have ever recorded in that colony. The returns of membership show an increase of 1,026 full members, and 558 on trial for membership. About 3,000 additional persons have been gathered into the Church during the last three years.

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The mother of the Siamese Prince Ambassador, now in New York is a Princess of Pequ, whose name, being translated, is Hidden Perfume, which from published accounts of her character seems very appropriate. She has long been a faithful student of the English langnage, and has made many translations of English works into Siamese, among them "Uncle Tom's Cabin." In 1867 she took the first steps toward emancipation in Siam, now an accomplished fact, by liberating all her slaves and retaining them in her service as paid servants.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, June 9, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 9 5-16; Middling 11 1-16; Good Middling, 11 9-16; Middling fair, 13 15 16.

SUGAR, ℔ lb—Yellow clarified, 5¼@6; White clarified, 6@6¼.

MOLASSES, in bbls, ℔ gallon—Common, @20; fair, 25@30; choice, 43@45c.

RICE, Louisiana, ℔ lb—Common, 4¼@4½; fair, 5¼@5½; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western. 20@21.

COFFEE, ℔ lb—Ordinary, 9½; prime, 11¼.

CHEESE, ℔ lb—Western factory 10.

CORN MEAL, ℔ bbl—Choice, $3.40.

FLOUR, ℔ bbl.—Fancy, 5 60; Choice, 5.30; Family, 5.50.

LARD, ℔ lb—Choice, 8¼.

SALT, ℔ Sack—Coarse, 82½; Fine, $1,02½.

ESCULENTS—Irish potatoes, ℔ bbl., $1.60@2 25; sweet potatoes, ℔ bbl. onions, ℔ bbl. 2.50@3.00; apples, ℔ bbl. $5.75@6.25; cabbages, $5.00@5.50 per crate; sour krout, ℔ bbl.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, ——@60; boiled, —@63; cotton seed, 33@55.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $17.25.

BACON, ℔ lb—Breakfast, 11½; shoulders, 6½; sides, short rib, 8½; sides, long clear, 9½; hams, sugar-cured, 13c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 8½; clear sides, 8½; shoulders, 6¼@—.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens $3.75@4.00; young $1.75@$2.50; ducks, $2.50@3.00; geese $4.00@; turkeys $9.00@12.00.

Western Eggs 13@15c per dozen

Louisiana Eggs 14c16c per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $4.00@$4.50 ℔ dozen; young do. $2.50@3.50; ducks $3.50@—; geese $3.50@—turkeys $12.00@15.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 65; white, 75; mixed, 69.

OATS, ℔ bushel—Western, 43½

BRAN, ℔ 100 lbs—Choice, 87½@90.

HAY, ℔ ton—Prime, $—@20; choice, $—@22——.

The Hartford *Courant* says: "Overcertification' and 'rehypothecation' are pretty long words. One means lying and the other means stealing.

The Hon. James L. Worden, who had been Judge of the Supreme Court for nineteen years, died at Fort Wayne, Ind. aged 65.

President Seelye, of Amherst, says the real cause of the Cincinnati riot was free rum and free Sundays. We suspect that Cincinnati begins to think so herself.

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june5 3m nr

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je12-1t

Conference Notices.

NOTICE.

Programme for the Oakland District Conference which will be at Topelo July 3.

Presch the opening sermon, Miles Proctor; Church Extension, P. Jamison; Freedmen Aid, J. B. Griffin; Mission, G. Brooks; Temperance, I. L Pratt; Duties of Stewards, Jefferson Harris; Duties of Trustees, L. L Shumpert; Tract, B. Ferguson; A hundred years of Methodism, A. W. Wright; Atonement, J. W. Davis; Ministry needed for the times, D. W. Calvert; SOUTHWESTERN, Wm. Greewood; Education, Wesley Jones; Baptism L. J. Terrill; Church building, R Snell; Sunday-schools, B. J. Griffin; Pastoral support, A. Boyd. All local preachers are expected to attend and bring something for benevolent causes Dear brethren let us do all we can to make this conference year a success.

May God's blessing be upon each one of you. D. A. WILLIAMS, P. E

Programme of literary and religous exercises of the District Conference of Austin District, West Texas Annual, to meet at Giddings, Sept. 1884.

The following named brethren are requested to write an essay or sermon on the different subjects as follows:

C L Madison—How to govern a church.
W G Wilson—On Sabbath School
A Foster—How to conduct Class-meeting.
S Smith—On Leaders and Stewards meeting.
G Norman—On Love Feast.
J W Robinson—Efficiency of the M E Church.
W H Mosby—Duty of Pastors.
M Smith—Duty of stewards.
T Watkins—Christian Union.
M Lott—How to preach
E Nesbity—How to pray.
Geo Pleasant—How a pastor should visit
H Swann—Eternal happiness.
E Henderson—Eternal punishment.
W Dankins—Salvation by faith
Joseph Hartford—Repentance.
Thomas Delany—Faith in the Holy Trinity.
George Roberson—Resurrection of Christ
Isaac Owen—Holy Ghost.
J J Collins—Sufficiency of the Holy Scriptures for salvation.
C Hacket—Original birth of sin.
R P Brown—Heaven.
R Alonzo—Justification of man.
James Pickett—Free will.
Prince Williams—The Lord's Supper.
J Warmly—Good works.
E Kneoright—Sin after justification.
S Moore—The visible Church of Christ.
Geo Shankling—Baptism.

Other local preachers and exhorters are requested to have a written essay on subjects of their choice.

C L MADISON
H SWANN
S SMITH
G NORMAN
J W ROBINSON,
Committee.

Austin, Texas, May 29th 1884.

NOTICE.

The district conference for the Argenta District, Little Rock Conference, will meet in Mount Olive Church Van Buren, July 10th, at 9 o'clock a. m.

Opening sermon by R v. A. L. Richardson, July 9th at 8 o'clock p. m. All members of the conference are requested to be present. The District Stewards are requested to meet with us, for the purpose of making the assessment for the presiding elder.

G. W. SAMS, P. E.

ARGENTA DISTRICT LITTLE ROCK CONFERENCE.

Second Round.

Conway and Morrilton	July	5-6
Van Buren	"	12 13
Fort Smith	"	19-20
Fayetteville	"	26-27
Fayetteville Cir	Aug	2-3
Alma	"	9 10
Sweet Home	"	16-17
Little Rock Cir	"	20-21
Argenta	"	23 24
Jacksonport	"	30 31
Batesville	Sept	6-7

G. W. SAMS, P. E.

SAN ANTONIO DISTRICT WEST TEXAS CONFERENCE.

Third Round.

San Marcos	July	5 6
Hondo	"	5-6
San Antonio	"	12-13
Pleasanton	"	19-20
Riddleville	"	26 27
Seguin & Mt. Pleasant	"	26-27
Gonzales	Aug.	2 3
Mt. Vernon	"	2-3
Hallettsville	"	9 10
Moraes	"	16 17
Cuero	"	23 24
Goliad	"	30 31
Mission Valley	Sept	6 7
Victoria	"	13 14

A Sunday school convention will be held at San Antonio commencing July 10, at 9 o'clock in the morning and closing Sunday night July 13. Rev. G. O Richardson from Evanston, Illinois will be present and conduct the convention. All the Sunday school workers in the District are invited to attend.

G. W. RICHARDSON, P. E.

NEW ORLEANS DISTRICT LOUISIANA CONFERENCE.

Second Round.

Union Chapel	June	13 14
Ames	"	17 22
Wesley Chapel	"	20 22
Pleasant Plains	"	24-29
Mt Zion	"	26-29
Simpson Chapel	July	1-6
First Street	"	2 6
Sixth Street	"	8-13
Clinton Street	"	11-13

L. P. CUSHMAN, P. E.

LA TECHE DISTRICT 1884

Third Round.

Alexandria	June	8-13
Pineville	"	8 11
Rigolets and Avoca	"	9-10
LeCompte and Cheneyville	"	14-15
Stuart Chapel	"	16
Booneville	"	21-22
Eola	"	22-23
Cottonport	"	24
Marksville	"	25
Waxia	"	27
Opelousas	"	29
Washington	"	28 29
Washington Ct	"	30
Flat Town	July	2
Vermillionville and Scott	"	3-4
New Iberia	"	5-6
St. Martinsville	"	6-7
Avery's Island	"	8
St. Peter	"	9-13
Cote Blanche	"	10
Glencoe	"	11-13
Jeanerette	"	13-14

A. E. P. ALBERT, P. E.

NOTICE.

The district conference of the Greenwood District will be held in Yazoo City June 26. The following is the programme:

Dr H R Revels—Pastorial qualification.
Rev. D D Goodwin—Has not the law allowing privilege (almost unlimited) as to the worship of God been abused?
Why is justification essential to regeneration?—Peter Harris.
H A Johnson—Would the union of the Methodist bodies tend to the advancement of Methodism?
H Heslup—Is there any advantage in Camp meetings in the South?
Wm Carnbell—Should a woman be liscened to preach?
C A Crump—Did John the Baptist establish a church?
Is the official services of women beneficial to the M E Church?—J M Nevils.
D Green, Benton—In what sense is the Sunday-school the nursery of the Church?
J C Skinner—What have been the chief causes of the rapid growth and success of the M E Church in America.
H Cawthorne—Progress of Methodism in Mississippi.
Leaders Meeting—John Everett.
A Lemons—Pastoral Support.
J C Houston—Freedmen's Aid Society.
E Collins—Church Extension Society.
A S Williams—Conference elements.
Carvin Vaughn—Tract cause.

J. C. Houston will preach the opening sermon. Dr. H. R Revels will preach Sunday at 11 a. m. C L Crump half past 8 p. m.

Come brethren, let us set Yazoo City on fire with good old Methodism.

D. D. GOODWIN
J. A. M. NEVILS
J. C. HOUSTON
Committee.

Winona, Miss. May 23 1884.

HUNTSVILLE DISTRICT TEXAS ANNUAL CONFERENCE.

Third Round.

Montgomery	June	14-15
Willis and Danville	"	21 22
Huntsville Station	"	28-29
Huntsville Circuit	July	5-6
Walker Circuit	"	12 13
Lovelady	"	19 20
Moscow	"	26 27
Cold Spring	Aug.	3 4
Orange	"	10 11
Beaumont	"	17-18
Liberty	"	21-22
Wallisville	"	24 25

Livingston, Trinity Bluff and Sussex will notify the pastors by letters.

EDWARD LEE, P. E.



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6. The American Indian Problem.
7. The American Mormon Problem.
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9. Christ in American Education.
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A special feature of the book is a series of ten tables, compiled by the Hon. H. R. Waite, Special Statistician U. S. Census, and the Hon. John Eaton, U. S. Commissioner of Education, giving complete data upon the illiterate and educational status of the United States, each State and also of the South as a section.

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The foregoing is from the Report of the Executive Committee to the General Committee of the Fund, of which the Hon. Wm. M. Evarts is chairman.

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SOUTHWESTERN Christian Advocate

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THE SOUTHWESTERN

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Editorial Notes.

Children's Day reports are encouraging.

The white membership of the Southern Methodist Church, doubled in fifteen years, 1866 to 1881, it is said.

Send in subscription money. We need it. If you can not pay all you owe, send a part of it. Address Phillips and Hunt, 32 Natchez Street, New Orleans.

The Louisiana House of Representatives struck out the enacting clause and killed the bill to introduce the study of physiology and hygiene into the public schools.

The catalogue of Washington-Lee University, 1883-84, is on our table. The commencement exercises begin June 22, with a sermon by Bishop Randolph, of Virginia.

Campbell, Tilden, has written a letter positively declining to accept the Democratic nomination for the Presidency, and the party is in search of a candidate of equal strength.

We hope the brethren will be prompt with communications will all receive attention. Much of interest to readers and will be kept.

Reports from Boston and Central Tennessee Colleges, Bonn Centenary Biblical Institute, Baltimore, and Minutes of Lexington and Washington Conferences, have been received, showing progress both in the mental and moral departments of our work.

Bayard's dispatches from Philadelphia say the condition of Bishop Simpson at midnight was without material change. It is not impossible for him to recover, but the doctors say he shows great vitality, which may prolong his life a day or two. This will be everywhere received with profound sorrow.

Miss Elizabeth Forney and Miss Sarah Kephart, both residing in Baltimore, have bequeathed property, each, to the Methodist Episcopal Church at Westminster, Maryland. The ladies were both members of the Lutheran Church, the beneficiaries belong to the Washington Annual Conference.

What the General Conference Did for Our Work in the South.

Resolution Passed By The General Conference, May 12, 1884:

O. O. Fisher, of Savannah, presented the following, signed by himself and twenty others, and, on motion, it was adopted:

Whereas, The great work of God being accomplished by the Methodist Episcopal Church in the South should not be hindered or imperiled by social questions: therefore,

Resolved, That the General Conference hereby confirms and reaffirms the opinion previously expressed that "color is no bar to any right or privilege of office or membership in the Methodist Episcopal Church," but we recognize the propriety of such administration as will hereafter, as heretofore, secure the largest concession to individual preferences on all questions involving merely the social relations of its members.

Committee on Freedman's Aid and Work in the South.—Report No. 3. *Adopted May* 28, 1884, *as follows:*

Your Committee on Freedmen's Aid and Work in the South have carefully considered the several memorials referred to us, involving the question of separate or mixed schools for the accommodation of our colored and white members in the South, and as the result of our deliberations present the following:

It is an historical fact, highly honorable to the Methodist Episcopal Church, that she has been the constant friend of the common people, and especially of the colored race.

The Freedmen's Aid Society, organized for the purpose of aiding in the education and elevation of the freedmen, is the unanswerable proof of our friendship to them in the hour of their need. Twenty-four institutions of learning—academies, seminaries, colleges, and theological schools, established and maintained among them at a cost of more than $1,250,000 for the benefit of the colored people, constitute a magnificent demonstration of our devotion, which requires no elaboration, and admits of no denial.

The management of this portion of our educational work in the South, we believe, in the main, has been wise, efficient, and successful. Our efforts in this direction should not be relaxed, but increased.

The establishment of schools for the benefit of our white membership in the South we believe to have been a wise and necessary measure. Their success has been gratifying. The beneficial results have not been confined to those immediately interested, but their liberalizing effects upon public sentiment have greatly redounded to the advantage of our colored people. We regret that for so great and important a work so little has been done by the Church, and we desire most emphatically to give expression to our conviction that the time has come when this portion of our educational work should be strengthened and placed upon a strong and permanent basis, as its great importance certainly demands. To the question of mixed schools we have given our most serious and prayerful attention. It is a subject beset with peculiar difficulties. That the colored man has a just and equal right, not only to life and liberty, but also to the means of grace and facilities for education, we not only admit, but most positively affirm.

We are in duty bound to provide for and to secure to every class of our membership, as far as possible, a fair and equal opportunity in Church and school accommodations. And in so far as this is done our duty is performed, and the equal rights justly demanded of us thus fairly and fully conceded.

Mixed congregations and mixed schools may, in many places, be most desirable and best for all concerned. In other places, one class or the other, or both, may prefer separate congregations and separate schools.

Equal rights to the best faculties for intellectual and spiritual culture; equal rights in the eligibility to every position of honor and trust, and equal rights in the exercise of a free and unconstrained choice in all social relations, is a principle at once American, Methodistic, and Scriptural. Therefore,

Resolved, 1. That we most sincerely rejoice in the progress made in the work of education among our colored people in the South, and pledge ourselves to stand by and assist them in the further prosecution of this work, to the extent of our ability, and so far as possible, to the extent of their need in this direction.

2. That we heartily sympathize with our white membership in the South in their efforts to provide adequate educational facilities among themselves, and assure them of such co-operation and assistance as we may be able to render.

3. That the question of separate or mixed schools we consider one of expediency and right, which is to be left to the choice and administration of those on the ground and more immediately concerned; provided, there shall be no interference with the rights set forth in this preamble and these resolutions.

4. That the entire educational work in the Southern States should be under the direction of one society.

5. That, in view of the great success of the Freedmen's Aid Society during the past four years in carrying forward the educational work in the South, this Society ought to have the full charge of this work in that section.

6. That the pastors, in presenting the claims of this Society in making appeals for funds, should state plainly that the work is among both races, and that all contributors should be allowed, whenever they may desire to do so, to designate where their gifts shall go.

J. C. HARTZELL, Chm'n

J. G. EVANS, Sec'y.

Committee on Freedmen's Aid and Work in the South.—Report No, 6) *Adopted May* 24, 1884.

Your Committee recommend the following changes in the Discipline:

1. That in paragraph 308 the word "Christian," before the word people, be stricken out, and after the word "America," there be added, "for help in the work of Christian education," so that the part of said paragraph preceding section 1 shall read:

"For the mental and moral elevation of Freedmen and others in the South who have special claims upon the people of America for help in the work of Christian education."

2. The correction of a typographical error in paragraph 308, section 2, by substituting "*teachers*" for "*preachers*" after the words "*to become.*"

3. In paragraph 310 strike out the words, "and the wants of the freedmen," after the word "society," and add to the paragraph the following: "In presenting the claims of this Society, the preacher in charge shall state plainly that the educational work of the Society is among both white and colored people," so that the whole paragraph shall read:

"It shall be the duty of each preacher in charge to present this subject to his congregation or cause it to be presented once each year in a sermon or address; to aid in the diffusion of intelligence in regard to the work of the Society, and to use due diligence to collect the amount apportioned to his charge. He shall report to the Annual Conference the sum collected and the collections shall be published in a column in the General Minutes and in the Minutes of the Annual Conferences. In presenting the claims of this Society the preacher in charge shall state plainly that the educational work of the Society is among both white and colored people."

J. C. HARTZELL, Chm'n

J. G. EVANS, Sec'y.

Committee on the State of the Church.—Report No, 4. *Adopted May* 28, 1884.

Your Committee beg leave to submit the following for your adoption; namely,

Resolved, That this General Conference declares the policy of the Methodist Episcopal Church to be, that no member of any society within the Church shall be excluded from public worship in any and every edifice of the denomination, and no student shall be excluded from instruction in any and every school under the supervision of the Church because of race, color, or previous condition of servitude.

[Signed.]

E. E. PATTISON, Chm'n.

A. E. P. ALBERT, Sec'y.

Committee on Freedmen's Aid and Southern Work.—Report No. 7. *Adopted May* 28, 1884.

The following statement of facts and conclusions respecting the work of our Church in the South is respectfully submitted by the Committee on Freedmen's Aid and Work in the South:

The growth of the Methodist Episcopal Church in the Southern States since the close of the late war is one of the marvels of modern Church history. Nineteen years ago—1864—the Church had within the border States of Maryland, West Virginia, Kentucky and Missouri, 332 effective preachers, 71,037 white communicants, and 18,770 colored members. Now, in the sixteen former slave States and the District of Columbia, she has twelve conferences among the whites, with 663 effective preachers and 170,710 communicants; thirteen conferences among the colored people, with 678 effective preachers and 186,326 members. To these must be added three mixed conferences—two in Missouri and one in Florida—with 218 effective preachers and 41,054 members, most of whom are white persons. These altogether make 28 annual conferences, with 1,589 effective preachers and 398,090 communicants.

This vast membership represents a following throughout the South of not less than 2,000,000 of people. Taking the South as a whole, this membership and following are divided about equally between the white and colored races—about 203,000 white members and about 195,000 colored members. In the border States our strength is more largely among the white people; in our new Southern work, in the eleven States where the Church had nothing at the close of the war, our development has been larger among the colored people—but in these eleven States a white membership of 51,961 has been gathered. Over 3,500 new church buildings have been erected on what was slave territory in 1860. The increase in Church parsonage property has been $6,282,723, and of membership, 308,183. This is an average of over 20,000 members and $350,000 annually.

Nearly one-fourth of the entire membership of the Methodist Episcopal Church is now on what was slave territory, were, but a few years ago, the Church had no existence except in a few localities.

Not less remarkable has been the educational development of our Church in the South. Since the late war, 48 colleges and seminaries have been established, and in these there are 194 instructors and over 6,000 young men and women. Of these schools, 24 are among the colored people and 24 are among the white people. These latter have been established almost entirely by our white members themselves. These 48 institution of learning are nearly one-third in number of all the institutions of learning of the Methodist Episcopal Church, and have in them 25 per cent of all persons being taught by our Church.

The difficulties attending the development of this vast work only serve to indicate how remarkable has been it success. It is not necessary to recall these difficulties growing out of the disturbed condition of the South, immediately after the war, and the clashing of sectional and race differences. The day of prosperity for the South is at hand, and the great questions affecting its civilization are being rapidly settled, and the spirit of fraternity and mutual helpfulness among all moral and educational forces at the South is rapidly prevailing. The presence and success of the Methodist Episcopal Church in the South have tended largely to these beneficent results; therefore,

1 *Resolved*, That as a General Conference we render thanks to God for the success that has attended the work of our Church in the Southern States, by which it has come to be permanently planted in every State in that section, so that we are now in no sense a sectional Church, but in the truest and broadest sense a Church national in its organization and work.

2. *Resolved*, That we extend cordial greetings and benedictions to all our people, our teachers and pastors in the Southern States, and rejoice with them in their success and sympathize with them in their labors; and we pledge to them in behalf of the whole Church the largest possible co-operation and help in every good word and work.

J. C. HARTZELL Chm'n.

J. G. EVANS, Sec'y.

The bill to appropriate $100,000 to redeem teacher's certificates, issued during a period of several years, and shamefully neglected, it is feared will not pass the Louisiana Legislature.

For the SOUTHWESTERN.

Georgia Correspondence.

CLARK UNIVERSITY.

Dr. Rust made us a running visit June 5th, in advance of the commencement, and called the Board of Trustees together. He opened the Board meeting by announcing a new departure in the work of managing the Board interests, to the effect that, as an organization, this corporation should hereafter be regarded more as a fact than as a myth. This declaration came from him without being drawn out by any complaint made on the part of the trustees, who have stood loyally by their institution from its foundation. It was a grateful announcement, as several said at the time. I said nothing then, but will at some future time return to the manner in which the M. E. Church disposes of its seniors when they grow old in the work and have given life, labor and substance to creating a magnificent organization on the platform of which but few can stand. The time has come to be careful, for we have just entered the breakers, where the entire offensive heirarchies must be overthrown. It is well enough for us to lean to the Presbyterian side of Methodism in all things, and to begin, the good Doctor thought it well to dismiss forever the one man power from the Board of Trustees. But will he follow it up by a like act at Cincinnati? I have believed in Dr. Rust as an autocrat, when autocracy was necessary in the years gone. I now believe in Dr. Rust as a reformer in the years to come.

The Board elected the new Bishop as President and Dr. Rust as the Vice-President. President Thayer made a fine report of the state of the school, dwelling justly on the fact that most of the students were religious. Professor W. P. Thirkield, Dean of the Theological Department, Bishop Haven's son-in-law, gave a delightful entertainment in Gammon Hall, a separate building, devoted to that department. There were thirty invited guests present, mostly students in theology; and in the case of the married students their wives were with them. Mrs. Thirkield did herself great credit by the style and abundance of the rich provision made. By the way, if any of your ministers wish to escape to the mountains, let me recommend Clark Theological department. On the close of the supper came the speeches. Dr. Rust lead off in his usual taking style, in behalf of the society he represents so well. Prof. Thayer spoke for the University. Rev. J. B. L. Williams, for the students, being one of these though a married man, and presiding elder of the Atlanta district of the Savannah Conference, or was last year. Mr. J. M. Cox spoke for the graduating class; he being the first and only one this year—for Clark has been slow in rendering degrees. Then your correspondent spoke a few words for the trustees.

On the close of the commencement exercises I will write you again.

J. MITCHELL.

Atlanta, June 7, 1884.

The Paris police searched for dynamite without success.

The populace of Upper Egypt refuse to pay taxes, and Europeans are sending their families to Cairo.

Congress defeated the Hennepin canal appropriation.

Encouraging revivals are reported in Sweden.

Republished by Request.

The edition of June 5 having been exhausted, and there being a demand for the salutatory of the present Editor, it is republished, as follows:

"Let your moderation be known unto all men."—Phil. iv, 5.

SALUTATORY.

We raise our hat and, bowing to them, respectfully salute the patrons, likewise those who should be though they are not now patrons of the SOUTHWESTERN CHRISTIAN ADVOCATE. We have mounted the editorial tripod in simple obedience to the command of two-thirds of the delegates of our whole Church throughout the world, lately convened in Philadelphia for General Conference. It is a great honor to be thus elected, by a body of men not excelled in any good quality by any ecclesiastical convention ever brought together on this continent. This honor has come to us without original solicitation on our part. We are profoundly impressed with a deep sense of the numerous and difficult responsibilities involved in this position. It calls forth our gratitude, not only because it is an acknowledgement of our past faithfulness in the service of the Church, but also an attestation of her confidence in our fitness for the important trust conferred upon us.

Naturally of a diffident and retiring disposition, a modest and unassuming habit, loving retirement and quietness more than publicity and conspicuosity, we instinctively shrink from, and, if left free to follow the inclinations of our own will in the matter, we should promptly decline this call to duties which present to us no special attraction whatever. But in such a case, and as expressed, to us the voice of the church is the voice of God. "Ecclesiæ, vox Dei." It must therefore be obeyed. Therefore trusting in God, and with unfaltering confidence in the people, especially of our own race, that we shall be sustained by their patronage and support in every way we accept this new post of duty, with its high and multiform concerns, after much prayerful consideration.

1st. Because we dare not disobey the will of the Church when so clearly made known as it has been in this case.

2d. Because the selection of a colored man for this position was designed to illustrate the theory and practic sympathize the doctrine already declared in the law of the Church that color is not a bar to office.

3d. Because we regard it as the duty of the Church to the official request of her colored for General Conference by the assignment to position of some one of their

Since our selection possesses this positive element, we do not to interpose our personal to reject nor decline it. The God, the Church, our race, more than of self, constrains us to undertake this difficult work, with its manifold and delicate duties.

With our work before us as Bhaart, the Hindoo Myth—represented with three faces, one looking toward their supposed creator, another toward their preserver, and the other toward their destroyer—so shall we look to God, reverence the beneficent hands that have hitherto aided us, and also carefully chronicle the movements of the destroyer in whatever guise or disguise he may appear. Like Janus, the Latin deity, we shall face two ways—toward our allies in right-eousness we shall look with approval, but confront its opponents with words of no uncertain sound. We hope to do all with such evidence of sincerity and singleness of purpose as to strangle in its very birth the least apprehension of duplicity. We shall remember them that are in bonds as bound with them, and them which suffer adversity, as being ourself also in the body. We are induced to speak thus freely here because we are mindful that men of our race who have seemed to be in position to render us important service have not always been found to do so. We now throw open the Temple of Janus, so to speak, and shall not again close it while the common foe of God and Godliness stands in battle array before us. We shall contend for purity first, and afterwards peace. "The fruit of righteousness is sown in peace of them that make peace." We wish and "hope to see the last barrier to the social and moral elevation of the NEGRO removed." "We regard social equality as a condition of society, and shall therefore allow and wait for it to make itself." Since no legislation can aid in its development, we shall expect and ask for none, and as much as in us is, we shall resist any statutory prohibitions to it, where it would be otherwise desirable. "Permanent success depends upon intrinsic worth." "The best way to have a public character is to have a private one." The great struggle for our elevation is now with ourselves." "We must imitate the best examples set us by the cultivated whites, and by so doing we will teach them that they can claim no superiority on account of race." We shall contribute everything we can to the accomplishment of this purpose. But we shall insist upon determining what is the most appropriate method of procedure. It is good Methodist doctrine that the mode of doing anything is not essential to the thing done. We shall yield to no man in our zeal for this. It will be unnecessary for us to pursue any new line of action in the execution of this design, as the work of our whole life has tended to it.

We do not address you as a stranger in the South. We were born, and wrought and suffered on this soil. Here the ashes of our parents, brethren, sisters, children, relatives and associates lie mingling with the dust. Here, when the work of life is finally done, we hope that ourself be laid, away to rest.

We send out to the people of the South, and of the nation, our most cordial, Christian and fraternal greetings. We hail the preachers as fellow-workmen, and brethren beloved in the Lord. We have received many warm assurances of sympathy and all needful co-operation from you, for which we are sincerely grateful. It is our intention to merit the retention of these kindly sentiments by a manly devotion to the task assigned us.

We esteem this paper as in the highest sense in organ of the Methodist Episcopal Church, and in a more limited sense it is the official paper of the South. Its editor is without restrictions, and ranks on the editorial plane of all the editors of the Church. Wherever we can get subscribers in the patronage of every, and we call upon the colored members of our Church, in the name of their own manhood pride, and of their race pride as well as of their Christian duty, to secure for it a subscription list equal to any other periodical of its class in the Church. We have now enrolled 9,000 subscribers, but we have more than 200,000 members. We can, and surely will, more than double this list at once. We appeal to our white members and friends to aid us by subscriptions—let us place this paper on a sound self supporting basis.

We shall support all educational, industrial, civil and political interests of the Church, our members, and the country, with a national rather than a sectional view and feeling. We shall strive, by all honorable and Christian endeavors to secure and maintain the utmost friendliness, confidence, and such relations as shall be mutually most beneficial to the white and colored populations of the South, of the nation, and especially of our own Church. We shall esteem a failure on this line preferable to success on any other. We shall demand fair wages for our work, and the legal recognition of the rights of all citizens. We shall condemn all forms of vice, and honor every type of true virtue. We shall contribute by precept and example to the creation and maintenance of pure personal and home life. We shall encourage and call for legal protection of chastity in women, and the prohibition of lewdness. We shall expect the firm support of all good people, especially ministers, more especially ministers of our own church in doing this. We shall at any and all convenient seasons be glad to aid the pastors with their work, and to form personal acquaintance with them and their families. We shall strictly maintain, and defend the doctrine, polity and status of our colored membership if occasion requires. We have no new departure to announce for this paper, and no hobby to unveil or vindicate. Our policy is to be wise according to what is written in the Discipline until it is changed, and to follow God's word wherever it leads. We entertain sentiments of Christian regard for our respected predecessors in this office, Dr. J. C. Hartzell and Bro. L. P. Cushman, also for Bro. A. E. P. Albert the former assistant editor.

We desire contributions from all persons who may have a thought to express; we intend to express ours vigorously and freely. We shall be conservatively progressive, and loyally free. We trust there is room upon this broad platform for us all to stand upon and work together for the advancement of all connectional interests without the sacrifice or compromise of a single correct principle. "With charity for all and malice toward none, with a firmness in the right as God shall give us to see the right," the editor assumes his labor for God and humanity.

MARSHALL W. TAYLOR.

OUR SOUTHERN WORK

MISSISSIPPI.

Wm. Peter, Carrollton: "We are having a good time in Mt. Zion Church. Protracted meeting opened May 11, and we have 6 converts and 13 on probation. Repairs on parsonage, costing $35, have been paid, and we are doing our best for the Sunday-school. The pastor is hard at work for us."

A. J. Ford, Clinton Street Church New Orleans: "We are anxious for you and the public to know something about what we are doing in this portion of the Master's vineyard, and that we are not quite asleep if we are in the habit of dosing occasionally. Our Sunday-school is becoming alive, and the 8th of June (Children's day) we had a nice time, and quite a large number of children, parents and visitors out. The church was nicely decorated with flowers of almost every color. The majority of the scholars had and delivered very nice speeches and essays. While the birds were singing the children and congregation on the inside were singing beautiful chants and hymns to God. The following persons made appropriate addresses: Pastor, C. Hall superintendent, C. C. Wilson, assistant superintendent, A. Campbell, secretary, and Hon. T. B. Stamps. The collection during the service was $14.40. Pray for us that we may continue to increase."

TEXAS.

George Davis: "I have a very large work, requiring steady labor, but I am encouraged."

C. H. McCowens, Jefferson: "We have had a very good time in our protracted meeting of six weeks; about 40 were added to the church and 1 reclaimed. Bro. Jackson is making rapid strides to get the church out of debt; a committee was formed to meet it, and the sisters on it raised $27 in two days."

J. Morton, Gibson: "I am doing all I can for the church paper, and have obtained a good list of subscribers."

G. Pleasant, Austin: "The work is reviving. Brethren fixed my salary at $170, and promised to raise every cent, and more if they can. Bro. M. Lott preached for me and gladdened our hearts. I have rented some land and have it nearly all planted in cotton."

MISSISSIPPI.

John H. Cook, Crystal Springs: "Second quarterly conference reports showed some improvements. Stewards paid the elder's quarterage, and paid pastor $59.45; collections $25.65. There are 94 communicants; Sunday-school reports are good. The day school is closed; Mr. R. T. Sims, the principal, gave general satisfaction; his assistants, Mr. M. W. White and Miss Hattie Robinson, have done well. The school will not be conducted in the church hereafter, as the new building will be erected near the courthouse to be known as School and Benevolent Hall; the second story will be used for societies, public meetings, festivals, etc."

ALABAMA.

T. P. Phillips, Ashland: "We have organized a church in Choccoloco Valley near a station on the Georgia Pacific railroad. There were 15 members at the first meeting; the agents gave us a lot in town, not very far from the depot. We are going ahead working on the church. The people want a Methodist church; some of them are fifty years old and never heard a Methodist preacher before. The lumber is to be put on the ground at once. We shall ask for a Church Extension loan. Presiding Elder O. Nelson is full of the Holy Ghost. Pray for us."

W. M. Coleman, Collinsville and Whitney Circuit: "Quarterly meeting was held by Presiding Elder O. Nelson. The elder reviewed the work of the church for the year, and the reports from the General Conference in a very interesting manner. He is practical in his dealings with the preachers and spends all his time in the pulpit and visiting among the people. Collection $9.75. He preached on Sunday at 11 a. m; at 3 p. m. Rev. H. C. Winston; at night Rev. J. H. Brown."

For the SOUTHWESTERN.

Status of Colored Work in the M. E. Church.

BY REV. L. M. HAGOOD.

I am bitterly opposed to class legislation in State or church. I am not afflicted, I hope, with the colorphobia that causes men to accept a man as a leader simply because he is colored, when he is known to be deficient morally or spiritually; that thrusts him into prominent and lucrative positions and then seeks to cover all his defects with all manner of frail excuses, and accepts and applauds praise from those who say he will for he is a colored man." Nor do I write this because our last General Conference unmistakably settled the natural question of caste prejudice by proclaiming the scriptural doctrine of the Fatherhood of God and the brotherhood of man. Now, I believe nothing was done at our General Conference that the Church will be ashamed of here or hereafter, that should in the least disturb the white or colored members of our church here in the South, for many reasons. I simply mention the fact that no colored congregation, on the strength of the action of the last General Conference will, likely, disband and demand admittance to white congregations. Self respect is guaranty for this. No preacher in a conference now composed exclusively of whites will likely ask a transfer to an exclusively colored conference to get a good appointment. Previous relations will probably prevent this. No colored family will likely take their children from the college they have been attending, and are socially comfortable, and send them to an institution where association will be unpleasant. Commonsense will guard this point. We understand that angels can enact no law that will, or can, bring about personal social equality. An old man who was born in, and never had any desire to go out of, the city of London was found guilty of a misdemeanor and sentenced to confinement within the city limits for the rest of his life, found himself sinking under the penalty, not because he ever did or ever should desire to go out, but loved freedom. This is a fac simile of our case. No, the great ocean of Methodism will glide majestically onward as before, without a ripple, we hope.

Not to call attention to the above so much as to give our standing in the church, as this is the centenary of American Methodism, and speeches are to be prepared for it in some cases, by those who have no such statistics as are here given, at hand. And, beside this, to let the world know we are not ashamed of our record. It is true our figures are far below some other organizations who seem proud of figures, but if we do not equal others in figures we shall try and equal them in consistency and Christianity. We have now: Preachers, 3,758; members, 200,000; Sunday-schools, 2,566; officers and teachers, 12,394; scholars, 117,776; churches, 2,139, valued at $2,114,538; parsonages, 349, valued at $53,450; schools and colleges, 30, valued at $350,000; teachers, 100; scholars, 3,500; medical colleges, 1, the Meharry, at this place, that has graduated with degree of Medical Doctor, 44 persons. As to being represented, we had Prof. W. H. Crogman, of Clark University, Atlanta, Ga., one of the secretaries of the last General Conference, Revs. E. W. S. Peck and A. E. P. Albert members of the General Book Committee, and Rev. M. W. Taylor, D.D., elected editor of the SOUTHWESTERN CHRISTIAN ADVOCATE at New Orleans, one of our church papers. And, in the regular election for Bishops, some of our numbers were far in advance, for Bishop, of some whom the Church hold in high esteem.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

For the SOUTHWESTERN.

Woman's Work.

Where is it? This has been the question of much discussion. Much thought has been expended upon it, books written upon the subject. There are those who would tell woman just where her sphere is, but the question is still not solved to the complete satisfaction of every one.

As we look over the world, we see that there is much to be done. The whole world is one co-operative organization, and woman has her share in the great work.

Now-a-days there is much searching the Bible for the solution of difficult questions. We there, learn that man has had superior responsibility, and authority given him, and woman was created his helpmeet—a co-worker with him. The directions with regard to specific work, are simply to do the will of God, and it is promised that sufficient light shall be given.

In countries where they have not the word of God, women is in great subjection. She is not in ignorance and is a slave to superstition and foolish customs, but where the light of the Gospel is, woman's chains are loosed, and she may go free, to find her proper sphere, guided by His spirit in proportion as the love of God reigns in her heart will she find her work.

Of course, every Christian woman will see the extensive fields of usefulness that are before her in her own home, and among her children. The obligation to train them up in the "nurture and admonition of the Lord," she will cheerfully recognize and she will do it faithfully. One little duty done, will open a way for another, and then another will come, and so on, away down to old age, and the grave. The most and the best of God's work is in the little duties, such as every woman sees all aronnd, and though often her work may seem insignificant, yet she is making lasting impressions and building structures that will endure forever. In her own home she may "cast bread upon the waters" with full assurance of finding it in blessings upon herself and others.

Although home work is almost boundless, yet a Christian mother's heart properly reaches out beyond as she has opportunity. To care for one's own entirely, will produce selfishness and narrowness, such as may unfit one for usefulness anywhere. Charity may begin at home but that it must remain there, is untrue to the teaching of our loving Father. Perhaps the mother's pleasant home, and her loved ones have been given her, to expand her heart with love and gratitude, and make it fit for more extended usefulness. One of God's ways of compensating His laborers, is to give work and strength to do it. The more one works for God, the larger the heart grows, and broader the views.

A woman interested in the working of the Church, and in doing good generally, elevates herself above the fashion of the world, and senseless gossip, elaborate cooking and extravagant house decorations. She fills her mind with what satisfies her heart and makes her a better mother and a truer friend.

O, how full the world is of wickedness and sorrow! Whose work is it, to stem the dreadful current of evil! What wonder, that womanly natures, are stirred to their depths, and that the commission "Go work to-day in my vineyard," means to them, go anywhere. Their own children may be tenderly fondled, but many other mother's homes are desolate and their children going to destruction. There is a great call for those who can comfort burdened hearts, teach the ignorant ones, and lead them to a better life. Does not equal responsibility rest upon woman as upon man to do all the good she can? Does not the same law govern her, and is she not under the same obligation to God? What if she should feel that because she has home work to do and children to care for she is excused from other work? May not man, with an understanding feel that because he has a family to support other families may take care of themselves? Where then would be the monuments to the benevolence of man, of which there are so many in the world. If he had been restricted by narrow and selfish views?

We often hear of man's work and woman's work, as being distinct. Where can the line be drawn? May it not be her privilege to give finishing touches of grace and tenderness to his, and make it more complete.

The ministers of our General Conference paid high tribute to woman. Their action in refusing to give her license to preach the Gospel, of course, was not because they feared woman's supremacy, or of any desire to put obstructions in the way of her usefulness. They saw the importance of her home work, and were unwilling to add to her burdens. They thought they could see uncared for homes, and neglected children, perhaps too, they feared buttonless shirts and unmended clothing, and poor cooking. A Christian woman will not neglect home duties. If there are women who do, and who become harsh, and unfeminine, they are of the track, and have ruined their own influence for good.

That because the world has always opposed public work for woman, is no good argument against it. The fathers and mothers knew a great deal. They thought they lived in the noontide of enlightenment, but in many things we pity them for their ignorance, as in turn, future generations will pity us.

Innovations have been made, and have been fought, and have lived to bless the world. Not far back in the past, woman worked in a narrow circle. Few fields, outside of her own home, were open to her, but now, there are woman clerks, telegraph operators, newspaper editors, lawyers and physicians and when God wills it, woman will hear and obey the call. "Go ye into all the world and preach the Gospel to every creature." It need not necessari be in harangues to crowds, but in God's own way, she will find blessed work in ministering to those who need her ministrations, humble it may be, seemingly, but if it is done for Him, He will approve and reward.

MRS. L. C. BRADEN.

For the SOUTHWESTERN.

Letter From Columbus.

Traveling among the people for the past five months has made me more conversant with their needs, I find that our people need to read more and have more general information, which they receive through the SOUTHWESTERN, especially about the Methodist Episcopal Church. I do say that, in connection with the Church paper every family ought to take the paper edited in the county they live in but take their Church paper first. I find where the church takes the paper, they are easier preached to, and the preachers have less trouble in raising their benevolent collections. Though I found some of the preachers on my district afraid to solicit subscriptions because they will have it to pay themselves if the people fail to pay them. This happens I think only where the preacher fails to take the right steps. I have said what I have said about the paper in order to get at benevolent collections. We may not believe it, but it is true our people need to be informed as to these collections and this duty is enjoined by the Discipline on the pastors. Now I tell you, we may talk about having a bishop of color, and of being members of the Book Concerns, and having titles of honor, and everything of this kind, but in my opinion a nation cannot receive honors until it has made a history, and has made itself sufficiently felt, and I am certain we cannot be felt unless we do something. It is the same in the church as in the State. I am glad though, that we are making a history, and as I am now living and interested in it, I want it be a grand one. I think the first and best thing for us to do is to learn to appreciate the efforts of others to help us, next to become moral and accumulate wealth, and become more refined in our habits and manners. This can only be had through proper instructors; and the pastors ought to be the main agents for such work. The pastor should teach; we complain of this difficulty and the other, but the greatest difficulties are the want of the missionary spirit, or at least they fail to understand the Christian idea, that a man born of God, is not born of God for himself, but for others and that all he has is for others, he has strength or anything else it is [illegible] himself and [illegible] the [illegible] fool who has the [illegible] that God Almighty has [illegible] or grace [illegible] He is a [illegible] and [illegible] than the [illegible] The Apostle [illegible] has been [illegible] the [illegible] glorious [illegible] ness of what God gives [illegible] gives a correct [illegible] is a [illegible] that idea among [illegible] people. Brother [illegible] does [illegible] to me and to know that [illegible] charity is inclusive of all [illegible] the Gospel means [illegible] raiment and shelter, and also civilization. It means salvation to soul and body, and consequently when we administer this highest charity, we are administering all charities, and as you know these things, so teach the people. I hope we will not fail to do as we have promised, for we will only be asked for what we do, and [illegible] the people will be just what we make them. I must say now that we need the men with the proficiency to instruct the people. The people are calling for a higher ministry. Ministers will have to study to be able to lead their congregations out on topics of the day, and into broader fields of [illegible] Now to make yourself a [illegible] pastor in lifting your [illegible] collections you will [illegible] the people, not drive them. Hold missionary prayer [illegible] of [illegible] preachers are [illegible] for your [illegible] possible to [illegible] 50 cents from each person. The assessments for all purposes on the Columbus district is a little less than 45 cents per member to make the $250 asked for, from that district, and certainly brethren we can raise it. Go to work in good earnest; it will not hinder you from getting your salary. I am also in hopes that each preacher will bring plainly before his congregation the subject of Children's Day, and make a grand rally for that fund. Don't neglect to forward the same to the proper place and secure a receipt for it, so credit can be given to the school so contributing. Now may the Lord help and bless our work all over these broad lands, and may we still hear the shouts of Methodism marching on to victory.

Yours in the work.

P. M. CARMICHAEL.

Deserved Recognition.

Yesterday afternoon a very handsome compliment was paid to Mr. Robert Park Thompson, the occasion being the fiftieth anniversary of his connection with the Methodist Book Concern of this city. Assembled in the Preachers' Room were the entire corps of employes, to the amount of 200, both ladies and gentlemen, including heads of bereaus, editors, correspondents and salesmen; while seated near the platform were the following clergymen: Revs. Hoyt, Hight, Rust, Nash, A. J. Nast, Krehbiel, Joyce, Lee, Leibhart, Baylis, Beall, Hartzell, Brown, Archibald, Prof. Williams, Mr. Chas. Rust, Mr. Ellis, Miss Crapsey, Miss Custan and others.

Upon the platform were visible two large easy chairs, splendidly upholstered in crimson plush, and on a table near an elegant silver tea service was placed, consisting of a heavy salver, water pitcher and cup, coffee-urn, coffee and tea-pot, sugar-dish, cream pitcher and bowl, the salver bearing the inscription: "Presented, April 25, to R. P. Thompson, by his associates of the Western Methodist Book Concern, on the fiftieth anniversary of his active service in the house."

All things being in readiness, the throng settled into the stillness of happy expectancy, as Mr. David Thompson, son of Mr. R. P. Thompson, accompanied by his excellent mother and niece, advanced to the front, and at the instant appeared Rev. Dr. Walden, followed by the surprised but self possessed hero of the hour, who was at once escorted to the seat of honor and sank down amid a round of applause in the soft cushions of velvet and plush, surveying the scene like one waking from a pleasant dream. Dr. Walden, pointing to the beautiful silver said: "Brother Thompson, by this time you understand this gathering and something of its import. We have been sent to call you the father of us all and the father of the faithful, for your long tried and useful connection with this establishment. I have now the great pleasure in behalf of your associates, including the employes in the manufacturing departments, to present you with this testimonial of their high appreciation of your long and faithful service, and of your kindness as a friend and adviser, and in behalf of the Book Concern you will accept the chair which you occupy, not to place it in a parlor as an ornament, but that you may find in its continuous use comfort and ease for your declining years." Dr. Walden further stated that fifty years ago Mr. E. Sargent was associated with Mr. Thompson in the class meeting, and referred with increasing emphasis to the fact that the recipient had been a faithful member of the Church of God and a consistent Christian. Then taking Mrs. Thompson by the hand, whom he placed in the elegant chair by the side of her husband, he paid a beautiful tribute to her as a faithful wife and mother, and to her service in the Christian Church. He said that Mrs. Thompson had many long years since labored side by side with her husband in an honorable calling of honest toil. [Applause]. Together they had walked through the years true to each other and true to the Church, and together they looked forward to a blessed immortality and to their reward. Following Dr. Walden's exceedingly graceful presentation, the entire company broke into singing:

Oh, that with yonder sacred throng,
We at His feet may fall!
We'll join the everlasting song,
And crown Him Lord of all.

And the venerable Dr. Nast offered a strain of thanksgiving, praising God for the years of Christian fellowship and for His sustaining and abiding presence through all, and thanking God that He rewards His faithful servants in this life and that which is to come.

Mr. Thompson, with a full heart and with the extreme modesty which has ever marked his life, in a few well chosen words acknowledged his surprise and pleasure at being remembered by those most dear to him, extending unfeigned thanks for the beautiful gifts and for the spirit that had prompted them.

Mrs. Thompson, brushing away the gathering tears, begged the privilege of a word. Dr. Walden replied: "It is purely Methodistic for women to speak in meeting." The lady in tremulous tones then said: "On my part this is unmerited, and I thank you all, but cannot express in words the real emotions stirred by such a scene." Both received the most approving and hearty applause.

Short speeches followed from those connected with the Book Concern. Rev. Dr. Rust led off by declaring that he would like to be so fortunate as to remain fifty years with the same recognition and reward. [Laughter and applause].

Dr. Hoyt referred to the excellent work done in all departments, believing it to be the very best West of the Allegheny Mountains, exalting Mr. Thompson's labors, which had been an honor to himself, to the establishment and to the Church.

Dr. Leibhart said this was a rare occasion. We don't often find in history men who have labored in one house for fifty years. In the old country they are more steady than young America, but even there the instances of so long a business connection are rare.

He said that Brother Thompson could print good German, and hoped he would keep on printing it forever. Dr. Rust observed that it would be unnecessary, as we all expect to speak English in Heaven. [Laughter].

Mr. Whitson next spoke, paying a high tribute to Mr. Thompson's management and his conduct toward those under him, as that of kind respect and deference.

Mr. Jones followed, stating that he enjoyed the most pleasant connection with Mr. Thompson for over thirty years, and had ever found him a Christian gentleman. They were old fogies, in that they loved the old-fashioned Methodism. He trusted that they would all live together forever.

Professor Williams said that his acquaintance with the Book Concern began when he was 6 years old. He bought two slate pencils for a cent, and soon after he, with other boys, persuaded Mr. Thompson to print for them a little newspaper 7-10 inches in size, and afterwards, when a teacher, he had his catalogues printed in the same way, and he always got excellent work at Mr. Thompson's hands. The speakers were greatly applauded, and all present entered into the most cordial sympathy with the deeply interesting and well deserved recognition. After a cheerful handshaking, the company dispersed, with singing:

Blest be the tie that binds
Our hearts in Christian love.

—*Cincinnati Gazette.*

[Our high esteem for Bro. Thompson constrains us to unite in this tribute of respect to him. ED.]

A cold is dull and most visitors.—If you want to get rid of yours you must give it a warm reception with Dr. Bull's Cough Syrup, the standard cough remedy of our age. For sale by all druggists at twenty-five cents a bottle.

The Republicans Platform.

The Republicans of the United States, in National Convention assembled, renew their allegiance to the principles upon which they have triumphed in six successive presidential elections, and congratulate the American people on the attainment of so many results in legislation and administration by which the Republican party has, after saving the Union, done so much to render its institutions just, equal and beneficient, the safeguard of liberty, and the embodiment of the best thought and highest purposes of our citizens.

The Republican party has gained its strength by a quick and faithful response to the demands of the people for the freedom and the equality of all men, for a united nation, assuring the rights of all citizens, for the elevation of labor, for an honest currency, for purity in legislation, and for integrity and accountability in all department of the government, and it accepts anew the duty of leading in the work of progress and reform.

We lament the death of President Garfield, whose sound statesmanship, long conspicuous in Congress, gave promise of a strong and successful administration, a promise fully realized during the short period of his office as President of the United States. His distinguished success in war and peace have endeared him to the hearts of the American people. In the Administration of President Arthur we recognize a wise, conservative and patriotic policy, under which the country has been blessed with remarkable prosperity, and we believe his eminent services are entitled to and will receive the hearty approval of every citizen.

It is the first duty of a good government to protect the rights and promote the interests of its own people. The largest diversity of industry is most productive of general prosperity and of the comfort and independence of the people. We, therefore, demand that the imposition of duties on foreign imports shall be made not "for revenue only," but that in raising the revenues for the government such duties shall be so adjusted as to afford security to our diversified industry and protection to the right hand of laborers, to the end that active and intelligent labor, as well as capital, may have its just award, and the laboring man his full share in the nation's prosperity.

Against the so-called economy system of the Democratic party which would degrade our labor to the foreign standard, we enter our earnest protest. The Democratic party has failed completely to relieve the people of the burden of unnecessary taxation by a wise reduction of the surplus. The Republican party pledges itself to correct the irregularities of the tariff, and to reduce the surplus, not by indiscriminate process, but by such methods as will relieve the taxpayer without injuring the laborer or the great productive interest of the country. We recognize the importance of the sheep husbandry of the United States; the sources of the depression which it is now experiencing and the danger threatening its future prosperity, and we, therefore, respect the demands of the representatives of this important agricultural interest for a readjustment of the duty on foreign wool, in order that such industry shall have full and adequate protection.

We have always recommended the best money known to the civilized world, and we urge that efforts should be made to unite all commercial unions in the establishment of an international currency which shall fix for all time the relative value of gold and silver coinage.

The regulation of commerce with foreign nations and between States is one of the most important prerogatives of the general government, and the Republican party distinctly announces its purpose to support such legislation as will fully and efficiently carry out the constitutional power of Congress over interstate commerce. The principle of the public regulation of railway corporations is a wise and salutary one for the protection of all classes of people, and we favor legislation that shall prevent unjust discrimination for transportation and that shall secure to the people and the railways alike the fair and equal protection of the laws. We favor the establishment of a National Bureau of Labor, the enforcement of the eight-hour law, a wise and judicious system of general education, by adequate appropriation from the national revenues whenever the same is needed. We believe that everywhere the protection to citizens of American birth and by adoption must be secured, and we favor the settlement of national differences by international arbitration.

The Republican party had its birth in a hatred of slave labor, and a desire that all men may be truly free and equal; is unalterably opposed to placing our workingmen in competion with any form of servile labor, whether at home or abroad; in this spirit we denounce the importation of contract labor, whether from Europe or Asia, as an offense against the spirit of American institutions, and we pledge ourselves to sustain the present law restricting Chinese emigration, and to provide such further legislation as is necessary to carry out its purposes.

The reform of the civil service, auspiciously begun under the Republican administration, should be completed by the further extension of the reformed system already established by law to all the grades of the service to which it is applicable. The spirit and purpose of the reform should be observed in all executive appointments, and all laws at variance with the objects of existing reformed legislation should be repealed, to the end that the dangers to free institutions which lurk in the power of official patronage may be wisely and effectively avoided. The public lands are a heritage of the people of the United States and should be reserved as far as possible for actual holdings by actual settlers. We are opposed to the acquisition of large tracts of these lands by corporations or individuls, especially where such holdings are in the hands of non residents, aliens; and we will endeavor to obtain such legislation as will tend to correct this evil.

We demand of Congress the speedy forfeiture of all land grants which have lapsed by reason of non-compliance with acts of incorporation, in all cases where there has been no attempt in good faith to perform the conditions of such grants.

The grateful thanks of the American people are due to the Union sailors and saliors of the late war, and the Republican party stands pledged to suitable pensions for all who were disabled and for the widows and orphans of those who died in the war. The Republican party also pledges itself to the repeal of the limitation contained in the arrears acts of 1879, so that all invalid soldiers shall share alike, and their pensions begin with the date of disability or discharge, and not with the date of the application.

The Republican party favors a policy which shall keep us from entangling alliances with foreign nations, and which gives us the right to expect that foreign nations shall refrain from meddling in American affairs. The policy which seeks peace can trade with all powers, but especially with those of the Western hemisphere. We demand the restoration of our navy to its old-time strength and efficiency, that it may in any sea protect the rights of American citizens and the interests of American commerce, and we call upon Congress to remove the burdens under which American shipping has been depressed, so that may again be true that we have a commerce which leaves no sea unexplored, and a navy which takes no law from superior force.

Resolved, That appointments by the President to offices in the Territories should be made from actual bona fide citizens and residents of the Territories wherein they are to serve.

Resolved, That it is the duty of Congress to enact such laws as shall promptly and effectually suppress the system of polygamy wherever in our territory, and divorce the political from the ecclesiastical power of the so-called Mormon Church, and that the law so enacted should be rigidly enforced by the civil authorities if possible, and by the military if need be.

The people of the United States in their organized capacity constitute a nation and not a mere confederacy of States. The national government is supreme within the sphere of its national duty, but the States have reserved rights which should be faithfully maintained, and which should be guarded with jealous care, so that the harmony of our system of government may be preserved and the union kept inviolate.

The perpetuity of our institutions rests upon the maintenance of a free ballot, an honest count and correct return. We denounce the fraud and violence practiced by the Democracy in Southern States by which the will of the voter is defeated, as dangerous to the preservation of free institutions, and we arraign the Democratic party as being the guilty recipient of the fruits of such fraud and violence.

We extend to the Republicans of the South, regardless of their former party affiliations, our cordial sympathy, and pledge to them our most earnest efforts to promote the passage of such legislation as will secure to every citizen of whatever race and color, the full and complete recognition, possession and exercise of all civil and political rights.

The Memorial of the National Woman's Christian Temperance Union to the National Political Conventions of 1884.

We, members of the Woman's Christian Temperance Union of the States herein represented, by the signatures of our officials, believe that while the poison habits of the Nation can be largely restrained by an appeal to the intellect through argument, to the heart through sympathy, and to the conscience through the motives of religion, the traffic in those poisons will be best controled by prohibitory law. We believe the teachings of science, experience, and the golden rule combine to testify against the traffic in alcoholic liquors as a drink, and that these homes of America, which are the citadels of patriotism, purity and happiness, have no enemy so remorseless as the American saloon.

Therefore, we, as citizens of the United States, irrespective of sex or section, but having deeply at heart the protection of our homes, we do hereby respectfully and earnestly petition you to advocate and adopt such measures as are requisite, to the end that prohibition, of the importation, exportation, manufacture and sale of alcoholic beverages may become an integral part of the National Constitution, and that your party candidates shall be, by character and public pledge, committed to a national constitutional prohibitory amendment.

"In A very Weak Condition, Sinking From Nervous Prostration."

A patient in Mississippi gives this account of a "marvellous change" wrought in her condition;

"Last December I received your Compound Oxygen. *I was in a very weak condition, sinking from nervous prostration.* I commenced its use immediately, leaving off everything else. And *what a marvellous change it wrought in a few weeks!* So rapidly did I improve that neighbors and friends who had been familiar with my complaints for several years *are still full of wonder at my recovery.*

Our "*Treatise on Compound Oxygen*," containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases, will be *sent free.* Address Drs. Starkey & Palen, 1109 and 1111 Giard St., Philadelphia.

THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, JUNE 19, 1884.

TO OUR AGENTS.

DEAR BRETHREN: — Begin at once the dollar convass for subscriptions for the remainder of 1884. Get all or part of the money with each name, or better still whenever possible adhere to the strictly cash plan. This is the general newspaper rule, and your Church paper needs the money. A short talk with the people, explaining the use, power, and civilizing Christian influence of a religious newspaper; and the record, the purpose and the potency of the SOUTHWESTERN especially, cannot fail to induce a few in each and every congregation to enroll themselves for its support. If this is done in all the congragations our circulation will be increased by thousands.

Your accounts at this office require attention immediately. Statements are being sent ont as rapidly as possible; examine them carefully, report all corrections desired, and trasmit at once every dollar you have in hand belonging to the paper, or that yon can spare in payment of overdue accounts. The action of the last General Conference has brongut the paper one step nearer to self support than ever before. If our agents and friends will heed this appeal, and make remittances to this office now, promptly and often, the increased burden thrown upon us can be successfully borne, and a bright future for the paper assured; otherwise the labor and hopes of years will be shorn of its crowning fruition. After reading this go to the post office, or the express office and forward to us all the money you can. Address. PHILLIPS & HUNT. 30 Natchez street, New Orleans La.

The Political Situation.

While yet the leaves are green, and the fragrant odors of flowers spread by loyal, loving hands upon patriot's graves still linger in the air, the chosen representatives of a great political party are assembling to select a man who shall be worthy to succeed Lincoln, Grant and Garfield as President of the United States. The situation is a grave one. The chances of success or failure will be increased or diminished as they shall utter or fail to utter expressions on public questions which are in harmony with the growing element of our popular thought, which look with abhorrence and disgust upon those monster evils, municipal corruption, corrupt use of political patronage, lawlessness and disfranchisement of legal voters by either by violence or fraud. Victory must ultimately settle upon the head of that party which stands for equal rights to all who claim protection and protection under this great government; colored people, Chinese, Indians, and the oppressed of every clime. Protection for home industry, civil service reform, the suppression of polygamy and the liquor traffic must prevail in the end. Either of the great parties which are to ask the suffrages of American citizens to invest their candidates with the administeation of the government will fully realize our ideal, or reach the elevated standard most desirable. A third party can only defeat the best of the principal contestants; hence the gravity of the situation. When the absolutely desirable is unavailable, and choice must be made, the duty is to give decision in favor of the least objectionable. With the Democratic party in power very little of a reformatory character is possible. Should so pure and independent a man as Hon. R. E. Lee soon become their candidate, his election would only be secured by violence or fraud, or both, as it would require the electoral vote of every Southern State to elect him, and these can be had for the Democratic party by no fair and legal means. If in any way the election of a Democrat takes place, it would be a signal for sweeping changes to the prejudice of the civil service. Then, too, the liquor trade would be an important element in this success, and its claims could not be overlooked. Utah, if admitted as a state nnder its administration, could aid in perpetuating its power undisturbed in the iniquitous system which otherwise renders its desirable acquisition therefore a most deplorable possibility. In the present condition of affairs, the colored voters occupy an important situation. Let them take counsel and act: 1st. In harmony; 2d. With reference to the best interests of the race; 3rd. Looking more to a full enforcement of just laws than the securement of some trivial position in the State or national service; 4th. Let them persistently abstain from the acceptance of personal remuneration for performing the highest duty which belongs to every citizen; 5. Let them equally persist in abstinence from boisterous or riotous proceedings during the campaign, and from intoxicating drinks, which are sure to lead to and produce such disorder. To get an office is a good thing, but not the chief thing. The chief thing is to secure just legal recognition, and the enforcement of adequate law throughout the land. This, if secured at all, most likely will come from the Republican party. There is certainly no indication of its coming from the Democratic party.

Commencement Season.

The commencement season has again come around, and all is preparation, examination, anticipation and desire. Presidents, deans, professors, preceptors, preceptresses, and matrons are getting ready to rest and prepare to renew the battle with increased vigor the coming term. The students are thinking of advancement, graduation, honor, professional life, salary, comfort, home, future usefulness and future happiness. The freshman hopes to become a sophomore, the sophomore looks anxiously into the junior ranks and wishes to be there. The junior pants for seniority; and the senior contemplates with imperturable serenity the approach of his graduating moment.

Some will realize their ideals, some will not. Such is human life. Some have homes to which they can return, others only places where they stay. Carry into all the moral life and intellectual light of the school, and they will take on the intellectual character. Some can take the vacation for recreation and pleasure, others will be compelled to seek for employment, perhaps of very laborious and grinding nature in order to earn the means of support in school the coming term. Before some the path of life will be brilliantly illuminated by hope, while to others little light or hope will shine along the way. Some with light hearts and free will sing as they go rolling homeward, but others, with hearts neither so light or so free, will linger near the old institution toiling out the live long, heated days of vacation, often thinking of shades that once in reality made their dwelling place a home to them. Janitors and servants look forward to a period of labor, just as teachers and students expect a season of rest in vacation. Such is life: hope and fear, faith and doubt, rest and labor, success and failure. Such is not the life which is to come, however. There is reality, stability, tranquility and certainty in that life. Let faculties, alumni and students go forth, then, for rest or toil as their lot may be, but let them all and each so live here that he may live the life of real and unfading joy hereafter.

The Republican Candidates.

The Chicago convention of the Republican party has named Hon. James G. Blaine, of Maine, as the candidate of the party for President of the United States, and Hon. Jno. A. Logan, of Illinois, for Vice-President. At present the appearance is that the selection is to be challenged by the Independent Republicans, and that the campaign, from the present outlook is to be somewhat inharmonious, notwithstanding the unbounded enthusiasm which attended all the progress up to and at the point of decision. Enthusiasm in a convention does not always mean the same thing as an election by the people, but is a consideration favorable to it. With time and a calmer view the opposition may subside, and the progress of this campaign, as that of 1880, grow harmonious and popular as it approaches the final hour. Not only will the ticket be somewhat unpopular with the civil service reformers, but Mr. Blaine will drag heavily with the colored Republicans of the country, if his alleged *opposition to the enforcement act, as represented*, be correct. However, at this point, as with the stalwart element of the party, the ticket will be greatly strengthened by the candidate for Vice-President. The gallantry of John A. Logan in war, and his faithfulness in Congress to the needs of the late slaves in peace, has given him a place in their confidence akin to that which they feel for Grant and Conkling. The scattering vote represented by the Anti-monopolists, Greenbackers and Independent Republicans could, not even were they united on any one candidate, have the least hope of his election. Its only result would be the possible, even probable, defeat of the Republican candidates at the polls. The colored vote would scarcely recognize any such ticket by voting for it. In view of the present status of their relation in the South, they *should not do so*. In the event that the Democratic party should nominate ex Gov. Butler, of Massachusetts, the temptation would be strong upon a great number of colored voters to cast their ballots for Butler and Logan.

The colored voters, by their representatives will meet in Richmond, Va., on July 8th, prox., and the result of their deliberations will be that, with more or less unanimity, they will support the regular ticket. Just before an election is, perhaps, a most inopportune time, and will prove in practice a difficult one for the colored people to outline a policy differing from the one expressed in the platform of the party of which they form a part.

The Chicago platform is comprehensive, broad, and touching matters of peculiar interest to the colored race, and meets the demand of the hour. Therefore, since we war with measures, (not men) and contend for the survival of the fittest principles, it would seem to be the duty of the colored citizens to support the regular ticket with even JAMES G. BLAINE at its head.

What They Say.

The following resolutions touching the "SOUTHWESTERN" by the Washington Conference Preacher's Meeting, in Baltimore, Maryland, June 5, 1884.

RESOLUTIONS

Whereas, We have listened with pleasure to the able and interesting address of Rev. Dr. M. W. Taylor, editor of the SOUTHWESTERN CHRISTIAN ADVOCATE concerning the paper he represents; therefore,

Resolved, That we highly appreciate the action of the General Conference in his election to the honorable and responsible position of editor.

Resolved, That the Baltimore Preacher's Meeting of Washington conference do highly pledge him a hearty support and co-operation in his important work.

The Delaware Conference at its session June 11, 1884, spoke as follows, after which *each member subscribed and paid his subscription* to the SOUTHWESTERN:

The Deleware Conference of the Methodist Episcopal Church now in session and on the first day of the session:

Resolved, That we hail with joy the election of Rev. Marshall W. Taylor, D. D., as editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, and we have been electrified and encouraged by the learned and eloqnent address delivered by him before the Conference to-day.

Resolved, That each member of the Conference will subscribe for the SOUTHWESTERN ADVOCATE, and will labor assiduously to place the paper in the homes of the members of our several charges.

Resolved, That we will give our earnest co operation and support in every way we can to advance the SOUTHWESTERN, that it may become a greater power for good in the Church, and especially among our people.

The Danville Riot.

The committee of the Senate has considered and made their report. We know *now*, what we knew equally well before: that in Mississippi, Print Matthews had been slain in the act of discharging, in a legal way, his sovereign right as a citizen, and that in Danville, Va., just before an election, inoffensive men were slain in the streets like wild beasts in the jungles, while others, wounded, sought some place among brutes less savage than men, where they might bleed to death in peace. But what of it? Congress can do nothing. The President can do nothing. The people are tired hearing of blood, riot and murder. Where is relief? These things will come to an end as sure as there is a God. Politicians may court and use them for capital. Oppressors may gloat in the triumphs thus obtained, but the joy which springs from evil doing will prove as deceptive as its cause is wicked. There is a government higher than the government at Washington. It is the government of governments the Government of God.

What They Do.

Subscriptions all cash.

Rev. T. H. Johnson, New Haven, Connecticut, 25 subscribers.

Baltimore and Washington pastors, of Washington Conference, are all subscribers to the SOUTHWESTERN.

Every member of the Delaware Conference is a subscriber to the SOUTHWESTERN.

Rev. A. B. Wilson, of Washington Conference, is our special correspondent and general agent in the East at present.

Read the book of resolutions and graduate into the book of acts.

Every member of the faculty of Centenary Biblical Institute takes, pays for AND READS the SOUTHWESTERN.

Terms of the SOUTHWESTERN: $1 from now until December 31. Act promptly.

Who Organized the Anti-Slavery Movement?

Heretofore it has been common with colored orators to extoll the great anti-slavery leaders, especially those of them who were anti-church as well as anti-slavery, seldom referring to the great churches and church leaders who stood for human liberty. Of whom Methodism in England, and America produced many such. The Methodist Episcopal Church began a war with slavery as soon as it was organized, which ended only with the emancipation of the slaves. Though she faltered, she never failed in her purpose. Hon. Fred Douglass has seen fit to lay a wealth of laurels at the feet of the greatest leaders in the cause of human rights of modern times. We quote below his tribute to Wesley and Clarke:

DOUGLASS' SPEECH 1883.

"The question is sometimes asked, when, where and by whom the Negro was first suspected of having any rights at all? In answer to this inquiry it has been asserted that William Lloyd Garrison originated the Anti-slavery movement, that until his voice was raised against the American slave system, the whole world was silent. With all respect to those who make this claim I am compelled to dissent from it. I love and venerate the memory of William Lloyd Garrison. I knew him long and well. He was a grand man, a moral hero, a man whose acquaintance and friendship it was a great privilege to enjoy. While liberty has a friend on earth, and slavery an earnest enemy, his name and his works will be held in profound and grateful memory. To him it was given to formulate and thunder against oppression and slavery the testimonies of the ages. He revived, but did not originate.

It is no disparagement to him to affirm that he was preceded by many other good men whom it would be a pleasure to remember on occasions like this. Benjamin Lundy, an humble Quaker, though not the originator of the Anti-slavery movement, was in advance of Mr. Garrision. Walker, a colored man, whose appeal against slavery startled the land like a trump of coming judgment, was before either Mr. Garrison or Mr. Lundy.

Emancipation, without delay, was preached by Dr. Hopkins, of Rhode Island, long before the voice of either Garrison, Lundy or Walker was heard in the land. John Wesley, a hundred years before, had denounced slavery as the sum of all villainies. Adam Clark had done the same.

Our Work In The South.

We publish on the first page of this issue, so much of the action of the General Conference as touches, in a specially important way, the relations of the races to each other in our work in the Southern States. We print extracts from various reports, grouping them together in such a way that our readers can see at a glance the entire action of the conference upon the subject.

We assume that there is nothing contradictory in these reports, for if they are not in harmony with each other the conference which adopted them was deficient either in intelligence or consistency. But it is agreed on all hands that the late General Conference was quite as able as any General Conference that ever assembled. Nor can it be charged with inconsistency on the ground that these several actions were hastily taken. These reports were considered in committees for many days, and were discussed at length and very earnestly on the conference floor. The conference knew what it was doing.

We therefore infer that these reports, as they were understood by the conference, are entirely harmonious. One of them is the declaration of a broad principle of Church policy. The Methodist Episcopal Church does not believe in oppression, but regards the rights of all men. She will do all in her power to bless, enlighten, and save all men, irrespective of race or color. And is there a Church of Christ anywhere which dares to avow an opposite policy?

It is too late in the development of Christian thought, and in the history of the United States, to legislate against any class of people, as a class, simply because they have been, or still are unfortunate. Our mission is not to trample upon the fallen, but to pity them and raise them up. This is the settled policy of the Church, and upon this principle we have been doing missionary work in foreign lands, and in all parts of our own country. We do not stop to ask whether the people whom we try to bless award us gratitude or criticism for our service, but in the spirit of Christ and his apostles we carry our great work forward. This is the principle stated in one of these reports.

The other report is a formal approval of the specific work done by the Freedmen's Aid Society in the Southern States. It has aimed to bless people of different races, because it finds people of different races in need of help, and the policy of the Church is declared to be to aid all who are in need. It has established schools and colleges for colored people and white people, and has carried on its work successfully, and the General Conference formally approves what it has done, and its methods also, and encourages it to go on, adapting its local administration to the exigencies which arise. We do not yet realize our ideal, but we aim to reach it, and for the present we adopt such methods as promise the best results, that we "might by all means save some."

We do not believe the General Conference had any thought of inaugurating a new departure in the administration of the Freedman's Aid Society, and the work will go on as heretofore. Schools and colleges will multiply. Where it is found impossible to educate the races together, we will educate them nevertheless, all the while praying that the senseless and cruel prejudices which have grown up during centuries of oppression and wrong, will die away, and that education and religion will help to destroy them.

We believe that our people all through the South, and, indeed, the Church at large, will acquiesce in this view of the case, and that hearty co-operation will lead to results larger and more glorious than have ever been achieved.

There is no part of our work upon which God has more clearly and auspiciously smiled than upon that which has been done in the South. The General Conference speaks soberly and truthfully when it says that "the growth of the Methodist Episcopal Church in the Southern States since the close of the late war, is one of the marvels of modern Church history." It is doubtless correct also in its cheerful prophecy that "the day of prosperity for the South is at hand," and in its assertion that "the spirit of fraternity and mutual helpfulness among all moral and educational forces at the South is rapidly prevailing."

We are convinced that the action of the General Conference will help the good work, and that our cause in the South will move forward more rapidly and successfully than it has ever done.—*Western.*

Go on with the canvass, for new subscribers at $1 cash.

More Equality.

The Republican convention has followed in close order, the good example set for it by our General Conference. It departed from its past traditions by nominating and electing another than the gentleman named by the National committee. Hon. John R. Lynch of Mississippi, was chosen and we presume it will give him no offense for us to remark that he is a colored man. Time, character, talent and money is solving the Negro problem.—ED.

After nearly three hours of time consumed in the roll-call the result was announced at 3.20—Lynch 432, Clayton 387.

On motion of Colonel Clayton, Lynch's election was made unanimous.

Clayton, Lodge and Taft were appointed a committee to escort Lynch (who was in the dining hall) to the chair. As the procession moved down the aisle—Clayton in front, Lynch next, and Lodge and Taft bringing up the rear—the audience again went into hysterics, and when, with a courtly bow, Clayton presented the "man and brother" to Senator Sabin, hats went into the air, the ladies waved parasols and handkerchiefs, and pandemonium reigned supreme.

SPEECH OF JOHN R. LYNCH,

accepting the tempory chairmanship of the convention:

He allowed it to come to him unsought, and accepted it rather as a duty than a coveted prize, but acquitted himself as was to be expected of him. He realized the importance of the situation.

Lynch was cool collected, and to all appearances the most unconcerned man in the room. He advanced to the front of the stage, and when quiet had been restored began an address which, for fluency and general excellence of delivery, had not been equaled by any of the speakers who had proceeded him. He said: "I feel that I ought not to say that I thank you for the distinguished honor which you have conferred upon me, for I do not. Nevertheless, from the standpoint that no patriot should fail to respond to his country's call and that no loyal member of his party should fail to comply with the demands of his party, I yield with reluctance to your decision and assume the duties of the position to which you have assigned me. [Cheers]. Every members of the convention who has approached me upon this subject within the last few hours knows that this position was neither expected nor desired by me. If, therefore, there is any such thing as a man having honors thrust upon him, you have exemplification of it in this instance. [Cheers]. I wish to say, gentlemen, that I came to this convention, not so much

for the purpose of securing the defeat of any man as for the purpose of contributing, to the extent of my vote and influence, to make Republican success in November next an assured fact. I hope and believe that the assembled wisdom of the Republican party of this nation, through its chosen representatives in this hall, will so shape our policy and will present such candidates before the American people as will make that victory beyond a shadow of doubt. I wish to say, so far as the different candidates for the Presidential nomination are concerned, that I do not wish any gentleman to feel that my election by your votes is indicative of anything relative to preference of one candidate over another. I am prepared, and I hope every member of this convention is prepared to return to his home with an unmistakable determination to give the candidates of this convention a legal and hearty support, whoever he may be. [Applause]. Gentlemen of the convention, I am satisfied in my own mind that when we go before the people of this country our action will be ratified, because the great heart of the American people will never consent for any political party to gain the ascendency in this government, whose chief reliance in that support is a fraudulent ballot and violence at the polls. [Applause]. I am satisfied the people of this country are too loyal ever to allow a man to be inaugurated President of the United States whose title to that position may be brought forth in fraud and whose garments may be saturated with the innocent blood of his countrymen. I am satisfied that the American people will ratify our action, because they will never consent to a revenue system in the government otherwise than that which will not only raise the necessary revenue for its support, but will also be sufficient to protect every American citizen everywhere. [Applause and cheers]. Gentlemen, not for myself, but in obedience to custom, I thank you for the honor you have conferred upon me." [Applause].

PERSONAL.

—Bishop Wiley will soon sail for Japan and China, and will be absent for some time.

—The Bible used in the General Conference was once the property of John Wesley.

—Bishop Walden will reside in Chattanooga, Tenn., and Bishop Mallalieu in New Orleans, La.

—The wives of the new bishops are highly praised for rare excellence of character and unpretentious manners.

—Dr. Dean, president of New Orleans University, may be addressed at Mystic, Conn., during the summer.

—The address of Rev. L. P. Cushman is 108 Milan street, New Orleans, to which all correspondence for him should be directed.

—Rev. Pierre Landry made a good impression and was spoken of in complimentary terms for Bishop of Africa, for which place he was put in nomination by Graham Bell, Esq., of New Orleans.

—Rev. T. N. Boyle, pastor Woodsrun Church, Alleghaney City, declined to surrender that church to her creditors when authorized to do so by the trustees, and has become personally responsible for a debt of $5,000.

—Henry C. Work, the noted song writer and composer, died in Hartford, Conn., last Sunday. "Marching Through Georgia," "Grandfather's C[illegible]," "Dear Father, Come H[illegible] Now," were written by [illegible].

—C. C. Bowman, of Spartanburg, S. C., is a prosperous merchant, and carries $10,000 in stocks and buildings. He believes with Peter Cooper, "Stick to one thing until it is made a success." His chief discouragement is the lack of patronage by his own color.

—There were few large men in the General Conference; the largest was Bishop Harris. The tallest was from Kansas, the next from Italy; C. C. McCabe the best singer, and B. I. Ives the best spasmodic financier.

—Rev. J. T. Marshall, preacher in charge, Alexandria; Rev. M. Dyer preacher in charge Sixth Street, New Orleans, and Rev. Pierre Landry, presiding elder of the Baton Rouge district, all of Louisiana, spent a part of May in Philadelphia, seeing the sights and taking a part in the General Conference.

An indignant man wrote to the editor of the Pittsburgh *Christian Advocate* ordering his paper stopped, because the paper had been taken in the family a long time, and it had refused to publish an obituary notice. The editor looked the matter up and found the notice had been printed a month previous to the complaint. There are some good people down this way who get caught in the same manner. Always read the paper.

—Rev. L. P. Cushman, presiding elder in the Louisiana Conference, and late editor of the SOUTHWESTERN ADVOCATE, has been making a short visit among his old friends at the East. He returns full of faith and courage to his work on the shores of the Gulf. His two sons will probably enter Boston University next fall. Miss Clara M., his daughter, who for nearly six years has been a very successful missionary teacher in Pekin, China, under the direction of the Woman's Foreign Missionary Board, is about returning home for a visit. She will meet with a warm welcome from many friends.—*Zion's Herald.*

—Dr. J. M. Buckley was the master logician in the Conference, Bishop Andrews the best governor, Dr. Lanahan the best parliamentary tactician, with Dr. T. B. Neely a close second. The most conversant in church law seemed to be M. D. C. Crawford; in general law, Judge Reynolds; the most frequent speaker was Dr. Queal; the strongest voice either Dr. Kynett or Dr. Munroe, it is a close shave between them in favor of the latter. Bishop Simpson was the idol, and Dr. Parsons the mentor of the Conference. Chaplain McCabe was the best singer; O. Hoyt the most dignified layman; Amos Shinkle the most favored; P. G. Gillett the most happy; Bishop Foster the most mystic in appearance and manner. Dr. Belt was the most gigantic; Bishop Harris the most jolly; Bishop Bowman the most gentle; Bishop Simpson the most venerable; Bishop Foss the whitest; Bishop Hurst the most reticent; Bishop Wiley the most humorous; Bishop Warren the most reserved. Of the new Bishops, Mallalieu and Taylor never shave; Ninde shaves his upper lip and the upper edges of his beard; Fowler ditto; Walden shaves clean. E. W. S. Peck or W. J. Parker was the best looking colored delegate; R. A. Fletcher and W. H. Bomar the brightest; Daniel Ware the dullest; E. C. Rose the most attractive; H. W. Key the proudest; C. O. Fisher the most fatherly; T. N. Boyle the most striking face; A. B. Leonard the most intense speaker, and Wm. Runyan the most intense thinker; Dr. Vincent the most even; J. W. Hamilton the most undefinable theologian. Among the honored men of the Conference none was more so than Dr. John Lanahan. He has the esteem, favor and confidence of the Washington Conference.

OUR SOUTHERN WORK.

LOUISIANA.

J. W. Hudson, Mt. Zion Sunday-school: "Children's Day was observed June 8th at Mt. Zion M. E. Church, corner Jackson and Magazine streets. The church was beautifully decorated with flowers and evergreens by Miss Lizzie Taylor and the Sabbath-school children. At 11 a. m. Rev. James W. Hudson, the pastor, delivered an address, subject "The Forward March of the Gospel." Miss Nellie Chapman presided at the organ with great skill and acceptability. The average attendance of the school is about one hundred. Miss Lizzie Taylor is the superintendent, under whose management the school is very prosperous. Miss Taylor had drilled the children so thoroughly in singing and speaking that all the children acquitted themselves to the satisfaction of parents and teachers, and to the delight of the large audience which filled the church to its utmost capacity. At 3 o'clock p. m., the church was again crowded with interested spectators. Miss Julia Chapman presided gracefully at the organ, and led the congregation in singing the hymn as found in the centenary programme. At this service more than 150 Sunday-school scholars were present and joined in singing "A Hundred Years Ago." Mr. Ansel Bunton delivered an eloquent address, subject "Loyalty to the M. E. Church," at the close of which the pastor dismissed the audience. The collection amounted to $9."

MISSISSIPPI.

A. R. Jordan, Yazoo City: "My first quarterly conference convened May 6, Elder Revels in the chair. There was a good attendance at conference, and at night a large congregation. Pastor's salary was estimated at $180, presiding elder $25. We raised for all purposes during the quarter $98.30; paid for building $44.50; paid pastor $20.75; traveling expenses $9.15. We have had a grand revival, 9 conversions. Sunday-schools have 135 children enrolled. The circuit is in good condition."

TEXAS.

A. Adair, Montgomery: "Our presiding elder is a worthy man, and has to bear some hardships. All things are working well for the church in Montgomery. The local preachers are faithful. Have taken up two new appointments; one we can purchase for $125, and it is well worth $300. We have had 20 conversions there. A little church at Corinne has 18 members, and adds something to my support.

For the SOUTHWESTERN.

Our Church Papers Are to Be Sustained.

Unquestionably the duty of the hour which most deeply concerns our preachers in the Southern work is, the thorough canvassing of the whole territory in the interest of our church papers. The people need and must have the information supplied through these agencies. Our preachers must tell them so. The Methodist Episcopal Church is not a depository where numbers are to be stored for the purpose of swelling statistics. The souls gathered into its pale are expected to have other than a statistical value. It is required that they learn of the church through the medium of the papers it publishes every week, so as to be qualified for doing efficient service in the noble cause of saving men and blessing the world. More than ever before, the fact must be emphasized, that our people must be a knowing people, must know what the plans and purposes of the church are, as well as its struggles and achievements. This knowledge, as we well understand, can be obtained only by the constant reading of the church papers. Of course our brethren will not overlook the claims of the SOUTHWESTERN which has ever been a power for good in the wide region of its circulation. Under its new editorial management we have the promise of a wide-awake, religious journal, which will be, in the future as in the past, a co-worker with the pulpit in leading on the hosts of the Lord to glorious triumph. Let us stand to the SOUTHWESTERN.

D. W. HAYS.

For the SOUTHWESTERN.

Houston Seminary.

The Commencement exercises of this institution were somewhat interfered with by rain. Sunday May 25, Elder Lee of Navasota, preached a centennial sermon at Trinity Church, from Psalm 92-12. He showed the growth of the church in the past hundred years, and urged the duties and opportunity of the present year.

On Monday our educational meeting was rained out. The examination of classes on Tuesday and Wednesday showed great progress in the past year; the examinations were thorough. At the class-meeting on Tuesday eight testified that they had found the Savior during the year, and were trying to live Christians. Bro. Scott, of Galveston, preached on Wednesday night an able sermon we have no doubt, but circumstaces kept us away so we did not have the pleasure of listening to it. The literary entertainment was held Thursday night in Trinity Hall. About $34 were taken in from the sale of tickets. The hall was packed, refreshments were served by Bro. Vance, who understands how to make the best ice-cream in the city. The exercises continued nearly four hours, yet very few if any left before the close. Mr. T. J. Douglass, of Double Bayou, delivered an appropriate oration. Essays were read by Mary Lewis of Hempstead; J. S. Sanders, of Houston; O. A. Curry, of Bedias; Miss Smith, of Huntsville; and Miss Lee, of Houston. All these exercises showed thought and were well delivered. In fact there was not a slip of memory during the whole performance, and most all was spoken so as to be heard in the farthest corner of the room. The music was conducted by Misses Hooper, Brain and and Wood. The entertainment was a decided success in every way, and the prevailing opinion now is that hereafter the people of Houston need not patronize other schools as the one at home is equal to the best of those at a distance. One very pleasant little event took place on Thursday that was not down on the programme and the teachers had received no intimation of it in advance. This was the presentation to the principal of a gold headed cane to support his tottering steps in the future, and to Mrs. Campbell of several pieces of valuable and beautiful glass ware, toilet set, tureen, etc. We are told that not a student failed to contribute to the purchase of these. May Heaven's choicest blessings rest upon the donors! We appreciate them for their value, but mostly for the loving hearts that prompted and carried out the deed. They shall live in our memories as long as life shall last. The year that has passed has been one of pleasant associations for both teachers and students, though it has also been one of hard work for all. Since we last reported we have received for the seminary from Bro. Pullan, presiding elder, Navasota district, $3; from Rev. Thos. Cole, of Franklin circuit, $3; Rev. F. D. Rockman, Iola circuit, $2; Rev. L. Felder, Bryan circuit, $1.75; Rev. George Davis, of Richmond $2.35; as follows: Jennie Thompson and Clara Smith, 50 cents each; Lizzie Wilson, Polly Breed, Willie Mathews, Mitchell Ewing, Gabe Hunter, 25 cents each. Thanks for the donations, the amounts will also be published in catalogue. Send on collections as fast as taken.

C. W. CAMPBELL.

For the SOUTHWESTERN.

Hot Springs District Little Rock Conference.

I have just completed the first round of quarterly conferences on this district, having met every appointment and traveled fifteen hundred miles in district work. I can not now speak of the work in detail on each charge. I suppose the brethren are doing as well as usual; some are succeeding and some are failing. There are some preachers who will succeed any where they go. The people are always satisfied, in fact glad to get such preachers and will take care of them. The successful preacher attends strictly to his own business and lets other people's alone. He neither boasts of his own superior greatness, nor talks disparagingly of his brethren; he will practice the Gospel he preaches, and do unto others as he would have them do unto him. Some preachers will fail where success is easier than failure. The preacher who decries his predecessor, and complains of everything but his own administration will fail. The chronic grumbling is a chronic failure. Some preachers fail from no fault of their own; a few dark insinuations from the retiring pastor concerning the newly appointed pastor may cause his failure or cripple his usefulness during his entire pastorate at that place. "The official board," can cause the pastor to fail without locking the church door against him. I have since conference received several letters from an official member of one of the charges in this district, concerning the new pastor. He complains that the pastor is not educated, and does not understand his business and is not posted in the duties of a pastor. Now, the brother who makes this complaint does not own a Discipline or a hymn book, he does not take a paper of any kind and I do not know that he owns a Bible, and yet he complains that the pastor "is not posted," and does not understand business, and spells it "Bissness." I am not able to say how many conversions and accessions we have had this quarter, but according to the reports I have received, we have had about fifty conversions and and about one hundred accessions. Before closing I wish to say that the good people of Pine Bluff circuit paid their presiding elder last year $16 instead of $4 as shown in the statistics.

L. W. ELKINS.

Little Rock, Ark.

For the SOUTHWESTERN.

Children's Day at Houma, La.

Children's day was observed here yesterday with pleasurable results. The exercises occupied the hours of 11 a. m. and 3 p. m., services. The programme was compiled from the one furnished by the Board of Education, and select pieces from the annual report of said Board, which was greatly enjoyed by all present. The singing was lead by W. S. Hawthorn, who who is a school teacher here and a true friend to the church—he also read select pieces which bore strongly upon the importance of the occasion. I had the full and earnest co-operation of the superintendent, Miss Addie Sims, through the whole exercise. She is a very young lady of small stature, but a type of Christianity. She spoke on the "Next Century," which remarks were delivered with such power that the audience seemed charmed, and many could not restrain the flow of tears. May God bless the young woman. Mother Charlotte Williams and her daughter, Louisiana Lang, also Bro. Charles Lang made hearts glad by excellent remarks. Good assistance was rendered by several young men of the school, among them were R. D. and T. S. Jackson, H. H. Ford, D. G. Griffin, and several young ladies, among them were Misses M. J. Sloan, Emma Goodwin. A small prize of ten, and fifteen cents was offered by the writer for the scholar under 10 years of age who was most efficient in delivering his piece; the result was little Sarah Wilson received the 10 cents, and master Johnny Lang, a little fellow of less than five years received the 15 cents—he is a son of Bro. Edward and Sister Louisiana Lang. The exercises throughout the day were most cheerfully enjoyed, and all dispersed greatly pleased, after giving us $7.35.

A. N. JACKSON, Pastor.

Houma, June 9, 1884.

NEW BOOKS.

We mention the following books upon our table, some of which will receive more particular notice later:

The Under Ground Railroad—Revised, enlarged and containing life of the author, by Wm. Still of Philadelphia.

Journal of the General Conference of the African Methodist Episcopal Church, Sessions of 1872, 1876 and 1880; bound up in one volume, cloth covers, fairly compiled, and a very useful books especially so to the members of that Church. For sale at their Publishing House in Philadelphia.

Gossip About America and Europe is a very attractive, interesting and well written work, by Babu Ram Chandra Bose, a converted Hindoo delegate to the two last General Conferences of the Methodist Episcopal Church, scholar, lecturer, author and missionary to his own people, now travelling in this country. The author has also in press two works on the Hindo mythology. The book can be obtained by inquiry of Phillips & Hunt, 805 Broadway, New York.

The People's Foe, or Alcohol, What it is; what it has done, and is doing, and what should be done with it; are questions considered, discussed and answered in this book. It abounds in figures and facts collated and put in convenient form. The author, Rev. A. B. Wilson, is a member of the Washington Conference of the Methodist Episcopal Church; editor of the *Light Banner*, a weekly newspaper, and agent of the Maryland State Temperance Alliance. Published by D. H. Carroll, Baltimore; contains portrait of the author, and is for sale by him. Price, 15 cents.

Beyond the Grave—Reviewed by L. B. Caldwell, and *My Southern Home*, by William Wells Brown, are before us.

Several Pamphlets, concerning Liberia, its people, customs, schools, politics and commercial possibilities, by Edward S. Morris, of Philadelphia, philanthropist, consul for and dealer in Liberia coffee and palm oil soaps, have been gratefully received.

Quadrennial Reports of the Methodist Episcopal Publishing Houses at New York and Cincinnati. The Church Extension, Freedmen's Aid, Women's Foreign and Home Missionary Societies are at hand. They show encouraging prosperity in all departments of our denominational work.

The Negro Woman; Her Wants and Her Needs; a pamphlet by Alexander Crummel, D.D. It has the true tone, ought to have a large sale, especially among the white people, more especially in the South. Dr. Crummel is a Negro, who loves and is proud of his race.

Death, Hades and the Resurrection—A work of some theological pretension and literary merit; by T. G. Steward, of Philadelphia. For sale by J. B. McCullough, Methodist Book Store, Philadelphia, Pa. Dr. Stewart has exhibited considerable skill in handling, rearranging and restating the old doctrines on this subject.

How the Bible Was Made—By Rev. E. M. Wood, D.D. Cincinnati: Walden & Stowe. Price, $1.

In a compact form the leading historical facts and Biblical criticisms have been gathered together in a most readable form. The questions arising from proposed revisions of the Bible awaken a desire for information of the kind contained in this book, and we commend it to ministers and students especially.

A Vindication of the Mosaic Authorship of the Pentateuch. By Charles Elliott, D. D. Cincinnati: Walden & Stowe. Price, $1.

A treatise intended for ministers and students of the Bible who have not access to critical and exhaustive volumes on the Pentateuch, by the professor of Hebrew in Lafayette College, Easton, Pa. The arguments for and against the Mosaic authorship are clearly stated. The book would be a valuable addition to any theological library.

Ithuel. A Psychological Study. By James Sully. In two parts. Part second. Price 15 cents. J. Fitzgerald, Publisher, 20 Lafayette Place, New York.

That department of Mental Science which treats of partial aberrations from the supposed normal standard of sanity possesses a profound interest for every one. The work named above contains the fullest and latest results of psychological study. For sale by Ellis, opposite the postoffice.

NEW PUBLICATIONS.

Our Little Men and Women, for July (Boston: D. Lothrop & Co.) has charming pictures and stories. Price 10 cents.

From W. A. Evans & Bro., No. 201 Canal street, we have received four pieces of music, viz: Lillian Overture; Standard Vocal Gems; At the Roller Skating Rink; I Met Her When the Sun Went Down.

Charles A. Tracy & Co., 727 Chestnut street, Philadelphia, have issued a list for advertisers of schools and colleges.

Electra for June has a picture of Sir Kenneth and Sala'din, stories of the Bridge that Eliza Ann Built, One Hundred and Twenty Pounds of Tobacco; Customs of Kublai the Great Khan; The Doubtful Plantagenet, etc. Louisville, Ky. $2 per year.

From C. H. Evans & Co., St. Louis, we have received some numbers of their American College Directory and University Catalogue. Price, $1 per year.

The *English Illustrated Magazine* for June has been on hand some days. It is a beautiful publication. Price, 15 cents.

The Housekeeper.

CLEANING COAT COLLARS.—The best material for cleaning coat collars and grease spots of all kinds is pure benzine. The article is sold at the principal drug stores in the cities. That used by painters is not pure enough, and has a very unpleasant odor, which the pure article has not, and the little which it has soon disappears. If this cannot be obtained strong alcohol (ninety-five per centum) will clean collars very well. A mixture of equal parts of strong alcohol and water of ammonia is also used. The trouble with these liquids is that not enough is used; a small quantity and repeated, to not only dissolve the foreign matter but to wash it out.

2. Two ounces of Rock Ammonia, two ounces of alcohol, one ounce each spirits camphor and transparent soap. Put all together in a large bottle, cover with one quart of soft water, and when well mixed and dissolved it is ready for use. Spread the coat on a clean table, take an old nail brush, or one of the small scrubbing brushes sold as toys, dip it in the mixture and rub the dirt parts thoroughly. Apply plenty of this, then take clean warm water and go over it again. Hang it out until partly dry and press with a heavy iron on the wrong side.

GOOSEBERRY TOAST.—Gooseberry toast will be found very nice. Pick and clean a pint or green gooseberries, toast as many slices of bread as will fill a deep dish, butter brown, soak each piece in milk or custard, sprinkle one side of each with fine white sugar; have the gooseberries ready stewed for the children, not sufficiently to burst them; then place the first layer of toast at the bottom of the dish, cover it with the fruit, add another layer of toast, then of fruit, until the dish is full. Place a large lump of butter on the top; put in a moderate oven for a quarter of an hour, and send to the table hot.

DELICIOUS ALMOND CAKE.—Take one pound of sugar and half a pint of butter, beat to a cream, add the yolks of eight eggs, beaten light, one pint of sweet milk, three cups of flour, two teaspoonfuls of cream tartar, one of soda, one pound of almonds, blanched and pounded fine, sprinkle a little flour over them, and stir in the last thing. Bake in a moderate oven. The skin will slip off readily. Ice with white icing, and lay on buttered plates to cool.

ALMONDS.—Make the almonds as little fine as the other day. "I know that your teacher whipped you, Fritz," he replied. "If you'd been there you would have seen it."

Horsford's Acid Phosphate

Dr. [illegible] Boston, Mass.

Gentlemen: I have used it with success in cases of nervous debility, and of the brain, from abuse of alcohol."

a little rosewater to keep it from oiling and one cup of powdered sugar; beat all together in a cool place until very light indeed. Make a few incisions in the top paste before putting on. It will rise up very high. It must therefore be made in a dish deep enough to allow it to rise.

CHEESE CLOTH FOR COMFORTS.—Cheese cloth, or, as it is sometimes called, cotton bunting, in scarlet, blue, or cream color, is good material for lounge quilts and comforts for the guest chamber. The cloth is light, but very firm, and wears well; it is also much used for lining lace spreads, lambrequins, etc.—*Cincinnati Times.*

PICKLED LAMBS' TONGUES.—Boil until tender, put them in cold water and take off the skins. Scald enough vinegar to cover them, seasoning them with whole cloves and cinnamon; put the tongues in a jar, pour over them the vinegar, and keep them well covered. If the tongues have not been corned, they will need salt.—*Zion's Advocate.*

PRAYER.

"If when I kneel to pray,
With eager lips I say,
'Lord, give me all the things that I desire,
Health, wealth, fame, friends, brave heart, religious fire,
The power to sway my fellow men at will,
And strength for mighty works to banish ill,'
In such a prayer as this
The blessing I must miss.

"Or if I only dare
To raise this faltering prayer:
'Thou seest, Lord, that I am poor and weak,
And cannot tell what things I ought to seek;
I therefore do not ask at all, but still
I trust thy bounty all my wants to fill,'
My lips shall thus grow dumb,
The blessings shall not come.

"But if I lowly fall,
And thus in faith I call,
'Through Christ, O Lord, I pray Thee give to me
Not what I would, but *what seems best to Thee*,
Of life, of health, of service, and of strength,
Until to Thy full joy I come at length,'
My prayer shall then avail,
The blessing shall not fail."

The Spare-Minute Course.

The attention of the Methodist public is called to the following letter from the Rev. H. N. Ogden, pastor of the Goodland Avenue Methodist Episcopal Church. He represents the plan for studying the Home Culture Series of tracts, which plan was adopted a few weeks before the publication of the Spare-Minute Course.

We selected topics, using the C. S. as our topics, taking them in the regular order as numbered. One member is appointed to read a paper on the topic. This may be original or merely a collection gathering from sources outside the tract as much as possible.

After the reading of the paper we spend a few minutes in a free conversation on the topic.

One or two select readings. If the topic is biography, we select from that author.

Music, solos, etc.

Reports of special critic, followed by criticism from any member.

We meet in the homes of the members, and have an attendance of about 20. Our meetings are becoming intensely interesting, and the H. C. Series will furnish the topics for two years.

We contemplate holding a public meeting occasionally, selecting the most interesting essays that have been read for the occasion. The expense to each member is merely the cost of the tracts by the hundred.

Everything is as informal as is consistent with order and proper use of time, the only officers being a chairman, Secretary and Literary Committee of two.

Fraternally yours,

H. N. OGDEN.

Goodland, Ind.

"Why, Sammy," said a father to his little son the other day, "I don't know that your teacher whipped you, Fritz." "If you'd been there you would have seen it."

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—Please allow me to inquire for my two sons. The last time I saw them was in Gainesville, Hall county, Ga.; their names are Jim Johnson and Henry Holada; they were small when I left them. Their mother's name at that time was Caroline Coventon, but is now Caroline Bonner; their sister, Malissa Johnson; father, Amos Adams; grand-mother's name was Chaney Coventon, two aunts Hannah Liza and Charity. Preachers will please read this to their congregations. I heard that Jim was in Washington during the war. Address me at Tullahoma, Tenn.

CAROLINE BONNER.

MR. EDITOR—I desire to find the whereabouts of one Martha Batts. Some time since (about 4 or 5 years) she lived 8 miles east of Athens, Ala., but told her sister she was going to move on Elk River. Her husband was named Dave Batts; her sister Caroline left her 11 years ago in Giles county, Tennessee. When children they belonged to Betsy Phillips, Giles county, Tenn., but Caroline was given to a grandchild of Mrs. Phillips, named Tilda Osborne. Her mother and father were named respectively Anna and Jeffry Phillips. The latter died in this city. The mother was sold when Martha and Caroline were babies. Address Rev. L. M. Hagood, Nashville, Tenn.

MR. EDITOR—I desire to find my kindred, sister Louisa Reddix and grandmother, Rhoda Day. I left them in Starkville, Va., when I was quite young. Father's name was Mose Reddix; he was a shoemaker. Our owner's name was John B. Jones. When mother came over to this country she brought four children with her, sisters Betsy and Hannah Reddix, and brothers Dennis and Willis Reddix. Address me, Mrs. Hannah Bolds, at Ashland, Ascension parish, New River postoffice, La., care Rev. F. D. Bowers.

MR. EDITOR—I wish to inquire for my sister Evaline. My brother was taken from here to Montgomery. She belonged to a man named Will Lipscomb, but when last heard from she was living with a Mr. Brasfield, who married our young Miss Jones. Myself and our brother Thomas belonged to Mr. William Eddings, with whom we came to Texas. When I last heard from sister Evaline she was the mother of [illegible] children, by Lipscomb or Brasfield, I know not which, and they belonged to Mr. Brasfield. They all moved to some part of Mississippi. Our mother was named Charlotte Thomas. We were four children of us: Sophie, Thomas, Evaline and Stephen. We have relatives in Greene county, Alabama, named Pinkder, named Jupiter, Easter and Dick, belonging to McMaster, but I think Easter went to Mr. Thomas Cunard. My dear Editor if you can find them for me I do believe the M. E. Church would spread her wings still wider over the long lost friends of the South. My name in slave times was Sophie Eddings. Address me, Sophie Johnson, in care of Rev. T. J. Smith, Giddings, Lee county, Texas.

MR. EDITOR—I wish to inquire for my father, whom I left in South Carolina when a child. His name was Dan Kirkland, though he was called Mack for a short name. His sisters were Nellie and Mollie, mother Ned Kirkland. My mother was Harriet Nettler, belonging to Ben Nettler, in Fairfield district, near Camden. Address me at Bryan, Texas. EMMA SUMTER.

MR. EDITOR—I wish to inquire for a sister of mine who in slave times belonged to Izer Wells. He carried her away from here about 1854, supposed to have taken her to Louisiana, and I heard that since the war living in New Orleans. [illegible] was Julian McDaniel then but it is changed to Juliau Jones. We have one more sister, Nancy, and a brother William; our mother's name was Maria. Address Julian Jones, in care of W. D. Fulton, Paris, Texas.

MR. EDITOR—I wish to inquire for my people. Father, mother, brother Ardrick and sister Elvira, we left in Thomasville, Ga. I was quite small, and can not remember all the children. We were brought to Texas by M. C. Clindor and Dr. Bailey. I can not tell how long since I left them with the widow Todd. Father was Simon, mother Fannie Todd. When I came to Texas I was Dick Bailey, but now I am Dick Bartlett. Address me at Marlin, Falls county, Texas.

Which Will It Be?

There are preachers by myriads and majorities, and deeply pious ones, too, that never once in all their lives distinctly concentrated their purposes to the single point of converting men. Their efforts are to finish an elegant sermon, to develop theological or biblical truths, to thrill æsthetically an audience, to pour forth general religious emotion, to spread a popular fame, to gather crowds, to build a large church, &c. Verily, these have often their reward, namely, success in their objects, but here is a lonesome preacher who does not object to all these; but with or without them, by study, by closet, by pulpit, by pastoral work, some or all, he means to *convert souls*, and just so many as he can. When this is attained, all the other success is well enough. When this is not attained, all the other success does not comfort him a penny; he goes off crestfallen and disappointed, indignant at the devil and himself. He will not stay there when Satan has beaten him; but he will go where, please God, he can yet save souls.—Dr. Whedon.

What a comment upon the Christianizing influence of American commerce and American statesmanship is the arrival at this port, of six ambassadors, headed by Prince Krom Mun Nares Warrit, half brother of the King of Siam; the object of their visit being to demand a modification of the treaty with that country which now permits Americans the unrestricted right to sell liquors to the natives.—*Reformer.*

A Dangerous Case.

ROCHESTER, June 1, 1882. "Ten Years ago I was attacked with the most Intense and deathly pains in back and Kidneys, extending to the end of my toes and to my brain!

"Which made me delirous!

"From agony.

"It took three men to hold me on my bed at times!

"The Doctors tried in vain to relieve me!

"But to no purpose.

"Morphine and other opiates

"Had no effect!

"After two months I was given up to die!

"When my wife

heard a neighbor tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain!

The second dose eased me so much that I slept two hours, something I had not done for two months. Before I had used five bottles, I was well and at work, as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold, I was taken with the most acute and painful rheumatism all through my system that was ever known. I called the doctors again, and after several weeks, they left me a cripple on crutches for life, as they said. I met a friend, and told him my case, and he said Hop Bitters had cured him and would cure me. I pooched at him but he was so earnest I was induced to use them again. In less than four weeks I threw away my crutches and went to work lightly and kept on using the bitters for five weeks, until I became as well as any man living, and have been so for six years since. It also cured my wife, who had been so for years, and has kept her and many children well and hearty with from two to three bottles per year. There is no need to be sick at all if these bitters are used. J. J. Berk, Ex-Superintendent of Dansbiels

That poor invalid wife!

Sister!

Mother!

Or Daughter!

Can be made the picture of health!

With a few bottles of Hop Bitters!

"Will you let them suffer!"

For A Business Education Attend the

Commercial College

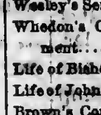
Of Kentucky University, Lexington, Ky. Students can begin any week-day in the year. No vacation. Time to complete the Full Diploma Business Course about 10 weeks. Average Total Cost, including Tuition, Set of Books and Board in a family, $90. Telegraphy a specialty. Literary Course free. Ladies received. 5,000 successful graduates. Over 500 pupils last year from 15 to 45 years of age, from 22 States. Instruction is practically and individually imparted by 10 teachers. Special courses for Teachers and Business Men. University Diploma presented to its graduates. This beautiful city is noted for its healthfulness and society, and is on leading Railroads. *Fall Session begins Sept. 8th.* For circulars and full particulars, address its President, WILBUR R. SMITH, Lexington, Ky.

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ap11-1y

General News Items.

It is proposed that Turkey occupy certain Red Sea ports.

The Servian Legation has left, and the relations between Bulgaria and Servia are ruptured.

Tilden G. Abbot, defaulting cashier of the Watertown Bank, arrested in Missouri, has been sentenced to eight years' imprisonment.

The Boston *Herald* opposes Blaine, and attacks ex-Gov. Long for giving in his adhesion to Blaine. It proposes his defeat for re-election to Congress.

When the General Conference closed, with the table cleared of all business before it, Bishop Simpson said he could not recall a similar case in 40 years.

The succession to the throne of Holland, in the event of the death of the Prince of Orange is the subject of negotiation between the German and Holland Governments.

Seventy-seven members of the Commons have signed a memorial to Mr. Gladstone in favor of female suffrage. The members of the cabinet are unanimously against the measure.

Large quantities of luminous paint are shipped to countries in which earthquakes are prevalent. The paint is used in the interior of houses to guide the inmates when hurrying out into the air.

Let us have popular education but let the Southern people do it for themselves. Let the Centralized Government keep hands off State schools.—*Wilmington* (N. C.) *Morning Star.*

The New York *Times*, *Evening Post* and *Harper's Weekly* refuse to support Blaine for President. Independent Republicans ask Democrats to make good nominations, Cleveland or Bayard, which they can approve.

States holding early elections come as follows: Alabama, electing a Governor and State officers, Aug. 4, Tennessee, electing State officers, Aug. 7; Arkansas, Sept. 1, Vermont, Sept. 2; Georgia, Oct. 1, and Ohio and West Virginia, Oct. 14.

The fusion between the Republicans and Greenbackers in West Virginia did not take place, as was reported. A conference was held, but no satisfactory arrangement could be made, so the matter was postponed until some time later.

B. K. Henderson, a colored man who graduated from the University of Vermont, has received a fellowship, which entitles him to two years' theological schooling free of charge.

He will be taught the Academy for children [illegible]

Baron Nordenskjold, Swedish explorer, is meeting with success in securing subscriptions to meet the expenses of an expedition to the North Pole. The Russian government has promised a part of the expenses of the enterprise.

A memorandum sent to the British Government, Zebher Pasha engages to obtain the submission of the Mahdi within five weeks. The condition is that he, Zebher Pasha, be created Viceroy of the Soudan without paying tribute to Egypt, the Khedive to be suzerain of the Soudan. Zebher Pasha also engages to bring Gen. Gordon and his suite to Cairo, stop the slave trade, hold Khartoum and the river open to European commerce, and allow the free exercise of all religions.

The Giant Powder Company's magazine, containing 10,000 pounds of [illegible] powder, located three and a half miles east of Denver, exploded with terrible force on the [illegible] of the [illegible] in the eastern portion of the city was wrecked. A cast iron house, three hundred yards distant, was completely demolished. The occupants miraculously escaped injury. There is no clue to the cause of the explosion.

Dodd, Mead & Co., Publishers, New York.

may29-1t

A WOMAN'S WOES.

A Tale of Suffering, with a Sequel of Happiness—Some Domestic Experiences.

The following letter to the Kansas City *Times* describing the striking, almost dramatic experience of an American lady is so interesting and pictures so clearly the feelings and emotions of others that we reproduce it entire. It will be found very readable and instructive:

Messrs. Editors:

Did I not know that this land is filled with women who are unhappy and cannot tell the reason; are miserable when they have every reason to be joyous, I should not venture to address you this letter. I believe, however, I can offer some suggestions that will be valuable to all women and invaluable to many. When I was fifteen years old I presume I was happier and healthier then most girls in America to-day. I hardly knew what pain was except by hearsay. But the situation changed suddenly and severely. I became aware that something was undermining my life. I felt strange sensations that would come and go and then return with greater power than before. My side pained me at times and again I would feel a dull aching between the shoulders. I had darting pains through my temples and a pressure on top of my head. I lost sleep, appetite and flesh, and my friends feared I was going into a decline. I know not the feelings I then had are not an uncommon occurence among women, both young and old, but I did not realize what it meant at that time, and so was careless—with what results will appear. From then until within the past two years I have seen but few comfortable days, and I am now only five years old.

A few years after the events above stated my heart began to trouble me. At times I would feel acute darting pains and a gurgling as if water was forming. My entire right side enlarged and I felt sharp cutting pangs through my loins and around my shoulder blades. I could only breathe in catches or gasps and then with the greatest effort. I was without appetite one day and the next very hungry, but always constipated. During all those years I did not know what these troubles meant nor did I realize how terribly they must end. Of course I tried to overcome them; consulted doctors and used remedies, but it was of no avail. My troubles increased with the years. I had a severe pain in the small of the back; my teeth became loosened; my tongue swelled to twice its natural size, my gums were like sponges, bleeding freely at times, and my lungs and nose both bleed on different occasions. At that time I felt cold chills running up my back and I constantly expectorated a brown mucous substance that was very offensive. The fluids I passed were frequently like bloody milk and then again almost solid corruption. For thirty years I did not know what it was to be free from headache. Occasionally I would have a feeling of suffocation followed by hot flashes and a profuse perspiration. God only knows what I suffered for I cannot describe it. I only know that I existed and that my tired life was ebbing away with nothing to arrest decay.

I was in this condition a little over two years ago and neither myself nor my friends expected or hoped for anything but death. Picture, if you can nearly forty years of agony and you can understand why we felt in that way. But a brighter day came. I began a new manner of treatment and I saw new results. My pain became less intense. The most severe symptoms decreased. My hope revived and I seemed awakening to another life. I continued to improve until my health and strength returned thus enabling me to carry out a desire which I consider a duty in writing you this letter and saying that my life, health and hope for coming years are due wholly to Warner's Safe Cure, which has done wonders for me, and also restored many of my friends.

Many who may read these lines will possibly think I am over enthusiastic. Is it possible to be over-enthusiastic after being delivered from a life of misery and brought into a world of comfort and happiness? Was the blind man mentioned in the Bible, whose sight was restored, too enthusiastic? The fact is I am only doing what I believe to be my duty in making my experience public, for I know there are myriads of women who are going into the same dark path unless they are warned in time and saved as I have been. This is a most serious matter and one which concerns the welfare of the nation as well as the happiness of the people. If the mothers of this land are unhealthy America will become a nation of invalids, and any means which can so safely and surely avert this danger as that which I have described, should be gladly welcomed by all true men and women.

MRS. W. MASON.

Topeka, Kansas, 271 Quincy street.

A Correction.

Dear Bro. McDonald—I see several erroneous statements in the papers in regard to the Missionary Bishop. One is, that he was elected for four years only, whereas he was elected the same as the others—for life.

Another, that he is not a Bishop of equal standing with the others. A Bishop in the M. E. Church is a Bishop—no more, no less; the difference being that the General Conference gives to one a definite and limited episcopal jurisdiction, whereas, the other Bishops once a year fix the sphere and limits of their respective fields. Under that arrangement I would be subject to the Board of Bishops. As it is, I answer only to the General Conference quadrennially, which suits me exactly for all my varied work. The other would embarrass me.

WILLIAM TAYLOR.

—Christian Witness.

A short, spirited review of the lesson, every Sunday, by the Superintendent, will induce thoroughness and faithfulness on the part of the teacher, will test the knowledge of the pupils, and will impress upon the hearts of all the truths they have learned. No part of a Sunday-school service is more important than the five or ten minutes devoted to going over the lesson. Whatever else you omit do not neglect the review.

There is a counterfeit olive-tree in Palestine. It is called the wild olive, or the oleaster. It grows in spots like the genuine tree, except that it yields no fruit. Alas! how many wild olives are there in the church! When I see a man putting up a large space in Christ's spiritual orchard, and absorbing a vast deal of sunlight and soil, and yielding no real fruit, I say, Ah! there is an oleaster!—*Bowes.*

An attorney at law, who wished to show his smartness by quizzing an old farmer, began by asking him if there were many deaf in his neighborhood. "Yes," said the old man, "there's a dreadful sight of 'em—so many that there ain't half enough respectable husbands for 'em all, and so some of 'em are beginning to take up with lawyers." The attorney didn't follow up the subject."

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its curative powers in thousands of cases, has felt it his duty to make it known to his fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this receipt, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 *Power's Block, Rochester, N. Y.* jan10-19teow

James Smith, one of the most popular colored citizens of Coweta county Ga. has become insane. He was accustomed to work very hard during the day and then sitting up till 2 or 3 o'clock in the morning reading and studying. The strain proved too much for him. He owned one farm and rented another.

For Sufferers Chronic Diseases, 36 pp symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo. (oldest office.) State case your way.

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Books, Pictures, Etc

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What They Say; or Echoes from Birmingham	10c
Is there to be a War of Races in America, by Rev. A. E. P. Albert	10c.
The Colored Race Weighed in the Balance: Reply to Dr. Tucker by Rev. Dr. C. K. Marshall	25c
Lithographs Methodist Bishops, in group, aprox 12, each	10c
Historic Picture, "Garfield and his Family," steel engraving	2 00
Wentworth's Arithmetical Problems	30
Mitchell's New School Geography (1875)	50
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Temperance Reform and its Great Reformers. By Rev. W. H. Daniels	100
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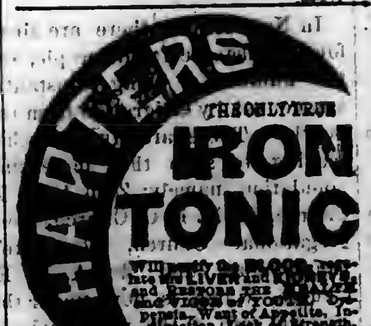
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THE SUNDAY SCHOOL.

SECOND QUARTER. LESSON XII. June 22. —OBEDIENCE TO LAW. (Romans xiii, 1 10)

Some Christians at Rome were not sure that it was their duty to pay tribute to a heathen government. The money was used to support wicked men, and some of it to keep up the worship of idols. The Jews at Rome, not Christians, hated their heathen rulers, and would have been glad to have made trouble, by persuading the Christian Jews to refuse to pay their taxes. Paul writes to explain to them, that it was God's plan to have governors and officers to see that the laws are obeyed. The Christians had nothing to fear, because while they were obeying God's law, they would not break the law of man. The Lord's law is a much stricter one than man's laws. We must give to others what is their due, of money, service, honor and attention, whether they do their part or not. It is your duty to be obedient and respectful, even if you consider that the demands made upon you are unreasonable. When we fail to do this, we are in debt. One of the strongest things in the character of Christ is the way in which he submitted to the will of God, and felt that it was his duty to suffer with it. But there is one fact that it gives us constant joy to pay, although we know we can never get through. This is our debt of love to God and man. If we love everybody, we shall not only pay our debt in full, and thus obey God's law of love to our fellow-creatures. Thus we are kind to our brothers and sisters because we feel like it, not because we are afraid of punishment. Even if we are afraid of punishment, it is not a very high motive. The proper way is to do right because it is right, and because it is law. It is those who want to do wrong who complain of the laws.

Do you love Christ? Then do not neglect the means of grace. Christ in the sacrament of the Lord's Supper as much as Dr. Ball's Cough Syrup for Coughs and Colds. Your druggist has the latter.

DEATHS.

Mary Hester Winfield died May 12, in the faith. GEORGE DAVIS.

were discharged with honor. William died in this city July 1867; Nelson settled at Pearlington Mississippi, where he lived until June 8th, 1884, when he died leaving a wife and 4 daughters to mourn his loss. Nelson Gayden was brother to Rev. Z. T. Gayden, pastor of Thomson Chapel, New Orleans.

Rev. Wm. Burley, one of the veterans of the Texas conference, died in the triumphs of living faith May 14, 1884. He joined the Texas conference in 1866, was ordained elder by Bishop Jones at Austin, during the session which met Dec. 7th, 1871 He had been gradually sinking until he spoke in a whisper. He was very cheerful and hopeful. His remains were accompanied to their last resting place by a large number of people, which showed the respect in which he was held at Harrisburg, where he lived so long. We bow in submission to the Divine will which removed him from the church militant to the church triumphant. The heartfelt sympathy of all the members of the church where he was connected is extended to his bereaved family. O. WATROUS.

We have room merely to announce the death of that prominent Baptist clergyman, Robert H. Steptoe, which occurred last week. A native of Lynchburg, Va., he served the Master 70 years, and was a leader of his church in Louisiana. He was a subscriber to the SOUTHWESTERN, and frequently called to give us words of approval and encouragement.

The Japanese store, 547 Fourth Avenue, Louisville, Kentucky, tenders the ladies of this denomination a complimentary offer. They write to us that they will send to all our churches who contemplate holding a Japanese Tea Party, Fair, or Entertainment of any kind, an enlarged assortment of real Japanese novelties, including pretty cups and saucers, and Real Pure Tea, that can be sold by them for 25 cents cup, saucer, tea and all. You need not pay for any of these goods until the Fair is over. Any thing not sold can be returned. Ladies who are anxious to do good for the benefit of their church should avail themselves of this generous offer which will be very profitable to them. One church in Louisville sold over one hundred dollars worth of these salable novelties in one evening, why can't they do the same or proportionately so. Write to them at once for particulars or send them an order for an assortment to open a bazaar.

For the SOUTHWESTERN.

New England Letter.

BY REV. THOS. H. JOHNSON, OF NEW YORK EAST CONFERENCE.

Dwight Chapel, Bethel Church, New Haven, came out from the A. M. E. Church last Fall, about Nov. 24th, intending to organize an independent church. I received a [illegible] to the pastorate of said church. I accepted the call, and on the 12th of December took charge. On the 25th of the same month Bishop Brown, in whose diocese the church was, appointed Rev. John B. Stansberry to take charge. On being informed that the congregation had a pastor he forcibly entered the pulpit and was, without ceremony, hustled out, after which he brought seven lawsuits against the church without avail. Then the 27th of December, the last April 7, 1882. This course of action caused the creditors to foreclose, thereby embarrassing the church so as to necessitate immediate action; consequently some of our friends bought it in, and since this they have unanimously concluded to join Methodist Episcopal church, which they did May 26, 1884.

In New Haven there are about four thousand colored people, and the number is being constantly augmented by emigration from the South. There are five churches [illegible] this increasing population namely: Zion A. M. E. Church, A. M. E. Church, Congregational Church, St. Luke's Episcopalian, and the A. M. E. Church, which is now under the pastoral care of the writer, who is a member of the New York East Conference. The building when completed will be a five story brick, with a seating capacity of seven hundred, with a lot 54x100 feet, situated on the West side of Spengler street near Whalley avenue, worth $2,000; the church, when finished, will cost $22,000. The lecture room is ready for use. The property is worth $17,000 as it stands. Paid on the property $5,600; present indebtedness $11,400.

Many medicines now on the market owe their virtue to the presence of powerful and poisonous drugs. HUNT'S KIDNEY AND LIVER REMEDY is purely vegetable and will not injure the feeblest and most delicate person.

Conference Notices.

Plan of Episcopal Visitation for the Fall Conferences of 1884.

NOTE—Because of the severe and protracted illness of Bishop Simpson, no Conferences are assigned to him in this plan.

[ALPHABETICAL]

Conference.	Place.	Time.	Bishop.
Alabama	Birmingham, Ala.	Oct 16	Walden
Arizona Mission	Phoenix Arizona	Oct 9	Foss
Austin	Austin, Texas	Nov 27	Harris
Black Hills Mission	Sturgis City, Dak	Oct 8	Andrews
Bulgaria Mission	Sistof, Bulgaria	Oct 1	Hurst
California	Monterey, Cal	Sept 10	Foss
Cent'l Alabama	Putaw, Ala	Nov 26	Walden
Cent China Mission	Kin Kiang, China	Oct 16	Wiley
Cent. German	Newport, Ky	Sept 10	Merrill
Central Illinois	Galesburg, Ill	Sept 17	Bowman
Cent. N. York	Elmira, N. Y.	Oct 8	Harris
Central Ohio	Defiance, O.	Sept 26	Bowman
Cent. Texas	Dickson, Tenn.	Oct 6	Bowman
Chicago German	Beaver Dam, Wis	Sept 25	Ninde
Cincinnati	Hillsboro', O.	Sept 3	Merrill
Colorado	Longmont, Col.	Aug 7	Foss
Columbia River	The Dalles, Ore.	Sept 4	Fowler
Dakota Mission	Mitchell, Dak	Oct 1	Andrews
Des Moines	Red Oak, Ia.	Sept 17	Andrews
Detroit	E. Saginaw, Mich.	Sept 17	Ninde
East Ohio	Youngstown, O.	Oct 1	Warren
East Tennessee	Kingston, Tenn.	Oct 22	Warren
Erie	Erie, Pa.	Oct 8	Warren
Foochow	Foochow, China	Nov 19	Wiley
Genesee	Medina, N. Y.	Oct 8	Merrill
Georgia	Mount Zion, Ga.	Oct 9	Walden
Holston	Greenville, Tenn.	Oct 16	Warren
Idaho	Boise City, Idaho	Sept 17	Fowler
Illinois	Carlinville, Ill.	Sept 10	Andrews
Indiana	Greencastle, Ind.	Aug 20	Foster
Iowa	Ottumwa, Iowa	Sept 17	Foster
Japan	Tokio, Japan	Sept 1	Wiley
Kentucky	Cadiz, Ky.	Sept 10	Walden
Michigan	Lansing, Mich.	Sept 10	Ninde
Minnesota	Duluth, Minn.	Oct 8	Fowler
Montana Mission	Helena, Montana	Sept 25	Fowler
Nebraska	Tecumseh, Neb.	Sept 3	Mallalieu
Nevada	Genoa, Nev.	Aug 21	Foss
New Mex Mission	Socorro, New Mex.	Oct 15	Foss
N. China Mission	Peking, China	Sept 24	Wiley
N Dakota Mission	Fargo, Dakota	Oct 2	Fowler
N Nebraska	Blair, Neb.	Sept 10	Mallalieu
North Ohio	Tiffin, Ohio	Oct 1	Bowman
N.W. German	Charles City, Ia.	Oct 2	Minde
N.W. Indiana	Attica, Ind.	Aug 27	Foster
N.W. Iowa	Spirit Lake, Ia.	Sept 24	Andrews
N.W. Norw'gn	Forest City, Ia.	Sept 26	Foster
N.W. Swedish	Burlington, Ia.	Sept 11	Foster
Ohio	Circleville, O.	Sept 24	Merrill
Oregon	Salem, Oregon	Aug 27	Fowler
Pittsburg	Washington, Pa	Sept 24	Harris
Puget Sound	Seattle, W. T.	Aug 31	Fowler
Rock River	Rockford, Ill.	Sept 24	Warren
St. Louis German	Pekin, Ill.	Sept 3	Minde
Savannah	La Grange, Ga.	Dec 3	Walden
S. E. Indiana	Seymour, Ind.	Sept 17	Merrill
S. California	Los Angeles, Cal.	Sept 18	Foss
S. German	New Orleans, La.	Dec 24	Harris
South Illinois	Fairfield, Ill.	Sept 3	Foster
South India	Hyderabad, India	Nov 26	Ku st
Tennessee	Memphis, Tenn.	Oct 15	Bowman
Texas	Galveston, Texas	Nov 20	Harris
Upper Iowa	Mason City, Ia.	Sept 10	Bowman
Utah Mission	Ogden, Utah	Aug 14	Foss
West German	Fayette, Kan.	Sept 13	Warren
W. Nebraska	Kearney, Neb.	Sept 17	Mallalieu
West Texas	Waco, Texas	Dec 4	Harris
West Virginia	Buckhannon, W Va.	Oct 1	Walden
W. Wisconsin	Eau Claire, Wis.	Sept 25	Mallalieu
Wisconsin	Oshkosh, Wis.	Oct 1	McCabe

NEW ORLEANS DISTRICT LOUISIANA CONFERENCE.

Second Round.

Union Chapel	June 13-15
Algiers	" 17-22
Wesley Chapel	" 20-22
Pleasant Plains	" 24-29
Napoleon	" 26-29
Carrollton	" 1- 6
First Street	" 2 6
Sixth Street	" 8-13
Clinton Street	" 11-13
Haven's Chapel	" 16 20
Camp Parapet and Kenner	" 20
Madisonville	" 26-27
Thompson Chapel	July 31, Aug. 3
LaHarpe	" 1- 3
Pearl River	" 9-10
Spring Chapel	" 11-12
Shady Grove	" 13 17
Gretna	" 22
Algiers and Asbury	" 21-24

L P CUSHMAN, P E.

PALESTINE DISTRICT—TEXAS CONF.

The district conference will be held at Palestine, Texas, commencing August 14th and closing Aug. 18th 1884. We hope to have a full attendance of all the ministers on our district. The following programme has been agreed upon:

Opening Sermon—Aaron Taylor.
Church Enlargement—Bishop Fowler
Sunday Schools—Texas Edwards.
On Education—Dr. Morris.
On Temperance—J. Boardman.
On the Duty of Conducting Sunday-schools—Wm. Weaver.
On the Duty of Congregations to Pastors—P G Brown.

All of those local preachers who have to be examined in the four years course of study will be expected to be present the first day of conference so that the committees can do the work assigned them.

G W SMITH, P E.

HOUSTON DISTRICT—TEXAS CONF.

Third Round.

Hocking circuit	June 13-15
Trinity, Houston	" 21-23
St. James, Houston	" 23-23
Tabernacle, Galveston	" 28 29
St. Pauls, Galveston	" 29-30
Mt. Vernon, Houston	July 5- 6
Sloan Street, Houston	" 6- 7
Harrisburg	" 12-13
Richmond and Oak Hill	" 19-20
Spring	" 26-27
Columbia and Oyster Creek	Aug. 2- 3
Brazoria	" 9-10
Frosts Chapel	" 16-17

The district camp meeting of the Asbury Simpson Camp Grounds, at Harrisburg, will commence June 26 and continue until July 7, 1884. A hearty welcom is given to all. A large attendance is expected. The district conference will convene Sept. 10, 1884, at St. Pauls, Galveston. Local preachers to have their licenses renewed are required to be present and pass an examination in the books laid down in the course of study.

F C MOORE, P E.

COLUMBUS DISTRICT—TEXAS CONF.

Third Round.

Columbus	July 19-20
Mexia	" 26-27
Oakland	Aug. 2- 3
Millican	" 9 10
Somerville	" 16-17
Bedias and Peach Creek	" 23-24
Navasota	" 30-31
Hempstead	Sept. 6- 7
Waller	" 13-14
Held by Davis and Cooper.	" 13 14
Industry	" 27-28
Columbus circuit	Oct. 4- 5

Brethren, please do not forget these notices, and remember that the Discipline makes it my duty to bring before the third quarterly conference the subject of missions, Church Extension, and not only those, but all the benevolent causes, on which you know I have not been inactive. Please raise all your assessments. The district conference for the Columbus district will convene on Thursday, Sept. 18, at 9 o'clock a. m., in Columbus, Texas. The programme will appear in a few days. Brethren will take due notice and govern themselves accordingly.

P M CARMICHAEL, P E.

MERIDIAN DISTRICT—MISSISSIPPI CONFERENCE.

Third Round.

Enterprise	July 5- 6
Enterprise circuit	" 5- 6
Quitman and DeSoto	" 8
Waynesboro and State Line	" 10
Shubuta	" 12-13
Shubuta circuit	" 12-13
Meridian	" 19-20
Lauderdale	" 24
Meridian circuit	" 26-27
Shuqualak	" 31
Macon	Aug. 2- 3
Brooksville	" 5
ExPrairie	" 7
Mashulaville	" 9-10
DeKalb	" 22
Philadelphia	" 14
Daleville	" 16-17
Heidelburg	" 21
Paulding	" 22
Garlandsville	" 23-24

Dear brethren, the General Conference is over, and we enter upon our work with new zeal. Pray for our success.

Yours, as ever,
J. CAMPBELL, P E.

NOTICE.

There will be a camp meeting at Ocean Springs, Miss., Aug. 9, 1884: therefore we invite all of the ministers of the Gulf district to attend. We anticipate a good time, and we want as many other ministers as will attend. The camp meeting will hold eight days. The following is the committee on Camp Ground: E Keys, W Lemon, Ed Showers and N White.

Yours, as ever, J B SMITH, P C.
W McDONALL, P E.

GULF DISTRICT—MISSISSIPPI CONF.

I received notice from the Assistant General Passenger Agent of the Illinois Central Railroad that those attending the district conference to be held at Summit, Miss., July 10, 1884, paying full fare over the above-named road, will be returned for 1½ cents per mile, on presenting certificates signed by the secretary of the conference. Yours truly,

W McDONALD, P E.

Brookhaven, Miss., 12, 1884.

NOTICE.

I have received notice from the Book Committee of a special meeting of the new Book Committee, and that four Bishops having been elected at the last General Conference, causes the apportionment to be increased 15 per cent. On request of the above-named committee, that each pastor is to increase the claims of Bishops, I suggest that the apportionment be doubled, as it is very small any way. Now, brethren of the Gulf District, collect all that you can for Bishops by the third round. I shall expect something from every charge as I pass around on my third quarter.

W. McDONALD.

Brookhaven, Miss., June 12, 1884.

MARSHALL DISTRICT—TEXAS CONF.

Third Round.

Marion circuit	July 12-13
Queen City	" 12-13
Marshall circuit	" 19-20
Red Oak and Elm	" 19 20
Cypress	" 26-27
Centenary	" 26-27
Hughes Springs	Aug. 2- 3
Paris	" 2- 3
Brookston	" 9-10
Blossom Prairie	" 9 10
Clarksville	" 9 10
Paris circuit	" 16-17
Talmadge	" 16-17
Clark's circuit	" 23 24
Fannin circuit	" 23-24
Ebenezer, Marshall	" 30 31
Jefferson	" 30-31
Jefferson circuit	" 30-31

H WEBB, P E.

NOTICE.

Programme for the Oakland District Conference which will be at Tupelo July 5.

Preach the opening sermon, Miles Proctor; Church Extension, P. Jamison; Freedmen Aid, J. B. Gwin; Mission, G. Brooks; Temperance, I. L. Pratt; Duties of Stewards, Jefferson Harris; Duties of Trustees, L. L. Shumpert; Tract, B. Ferguson; A hundred years of Methodism, A. W. Wright; Atonement, J. W. Davis; Ministry needed for the times, D. W. Calvert; SOUTHWESTERN, Wm. Gatewood; Education, Wesley Jones; Baptism L. J. Terrill; Church building, R. Snell; Sunday schools, B. J. Griffin; Pastoral support, A. Boyd. All local preachers are expected to attend and bring something for benevolent causes. Dear brethren let us do all we can to make this conference year a success.

May God's blessing be upon each one of you. D. A. WILLIAMS, P. E.

Programme of literary and religous exercises of the District Conference of Austin District, West Texas Annual, to meet at Giddings, Sept. 1884.

The following named brethren are requested to write an essay or sermon on the different subjects as follows:

C L Madison—How to govern a church.
W G Wilson—On Sabbath School.
A Foster—How to conduct Class-meeting.
S Smith—On Leaders and Stewards meeting.
G Norman—On Love Feast.
J W Robinson—Itinerency of the M E Church.
W H Mosby—Duty of Pastors.
M Smith—Duty of stewards.
T Watkins—Christian Union.
M Lott—How to preach.
E Neabity—How to pray.
Geo Pleasant—How a pastor should visit.
H Swann—Eternal happiness.
E Henderson—Eternal punishment.
W Dunkins—Salvation by faith.
Joseph Hazford—Repentance.
Thomas Delany—Faith in the Holy Trinity.
George Roberson—Resurrection of Christ.
Isaac Owens—Holy Ghost.
J J Collins—Sufficiency of the Holy Scriptures for salvation.
C Hacket—Original birth of sin.
R P Brown—Heaven.
R Alonzo—Justification of man.
James Pickett—Free will.
Prince Williams—The Lord's Supper.
J Warmly—Good works.
E Kneeright—Sin after justification.
S Moore—The visible Church of Christ.
Geo Shankling—Baptism.

Other local preachers and exhorters are requested to have a written essay on subjects of their choice.

C L MADISON
H SWANN
S SMITH
G NORMAN
J W ROBINSON,
Committee.

Austin, Texas, May 29th 1884.

NOTICE.

The district conference for the Argenta District, Little Rock Conference, will meet in Mount Olive Church Van Buren, July 10th, at 9 o'clock a. m.

Opening sermon by R. v. A. L. Richardson, July 9th at 8 o'clock p. m. All members of the conference are requested to be present. The District Stewards are requested to meet with us, for the purpose of making the assessment for the presiding elder.

G. W. SAMS, P. E.

ARGENTA DISTRICT LITTLE ROCK CONFERENCE.

Second Round.

Conway and Morrilton	July 5-6
Van Buren	" 12 13
Fort Smith	" 19-20
Fayetteville	" 26-27
Fayetteville Cir	Aug 2-3
Alma	" 9 10
Sweet Home	" 16-17
Little Rock Cir	" 20-21
Argenta	" 23-24
Jacksonport	" 30 31
Batesville	Sept 6-7

G. W. SAMS, P. E.

From one Cured of Consumption.

Thornton, Boone Co., Ind.

MESSRS. CRADDOCK & CO.:

Please find enclosed $16 for *Cannabis Indica*, Pills and Ointment.

Mr. Findley Barker, who was so low with Consumption, and only weighed one hundred and twenty five pounds when he commenced to take your medicine, now weighs one hundred and eighty-four pounds, and says he feels as well as he ever did in his life.

Yours truly, ROBERT COX.

N. B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical, and it will break up a fresh cold in twenty-four hours.

$2.50 per bottle, or three bottles for $6.50. Pills and Ointment, $1 25 each.
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Sole Proprietors, Philadelphia, Pa.
jul2-2t.

The female suffrage bill was defeated in the House of Commons on the 12th.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE,
June 16, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ₱ lb—Ordinary, 9¾; Middling 11 5-16; Good Middling, 119-16; Middling fair, 11 13 16.

SUGAR, ₱ lb—Yellow clarified, 5¼@5½; White clarified, 6@6½; Common 3@.

MOLASSES, in bbls, ₱ gallon—Common, @20; fair, 25@30; choice, 43@45c.

RICE. Louisiana, ₱ lb—Common, 4½@5; fair, 5¼@5¾; choice, 5¾@6.

MOSS, ₱ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ₱ lb—Western, 20@21.

COFFEE, ₱ lb—Ordinary, 9½; prime, 11½.

CHEESE, ₱ lb—Western factory 10.

CORN MEAL, ₱ bbl—Choice, $3.25.

FLOUR, ₱ bbl.—Fancy, 5.50; Choice, 5.25; Family, 4.50.

LARD, ₱ lb—Choice, 8½.

SALT, ₱ Sack—Coarse, 82½; Fine, $1,02½.

EDCULENTS.—Irish potatoes, ₱ bbl., $2.50@3.00; sweet potatoes, ₱ bbl. onions, ₱ bbl. 2.50@3.00; apples, ₱ bbl. $5.75@6.25; cabbages, $5.00@5.50 per crate; sour krout, ₱ bbl.

OILS, ₱ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, —@60; boiled, —@63; cotton seed, 33@55.

PROVISIONS.

MESS PORK, ₱ bbl—Choice, $17.00.

BACON, ₱ lb—Breakfast, 11½; shoulders, 7; sides, short rib, 10; sides, long clear, 9½; hams, sugar-cured, 13@.

DRY SALT MEAT, ₱ lb—Clear rib sides, 9½; clear sides, 9½; shoulders, 6¼@—

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.50@3.75; young $1.50@@2.50; ducks, @2.50@3.00; geese $4.00@; turkeys $9.00@12.00.

Western Eggs 11@14c per dozen

Louisiana Eggs 14c14c per dozen.

Feathers—Best live geese feathers 50@75c. ₱ lb. second grades 15@25c.

Western Poultry—Grown chickens $4.00@$4.50 ₱ dozen; young do. $2.00@3.50; ducks $3.50@—; geese $3.50@—; turkeys $12.00@15.00.

GRAIN AND FEED.

CORN, in sacks, ₱ bushel—Yellow, 65; white, 60; mixed, 70.

OATS, ₱ bushel—Western, 44.

BRAN, ₱ 100 lbs—Choice, 90.

HAY, ₱ ton—Prime, $17@18; choice, $20@21—.

The House confirmed J. F. Patty and W. S. Posey, in their seats, as representatives from St. Mary parish.



After six months have passed the period of dentition will require to be especially looked after. Ridge's Food possesses, as perhaps in no other preparation, the bone-forming elements. It is rich in albuminoids, carbon, etc., and is a perfectly safe diet for all classes and conditions, if all directions are followed. More children have been successfully reared upon Ridge's Food than upon all the other foods combined. Put up in tin cans, four sizes, 35c., 65c., $1.25 and $1.75. WOOLRICH & CO., on label.

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April-10

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SOUTHWESTERN

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Editorial Notes.

"Love is stronger than weapons of war."

Houston Seminary Catalogne is at hand.

If you forced to debate, keep to the Bible for help and your opponent will soon get out of argument.

Clark University Catalogue 1883-84 contains engravings of the buildings used by that institution.

In 1797 the Methodist Society of South Britain consisted of three members and their place of meeting was an underground kitchen.

Methodist Episcopal preachers of all colors and races, like Daniel and Jonathan, should have their hearts knit and bound together in peace and love.

Hon. S. J. Randall, of Pennsylvania, favored us with a copy of his speech in Congress on the Morrison bill. It proved to be very effective, and may still be read with profit.

Bishop Asbury once held meeting at a certain place with the blacks in the kitchen while the white people received the communion from other preachers up stairs. He could have been up stairs also but his preference was to be below. When the whole purpose of man is his will upon. Indeed he does not to do good he is not very choice about either the subjects of locality of his labors.

Loose laws rendering the securement of divorces easily attainable, and loose lives rendering them desirable, are equal abominations to pure morals, and destructive to the true interest of good government in the sacred precincts of the family and the broad domain of the Nation. The position of the Methodist Episcopal Church upon this as all other questions is square, and unequivocably in favor of uncorruptable laws and lives.

"You Methodists hold to falling from grace don't you?" No we hold to keeping grace and keeping it. "But you know that people can fall from grace." That is another thing. Angels fell, Adam fell, and St. Paul said: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." "Do you believe in falling?" I believe in degrees of falling, that we may fall partly, but [illegible]. "Have you ever [illegible]?" Yes. "Have you any [illegible]?" To be sure I have, as I [illegible] it." "Now to be honest, [illegible] you get angry?" Yes, I do. [illegible] drink?" Yes, I do. "You are fallen from grace."

A Southern white is kind to animals. He will treat his Negro just as good as he will his dog, but want each to stay in his own kennel.

Speaker Carlisle has the true gallantry about him and displayed it the other day by finding a seat for a colored lady in a Washington city street car.

Thamas J. Smith, a local preacher of Bedford, Ky., thinks he is called to preach, but wants to raise one more crop of tobacco first.

Bishop Fowler took his first lesson in Episcopal business as president of the Delaware Conference, All were highly pleased with him, and the impressions he is making are very complimentary to him.

We wanted to name a son for Dr. now Bishop Walden and therefore inquired what the "M" in his name stood for. He said it did not mean anything. His name is John Morgan and it will be popular in the South.

Rev. J. W. Hughes is Secretary of the Methodist Preachers Mutual Aid and Beneficiary Association of the United States. It is growing rapidly and will succeed. They had one death and promptly paid the mortnary claim of the widow Mrs. Hagan of Chaplin, Nelson Co., Ky.

The Revs. H. A. Munroe and Hooper Jolly of the Delaware Conference, have been appointed delegates to the Centennial celebration of the Methodist Episcopal Church in Baltimore, Maryland Dec. 15-17 17, 1884. These are meritorious appointments. Bro. Munroe is the editor of their conference paper, *The Delaware Conference Standard*. Both are capable gentlemen.

Bishop Miles, of the Colored Methodist Episcopal Church in America is in vigorous health. We met him the other day in a book store buying five cents worth of "the best and strongest legal paper" he could find to make seem to be in any immediate cause of dying soon from natural causes. They say he is making money rapidly by his Bishopric.

Dr. W. M. Prettinger, President of Centenary Biblical Institute, Baltimore, is bending every effort to raise an endowment of $50,000 for that institution. This object must commend itself favorably to the cooperation of all our colored as well as white people in the patronizing limits and to people of means everywhere. The Institute is doing a noble work, and greatly needs money to make it still more efficient in its lines of work.

The African and other *colored* Methodist churches are striving to prove the ability of their race to maintain themselves in separate organizations alongside the Anglo Saxon race. The colored people who belong to churches which are composed of members of both the Negro and White races, aim to establish the capability of the African Race to associate with the Saxon Race in mixed organization, and at the same time retain their race peculiarity and power. What right can one of the parties alluded to have that the other does not have to follow, out his ideas on either of these lines in harmony with his conscientious convictions of duty?

Commencement at Rust University Holly Springs Mississippi.

The fifteenth Commencement of the Rust University which occurred June 10 was an occasion long to be remembered by the faculty, students and friends of the institution. Too often commencement exercies consist of special preparation made for the entertainment of visitors, and this does not give opportunity to those from abroad to see any of the practical working of the school. No such an attempt was made on this occasion. The examinations were conducted very much as an ordinary review recitation, and there was no attempt to merely make a display. The thoroughness displayed in these examinations was highly gratifying to all who witnessed them. On Wednesday evening June the 4th, the Preparatory Department held its anniversary. The exercises consisting of declamations, dialogues and essays, were enjoyed by a large audience. This department has been under the direction of Mrs. Fannie L. Weir for the past year. The literary society gave an interesting programme on Friday evening June 6th. It was an enjoyable affair in which many of the students exhibited rare ability in oratory. The exercises on Sabbath June 8th, began with the annual love-feast conducted by President Hooper, who said: "This is the eleventh time I have attended the annual love-feast of this institution. During all these years, the Lord has been with us. We have special reasons to be thankful to God for the blessings of this year. The proficeney in study has been very encouraging. The religions interest of the school has been unusually good. With a single exception death has not invaded our school; and in this exception our loss is her gain. Julia Brandon after two weeks of intense suffering died in the hope of a better life. Personally I have been trusting in Him who has said: "Commit thy way unto the Lord, trust also in Him; and He shall bring it to pass." Forty of the students gave clear ringing Christian testimonies. Often three or four were standing and waiting for an opportunity to speak. Many of them converted since they came to the university. All of them rejoiced that they had been blest with an opportunity of attending a school affording such good religious examples, and associations. Following the love-feast was the Baccalaureate sermon by Rev. R. S. Rust D.D., The text was taken from I. John IV chapter and 8 verse. The sermon gave signs of careful preparation, and abounded in fine thoughts and eloquent passages. The Dr. though having been a long time in the work as Secretary of the Freedman's Aid Society, has not lost his zeal for the cause. The success of our institutions in the South is largely due to the untiring efforts of Dr. Rust. At 3 o'clock on Sunday a meeting was held in the interest of the Ladies' Home Missionary Society. Mrs. Dr. Rust was expected to preside at this meeting and there was a general disappointment when it was announced that she would not be present. Dr. Rust said the reason why he had not brought Mrs. Rust with him, was, that she could deliver more eloquent addresses than he, and he found it to his advantage to leave her at home. The real cause however was illness. The friends of Rust University will not be satisfied until they receive a visit from Mrs. Rust. She has endeared herself to the University by her liberal donations and her efforts to establish an industrial department for young ladies. This is a step in the right direction. Grounds adjoining the college campus have been secured with houses that will answer the purpose for the present. It is expected that there will be a commodious building erected for this purpose. On Sunday evening Rev. H. R. Revels, D.D. preached the annual sermon which was listened to with great interest, by a large and appreciative congregation. On Monday morning after the examinations were finished, the students were assembled in the chapel and were addressed by President W. W. Hooper, Rev. Dr. Miller, superintendent of public schools for Marshall county, Dr. H. R. Revels, and several other visiting friends. These addresses were highly appreciated by the students. Tuesday June 10th was graduating day. Before the hour fixed for the exercises the college chapel was filled to its utmost capacity and many were unable the find even standing room in the chapel. The following named gentlemen composed the class of graduates, H. M. Blackwell, William Brudley, S. A. Cowan, G. W. Perkins, Thomas Tisdell and N. H. Williams. The orations delivered by these gentlemen, were of such a character as to reflect credit upon the institution and themselves. The hearty applause from the audience told how thoroughly the exercises were enjoyed. Prof. Clifford, then presented the class to Rev. J. C. Eckles, presiding elder of Holly Spring district, who after a short address presented them with their diplomas. As these gentlemen filed off the platform one could not fail to be favorably impressed with their appearance; each one was a fine specimen of manhood, combining good bodies with good minds, and best of all they all are possessed of good morals. At a meeting of the Board of Trustees, Prof. W. W. Hooper offered his resignation as president of the University. It was a painful surprise to every one. The friends of the college can scarcely become reconciled to the idea of his severing his connection with the school. The Professor frankly stated his reasons for pursuing such a course. For eight years he has served in the capacity of president. During these years the business affairs of the school have required so much of his attention, that he has been unable to devote any time to study. If he remains in the work as teacher is is his object to make thorough preparation for the special department of Natural Science. We know from personal observations, that after having done the work of an ordinary teacher, he has been compelled to perform the labor of an ordinary business man. The most pleasant relations have existed between the Prof. and all those identified with interests of the University, as will be shown by the following resolution presented and adopted by the Board of Trustees:

Resolved, That the Board of Trustees hereby recommend the employment of the same crops of teachers for the coming year, that have been employed the past year, and be it further

Resolved, That it is with much regret that we receive notice of the retirement of Prof. Hooper from the presidency of the institution, and would respectfully urge the Board of Directors of the Freedman's Aid Society to use all means necessary to retain his services as a teacher if not as president. Be it also

Resolved, That having heard the report of the President concerning the progress of the institution during the past year, and of its present condition, we do hereby tender our thanks to Prof. Hooper for the wisdom shown in the management of the affairs, and do express our confidence in his ability, and do earnestly hope that his services as President may be retained.

The above resolutions express the sentiment of the other members of the faculty, the students of the University and the citizens of Holly Springs.

One of the pleasing features of the commencement exercises, which I must not fail to mention, was the "Oratrrio of Queen Esther," given by Prof. and Mrs. Clifford, assisted by nearly fifty students. The general verdict was, "It is grand." It was given three times. Many who had attended every evening desired it repeated again, that they might have the privilege of hearing it the fourth time. It was a great undertaking for teachers already overworked, and the success it attained was beyond all reasonable expectation. For ability to organize, and to execute commend me to Prof. and Mrs. Clifford.

Upon the whole this commencement finds Rust University in advance of what it has ever been. Each member of the faculty deserves special mention but space forbids. Few schools are blest with so faithful and competent corps of teachers as is found in Rust University.

J. C. ECKLES.

A Word of Cheer.

Since my return home from the North, I have made frequent calls to the office of the SOUTHWESTERN and have been gratified with the indications of real prosperity. Dr. Taylor is still in the North, visiting conferences and making a vigorous and successful canvass; up to Friday of last week he had secured and sent to the office one hundred and fifty cash subscribers. This week over 4,300 copies of the SOUTHWESTERN, are sent out to actual subscribers. Would that all of our ministers were active and faithful agents for the SOUTHWESTERN. Push the canvass; brethren, make collections, and do not forget to send the money to Phillips & Hunt 32 Natchez street, New Orleans. Nothing in our ministry has any meaning except it helps us in our efforts to lift up the people and draw them more closely to God. What better agent can we have in this work than a good religious news paper? L. P. CUSHMAN.

OUR SOUTHERN WORK

LOUISIANA.

As a rule that minister succeeds who devotes his time and energy to the one work the Church gives him to do. The great need of the times is consecrated men who have the power of concentration. The man who has two faces, one for business and one for piety, one for society and one for religion, one for the Church and one for the world; who, like the chameleon, takes on the color of whatever he may come in contact with, will surely fail. At Union Chapel Bro. Priestley is having a year of harmony and religious growth. The reports for the second quarter showed a good degree of prosperity. The class collections were as follows: No. 1, $16.40; No. 2, $27.40; No. 3, $15.40; No. 4, $8.40; No. 5, $24; No. 6, $41.50; No. 7, $68; No. 8, $22.05; No. 9, $20.25; No. 10, $15.75; No. 11, $18.75; No. 12, $34.75; No. 13, $4.15. The amount collected by the class during the quarter was $312.85. In these reports we see the results of earnest, consecrated labor; when men who have the power of godliness to sustain them can do as class leaders. The visits made by some of these men were the best evidence that if they could prevail it no babe in Christ should be allowed to wander from his Father's house, and go unsuspectingly among the thorns and briars. The reports of the stewards showed that there had been collected and expended for all purposes during the quarter $786.75. The trustees have placed a nice banquette in front of the church, costing $250, and all bills paid. Union Chapel is located in that part of New Orleans where many thoughtless, heedless and reckless people seem to have congregated, and moral suicides are frequent. But the Church is there doing a good work for the Master, her doors are open and she is offering protection to those who have wandered among the thorns and have wounded and crippled themselves for life. To every weeping, exhausted, bleeding and ruined soul she says, "Come to Christ, He will heal your wounds and you shall live." L. P. C.

C. D. C. Bryan: "On entering my work at Springfield I found about 10 or 11 members who were waiting patiently to receive their new pastor. I was comfortably received and cared for. I found the church in a ruinous and ruined condition, the sills and pillars and sides of the church rotten. I found the members in a cheerful state. Their ex-pastor, Rev. Frank Bowers, had been working faithfully among them trying to learn them the rules of the M. E. Church, which have taken effect. I can see from the members that Methodism prevails. We have put the little church on new pillars and placed sills underneath it. We will have the church fenced in in a few weeks and a new bell bought for it. Though the membership of the church is small, she tries to help her pastor. We had a basket meeting, and took up $11 and some cents. They paid the pastor $10 out of that, the balance went for the building of a new fence. Pray for our success."

TENNESSEE.

J. J. Barr, Spain: "At the second quarterly conference we had a good time. Rev. J. W. Hall, of Bell's Circuit, was with us and made a good impression on the Sunday work. Rev. J. L. Massey, of Martin, preached at two of our churches with power. We paid pastor $12, elder $5, and something on other claims."

GEORGIA.

L. W. Coats, Forsyth circuit: "There are about 160 members here. When I arrived class meetings and prayer meetings had almost become a dead letter. In April Elder R. T. Adams preached to our great delight and comfort; at the quarterly meeting 4 joined the church on prebation. He is bent on building up the work in Macon district. Six have since joined on probation, and a protracted meeting is going on now. We have had one convert and 25 mourners at the altar."

OUR SOUTHERN WORK.

LOUISIANA.

C. Crockett, Grand Cane: "Our protracted meeting closed with many mourners at the bench. In our new Church in town there is a fine Sabbath-school with 65 scholars enrolled, and we propose to supply it with books. The church membership has increased from two to ten, and debt is reduced from $75 to $57. We are struggling to meet payments due. Jackson Randolph teaches both the day and Sunday-school, and is of great assistance to us."

A. Powell, Musson: "There are six in Sunday-school, and new scholars are coming. Young people take an active part in helping it on. A revival is going on and backsliders are returning; 10 converts. The people are prospering. We have no church but are going to build one. Our pastor, H. T. Abbott, is pushing his work."

Children's Day, at the M. E. Church, last Sabbath was a great day. After the hearing of recitations, etc., and some good singing, several addresses, one by the writer, were made to the little folks. Elder Hilton is a hard worker and he is reaping his reward, as the above exercises showed.—*St. Mary Herald*, 14*th*.

MISSISSIPPI.

T. Hayes, Shubuta: "Our presiding elder could not be with us the second quarter, and Rev. P. Tarpie occupied the chair. Our two churches, with a Sunday-school which are doing well. Eleven have been received in full membership."

J. Cawthorn, Greenwood: "Dr. Lewis held our quarterly conference. We had a pleasant time; reports were good. The Dr. spoke to the conference on Temperance, and was earnest in his appeals to the children. He was followed by Rev. J. W. Dunn. We raised $12.50, and had a love feast at night. Pray for our success on the Yazoo. We have 14 subscribers for this quarter."

TENNESSEE.

J. W. Mathews, Capleville: "Our people are careless, loiter about saloons, drink whiskey, and let their children run the streets, and need to be brought into church and Sunday-school."

W. W. House, Shelbyville: "I closed a protracted meeting with 5 conversions, and 6 additions. The Sunday-school is improving, and the future of the church, we know, greatly depends upon it. In church and winter attendance was irregular with the spring mothers commenced coming and bringing their children. I was compelled to work at my trade five months for support. Now I am able to visit from house to house, and pray and exhort with the people."

J. F. B. W. Summerhill, Springfield: "Elder J. P. Price was with us and held our second quarterly conference. He revived the church very much; several came forward for prayer; baptized 3 children. Our collection $4; pastor's $19.61; steward received $17 more this quarter than the first quarter. We are trying to bring up all of our benevolences. The prospects are good. I held a two days meeting on the 17th and 18th inst., at Mansfield, which resulted in 9 accessions and 1 probationer; 40 communed at the Lord's table; 4 baptized. Pray for our success on the Yazoo. We have 14 subscribers for this quarter."

TEXAS.

J. E. Cornes, Waco: "We are trying to move forward. At an entertainment given by Sisters Rhoda Washington, Amanda Graves, Mary Courtney, Fanny Moss, Matilda Neville and Maria Smith we made $70 clear of expenses. I am doing what I can to break down the habit that our people have of giving entertainments on Saturday nights, and sometimes it is twelve o'clock p. m. before they break up. Some of my brethren told me when I first came to this work that it was a matter of impossibility to have an entertainment any night except Saturday night and I told them they I would try it once. As a matter of experience. So I tried it and the above is the result. See how the Lord works whenever we trust Him. We commenced this entertainment on Thursday night; on that night we made $23.45; on Friday night we made nothing, as we had a tremendous heavy rain, so we made nothing on Saturday, and Saturday night we made $87.30. Now we can say our lots are paid for, costing the sum of $635 including interest."

W. H. Moseby, LaGrange: "Elder Madison held our second quarterly conference. He talked to the Sunday-school and preached to a crowded house. There were 57 at communion. The temporal and spiritual condition of the church is good. Collected for elder $8.20."

R. K. Whiting, Crockett: "The quarterly conference held by Elder Smith made happy hearts. The elder takes hold with intellectual power. Received in full 6, on probation 4. Collected for elder $9.40. We have erected a good ordinary church 7 miles South of Crockett; also we have lumber on ground for our city church. The elder said he would introduce Crockett to his family assuredly. So you see we are surely alive yet."

A. Alexander, Plantersville: "The second quarterly conference at Bethlehem church, by J.C. Shackleford. He delivered a grand lecture and we had a nice time; sacrament was administered to 78; 4 added to the church; collection $9.50; 6 children baptized. We are preparing to ceil our church; the one in Plantersville is ceiled and will seat 280 people. May the blessings of God rest on the SOUTHWESTERN ADVOCATE."

Louis Hardeman, Luling: "On May 4 George Smith, jr., delivered an interesting lecture on temperance, and I think it has caused many to abandon sinful habits. If many young men would come forward to take an active part there would be a great advancement of the people."

For the SOUTHWESTERN.

Methodist Women's Mutual Aid and Beneficiary Society.

DEAR EDITOR:—Please allow me space in your columns to seek information for a large number of Methodists in this part of the country. Methodist Women's Mutual Aid and Beneficiary Society is agitating many thinking minds, and some think it cannot long exist under its present constitution for the following reasons, namely: This organization promises to pay to its members $1,000 in the following manner, $500 is to be paid to each sister when she shall have been a member ten years, which sum is to be raised by assessments from each member, of 40 cents each, then at the death of a sister her family or legatees are to receive $500, which amount is to be raised in the same manner (by an assessment of 40 cents from each member). This $1,000 is an inducement to catch many poor hard working mothers who are striving to elevate their families and throw around them a strong financial protection; but the all important question to be solved is, can this society furnish these means? I think not. Suppose that ten agents be employed to fill a division, and each agent by hard labor be able to average 60 members per month, then in five months these ten agents have succeeded in filling a division of 30,000 members. Suppose that 300 of this division die before the ten years expire then those who survive must pay within ten years $120 each. We have just reached the dark and most difficult point, behold! here are 2,700 women who are to receive $500 each, and this entire sum of $1,350,000 is to be paid in five months, and each member is to pay $2.16 per month to meet this demand. How many of our poor Methodist women will be able to meet such assessments for the five successive months? This is what we consider the dark point in the constitution, and kindly ask the foundees of this organization, to give us some light.

A METHODIST.

For the SOUTHWESTERN.

Georgia Correspondence.

CLOSING EXERCISES OF CLARK UNIVERSITY.

I will commence this letter with an extract from the Atlanta *Constitution* giving an account of "the colored colleges winding up the year's work," for we have no less than three of them in this city one Congregational, with full university course, the Atlanta, and one Baptist with an academic department for girls, and a theological for boys or rather young men. The academic department of this school had four hundred girls this year so that Atlanta is fast becoming the Athens of the colored race.

At Clark university Sunday morning the students held their annual love-feast with religious services. The services were rendered especially interesing from the fact that every student in the university had been converted, thirty of them during the year and the others of the 223 previously.

In the afternoon Sunday Professor Walker, of Paine institute, of Augusta, preached the baccalaureate sermon. His general subject was "The True Idea of Life." He spoke of life as a mystery that could only be solved by the Bible, and that the only true life was a life of faith; that every man to succeed in life must have faith in the object he was seeking, and faith in the means that he used and faith in himself. The sermon was preached in the chapel of the college.

At night Rev. W. P. Thirkield preached, taking for his topic "The Claims of the Gospel." He dwelt upon its superiority over other systems of religious training, basing its claims upon the Word itself; that the most distinguished men of the world have all declared it to be above all other books in literary power, and at the same time it gives to man a religion such as as no other book ever did give.

The commencement exercises proper will occur to-morrow.

The morning of Wednesday was rainy but the attendance was good, the chapel of the institution was full, and the following programme consumed the forenoon. It is so well condensed that I ask the publication of the whole, that our friends at a distance may see what we are doing in Atlanta.

Programme. Wednesday June 11, at 10 o'clock, a. m.—Commencement.
Anthem—"O, Come let us Sing."
Prayer.
Duet—"The Pilot."
Oration — Progress of Science.—Thomas S. Killgo.
Oration—Our Need; Business Education.—Luther J. Price.
Chorus and Duet—"S arry Night."
Oration—The Future of the Negro—Scott H. O'Neal.
Song and Chorus—King Bibler's Army.
Oration—Our Inheritance.—James M. Cox.
Piano Solo—Anna Upshaw.
Annual Address—Rev. W. H. Lawrence, A. M.
Contralto Solo—Anna Gordon.
Distribution of Diplomas.
Male Quartette—
a Watch on the Rhine.
b The Land Far Away.
Benediction.

The graduates of 1884 were few out of the many in attendance, as the trustees have resolved that the diploma of Clark University shall mean all that it purports to be, a true certificate of the standing and ability of the student. James M. Cox graduated in the college course. Thomas T. Kilgo and Scott H. O'Neal in college preparatory, and Luther J Price and T. W. Haigler in the business course.

Rev. Mr. Dunton, of Claflin University, shared in the exercise, being a visitor.

The Board of Trustees held its adjourned meeting in the afternoon, and passed a resolution expressing its gratitude to the Faculty for the success of the year, and the good work done for the Church and the race. They likewise resolved to raise a thank offering throughout the Savannah Conference, in this centenary year, to be devoted to the construction of a memorial building to be called Haven Hall. We hope the friends of the departed Bishop will aid us in this. We have been taught to expect the erection of a medical department; we trust that no change will be made in that plan. There has been too much said in form of pledges and moral contract to retire from that. Whilst not impatient for the fulfillment, nor at all anxious to see the foundation laid in the midst of a national financial depression, there should be no diversion of our friends or the money already pledged to any other point. We respectfully call the attention of the officers of the Freedmen's Aid Society to this earnest protest, if such a thought is entertained. It may be asked what good will it do to plant such a department in Clark? Great good every way. We hope Clark University will retain its spiritual character, and that it will become, like Iona of old, a school for Culdees for Africa, and what that classic isle was to Europe, from the fifth to the tenth century, a school for teachers and missionaries, known as "the northwestern star of the Christian world," we want Clark to become; to give ministers and teachers to Alexandria, and the field where stood Carthage, to Cairo and Memphis restored, to the vallies of the Nile, Congo and other mighty rivers of that land of mystery. To qualify teachers for such a field a course in medicine will be a wise addition to their studies. As to feeders for such a school, there will be Atlanta University and the Baptist College in this city, Paine Institute in Augusta, Claflin in South Carolina, and, indeed, all the colored schools South of this. We therefore respectfully ask our friends who have the management of this thing to think twice before they emasculate this foundation now laid.

May I not say in this connection, that the policy of placing the educational means of the Church in a sieve, and riddling them out in such profusion as to let a so-called University fall at every man's kitchen door, is not the highest display of wisdom? What the Church needs in her home missions, and in the foreign as well, is parish schools and seminaries for the million, with a full endowment of the few universities founded.

JAMES MITCHELL.

Atlanta, Ga., June 12, 1884.

For the SOUTHWESTERN.

Macon High School.

MR. EDITOR—Allow me to say a few words about the Macon High School, of which Prof. John H. Brooks, A. B., of Rust University, graduate of the class of 1883, is principal. Prof. Brooks is a man of high standing among the people both white and colored; they all love him and acknowledge him a learned young man. But when we hear him spoken of as such a nice Christian, it only reminds us of the school of which he is a gradnate. The teachers of Rust are all good Christians, and always try to set good Christian examples before their students, and of course this has a great deal to do with young men and young women.

The examination, Monday May 19, was very good; Tuesday, May 20, a little better; Wednesday, May 21, as good as any college; Thursday, May 22, could not be beat anywhere by any school of the same grade. The scholars were very thorough in all of their examinations; some studying Algebra and Latin, which is a new thing in this part of the country. They seem to understand Algebra and Latin very well as far as they have gone. Wednesday night the exhibition began, and, I assure you, we had a real good time, and were greatly pleased with our trip. Thursday night the house crowded, impossible to get seats. The exercises began on time, and every piece was better and better. No one failed. The singing was delightful; all new songs prepared for the occasion. Friday it was raining, and there was a theater given in town, so we thought times would be a little dull, but not so; the white people almost came in crowds; the house was more crowded than on the previous nights. I was really astonished to see them attend under the circumstances; but Prof. Brooks had gained a place in their hearts, and they showed it by their attendance through the rain. The exercise Friday night was a drama or cantata of the finest. I never witnessed anything to beat it in all my life; it was the best we ever had in this part of the country. I wish that everybody had been there to see for themselves, because I am unable to express and explain the many beautiful scenes and songs presented before the large audience. After the exercises were all over, Rev. W. H H. Gallion, pastor of Macon M. E. Church, spoke a few warm and cheering words of the faithfulness of Prof. Brooks as a teacher and Christian gentleman. Everybody were highly pleased. We feel safe in saying Prof. Brooks is the best principal Macon ever had. He stands high among the whites and colored; the white people speak in the highest terms of him; and say they never saw it beat in their town. I am really glad to say that Rust is able to send out such boys as Mr. Brooks, and would say to all the world, whenever they want the best teachers, always get a teacher from Rust University, because they never fail anywhere to do good.

An eye witness, I. B.

Is a Collegiate Education a Necessary Qualification for the Pulpit?—No. 1.

BY PROF. T. B. SNOWDEN, OF THE CENTENARY BIBLICAL INSTITUTE.

We shall endeavor to answer this question both negatively and affirmatively.

First.—If the questioner meant to ask "Is a collegiate education a necessary qualification for the pulpit in every case," we answer, emphatically, *No*. All times, places, surroundings, and men, do not require this. In some cases, no doubt, such a course would be a waste of time and money.

The late Father Taylor, of Boston, was a good man and a great preacher. When he felt that the Lord had called him to preach the Gospel, he, having nothing at at all, started to school to obtain an education; but, after earnest efforts to learn the lessons assigned him, failing to succeed, he left school in disgust, and never returned. He continued to try to preach, and was successful on that line. He was called to take charge of "Sailors' Bethel," on North Square, and having been a sailor himself, was the right man in the right place. He continued in that field as long as he lived, and met with the greatest success. Starting as late in life as he did to get an education, there is no doubt that he could not have gone through had he tried for twenty years. Yet, with his limited book knowledge, he did a work equalled by a very few men—if any at all—in the New England Conference; "and by it he, being dead, yet speaketh."

Mr. Moody has refused license to pteach by the Church of his choice because he was not a graduate from some institution of learning. Yet Mr. Moody, no doubt, has done more good than all those put together who would not authorize him to proclaim the glad tidings of salvation. A Rev. Mr. Johnson, of Massachusetts, could not pass the examination for local deacon's orders, and it was asserted by the committee that he had studied the books, but it was utterly impossible for him to pass the examination, let him study ever so hard, he lacking mental ability. But Mr. Johnson is a power in the pulpit. I heard Dr. Daniel Steele say, on the Conference floor, that he had achieved some fame as an author, as a scholar and critic, and had the title of doctor of divinity conferred upon him, but he would freely give all these for the power which Mr. Johnson possessed in winning souls for the Saviour. There has been, and will continue to be, men in the pulpit possessed of great power who had not taken a collegiate course.

There are some men who might be useful in the pulpit with a common school education, but a collegiate course would unfit them for the work of the ministry. He who sits on a house and will not come down is of no service to the man lying in a gutter. But there is just where some ministers would sit, if they were college graduates, and the poor, helpless one who needed them most would be sadly neglected or wholly unnoticed by those dignitaries of college fame. If you want to help a man out of the gutter you must go down to him, take him by the hand, and lift him out, then prop him up until he gets strong again. When Jesus attempted to save the poor and degraded ones he went down among them, where he could reach them and bestow such help as was needed.

The Pharisees reviled the Master for eating with publicans and sinners. The Pharisees composed the learned classes of the Jews, and from that fact considered themselves better than other men; but they had not learned the great lesson, that "whosoever will be great among you shall be your minister, and whosoever of you will be chiefest shall be servant of all."

Festus, the Roman governor of Judea, said that much learning made Paul mad, but he was mistaken. Had he made the same charge upon the Pharisees, with this addition, that it made them bad and incompetent leaders of the people, the statement would have been true.

We have some Pharisees among us, and a collegiate education would unfit them for the pulpit and as leaders of the people. A little learning is bad in some cases, but a great deal might prove far worse in others. We do not agree with those who think that an ignorant minister could do more for an ignorant people than a scholar could. Our opinion is that the lower the people are the wiser should their leader be if he is to render them the best service. But we will leave this point to be considered hereafter.

In the second place, we answer, Yes. "A collegiate education is a necessary qualification for the pulpit."

1 He who would compete with skeptics and infidels who infest the land must be a great scholar, and then he will have his hands full. We must not forget that some of the best scholars ever known have been skeptics and infidels. Such as Thomas Paine, Hume, Strauss, Renan, Hobbs, Voltaire and Darwin are acknowledged as having been scholars of the first order. At times the Church has been taxed to its utmost in order to answer their master-minds that have been set going in the wrong direction. If it had not been for the scholars in the Church, all down through the ages, who wrote learned treatises and logical arguments in reply to those learned infidels, and thus spiked their guns, the Church might have been driven to the wall long ago. An army that uses big guns and sharp-shooters cannot be met and conquered with popguns and spoonhandles. The contending army must be equipped with equally as good war-implements, soldiers as well skilled in the military art, and then have the vantage-ground if it would come off victorious.

The opponents of the Church have produced some of the most logical and subtile arguments that could be put forth by any class of men on the same side; and he who grapples with them, with any chance of success, must be an equal in the fullest sense of the term.

In the days of the apostles there were learned men who opposed the Church with no little success. The apostles were chosen by the Saviour to plant the Church deep and strong, and to meet, fight, and overcome its opponents. The apostles were not ignorant men, as some supposed them to have been. They were in college more than three years, under the best teacher the world ever knew, and were better prepared to receive the degree of A. B. than any other class that ever left college after a full course of four years. The day they graduated they could not only read the different languages then spoken, but could speak them so that every man could hear in his

own tongue." Who will dare say that the apostles were not college graduates? The apostolic college was the first and best college since the Incarnation, and its scholars speak for themselves. Those men, chosen by the Master while on earth, were to preach to the Jews. The more-learned Gentiles had not yet been provided for. For that purpose Paul, the most masterly mind the world ever knew, was raised up. He met the Greek sceptic and the Roman infidel on the battle-field, and put them to flight by his unanswerable arguments. Any thing less than a thorough scholar in Paul's time and place would have been silenced in a day.—*From The Educator.*

Bible Work in Texas for The Year Ending Mar., 31, 1884.

During the year, through the divine blessing, we are able to report progress in this district. At the same time a sense of discouragement dampens our ardor when we look at the little accomplished compared with the growth of the population and the vastness of the territory.

Number of Auxiliaries now in this State, 122; reports received from them, sixty-four; anniversaries held, fifty-two; engaged in canvassing their fields, five, viz., Austin, Corpus Christi, El Paso, and the county societies of Walker and Houston. There is an increase in the number of reports and anniversaries this year. It has been our aim to make them efficient organizations, but they are slow to learn that it is their duty to carry on their work without largely depending upon the District Superintendent. It is hoped that they will soon become, in truth, *auxiliaries* to the Parent Society.

New Auxiliaries were formed this year in eight counties. These additions widen the area of our work more than 100 miles to the northwest, and southwest into the valley of the Rio Grande. Now, there are Bible societies and depositories on the Rio Grande at Laredo, Eagle Pass, and El Paso, the three gateways from the United States to Mexico.

Distribution by Pastors.—The more complete organization of the colportage system does away, to some extent, the necessity of this department. However, reports, although imperfect, from sixteen pastors on missionary fields, show good results.

The Colportage Work, at the expense of the Parent Society, is attracting the attention it deserves and has been prosecuted more or less in seventy-two counties. Twenty-nine colporteurs have been employed by the Parent Society, and nearly 35,000 copies of Scriptures have been sent to them the past year for sale and gratuitous distribution.

Grants of Scriptures were also made to seamen, soldiers, prisoners, to needy Sunday-schools, and pulpit Bibles to a large number of new churches on mission fields; also 264 copies to four different railroads.

The Field of this State contains 225 counties, 168 organized and fifty-seven unorganized, not having the population required. Some of them are as large as common-sized States. Bible societies are in only ninety counties. The population is now estimated at 2,000,000, with a strange mixture of races, speaking sixteen different languages. It has a border of 900 miles on Mexico. 400 miles on the Gulf, and as much more on the Indian Territory.

Progress of the Fourth Re-Supply.—Since it began in September, 1883, fifty-one counties have been canvassed entirely, and twenty-two in part.

The Work yet to be done is in ninety-five of the organized counties and the fifty-seven unorganized. The sparseness of population in many of them and the variety of races, render the task a difficult one. The work will largely depend upon the liberality of the Parent Society, as very few of the auxiliaries give any hope of assistance.

The field widens every year, and it is earnestly hoped that during the coming year, every church and every person in the State who loves and prizes the Bible, will help, as the Lord has prospered them, that the supply of the Holy Scriptures in this interesting field may be completed speedily. "The fields are white already to harvest."

The action of the nineteen ecclesiastical bodies visited was favorable to the American Bible Society and its work.

My sincere thanks are due to the press, to railroad officials, to hotel-keepers, to officers of auxiliaries, to pastors and churches, and many others, for courtesies and kindness to me while engaged in my work.

Books sent to Texas, 43,463; of these, 35,003 were consignments to colporteurs or donations.

WILLIAM B. RANKIN,
Dis't Sup't for American Bible Society, Austin, Texas.

Bible Distribution in Texas.

The following is the Bible distribution in May, 1884, by 17 colporteurs of the American Bible Society: Days of service, 355; miles travelled 4,653; families visited by them, 3,367; families found without a Bible, 467; families supplied by gift or sale, 345; destitute individuals supplied in adition, 186; number of books sold 1954; value $700.62; number of books distributed by gift 405, value $83.44; contributions received from churches and individuals, $22.54; returns were received from 4 auxiliary Societies. 2 grants were made to mission fields. A. Benner, Agent of Galveston Auxiliary, reports 263 families visited, of whom 19 were without a copy of the Bible. The fourth general supply is being vigorously carried on. Help is greatly needed. Contributions may be sent to A. L. Taylor, Assistant Treasurer, Bible House, New York; or to W. B. Rankin, District Superintendent, Austin, Texas. It is hoped that the Bible cause will not be forgotten and neglected this centenary year. What would there have been this year without the Bible?

Prof. William H. Crogman.

This scholarly colored layman, selected by Dr. Monroe as one of his Assistants, (the first Secretary of the General Conference that has been honored of his race) was born at Phillipsburgh, on the Island of St. Martin, West Indies, May 5, 1841, and was converted in his early manhood. He was educated at Pierce Academy, Middleboro, Mass., and Atlanta University. Graduated from the latter institution, and from from the College course in 1876. Four years after graduation the degree of A. M. was conferred upon him.

Prof. Crogman was connected with Claflin University, in South Carolina, three years. He is now Professor of Greek and Latin languages and Literature, in Clark University, Atlanta, Ga., and has been connected with this institution for eight years. The merc statement of his important professional duties, attests the high record he enjoys for proficiency in the position.

He has written frequently for the press, and is the author of two addresses, in pamphlet from, delivered in the Church of Rev. Henry Ward Beecher, on Sunday, October 14, 1883. He was a member of the General Conference of 1880 and ably represented the Savannah Conference.

Prof. Crogman went South in 1870, highly recommended by the Boston Preachers' Meeting, to the Educational work in South Carolina, and has remained ever since in the South, wholly engaged in educational work. He was at the organization of the Board of Trustees of Clark University eight years ago, and was elected Secretary, and has filled that office ever since. He has enjoyed fine advantages by foreign travel, having been to Europe many times, to India, South America, both the Eastern and Western Coast; and also to Australia.

Report of the Committee on Delegates Expenses—No. II.

PHILADELPHIA, May 28, 1884.

To the General Conference:

Dear Brethren—Your Committee on Delegates' Expenses, desire to present the following report of moneys collected and expended:

Conference.	*Am'nt apportioned.*	*Am't paid.*	*Expenses Delegat'n.*
Alabama	$ 50	$50 00	$145 80
Arkansas	40	13 00	252 83
Austin	50	50 00	269 65
Baltimore	1,000	423 35	116 52
Blue Ridge	60	33 15	132 70
California	300	270 32	1,602 08
Cent'l Ala'ma	50	26 95	162 05
Cent'l Germ'n	250	249 09	145 52
Cent'l Illinois	700	548 14	483 92
Cent'l N. York	900	450 16	306 25
Central Ohio	700	466 32	294 54
Cent'l Penn'a	1,000	818 79	149 28
Cent'l Tenn	50	35 65	105 50
Chicago Ger'n	175	175 00	102 07
Cincinnati	1,000	413 37	192 20
Colorado	100	69 50	105 00
Colu'bia River	50	50 00	737 90
Delaware	50	50 00	11 52
Des Moines	300	203 98	440 45
Detroit	700	334 62	438 59
East German	100	103 64	27 87
East Maine	200	149 00	195 91
East Ohio	1,100	800 53	350 65
East Tennessee	50	50 00	144 24
Erie	600	560 18	233 10
Florida	50	31 16	153 84
Foochow	50	25 00	562 66
Genesee	800	750 00	187 19
Georgia	50	35 75	116 20
Ger & Switz'l	200	200 00	314 72
Holston	150	70 00	256 70
Illinois	1,000	959 00	556 97
Indiana	700	309 00	323 64
Iowa	500	228 52	330 00
Italy	50	25 00	283 50
Kansas	200	197 45	476 51
Kentucky	150	65 64	58 77
Lexington	50	60 40	201 58
Liberia	100	.....	489 10
Little Rock	25	12 00	135 00
Louisiana	100	84 35	387 45
Maine	300	228 92	177 40
Michigan	600	350 05	341 64
Minnesota	500	234 60	547 58
Mississippi	100	54 00	303 58
Missouri	200	66 78	425 17
Nebraska	150	153 45	472 66
Nevada	50	49 70	752 60
Newark	1,000	653 58	96 08
New England	1,000	443 55	202 60
N. E. South'n	500	372 50	179 94
N. Hampshire	300	179 32	149 69
N. Jersey	900	763 65	158 25
New York	1,200	924 17	38 25
N. York East.	1,200	1,003 95	126 29
N. Carolina	50	35 45	95 50
North'n N. Y.	800	469 00	186 62
North India	150	.....	1,024 95
N. Indiana	700	466 34	327 12
N. Nebraska	50	26 32	199 37
North Ohio	700	317 88	151 05
N. W. Germ'n	125	127 00	380 65
N W Indiana	500	429 65	230 75
N W Iowa	150	87 41	287 45
N W Kansas	50	33 60	179 85
N W Norwg'n	50	50 00	131 68
N W Swedish	50	54 00	145 75
Norway	100	104 00	337 44
Ohio	900	560 17	197 90
Oregon	200	217 10	638 60
Philadelphia	1,200	1.143 06	67 14
Pittsburg	600	452 02	154 75
Rock River	1,000	410 65	335 16
St. Louis	300	154 85	315 10
St. Louis Gm'n	200	214 00	231 29
Savannah	60	62 50	158 25
S Carolina	100	89 85	218 35
S E Indiana	500	4 7 30	266 08
S California	100	83 87	640 63
S German	75	70 10	234 40
South'n Illin's	500	330 75	302 73
South India	150	125 00	906 25
South Kansas	100	87 50	216 91
S W Kans's	50	43 50	220 66
Sweden	100	114 08	328 85
Tennessee	50	47 00	1.9 70
Texas	75	58 32	378 27
Troy	900	606 09	232 55
Upper Iowa	500	262 80	348 18
Vermont	300	201 37	213 93
Virginia	50	34 65	105 87
Washington	150	61 50	67 65
West German	150	148 85	448 60
W Neb Mis'n		2 50	
West Texas	50	50 00	618 84
West Virginia	200	197 37	192 29
W Wisconsin	200	129 55	328 33
Wilmington	500	431 71	76 20
Wisconsin	500	222 33	363 78
Wyoming	525	422 51	145 05
	$35,310	$24 608 86	$28,476 12
Expenses of Bishops			425 04
" Gen. Conf. Secretary,			34 75
" " " R. R. Sec'y			110 00
			$29 046 91

For amount of the deficiency, $4,438 05 we have drawn upon the Book Agents.

Respectfully submitted,
J. B. GRAHAM, Chm'n.
John W. DALE, Sec. and Treas.

Our Colored Work in the Delaware Conference.

The larger portion of this work lays on the Eastern shore of Maryland, and Virginia and the State of Delaware. In Accomack county Va., whose population is over and above 9,000, we hold a full membership of 600, and 470 Sabbath-school scholars. Eight churches with a probable value of $6,300. The remainder of this population are connected with the A. M. E. and Baptist Churches.

Eastern Shore of Maryland, with a population (colored) of 59,600, has 142 churches, with a full membership of 9,461; 137 Sabbath-schools, with Sabbath-school scholars of all ages, 6,608; probable valne of Church property, $138,571.

Delaware, with a population of 26,448; churches, 32; probable value $66,550; membership, 2,397; Sabbath school scholars, 2,000. With few exceptions our churches in Delaware are just what they ought to be.

Odessa has more debt than any other of our churches.

With the assistance of Divine Providence we hope to bridge the chasm, and walk upon the highway which leads to freedom. As a race we are poor, yet honesty with us is not a policy. It is right; therefore we strive, amid untold difficulties, to pay our indebtedness.

Philadelphia, Camden and Chester, embracing eight churches. Probable valne of Church property $52,200; membership, 800; Sunday-school scholars, 783. Population, 31,808.

Our indebtedness in Philadelphia and Camden is about $18,000. This imperils the work and causes much embarrassment. The most of the people in our Church are from the South, having come within the last twenty years.

Just out from the influences of a long existing institution—slavery—having nothing—it is strange to say that through their hands has been accumulated three-fourths of the wealth in this our own land.

Out of the millions they have been instrumental in accumulating they had nothing only as they work daily at the insignificant compensation of $3 or $10 per week. Of all the railroads, manufactories and legitimate businesses in the land, where laborers are employed with sufficient compensation to furnish comfortable homes, they are debarred from the privilege of receiving the benefits which such labor, honest and legitimate, manhood is heir to. By virtue of the love of a universal brotherhood they are made to look upon themselves as unworthy of more than is necessary for their existence.

The fact is that there is not more than one colored man employed to a thousand of other races; and despite of this they live, pay rent, and are buying homes; and what is more than all to their credit, they have given eight per cent. of their gross earnings to the upbuilding of the Church. Is not this of itself a sufficient argument for better churches and schools?

SHALL WE HAVE THEM?

We can provide from our hard earned pittance $8,000 this year out of the $18,000 of our indebtness; but where, to whom, shall we look for the remaining $10,000? "Echo answers, "where?" Let Philadelphia respond and then shall we be free. It can be done; it onget to be done; we are not able; we suffer spiritually and temporally, because our tasks are hard; we have no straw with which to make the 10,000 bricks, and the law demands that the bricks be made and the indebtedness paid. Shall it be said, and this the Centennial Year os Methodism in the United States of Amerioa, that the walls of the city shall tumble about the ears of her embassadors, and they not aid in rebuilding them. Then let us arise in our might, as Methodists, believe in a universal brotherhood, and loose the bond that they may go free.

Friends, lovers, and philantoropists hear us; hearken unto our cry; attend us in our distress.

In New Jersey we have begun a a good work; with a population of 39,096, and the present membership of 500; 13 churches, value $14,800; 13 Sunday-schools, 600 scholars; we hope to extend the work.

I. H. WHITE,
Delaware Conference.

[It was our good fortune to be the guest of the genial gentleman who has written the above. He is Presiding Elder of the Philadelphia District Delaware Conference. He will be heard from again.—ED]

Appetite and Digestion.

With few exceptions, the fiart effects of the new Vitalizing Treatment of Drs. Starkey & Palen, 1109 Girard St., Philadelphia, is an improvement in appetite and digestion. A change in the whole personal appearance soon follows. The skin grows clearer, the eyes brighter, the movements more elastic. There is a sense of lightness and comfort. The chest begins to expand and the weight to increase. All the depressed or sluggish functions of the body take on a better action, and there is a gradual return to a more healthy condition. If the Treatment is continued, and the laws of health carefully observed, restoration, unless the physical system is too far broken down, will follow in nearly every case. All desired information in regard to this remarkable Treatment will be furnished by Drs. Starkey & Palen. Write to them and your communication will get a prompt response.

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The Senior Leaf will contain each quarter the words and music of new songs, besides the words of Church Hymns, and responsive readings.

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The Berean Leaf will contain more matter than ever before. The words and music of a new Song, and the words without music of the Songs (with music) in the Senior Leaf.

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The beginners will find in this Quarterly the same songs and Hymns as in the other Leaves, and questions adapted to their grade.

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N. B.—All orders should be sent two weeks in advance to prevent delays in reprinting, and other unavoidable causes. Orders for periodicals and books should be made separate.

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D D., Editor.

THURSDAY, JUNE 26, 1884.

TO OUR AGENTS.

DEAR BRETHREN:—Begin at once the dollar convass for subscriptions for the remainder of 1884. Get all or part of the money with each name, or better still whenever possible adhere to the strictly cash plan. This is the general newspaper rule, and your church paper needs the money. A short talk with the people, explaining the use, power, and civilizing influence of a Christian, religious newspaper; and the record, the purpose and the potency of the SOUTHWESTERN especially, cannot fail to induce a few in each and every congregation to enroll themselves for its support. If this is done in all the congregations our circulation will be increased by thousands.

Your accounts at this office require attention immediately. Statements are being sent out as rapidly as possible; examine them carefully, report all corrections desired, and trasmit at once every dollar you have in hand belonging to the paper, or that you can spare in payment of overdue accounts. The action of the last General Conference has brought the paper one step nearer to self support than ever before. If our agents and friends will heed this appeal, and make remittances to this office now, regularly and often, the increased burden thrown upon us can be successfully borne, and a bright future for the paper assured; otherwise the labor and hopes of years will be shorn of its crowning fruition. After reading this go to the post office, or the express office and forward to us all the money you can. Address, PHILLIPS & HUNT.

Natchez street, New Orleans La.

The commencement exercises of Memphis Conference Female Institute, Jackson, Tennessee, were held June 9-10-11. We acknowledge receipt of an invitation.

We have before us copies of the Asbury *Conference Standard*, Rev. W. A. Monroe, editor, and the *Central Methodist* of Lexington district, of the Lexington conference, Rev. Daniel Jones editor. Both of these papers are filled with matters of much importance in their local fields and they are doubtless doing good service. The gentlemen who edit them are fit to stand in front when none but the first of gentlemen form the company.

Dr. J. C. Hartzell has been elected by the Board of Management of the Freedmen's Aid Society, assistant corresponding secretary for the quadreneum. Dr. Hartzell's work in connection with the society has been crowned with success. His addresses throughout the nation have been of great service in bringing more fully and permanently before the whole church our Southern work. As chairman of the Freedmen's Aid Committee at the General Conference, the Doctor did most important and valuable service. The whole church and especially the South will rejoice that he is to continue in this important department of church work.

"Methodism is union all over, union in exchange of preachers, union in exchange of sentiments, union in exchange of interests. We must draw resources from the centre to the circumference." The above extract is from a letter of Bishop Asbury to Jesse Lee, written from New Rochelle, New York, September 12th, 1797. The conference was to convene at Wilbraham September 19th and being unable in person to attend it the Bishop appointed Jesse Lee in his stead. How broad, catholic spirit of the man we quote shows how Mr. Asbury interpreted the Methodist economy. It is as good for a definite rule of our present status as for the days of Mr. Asbury's times. We commend it to the attention of the strict expounders of our law.

Death of Bishop Simpson.

Bishop Matthew Simpson was born in Cadiz, Harrison county, Ohio, Tuesday, June 21, 1811. He began the study of German at eight years of age, and at nine years of age he had read through the German Bible. He was baptized in infancy by Bishop Asbury. He graduated at Alleghany College, at Meadville, Pennsylvania, in 1832. He was converted in 1829. In 1833 he was licensed to preach, and took the medical degree from his Alma Mater. He joined the Pittsburg Conference in the same year, and was subseqnently transferred to the Indiana and the North Indiana Conferences. In 1835 he married Miss Ellen H. Verner, and was the same year ordained a deacon by Bishop Roberts, at Pittsburg. In 1837 he was professor of natural sciences in Alleghany College. In 1839 he was ordained elder by Bishop Roberts, at Steubenville, Ohio.

He has filled the following pastoral appointments: St. Clairsville Circuit, 1833 4; Pittsburg, 1834-6; Monongahela, 1836-7. In 1839 he became President of Indiana Asbury University at Greencastle, Indiana, which position he retained until 1848. He went to the General Conference of that year and was chosen as editor of the *Western Christian Advocate*. He remained editor of the *Advocate* until elected Bishop by the next General Conference in 1852. He was second in order in a class of four as follows: Levi Scott, Matthew Simpson, Edward R. Ames and Osmon C. Baker. He was the sixteenth of an illustrious line of men who were previously elected to the same high and holy station as himself, namely: Thos. Coke, Francis Asbury, Richard Whatcoat, William McKendree, Enoch George, Robt. R. Roberts, Joshua Soule, Elijah Hedding, James O. Andrew, John Emory, Beverly Waugh, Thomas A. Morris, Leonidas L. Hamline, Edmund S. Janes, Levi Scott and Matthew Simpson. In 1863-4 Bishop Simpson made an extended Episcopal tour of our mission fields in Syria, Enropean Turkey, Switzerland, Germany and Scandinavia, and in 1875, Mexico. He thus prepared his mind by observation, and by studying the wants of the church as displayed in the status of these missions, for a correct use of that almost unbounded influence he afterwards gained in the church. Bishop Heddings having died, and Bishop Hamline resigned, the Board was strengthened by the additions above named, the last of whom is the subject of this sketch. During the civil war in the United States he was employed on important commissions, and delivered many addresses in support of the Union. By his zeal and eloqnence he contributed much to encourage the government in that fearful crisis. The deep interest which he took in the national cause during the war secured him the intimate personal friendship of President Lincoln. It is at least unwritten history that his counsel nerved the great emancipator up to the duty of signing and sending forth that immortal proclamation which transformed 4,000,000 of chattels into freemen. He has been epecially active in our missionary and educational enterprises. He was doubtless the most eloquent preacher of his time, notwithstanding some of the most gifted men of any age have been cotemporaneons with him; such as Punshon, Arthur, Spurgeon and Beecher.

As the mountains tower above the little hills so, for simplicity, beauty, strength and purity does the oratory of Simpson tower above theirs. There are no printed volumes of his sermons; it has been suggested that he ought to print them, but his sense of propriety was such that he did not deem it his duty to do so. His discourse at the opening of the Ecumenical Conference in London will live forever. His publications have been few; "A Hundred Years of Methodism," and a supervising relation to an "Encyclopedia of Methodism" which is known by his name is all that we at present recall. Bishop Simpson was not noisy in professions of good will and deep concern for the amelioration of the condition of the freedmen, free colored men and whites of the South, yet few men felt more keenly or worked more earnestly and effectively for the betterment of their condition than he, and to him in a very high degree are all these calsses indebted for much that has been accomplished in their behalf. It was our fortune to have his presence in Lexington Conference in 1873 and 1880 as president, and we have reason to know that his interest in the moral and manly development of the race was subordinate to no other of the great interests committed to him. His great solicitude for the work in Africa was beautiful to consider. We spent an evening with him while in Philadelphia attending the late General Conference, and this subject was the theme which then seemed to occupy his attention. His heart was so fully fixed on our going to that field that it was painful for us when we were compelled to say that both our circumstances and physical condition rendered it necessary for us to remain in this country.

Bishop Simpson was appointed to visit the missions in China and Japan in 1880, and, with his family, had gone as far as San Francisco on his way, when sickness prevented any further procedure. Since then he has been in declining health, but until recently it was hoped by all, and thought by many that he would, by reason of his very vigorous constitution and rest recover his health. This feeling became more prevalent as he was permitted to visit the General Conference with no seeming reaction or disadvantage. He believed in his recovery as fully as any one, and said to the writer upon inquiry after his condition, that "he was very much better, and had a good hope to be fully restored in a little time." We did not share his opinion We believed that his heroic will was sustaining him, and that with the close of the General Conference his will power and his nervous power would rapidly sink together, and that the end would soom come. This has been proven to be the case, and the "Nestor" of the Bishops is no more. His death, as his life, was that of a Christian man, conscious of his integrity and of the salvableness of his faith. He ceased to live on earth June 18, 1884.

His family have in their great bereavement the support of the whole Church and the comfort of that some Holy Spirit which led him all his journey through. His Church will still be the child of Providence, and in the guidance of that Providence will find another to take his bishopric as he shall take his crown. Truly it may be said "There is a prince and a great man fallen this day in Israel." "The cold hand of death shall unlock for him the portals of eternal life; while his body lies on its bed of earth, his soul reclines on the bosom of God."

"Life, we've been long together,
Through pleasant and cloudy weather;
'Tis hard to part, when friends are dear,
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time, ——
Say not good night; but in some right clime
Bid me good morning."

Editorial Perambulations.

Looking backward to the work of the General Conference evidences appear that its labor will tell upon our whole membership in the most useful way, and be of increasing benefit to our general cause. We shall feel its good effects no less abroad than at home, it will also improve us touching our interdenominational relations. Persons without our church there may, and doubtless will be, to find or make where they do not find an occasion for officious interference with matters which concern us alone. Others within the Church, who have a penchant for mending where there is nothing broken, may also find local and isolated cases which they can bring into public and hurtful note. But, taken all and all the fruit of this General Conference's planting will be seen and gathered after many days. Substantially the above opinion was expressed to us by Wm. Still, Esq., in an after-dinner talk at his residence in Philadelphia. Such is the view of other and also representative and leading colored men with whom we have conversed in New York, Baltimore, New Haven and Washington on the subject. Our Church is getting well settled in the principal cities here in the East, and shall yet increase more and more on this soil.

After getting our business wound to a close in the city of Philadelphia we looked in upon Camden, just over the Delaware River. Here we aided Bro. Holly in the dedicatory services of an elegant new church just completed. One of the most notable persons with whom we came in contact there was George W. Custis, who is at least in one way a scion of the honored Custis family of Virginia. He nursed Gov. Wise in his childhood. Apropos of this we hear that the Governor and others who were connected closely with the execution of John Brown, were exceedingly anxious to have him escape from prison, and that opportunity was given him to do so. The grand old liberator refused to live when by dying he could aid in the destruction of slavery. He believed, as it turned out, that his death would arouse and inflame the friends of freedom as nothing else would, and hence he was dying that others might live and enjoy life. There are numbers of colored people here but they have come in from the South since the war. This is true of all the cities, and much of the country in these parts. Not one in ten of the large congregation gathered here were born in New Jersey. From Camden we came to Newark. St. John's M. E. Church, a fine property, is here, and a large influential membership worship in it. The pastor, Rev. W. H. Coffey, has been a success for three years, and goes now—echo answers where. If he was anything else than a Methodist preacher we could say he is going where the people call him. As he is a true blue son of Methodism, we suppose it must be said that he is going where God, through the Bishop and the presiding elders send him. The element of human instrumentality has always entered into God's plan of saving men. Christ was born of a woman, and hence could be touched with the feeling of our infimity. We have also a church in Orange, New Jersey, but our face is set toward New Haven, Connecticut. Here we shall spend Sabbath. It is a delighful ride up the East river, and back overland; the country is a continuous park, and the towns hum with life and business. Our home is with John Norcome and wife, whom we are permitted, with his wife and fifty-seven others, to receive into the membership of ours from the African Methodist Church, and also a list of 25 subscribers to the SOUTHWESTERN. The church property is a substantial brick structure completed to the first story, worth, when finished, $20,000. This is the seat of Yale College, of which the Peabody museum is a part. In this museum is the most unique and wonderful collection of fossils in the world. Among others those from Colorado and the Bad lands about which much of Darwin and Huxley's evolutionary notions cluster. The life of the student here has as wide a latitude as the theology they are taught. Here poor Jennie Cramer came to a mysterious death, and here the Malleys still live and do business. Drs. Goodsell and Peck have charges here. We spent a pleasant hour in the elegant home of the former, and must be permitted to say that his princely courtesy abroad is surpassed by his genuine hospitality at home. We did not leave without a promise of which this will remind him, that he was to favor our patrons with an occasional note from from New England, the home of Dr. Cushman and many other good men and good things "except religion." The finest church building in this city is one began and completed by Dr. Goodsell last year. There are six others here be like it, one of which is the Spiny Street Colored Congregation, organized last S-bbath. Rev. T. H. Johnson, pastor of the latter, is the only colored member of the New York East Conference. He is an intelligent, earnest gentleman, with whom it is a real pleasure to be acquainted. He and his brother were the first colored members of the Philadelphia police force. Yale College has one colored student, Rev. Mr. Miller, of South Carolina. He is pastor of the Colored Congregational Church here. They do have colored congregations here, after all. There are six of them in this city, with a population of 6000 colored people. There is one of them even in Boston, on Revere street, in the home of those grand men Mallalieu and Hamilton. It is not their fault; they cannot help it. It takes time for some things in the "Hub," and everywhere else. Perhaps there is an advanced type of things in the East, but they are not ready for harvest yet—even there. So it is, and probably should, at least so it will be for a while. The wealthiest colored man here runs a pool room, the two next in wealth are members of our Church.

Leaving the city of elms, with its silver river, shaded walks, pleasant greens, quaint, antique customs and historic reminiscences, not the least of which is the entrance and work of Jesse Lee under its ancient elms, and the ceremony of bowing to the president by the senior to the exclusion of all other classes in Yale; we roll out over the Boston, New Haven & New York railway to Gotham, and soon find ourself in Dr. Buckley's chair, and upon inquiry for the Doctor a lad looks up in our face and naively replied, "Oh there ain't no tell n' where he is, or when he'll be in." We thought of the fact that courts are erratic, and that great bodies move slowly, and passed on. We got a look upon Bishop Fowler after two weeks of Episcopal life, but it doesn't seem to hurt him much. He now buttons his Prince Albert in Episcopal regulation style. Bishops Andrews, Foster and Harris were also here. They look well, despite their month of hard labor. Bro. Phillips was faithfully toiling at his desk, yet ready for a pleasant salutation or a matter of business with one and another of a constant stream of comers and goers who ever throng him. He, with his associate, Dr. Hunt, were deservedly honored in the very complimentary vote given them by the late Conference. The most striking thing to us was the total absence of the almost omnipresent Afro-American from that great concern. We are so accustomed to find him wherever a janitor, a fireman, a messenger or manual laborer of any kind is wanted, that we marvelled when we beheld that his place was not there, but that the daughters of Erin were in his stead. At every step we see the sign "No smoking allowed in this building." If no smoking, no spitoons, and hence no colored employees are there. Next from the monumental city.

Homeward bound we board one of the Pennsylvania company's splen the coaches at Union Station Baltimore and are soon sweeping on to (not) "Richmond" but Washington. We make the run through that lovely stretch of country which lies between the monumental city and the city of magnificent distances in one hour. Twenty minutes in the Sixth street depot serves us to take a view of the place where infamous Gniteau did his savage work, and the spot where poor President Garfield fell. "All aboard," we comply, and in a moment more are sweeping along the Chesapeake and Ohio, via. the Virginia Midland Ry. across the Potomac bridge. To the right and rear is the towering shaft of the unfinished shaft of Washington monument, on the left is the Navy yard, and just ahead is Alexandria. As we run up a narrow street to the depot, we notice for a mile or more to the main part of the town the shanties on both sides occupied by colored people; and oh, my! there are so many children. One thing is certain and that is the Negro is not going to die out here. Next we come to Manassas; here slavery struck earnest blows for the mastery of the nation, and proved itself capable in disposition if not power to slay every white man in the North for the perpetration of its own existence in the South. We had a little talk with Senators Beck and Williams, of Kentucky and Gen. Singleton, of Mississippi. These gents consider the Republican Presidential ticket rather formidable but think that the Democrats could beat it with Bayard and McDonald. The trial will prove the fallacionsness of their opinion. Ben Butler might do it, no other Democrat can. Even in that event Logan would be elected. Butler and Logan would not be so bad after all.

By the way, the colored troops are wheeling into line. They held a great ratification meeting in Baltimore on the evening of the 9th ult. Hon. J. M. Langston represented the bread and butter element and Prof. Greener the colored people. Rev. J. H. Riddick, of the Washington Conference, was prominently connected with the origina movement for the meeting. He is a politician of no mean type. They say Mr. Blaine, if elected, will advance the interest of the colored "race," among a number of other good things. "Advance the interest of the colored race;" that is a very deceptive phrase; hitherto it has merely meant that a few men who had as little as possible, and seemed to desire to have less than that to do with the race, should get some sort of office. Perhaps it is hence forth to mean about the same thing. It is to be expected that a man like R. T. Greener will stand by his race, and call for such recognition as will secure to them the blessing of freedom all over this country. We shall see. Along the Midland and down the Kanawha Valley we are rolling at a rapid rate, vernal beauty and fragrance is on every side, while the Blue Ridge mountains, like a faithful sentinel on guard, tower and pierce the gathering clouds above us. These lofty hills are loaded with coal and iron; it is a great mining region, and what especially comforts me is that the work is largely done by colored employes. The Kanawha river, a beautiful silver stream, creeps along, bathing the feet of the mountains in its way to the Ohio, while hung upon the broad shoulders of hills is a most pleasant mantle of green. The valley is fertile and much of the hillside land can be utilized for the culture of tobacco; a large number of people can make a living here and the colored people are finding it out. One thing is certain, they must leave the cities, and also the country where they are so numerous as to make the labor supply greater than the demand. Those who can prosper in the cities should remain but the standard of prosperity should be no doubtful one. They are properly prosperous only where they can earn enough to lay up some money each week after living comfortably and where they can get what they earn; where these two things cannot be done the standard is too low and they should either move it or move themselves.

We are having a great many kind things said to us just now about our election. Two features connected with this outburst of joy are very pleasing. They are:

First. That the writers acknowledge the great work done for the colored race by the Methodist Episcopal Church.

Second. The disposition to prove ourselves worthy of help by helping ourselves. This appears in the long list of new subscribers we are receiving constantly. Let the good work go on; we want 20,000 new subscribers at once $1 00 from now, to December 31st., 50 cents for three months. Ministers half price. Send in a cash list at once, congratulate us in this way and well shout too.

"Ye Cannot Serve God and Mamon."

The letter from Rev. Ernest Lyon, in our number of June 5th, should be read with care. We can, of course, not make up judgment with reference to the particular instances of ministerial intermeddling with political leadership, or those of Sabbath desecration to which he has so properly called attention. We need to hear what can be said on both sides first. But this we can say, a minister ought to be a Christian, and a Christian is a citizen. As a citizen he is charged with the performance of certain duties belonging to the State, but the proper duties of citizenship cannot be inconsistent with the duties of Christianity. A man who becomes a desecrator of the Sabbath, and such a partisan political leader as Bro. Lyon refers to, has already abandoned Christianity in fact, and could not perform the functions of a minister in any properly governed Christian denomination. We once knew a minister who was both a pastor and government store-keeper at the same time. But he was probably not a Christian. To this government let the appeal of the oppressed be directed. It will prevail, because it did prevail. Our fathers ordered their cause before the Lord, and gained their case. They closed their eyes as the day of physical freedom dawned. Let their sons be true and faithful in all things, and this God will be their God forever and forever. Prayer, piety, the ballot and right in our favor make a host too mighty for final overthrow. We who stand for God and humanity, doing right and demanding only what is right will gain it in the end. There is relief for there is a God. Something can be done. We can pray. The course to God is as clear from your place as it is from the dark, damp place where Jacob lay. Mount the ladder of hope, climb the heights of faith, linger in the realms of charity, and by and by the abode of misery will become none other than the house of the Lord, and the very gate of heaven.

Good News for Louisiana.

Dr. Hartzell sends us good news for Louisiana. Not only are the plans of the new University building for this city nearly complete, but the Doctor has received from R. B. Munger, Esq., of Ohio, a gift of $5,000 toward the building. The same philanthropic gentleman promises to do more. Let this good news encourage the Louisiana Conference to push on in raising its $10,000, of which $3000 are already in the treasury.

Another item of good news is that the Freedmen's Aid Society has made our Seminary on the Teche one of its schools, and given it the name of Gilbert Seminary, in honor of Mr. Wm. L. Gilbert, of Connecticut, who contributes $5000 for the erection of a second building. Other friends have contributed $1000. The Orphan's Home Board has deeded the old building and a campus of thirteen acres to the Society. The above $6000 are the net proceeds of soliciting done by Rev. W. R. Webster, of New York East Conference. Dr. Godman heartily joins in the good work of having LaTeche Seminary merged into the new institution. The old building is to be completed and a second one erected at once. Gilbert Seminary will be a preparatory school to the New Orleans University.

So the good work goes on. Let our people rejoice, and do more and more to help themselves.

"Have the people of the South any right to belong to the Methodist Episcopal Church?" The question now being discussed, is no longer a living one. The people of the South have the same right to select for themselves their denominational affiliations that the people of any other section of the globe have, and they will hereafter as heretofore assert that right by doing so. The need of our church in the South will be apparent to all, if its distinctive features are emphasized in the words and deeds of its communicants.

Mixed Schools.

The final action of the General Conference has disappointed our expectations. The committee on the "State of the Church" reported in favor of most radical action—that no person should be excluded from any of our schools or churches on account of race, color or previous condition of servitude. Having adopted the Freedmen's Aid Report, sustaining our white schools in the South, we did not suppose that any action would be taken which would be inconsistent therewith.

In the committee on the "State of the Church" the vote stood 25 to 25; Gov. Pattison, chairman, and he a Democrat, giving his vote in the affirmative, which carried it. What the effect will be remains to be seen.—*Methodist Advocate.*

This action was no disappointment to us, the Methodist Episcopal Church was bound by the sacred traditions and expressions of a hundred years to say just what it has said. The Christian world expected her when put upon her conscience to say no less and it has not been disappointed. When the kind of Democracy Gov. Pattison's vote represents becomes prevalent in his party, then the colored people will fail to see reason for further solidy supporting the Republican party as heretofore. Don't fear the results you could not find a colored member of our church who would under present circumstances be willing to enter the school at Chattanooga. When they are ready for a university course there is Yale, De Pauw, Boston, Harvard and many other great institutions awaiting their reception. Be calm my friend, be calm.

The Rev. W. C. Dickerson, Delaware Conference, pastor of the Methodist Episcopal Church in Easton Maryland, is an orator of no mean pretensions; his speech of welcome to the Conference was most felicitous and appropriate.

Kind Words.

LOUISIANA CONFERENCE.

Rev. H. J. Wright, Natchitoches:

Rev. Dr. Marshall W. Taylor, Editor SOUTHWESTERN CHRISTIAN ADVOCATE, New Orleans, La.: My Dear Sir and Bro.—Having sold a good many of your books, "The Plantation Melodies," I am quite acquainted with some of your musical production, yet not you. I congratulate you upon your new era, and feel that you are well qualified for the place to which you have been elected—Editor of our ADVOCATE. I have a special love for her, as I think we all ought to have; I mean our people. Since the SOUTHWESTERN raised her sails she has never shrank back from her mark of duty, and has remained true as steel. When other journals received our money and out esteem they faltered and died. It is true all must be tried with the iron wheel of time. I entertain the highest regards for my Bros. who stood at the helm, your predecessors. It is true my fidelity leaned toward what we sometimes use for a familiar name "our boy"—Bro. A. E. P. Albert. That is if a change had or was to be made, but I never thought there was. However, I am not antagonistic, but submissive, and now I will work for the ADVOCATE with as much vigor as ever. You will pardon me for being so explicit, but I think it best. I pray a special blessing on you in your work, and I think it you can so arrange your business as to meet some of the different quarterly meetings, and especially the district conferences, and there present your paper, or our paper (as the editor has a great weight) you would add many to your list. I will write you later a proposition to get a dozen or so of your "Plantation Melodies." Wishing you God speed, I am yours truly in Christ. H. J. WRIGHT.

TEXAS.

Prayers, Subscriptions and Amen.

Rev. Willis H. Jackson, Texas Conference:

Brenham, Tex., June 10, '84.

Dr. Taylor—Please allow me to express my gratitude for your election as Editor of a paper that has made its way to my home for six years. Doctor, my heart is with you upon your editorialship. Like Bro. W. W. Heston, from your own locale, the shouts and prayers have reached the throne of Heaven in favor of you and Bishop Taylor, and especially because the church called two so worthy Christian gentlemen as you are. Emily (my wife) sent a good petition up to the Savoir for Drs. Taylors, and especially since Bishop Taylor is on equal footing with the other bishops; believe that the M. E. Church is three-fold stronger in this part of the country than it was before. God bless the presiding bishops and delegates of the late General Conference. May the next quadrennial, when they meet, tell that the labor of the last General Conference is capturing the world. Believe me, I am at work anew. I have sent 18 subscribers and will soon send the cash balance. Yours fraternally,

WILLIS H. JACKSON.

CONGRATULATIONS.

Rev. I. B. Scott, Texas Conference, Galveston, Texas.

Dr. M. W. Taylor—Although I am not personally acqnainted with you, I hail with delight your election as Editor of the SOUTHWESTERN. We need you, our whole Southern work needs you, so don't hesitate. I trust that you will see to it that the General Conference put the paper in a good healthy condition, financially speaking. God bless you, Bro. Taylor, and endow you with special power to continue the work so nobly begun by your predecessors. Yours, in Christ,

J. B. SCOTT.

Rosedale, La., June 5, '84.

Rev. Marshall W. Taylor, 32 Natchez street—We were certain of your promotion this quadrennium. Of course we had our eye on the Bishopric. Your election to the editorial tripod of the SOUTHWESTERN by the brain of our great apostolic and unprejudiced Methodism, practically elevates the race; promotion without restriction; the peer of any General Conference officer. This act demonstrates her true position as relating to the Negro in the organic law. This act we regard more eloquent than all the "gush" on 'caste' and prejudice. We congratulate you, and welcome you to our beloved State. Yours

GEO. W. WELLS.

Nashville, Tenn., June 5, '84.

Rev. Marshall W. Taylor, D.D.—Though a little late in offering you my congratulations on your election to the editorship of one of our Church papers, the SOUTHWESTERN, it is not less earnest and warm. I believe, sir, the action of the last General Conference marks a new and more hopeful era in the history of the grand old Church. The gainsaying world stands aghast; the false accuser of the brethren is confounded and completely routed. When I read its proceedings I said indeed the darkest hour of the night is just before the day. I pray that you may make full proof of your ministry in the editorial chair, and that in your efforts to build up the waste places may have the aid of men and God. Respectfully,

L. M. HAGOOD.

Baldwin P. O., La., June 5, '84

My Dear Dr. Taylor—This line is to welcome you to your editorial chair. May we be permitted also to welcome you here soon. Believing the wisdom of God was given to the General Conference, and that the mantle of Hartzell and Cushman will fall upon you, I am, your brother in Christ,

W. D. GODMAN.

Dunlap, Kansas, June 3, '84.

Dear Dr. Taylor—I am glad that the General Conference has done us the favor of electing you to the editorial chair of the SOUTHWESTERN. I hope you may have an abundance of moral and financial support of both white and colored people. Please send me a few copies to further the circulation with; several here had taken the paper before they left the South.

W. O. LYNCH.

Nashville, Tenn., June 5, '84.

Bro. Taylor—I wish to express my congratulations to you for the great work that the Lord has given you; no doubt as a compensation for past effective work in His vineyard. You know he pays His workmen by giving work and strength to do it. May He strengthen and ever guide you. We loved Dr. Cushman and feel regret at his departure, but we feel sure that the paper will be in good hands.

Yours, respectfully,

MRS. L. C. BRADEN.

Central Tennessee College—Rev. John Braden, D.D.:

Dear Dr. Taylor—It is not altogether unexpected to me that the Church has called you to fill a new and hitherto untried field of labor. I have never been an editor, nor do I have any ambition in that direction, but I do know some of the perplexities and annoyances of the office, and I have a sort of sympathy for you when, in the future, your correspondents will scold you for not putting in all their long drawn out, rambling letters or articles, just as they wrote, when you have not room for many of the articles already on hand; when you are blamed for the mistakes of the printer or proof-reader, and for not having a better article of paper to print on; and lots of other faults of which, if you believe yourself guilty, you must feel that you are one of the tallest sinners in New Orleans. The action of the General Conference in your case will meet the approbation of the Church. Our conference, the Tennessee, has stood by the SOUTHWESTERN for several years; it will stand by it still, and I trust the brethren will largely increase its circulation among our people. As you suggest, the subscriptions can be increased very greatly, if not doubled, by the beginning of the next volume, if the preachers but do their duty in this matter. I congratulate you on your entrance into this work, with its perplexities, its difficulties, its trials, its responsibilities, its opportunities of usefulness, and its honors. We shall welcome your weekly visits in your editorials, and we expect and pray that your success may be such that your race, the Church and our Heavenly Father may say well done! Yours, in the bonds of brotherhood,

J. BRADEN.

Parsonage of Canal Street M. E. Church, A. N. Jackson pastor, Houma, La., June 5:

Rev. M. W. Taylor, Editor of the SOUTHWESTERN — Dear Bro. —I heartily rejoiced on learning that you *did* accept the position to which the General Conference elected you. I read of your election with pleasure, but then fears were entertained that you would decline. Now that you have assumed the responsibility of the editorial chair, I congratulate you and extend to you my hand, assuring you my untiring aid as far as my strength lies. May success crown your labors. I am, yours truly, A. N. JACKSON.

Rev. J. Christopher, Lexington Conference writes: "Glad to hear of your promotion; know your attainments are ample, and look for success. Let the Lord alone lead you. I don't see how we are to get along here without you."

Mrs. Eliza Harris, Aberdeen, Ohio: "I wish to congratulate you upon the great honor our Church has conferred upon you. Your friends everywhere rejoice in the fresh evidence of confidence both in your ability and devotion to Christian principles."

From Martha Jones, Mt. Pleasant, Ohio:

Dr. Marshall M. Taylor—My Dear Brother—I haste to congratulate you in your new field of labor. I have watched closely to see what your mission would be, for I was very anxious to learn. I am well pleased, and hope the blessings of Almighty God may ever attend you and yours. I am proud of your record. I am also proud of the relation you hold to our Church, and your standing as a brother.

Belgium is about to renew diplomatic relations with the Vatican.

PERSONAL.

—Notes from General Conference: Handsome men were numerous; but J. D. Hammond was the beau-ideal of the body. Young Dr. Thompson possesses many excellent traits of character and seems destined to follow in the footsteps of his father, the Bishop. There were 84 bald heads; 40 who combed their hair across the bald scalp; 14 supposed to be bald because they wore small black caps; 17 wore burnsides; 26 were clean shaven; 45 wore mustaches; Mallalieu is the only bishop with mustache and he will probably shave now; 9 were counted with gotees; but a large majority wore full beard. The average weight was 65, and aggregate probably 27,105. The beauties were few, blonds in a large majority. J. E. Wilson, L. C., is a good preacher and uses manuscript. The sermons and speeches of A. E. P. Albert, were well received in Philadelphia. Brothers Snowden, Westbroks, Lewis, Steel, Frysinger, Warren, Ridgaway, Butts, Martin, Payne, Fletcher, Crogman and other prominent educators were present as delegates and visitors. Dr. Cushman had a hearty reception; was at times pleasantly seated with the New England delegation. Gov. Pattison is a fine looking brunette; his appearance in the hall was usually announced by applause from the galleries. Dr. Rust was happy to find himself backed by a solid South, with East, North and West no less solid in his support. Dr. J. C. Hartzell made a very appropriate speech to the purpose of nominating Dr. Rust. His own services were recognized by a vote quite complimentary to him. His earnest and faithful labors in the conference, and in his office have given him a very prominent place in the Church. The speech of Rev. Mack Henson in nominating Dr. Hartzell was a very happy one. W. H. Crogman has a strong voice and is a good public speaker. Drs. Andrews and Right are prodiplomat, so is Dr. Fitzgerald. ducts of the Freedman's Aid Society. Dr. Goodsal is a Christian Drs. Derring and Nast were the most venerable Germans, Liebhart and Krebiel the most fluent, Biehl and Lieber the best looking. There were three white delegates who could have easily passed for colored. The Holston delegation were abundant in labors and deserve the compliments of their constituents. Dr. Spence delivered a strong and manly speech upon the legal status of our work in the South. Bro. Louis, alt., cast the first vote for this editor. It was a pleasure to meet Rev. A. S. Lakin after many years of separation. W. H. Spears is a successful business man and caterer. Rev. T. C. Carter was happy when he secured an Episcopal residence at Chatanooga. Dr. Manker was a quiet unassuming gentleman with fine ability. Col. Bryant is a shrewn leader. Rev. C. A. Ford seemed to be a general favorite among the colored delegates. Graham Bull is highly spoken of and is, it seems, the leading layman among the colored delegates. This is his third General Conference, and his great familiarity with the business in consequence of it was of great valne to his constituents. He makes few speeches, but is an earnest and influential worker. Bro. Tullim, of Texas, was noted for his quiet dignity. Bro. Campbell, of Mississippi, Brown, Ky., and Pickett of Tennessee, Courtney of Lexington, Holmes and Griffin of Washington, were noted as good preachers. Bros. Bumpass, Cole, Brown and Allman were distinguished for their strong features, denoting unusual force of character.

—Mrs. Mamie Shelton Brown will take up her residence in New Orleans.

—Rev. A. E. P. Albert, desires that his correspondents should address him at 1956 St. Charles street, this city.

—Rev. A. E. P. Albert writes from Alexandria, that he will urge the claims of the SOUTHWESTERN on his district, and he appreciates the wisdom of a good rally to its support.

—Rev. E. Williams, presiding elder of Lafourche district, left Saturday morning to resume his labors after a short visit home.

—The degree of D. D. has been conferred on Rev. Jacob Krehbiel, the assistant editor of the *Christian Apologist*, by the Central Wesleyan College, Warrenton, Mo.

—The health of Bishop Pierce, the senior Bishop of the Methodist Episcopal Church, South, is so far re-established that he is now able to preach twice on nearly every Sabbath.

—Rev. L. M. Dunton, vice-president of Claflin University, has been elected president, and Mrs. Dunton preceptess. Prof Thomas M. Dart has been elected to the chair of Greek and Latin.

—The commencement of Gaine's High School, Cincinnati, Ohio, will take place in Robinson's Opera House in that city June 25th. Among the graduates will be Miss Hattie G. Taylor, who was for sometime our amanuensis.

—When Dr. J. H. Vincent appeared in the International Sunday-school convention at Louisville, Ky., he was received with cheers and the waving of handkerchiefs. Dr. Randolph introducing him said, "Here is a man they could not make a Bishop because God has made him a King."

THE SUNDAY SCHOOL.

Topic: WARNINGS AGAINST WINE.
Lesson Text. Prov. xxix, 29-35.

GOLDEN TEXT: Prov. xx, 1. Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

1. To the scholar. Read the lesson carefully once each day of the week. Study the meaning of every word. Commit to memory the first four verses, also the Golden Text and outline. These are the bones on which the lesson is to grow. Read daily the "Home Readings," and notice what each says that bears on the lesson. Look out the marginal references. Study the lesson by the help of the questions. Find an answer to every one. Read, think, pray; and every dark place will become light, and every difficulty be vanquished.

2. To the teacher. This leaf is designed as a help, both in study and in teaching. It is intended to be suggestive, not exhaustive. It is Biblical in its matter. It aims to find out the teaching of God's Word. It cannot be effectively used without the Bible. All its readings and references are so many side-lights on the central truth. Focus them on the lesson. Follow the outline; it will aid the memory. The questions are hints in method, as well as to fact. They may be used in the class or not as one pleases. Their best use may be to provoke better questions. Do not be tied to them. They are guides, not shackles; counsels, not commandments.

Study faithfully, pray earnestly, teach fervently. The truth is God's, and he will give it success.—*Prepared by Rev. J. C. W. Coxe, D. D., for N. W. C. T. Union.*

Earl Spencer was coldly received en route to Dublin.

After occupation of Lang Son and Cao Bang in Tonquin is effected, a part of the French forces will return to France.

Judge Noah H. Swayne, ex-Justice of the United States Supreme Court, died in New York on the 9th inst.

Twenty one pilgrims from Khartoum, left Berber May 25, and say Khartoum at that time was safe and had a full supply of provisions.

Several important arrest were made in Berlin in connection with an incendiary conspiracy which it is asserted has ramifications in America. Should inquiry prove that the German conspirators received funds from America, immediate diplomatic action will be taken by the German representative at Washington.

The Housekeeper.

RULES FOR RIGHT LIVING—1. Keep the body clean. The countless pores of the skin are so many little drain tiles for the refuse of the system. If they become clogged and so deadened in their action we must expect to become the prey of ill heath in some of its countless forms. Let us not be afraid of a wet sponge and five minutes' brisk exercise with a crash towel every night or morning.

2. Devote eight hours out of the twenty-four to sleep. If a mother is robbed of sleep by a wakeful baby, she must take a nap sometime during the day. Even ten minutes of repose strengthens and refreshes, and does good "like a little medicine." Children should be allowed to sleep until they awake of their own free will.

3. Never go out to work in early morning in any locality subject to damps, fogs, and miasms with an empty stomach. If there is not time to wait for a cup of coffee, pour two-thirds of a cup of cream or a beaten egg, season it with salt and pepper, and drink it while hot before going out. This will stimulate and comfort the stomach, and aid the system in resisting a poisonous or debilitating atmosphere.

4. Avoid over eating. To rise from the table able to eat a little more is a proverbially good rule for every one. There is nothing more idiotic than forcing down a few mouthfuls, because they happen to remain on one's plate, after hunger is satisfied, and because they may be "wasted" if left! It is the most serious waste to overtax the stomach with even half an ounce more than it can take care of.

5. Avoid foods and drinks that plainly "disagree" with the system. Vigorous out door workers should beware of heavy indigestible suppers. Supper should always consist of light, easily digested foods—eating, in the country, so soon followed by sleep, and the stomach being as much entitled as the head to profound rest. The moral pluck and fitness to take such food and no other for this last meal of the day can be easily acquired, and the reward of such virtue is sound sleep, a clear head, a strong hand, and a capital appetite for breakfast.

6. Never wear at night the undergarments that are worn through the day.

7. Cultivate sunlight and fresh air. Farmer's wives "fade" sooner than city women, not alone because they work harder and take no care of themselves, but because they stay so close indoors, and have no walk or recreation that takes them out in the open sunlight. It is a singular fact that women in crowded cities generally get more sunshine and pure air than their hived-up country sisters.

8. Have something for the mind to feed upon, something to look forward to and live for, besides the round of daily labor, or the counting of profit and loss. If we have not any talent for writing splendid books on political economy or social science, or the genius for creating a good story or a fine poem, the next best thing—and, in fact, almost as good a thing—is to possess an appreciation of these things. Have good books and good newspapers, and read them—if only in patches—and talk about them at dinner time or by the evening lamp. Cultivate choice flowers and vines, and help some poor neighbor to seeds and cuttings or take an interest in bees, or fine poultry, fruit culture, study always farm and household science, and take advantage of the new and hopeful ideas that are every little while coming to light.

9. Live in peace! Fretting, worrying, borrowing trouble, giving way to temper, and holding long, cruel grudges; all these affect the blood, poison the blood, enlarge the liver, carve ugly lines on the face and spoil life! Try to be half as wise as that little creature, the bee, who takes all the honey she can find, and leaves the poisons to others.—*Mrs. E. H. Leland in Agriculturist.*

The Methodist Episcopal Bishop for Africa.

Bros. Gracey, Albert, Ware and Taylor gave to the selection of a Bishop for Africa their earnest attention. The result has fully realized their desire, whether considered from the poetic or practical side. A great man has been elected, a great field lies before him, a great church is behind to support him, and God is above to bless and crown his work. Three races joined in his consecration. As we there hailed but one in a trinity of races, so let us now behold and magnify the Lord personally three, and substantially one who is to be our God forever and forever.

ON THE CONSECRATION OF WM. TAYLOR, MISSIONARY BISHOP FOR AFRICA.

Sons of Wesley come from far,
Veterans in the holy war;
Lands of ancient high renown,
Empires of the setting sun.
Varying shades from wide-spread zones,
Accents strange from many tongues;
Heroes all, courageous, true,
Gathered are for grand review.

Angels of the Church are there,
Bishops crowned with silver hair;
Some are strong and full of cheer,
Some with broken lance and spear.
Some who long the army led,
Now are unnumbered with the dead;
Shining stars of earthly lands,
Held in Christ's Almighty hands.

Kingdom of the Christ prevails,
Climbs the mountains, fills the vales;
Voices call from many shores,
Multiplied are opening doors,
Joshua's new must lead the host,
Jordan's new must still be crossed;
Bring your chosen to their place,
Pour on them anointing grace.

Towering high among them came,
One whose soul is living flame;
Flame of zeal of living faith—
Flame of love that conquers death.
Angel flying o'er the earth,
Telling of the Savior's birth;
Telling nations, far and near,
Christ is risen, Christ is here.

Next him stood on either hand,
Children of the far-off lands;
Mingled blood within their veins,
Europe's mountains, Asia's plains.
Tinge of Afric's heated strands,
Joined with frosts of Northern lands;
Bring offering there to be,
Bound and laid on Africa.

Son of Man to thee we pray,
Bear in mind the awful day;
When through Jew and Roman's scorn,
Smiting hand and piercing thorn,
Bloody sweat and bursting groan,
Treading wine-press all alone;
Fainting 'neath the accursed tree,
Helper came from Africa.

Son of God, to thee, we pray,
Guide thy servant all his way;
Bear him safely o'er the deep,
Health and strength in vigor keep.
Open up the pathless lands,
Fire his heart and fill his hands;
Long may he apostle be,
Toiling for dark Africa.

Latest called of nations come,
Greet the western rising sun;
Stretch thy hands to God once more,
Beacons blaze along thy shore.
Messengers from distant lands,
Water now the sterile sands;
Many crowns the Christ array,
And the crown of Africa.

W. G. QUEAL

Simon, the Cyrenian.

BISHOP TAYLOR'S MISSIONARY WORK.

In response to a request from the editor of the *Daily*, Bishop Taylor has kindly placed the following in our hands:

A sudden whirl in the wheel of Providence has turned me up a Missionary Bishop for Africa. The nomination, election and ordination all inside of 24 hours! A thing by me entirely unsought, undesired, unexpected! I receive it from the Lord. The honor conferred is in proportion to the self-sacrifice and peril involved, and the stupendous work contemplated, with the immeasurable obstructions to be encountered in the prosecution of it.

The Wesleyan Missions in South Africa have had from their commencement great advantages over the West Coast. First, a healthy, salubrious climate; second, the backing of powerful English colonies, securing for the Missionaries by treaty with the Kaffir kings, a grant of land for Missionary purposes, recognition and protection of life and of mission property, Yet with all these advantages forty years of faithful toil were spent in grading and track laying to prepare the way of the Lord, before the glory of the Lord in the salvation of large numbers could be revealed. The Republic of Liberia cannot secure for our new Missions any such concession from the kings of the interior, nor any such guarantee for the protection of our missionaries; and the climatic conditions of the Liberrian Coast are all against us. "We have God on our side" truly, and the Wesleyans have had Him on their side all the way through. We don't expect to confine our work to Liberia, but in any other part of the dark continent where we may open fields of labor, we shall have to "prepare the way of the Lord," just as really, and as laboriously, as any railroad company before their through trains can operate. That means time, faith, patience, hard work, and a great deal of money. Money, not to pay salaries of the workers, but to provide them with work shops and tools essential to their purposes as self-supporting workers. Without the slighest interference with the grand operations of the Missionary Societies, the specialty of my mission from God for years past and for all the future of my life, is to establish self-supporting work for God, viz: The support of all our preachers and school teachers from indigenous resources in the fields in which they labor; but as from the beginning of my work on this line the traveling expenses of the workers may be paid by their friends at home; and to initiate their work expeditiously and put it on a good basis for successful development we should have an adequate building fund. If my friends mean business for God in the rapid spread of His Gospel in connection with my agency, let them furnish the funds. This plan indicates the short-cut to universal empire for Christ among the nations. For illustration, if we had to pay even the small salary of $600 per year to each of our ten heroic workers in Santiago, that would in ten years amount to $60,000. That amount of money, added to an equal amount from the people they serve, would provide a free hold, with college buildings and church property in perpetuity through the ages to come, without an additional dollar from home; but instead would open a stream of beneficence to help our building fund to extend such work to the ends of the earth. The Lord is manifestly moving on this line of work.

The house Bro. Latham built in Aspinwall was a most timely investment, and essential to our great work in that needy field. The college building I have just put up in Coquimbo is prophetic of God's good will to plant all our institutions in foreign fields on a freehold footing as quickly as possible.

Dear old Bro. John Baldwin, by an investment of $6,000, has established for the centuries to come, Baldwin Schools in Bangalore, India, and has the happiness of knowing that hundreds are being educated there, and that a blessed revival of God's work is progressing among them.

Dear Sister Inskip is still calling for help to complete our girls' school in Calcutta.

A banyan will thus be planted to extend its lateral limbs and multiply itself all over the land.

The unsolicited free will offerings of our friends have been flowing into our "transit fund" for six years. Two years ago I proposed that it be called "the transit and building fund." Our College property in Coquimbo, unencumbered with debt and worth $19,000 in the market, drew but about twelve hundred dollars from this fund. I have no further amendment of the plan to offer. If the Lord will, through his wise stewards, adequately replenish this fund, they will witness right along the marvelous utility of this method of planting the institutions of the Gospel in foreign fields. Our self supporting work in India and in South America is so well organized that, without interfering with the personal attention I must give to Africa, absorbing most of the remaining years of my life, we can proceed to carry this forward to grand success in those countries. W. T.

Sewing Machines Given Away.—The Willcox & Gibbs Sewing Machine Company, 658 Broadway, New York, are continuing, for a limited period, to give away good two-thread Sewing Machines to needy and deserving women. These Machines have been taken by the Company from private families as part payment for their new Automatic (no tension) Machine. If required to pack or repair, a small sum is charged to cover expenses. Recommendations from pastors or others, that the applicant is needy and deserving, should be furnished in every case.—*N. Y. Observer.*

Violets—Memorial Day

Gather the sweet wild violets
That grow by the silvery stream;
Gather them while the dew-drops wet
Glisten like tears upon the green
Of the heart shaped leaves, fold on fold,
That nearly hide the modest face
Of violets blue, white and gold,
Fashioned with exquisite grace.

Their tinted calyx—filled with sweet,
Fresh odors from the fragrant earth,
And cool damp mosses at their feet,
That almost hide their place of birth;
Flow'rs face, so like human mould,
Dearest of all the flow'rs of May,
With violets blue, white, and gold,
Cover the graves where heroes lay.

Wet their petals with tears of thine,
E'en though your dead sleep far away,
Trusting God, in his own good time,
To plant the violets where *they* lay.
And may the rootlets pierce the mould,
And gather strength from lasting wells
To *keep* the blue, and white and gold,
And give them lives of immortelles.

Sweet bird choirs sing o'er unknown graves,
While angel wings are hov'ring near;
And breezes soft, in rippling waves,
Bring perfume on the atmosphere.
Perchance, the angels' tears do fall,
And gleam like crystals where they lay
On nameless graves; God marks them all
And cares for them—"Memorial Day."

MARION P. WHEELER.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my sister, Amanda Jackson. Francis Henry Hill sold her to a Negro trader, Mr. Sidney Thomas, about 1848 or 1849. We all formerly belonged to the Murchestney estate, but fell to Nancy Murchestney when she married Francis Henry Hill. We lived between Madison and Culpepper Courthouse, on the Powel Hills farm, Madison county, Va. Our mother was named Eveline, and father Paul Jackson. Mother had six children when Amanda was sold, to-wit: Violet, the oldest; Amanda, Lucinda, Martha, Kate and Ellen. Address me at Brenham, Texas, care of Alex Hackett, my husband, or Rev. W. Hartely Jackson, P. C.

MRS. LUCINDA HACKETT.

MR. EDITOR—I desire to seek my daughter who was separated from me in slave times. Her name was Nancy Tempelton. John Tempelton sold her to a Negro trader. Her name was Raudale Cannon. Her mother, when she was sold, was Sislie Alexander. My husband, when Nancy was sold, was Thornton Alexander, now Thornton Hackett. I had five children: Nancy, the oldest, John, Betsy, Jane and Alex. Jane was the baby. The last I heard of her was that the trader had carried her to Richmond, Va., about the year 1840 or 1850. We were living one mile from Fairfield, Va., but since then have moved to Texas. Address me at Brenham, Texas, in care of my son, Alex. Hackett, or Rev. W. Hartely Jackson.

MRS. SISLIE HACKETT.

MR. EDITOR—I desire to inquire for my people. I have not seen them since 1850. At that time I was living in South Carolina, Sumpter district. I belonged to Mr. Gable Plouden. My husband was was Ely Hoog. My father was Carliner Plouden. My mother had five girls and two boys. My eldest sister, Mary Plouden, married Deary Hoog. Other sisters were Milly Hoog, Rachel Plouden, Giuia and Sally. My brother were Hampton Wadus and Wm. Elerson. My name then was Tenner Hoog. Mr. Gabriel Plouden sold me to a Mr. James Pack. I had one child named Rufus Hoog. Mr. James Pack sold me to Mr. Ed. Glover, and he brought me to Texas. I heard from them once since. Address me at Patterson Station, Waller county, Texas, care P. H. Jenkins. TENNER BARLEY.

Every life is a new life; every day is a new day, like nothing that ever went before, or can ever follow after. No books, no systems, no forecast set of rules, can provide for all cases; every case is a new case. And just as in any earthly enterprise, the conduct of a campaign, or the building of a bridge, unforeseen difficulties and unexpected disaster must be met by that inexhaustable fertility of invention which belongs to those who do not live to God second-hand. We must live to God first hand.—*F. W. Robertson.*

GOLDEN PRAISE

VOLUNTARILY ACCORDED TO

Ayer's Sarsaparilla

By People who Have Proven its Benign Effects.

WARREN LELAND, *New York:* "There is no medicine in the world equal to AYER'S SARSAPARILLA." [Cured by it of **Rheumatism.**]

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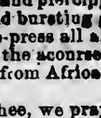
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General News Items.

The House resolved to press the appropriatiou bills.

An epidemic believed to be the bubonic plague has broken out at Bagdad.

Maine Democrats instructed for Cleveland, the Delawareans for Bayard.

Through the mediation of Germany, Austria and Russia the Servia-Bulgarian difficulty has been settled.

It cost the Government $187,000 a year to maintain lights and buoys on the Ohio, Mississippi, and Missouri Rivers.

The Republicans have 9 majority on joint ballot in the Oregon Legislature, which is to elect a United States Senator.

From the five States of New York Pennsylvania, Illinois, Massachusetts and Ohio, the Government derives one-half of its postal revenues.

More than one half of the internal revenue receipts of the Government comes from the four States of Illinois, New York, Ohio and Kentucky.

Gladstone, replying to a recent inquiry, said he feared there was no probability at his age, and with his engagements in England, of being able to visit America.

The Lonisiana Democratic convention instructed for Tilden, and elected E. A. Burke, Senator Jonas, ex-Gov. Wickliffe and A. A. Gunby, delegates at large to the national convention.

A colored woman obtained a verdict for $5,000 damages from the E. T. V. &G. R. R. for not furnishing her equal accommodation, and for assault in removing her from one car into another, in the Superior Court, Brunswick, Ga.

The *Voss Gazette* states that Bismarck emphasizes his decision to annex Angra Pequena to the German possessions in Southwest Africa by ordering the men-of-war Elizabeth and Leipsic to join the Corvette Moira, and proceed to the waters of the Cape of Good Hope.

Ex-Cadet Whitaker gave an address at the missionary meeting of the Centenary Sabbath School on the last Sabbath morning in May, on the "Home Heathen." The address was one of the best of his eloquent efforts, and had the profound attention of his audience.—*Charleston Messenger.*

Orders have been given to facilitate the retreat of the Dongola garrison. The fall of Berber has caused great excitement at Assouan, but the patrolling of gunboats tends to reassure the natives. It is believed in official circles that Khartoum is safe.

France and England have agreed to propose at the Egyptian Conference measures looking to the neutralization of the Suez Canal. The preliminary agreement between France and England stipulates that British troops shall remain in Egypt until January 1, 1888, and may remain longer if England and the other great powers judge it expedient.

Judge Fisher, of one of the Maryland Courts, has decided that the bequest of the late Jehu Gorsuch of $10,000 to the Bishops of the Methodist Episcopal Church in trust for the superannuated preachers of the Baltimore Conference, cannot take effect, as the Judge finds "vagueness" in the provisions of the bequest.

I have observed that those blackberries that ripen in the shade are the sweetest. In like manner I think those Christian characters are the most perfect that mature in the shadow of adversity.—*T. O. Reade.*

A patent iron coffin dealer advertises that any one who uses his invention once will never use any other.

I was afflicted with kidney disease, and suffered intensely. I was induced to try Hunt's [Kidney and Liver] REMEDY, and before I had used two bottles I was entirely cured. Richmond Henshaw, Providence, R. I.

Rev. Charles J. Howes.

Rev. Mr. Howes was born at Paintsville, Ky., March 26, 1847, and in his twentieth year he was converted. He received an education at his native place that qualified him for the work of the ministry, and in the year 1874, he was received on trial into the Kentucky Conference.

Among the chief appointments after he had served three years on a circuit, were Wesley Chapel, Louisville; Shinkle Chapel, Covington; and Main St., Covington, all in Kentucky. He is now the Presiding Elder of the Covington District, Kentucky Conference, a very important and responsible place as a representative of our Church in that State.

Previous to his entering the itinerant ministry, after his conversion, he was Clerk of the County and Circuit Courts of Johnson County, Ky., for a number of years, and was admitted to the Bar in 1873, but Providence had other work for him to do For the last two sessions he has been Secretary of the Kentucky Conference, and this experience, coupled with his early work in civil life, has admirably qualified him to be one of Dr. Monroe's trained assistants.

One night last week the Rev Mr. Brooks, of Leadville, heard a burglar operating at his door. He went to the door in his night clothes and, silently turning the key in the lock, turned the knob easily and suddenly, opened the door wide, and stood face to face with the would-be burglar. "Good morning' Sir," said the reverend gentleman; "walk right in, walk right in, and make yourself at home." For a moment the robber stood speechless, gazing at the apparition. Then his hair began to rise, and giving a frightened screech, he leaped a fence and disappeared.—*Denver News.*

Rev. L. Clayton, of our church at Shuqualak, reports that his pulpit was recently occupied by brethren of the Methodist Episcopal Church South, in attendance upon district conference, and the people enjoyed the preaching of Revs. A. J. Foster and W. Worsham. He enjoys also the friendship of Rev. J. W. Brown, pastor of the Church South, there.

It is said of Benjamin Bosworth Smith, D. D., the senior bishop of the Protestant Episcopal Church of America, who died recently at the age of ninety, that "his great age may be attributed in part, at least, to the simplicity and regularity of his habits of life. He made no use of alcohol or tobacco. He was gentle and easy to be entreated, of affectionate disposition, with a heart open to charity. In theological opinions he belonged to the Low-Church, and was exceedingly evangelical."

The end is not yet. It is too soon to form an opinion as to the course the two parties will pursue, but it is not too much to say that the fabric which Keshub Chunder Sen erected before his death has received a blow which has well-nigh laid it in ruins. Mr. Mazoomdar may drift back to the ranks of conservative Brahmos, or he may become the founder of a new sect; but in any case he will cease to be reckoned among the followers of Keshub Chunder Sen.—*J. M. Thoburn, in New York Advocate.*

According to a recent statement of Professor G. E. Bailey, now geologist of Wyoming Territory, Dakota contains, in addition to its other well-known mineral deposits, a supply of tin which is practically exhaustless. This announcement, if correct, is of great importance. In small quantities hitherto, tin has been found in Malacca, Borneo, Mexico and recently in Georgia and California. But the chief source of its supply has been the mines of Cornwall, England.

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Dr. J. L. Pratt, Greenfield, Ill., says: "It is all that it claims to be—invaluable as a tonic in any case where an acid tonic is indicated."

For the SOUTHWESTERN.

Philander Smith College, Little Rock, Arkansas.

The Commencement exercises of this institution took place during the first week in June. On Sunday June 1st, at 3 p. m. the annual lecture was delivered by Rev. O. H. Smith, A. M., presiding elder of the Little Rock district. His theme was "Man hood," and his address was eloquent and appropriate. Monday night came the anniversary exercises of the Promethian Society, with the following programme:

Chorus,—"I will praise the name of the Lord."—By college class.
Declamation: — Duke Freeman, Little Rock.
Essay — Perseverance — Elizabeth Freeman Little Rock.
Essay — Bible characters — Irene Lacy, Little Rock.
Solo—"The Return."—Anna Richmoud, Little Rock.
Oration — Physical Geography—Napoleon Brooks, Locksburg.
Debate:—Resolved that military fame is more noble than literary. Affirmative, Wm. Keith, Plummersville; Negative, John D. Johnson, Lafayette, Alabama.
Chorus.—"Thou who art faithful."—By college choir.

On Tuesday night, a very interesting college exhibition consisting of original orations by members of the Preparatory classes took place.

Examinations were held on Monday, Tuesday and Wednesday. The classes all showed marked improvement. Good solid work is being done at this college. Prof. Thomas Masson, the efficient president, is succeeding finely. He is ably assisted by Prof. H. B. Fry and Miss Anna P. DesElms, in literary department, and by Prof. G. H. Temple in the musical depratment.

The enrollment for the year has been 211.

In the Branch school at Forest City, 107, total 318. Let the preachers of Little Rock Conference do their duty by this noble institution and fill it up by sending 200 young men and women to enter its opening session in September. Send to Prof. H. B. Fry, Little Rock for catalogues. S.

It is affirmed by Prof. Marden, of Colorado, that the Mormon Church has as many missionaries as the American Board. It missions are in England, Scotland, Wales, France, Germany, Italy Denmark, Sweden, Norway, Switzerland, Malta, Gibraltar, Hindustan, Australia, Siam, Ceylon, China Chili, Guiana, the West Indies, the Sandwich Island, New Zealand, Iceland, on the banks of the Nile, and even in the Holy Land. Also, that more converts were sent to Utah in the past two seasons, since the passage of the Edmunds bill, than in any four years previous.

As the doctor turned sadly away from the patient whom he found using Dr. Bull's Cough Syrup, he said, "It beats me every time."

There is a very vigorous movement in the Dominion Province of Quebec to secure an act of the legislature legalizing lotteries, after the fashion of Louisiana and Kentucky, but the resistance of the best elements of society is determined, and it is to be hoped our neighbors will not permit the legalization of a curse which blights at least two of the States of this Union. The worst feature of a legalized lottery system is its debauching effect upon the poorer classes, the wage earners.

A system by which a government raises revenue by licensing crime, is offensive to God and to the common sense of mankind, and is untenable in a Christian country. You may put a high tariff on luxuries, but for crime you want prohibition.—*Nashville Advocate.*

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea. 36p, route cost free.
Mar. 27 26teow

Col. Geo. Bliss of star route fame has joined the Catholic church.

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It is 150 fee in height, cost $250,000 to which cost more than 250,000 Frenchmen subscribed, and it is so far finished that it will be ready to be shipped to this country in the course of the coming summer.

There has been voluntarily contributed about $100,000 towards pedestal for the statue, which is to be placed on Bedloe's Island, at the entrance of New York harbor, and about $150,000 is still required.

The foregoing is from the Report of the Executive Committee of the General Committee of the Fund, of which the Hon. Wm. M. Evarts is chairman.

With a view of aiding the object, another committee, under the supervision of the Hon. Rufus F. Andrews, has arranged for a new issue of Art subjects, to be offered the public generally, who will thus be able to procure a magnificent Standard, steel engraving, and at the same time have the satisfaction of contributing to the Pedestal Fund.

The following subjects have been selected, viz:

Washington Irving and his Friends	28x36
Shakespeare and his Friends	28x36
Falstaff Mustering his Recruits	28x36
Landing of the Pilgrims	28x36
Departure of the Pilgrims	28x36
Farmer's Saturday Night	26x34
Preaching of John Knox before the Lords of the Congregation in St. Andrew's	38x36

These engravings will be from the original plates, and will be as fine as the first proofs, which were sold at $100 each. They will be forwarded by mail, and their receipt guaranteed. The price for each will be $5, which must be sent with the order. Persons wishing to subscribe, are respectfully requested to do so as soon as possible.

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The following is a list of miscellaneous articles that may be had at this office on receipt of the prices annexed. They will be sent, post-paid, to any address desired:

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Temperance Reform and its Great Reformers, By Rev. W. H. Daniels	1 00
Waddington's Church History	2 50
"Missed It," wood engraving	35
"A Nibble at Last," engraving	25
"Romeo and Juliet," engraving	1 00
"The Huguenot," engraving	1 00
"The Golden Age," engraving	1 00
Lithographs of John Wesley, each	30

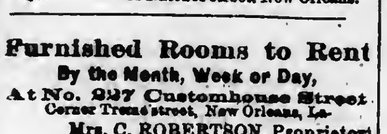
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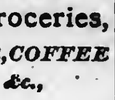
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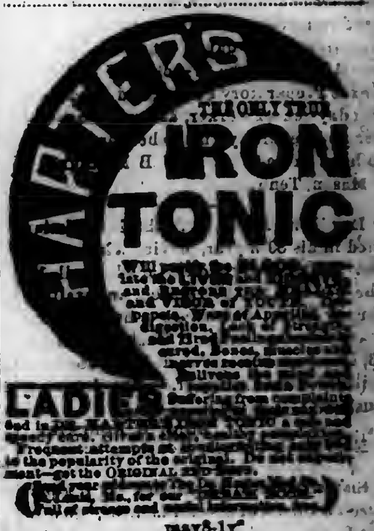
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MARRIAGES.

At the residence of Mr. Washington, Enterprise, Miss., Mr. Simon Price to Mrs. Henrietta Boyd, June 1; Rev. P. Bliss officiating.

There is something soft and tender in the fall of a single snow-flake, but it always reminds us to look after our bottle of Dr. Bell's Cough Syrup.—our old stand-by in the days of Coughs and Colds,—for we have always found it reliable.

DEATHS.

Sister Clarissa Hamil died Feb. 22, aged [illegible] years, in full triumph. She had been a [illegible] for seven years. R. HAYES. [illegible], Miss.

[illegible] May 10, at Caplesville, Tenn., Sister Nancy Franklin died in full triumph. She had been a member 12 years, and a regular attendant at class meeting. A large number of friends and kindred mourn her [illegible]. J. W. MATTHEWS.

Sister Amanda Travis departed this life May 18, 1884. She professed faith in Christ in the year 1876, joined the M. E. Church, and led a Christian life. She had been sick for [illegible] years, and the last few days, at the home of her father, Mr. [illegible], in Caplesville, Tenn. She left a husband, a mother and two sisters to mourn her loss. We trust our loss is her eternal gain. J. E. & S. SUMMERHILL.

Sister [illegible] died April 28th, after much suffering. She was a faithful member of the M. E. Church for about four years, and died [illegible] 17 years, 7 months and [illegible] days old. She was one of [illegible] West [illegible] Church, [illegible] Miss. She was a [illegible] worker, [illegible] [illegible] [illegible]

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Bishop Simpson's Funeral Obsequies.

Bishop Simpson's obsequies were celebrated yesterday, Tuesday, June 24th, at the Arch Street Methodist Episcopal Church, southeast corner of Broad-street, in the presence of an immense congregation. The hour appointed for the services was three P. M., but soon after two the crowds began to collect in front of the church and at the side entrance on Broad street, and there might have been some confusion but for the excellent arrangements made and superintended by Rev. Drs. Longacre and McCullough and Captain J. W. Emory of the police.

The auditorium was divided into sections, the galleries being left free for the general public; the five upper pews to the right of the main block being reserved for the family, relatives and immediate friends of the deceased bishop, and the remainder of the church assigned to the various delegations from New York, Boston, Washington, Baltimore, New Jersey and elsewhere, the city clergy of all denominations, and the various organizations, such as the Bible and Church Extension Societies.

WITHIN THE CHURCH.

The galleries, chancel, Gothic window spaces and pews set apart for the family were draped in rich black cloth. The first line of pews from the main block had been removed, together with the chancel railing, their places being filled by a dais, on which stood a pedestal, also draped in black. The pulpit reading desk and chancel furniture were a mass of black drapery, and high up on the rear wall of the chancel was a lifelike portrait of the deceased bishop, over which was a magnificent floral crown, while beneath it was an open Bible also in flowers, long black festoons drooping mournfully away on either side. The white pages of the floral Bible were divided into double columns by a row of red roses.

On the left of the pulpit was an unfinished column, and on the right a magnificent cross. Further to the right was a superb wreath of white roses resting on a ground of green and a large white pillow similarly relieved by verdure, while the extreme left was occupied by an urn of great size and beauty. All the designs were in white flowers, roses, rosebuds, carnations and lilies merely relieved here and and there by touches of color, or of trailing or solid green in smilax or foliage.

When the doors were thrown open the crowd at once poured into the church and filled the galleries to overflowing. The Methodist clergy had assembled at No. 1018 Arch street, and the members of the Church Extension Society and Bible Society at their rooms, marching thence in procession to the church. Shortly before three o'clock the clergy began to pour into the church at the Broad street entrance and into the auditorium through the south doors, quickly filling the pews.

Many prominent clergymen and laymen were present, all denominations being largely represented. Among the Philadelphians principally remarked were Rev. Dr. W. F. Paddock, rector of St. Andrew's Protestant Episcopal Church; Rev. Stephen W. Dana, pastor of Walnut Street Presbyterian Church; Rev. Dr. Charles D. Cooper, rector of the Protestant Episcopal Church of the Holy Apostles; Rev. Dr. Addison Henry, of Princeton Presbyterian Church; Rev. Dr. J. B. Dales, pastor of the Second United Presbyterian Church; Mr. B. G. Godfrey, Mr. John Wanamaker, Mr. George H. Stuart, Mr. John Field, Mr. A. M. Burton, president of the Law and Order Society; Mr. Colson Heiskell, Mr. R. J. Grigg, Mr. Thos. T. Tasker, Mr. John Alexander.

Among the New York clergymen present the more prominent were: Rev. O. H. Tiffany, Asbury Lowry, D. P. Kidder, D. D., J. M. Reid, D. D., Sanford Hunt, D. D., J. N. Fitzgerald, W. L. Phillips, D. W. Conch, T. H. Birch, A. D. Vail, L. R. Dunn. J. W. Chadwick, R. Van Horn, R. Wheatley, J. E. Cookman, and I Simmons, James H. Taft, Esq., J. M. Phillips, Stephen Baker.

From Boston came—Revs. John W. Hamilton, David Sherman, D. D., O. A. Brown, D. D., W. I. Haven.

Before the imposing exercises at the church, there was a brief service at the handsome mansion which Bishop Simpson had occupied as a residence, on Arch street, just below Broad, and only a few steps from the church. Only the family and a few friends were present. Rev. W. C. Robinson, D. D., pastor of the Western M. E. Church, Twentieth street, below Walnut officiated. The procession was then formed at the house, headed, in double file, by Bishops Bowman (now senior bishop), Harris, Ninde, Fowler, Foster, Andrews, Mallalieu and Taylor, who were followed by Rev. Dr. Longacre, pastor of the Arch Street Church, Rev. Dr. C. Trumbull, Rev. Drs. Kelly and Robinson; Dr. Foster, of Clifton Springs; and Revs. J. S. J. McConnell, Jas. Neill and S. W. Thomas.

The pall bearers were Revs. Jno. M. Reed, D. D., and A. J. Kynett, D. D., Revs. D. P. Kidder, D. D., and A. S. Hunt, D. D., Revs. J. H. Vincent, D. D., and Geo. Crooks, D. D., Rev. John Lanahan, of Baltimore, and J. B. Graw, D. D., of New Jersey; Gov. Pattison, Gov. Evans, ex-Secretary Harlan, and others already named. They were followed by Mrs. Simpson and her son, Mr. Vernor Simpson; Misses Ida and Libbie Simpson; Rev. Charles W. Bnoy and wife Ella, daughter of the late bishop; Mr. James Vernor, brother of Mrs. Simpson, and Mrs. V. Simpson; two children of Charles Simpson, the deceased son of the late bishop; Mr. S. McCullough, nephew and wife; David Simpson, consin and wife; James Vernor, Jr., and Mrs. Skaif; Drs. D. Hayes Agnew and Louis D. Harrowe, intimate friends of the family.

As the head of the procession reached the church the vast assembly rose simultaneonsly, moved by



a common impulse. Then in the profonnd stillness the voice of Bishop Bowman fell low and monrnfully npon the ear as he advanced at the head of the funeral cortege, reciting the solemn sentences of the burial service. A profonnd sensation thrilled the multitude as the black covered casket appeared, borne by the pall bearers named above, covered with a snperb floral cross, the last tribnte of the bereaved wife, in white roses, with the word "husband" in immortelles, and followed by the ladies of the family and their nearest relatives, each leaning on the arm of a friend or kinsman, their black robes trailing and their bowed faces and fignres thickly veiled.

As the funeral train passed forward to the pews reserved for them the chant from the Messiah, "Cast thy bnrden on the Lord," was begun by a specially selected choir, led by Prof. W. G. Fischer, and consisting of Mrs. Mason and Mrs. Somers and Miss Fischer, sopranos; Miss Africa and Miss Bisbee, altos; Mr. H. L. Gilmore and Mr. Perry, tenors, and Messrs. Ivans, North and Roberts, bassos, with Mr. Alfred Sprissler as organist.

OPENING SERVICES.

The first lesson, consisting of selections from the Psalms, was read by Bishop Andrews, and the second, St. Paul's Doctrine of the Resurrection, I Corinthians, xv, by Bishop Ninde, followed by a prayer offered by Bishop Harris, who besought the Divine mercy for the sorrowing multitnde, bowed beneath the weight of an extraordinary dispensation and having nowhere to flee in their extremity bnt to the mercy of their Heavenly Father throngh Christ, and especially for the family of the deceased bishop, and returned thanks for the Christian example of the departed as a Christian, a Christian minister and a bishop.

Rev. Dr. Longacre then annonnced the 10th hymn, after which Bishop Foster preached the sermon, which he opened with a reference to the sorrow felt in distant places, by Christians of every name, who monrned in the fellowship of a common loss:

In India, he said, and Switzerland, in Mexico and Japan, in Norway and South America, indeed, in three Continents, the loss sustained in Bishop Simpson's death was felt. Many in those far off fields, he continned, knew and loved him, not simply as a revered bishop, but as the counselor by whom they were first bronght into the Christian life. Many knew him as the friend to whom they habitually tnrned for guidance. The whole Methodist Church is represented here to-day. The sorrow that snrges throngh this congregation is felt in half a million homes. Bishop Simpson, as a Philadelphian, was in some sense especially your own—yonr pride and joy.

On all days of importance yon counted on his presence; in all great movements on his influence. All denominations loved him. When yon mentioned the names of your distinguished citizens his name was among the first upon your lips; you rejoiced in his transcendent gifts, and yon had no honor to bestow which we in other cities did not also delight to lavish. When he came to ns he nttered those wondrous sermons which can never be forgotten. You were glad to welcome him home. How we all loved him—how we shall cherish his memory. But he has gone away, never to come back. Your Koh-i-noor has been reclaimed by the Proprietor's hand. His voice, once so eloqnent, is hushed now, that it may be raised in new strains in the General Assembly and church of the first born, whose names are written in the Book of Life.

There in that shrine before yon reposes his earthly tabernacle, bnt the occnpant has gone, never to return to the weary pilgrimage of earth. A few weeks ago during the closing hours of the General Conference held in yonr city he came in among us to pronounce the words of farewell. We were frightened then at his pallor and at the tremnlousness of his voice and at his emaciated form, bnt we little thought of the shadows even then gathering abont yonder mansion. We cherished the hope that after a rest of a few weeks he might still linger long to bless ns with the benediction of his benignant face. We little thonght that the whole church would soon be plunged into mourning. Looking back to that time now it seems to me that the bishop was even then loosening the tendrils which had so closely bound him to the church for these many years. Even then he was saying "my work is done," and surveying the situation serenely, calmly, with dignified repose; "I have fonght the fight," he seemed to say, and the field mnst now be left to others.

Bishop Foster next reviewed the life of Bishop Simpson, and said that three of its features had specially impressed him. It seemed to be the bishop's mission greatly to enlarge the enterprises of the church, to promote the influence of the laity in its councils, and to render throngh his mighty influence the most important services to his conntry in the hour of her greatest peril.

Bishop Foster then referred to the closing honrs of his deceased senior in the episcopate, quoting some of his last words of faith, trust and hope; expressions in which the dying bishop acknowledged himself a sinner and saved by Christ; dwelt npon the wonderful possibilities of the future, and manifested a sense of the nearness of Christ, which ranks his last moments with those triumphant deaths of Christians that believers remember with gratitnde and awe.

REMARKS OF BISHOP BOWMAN.

Bishop Bowman followed in a brief address, in which he referred beautifully to the personal affection for the deceased bishop and to the great comfort which he derived from his kind words on one occasion when called to succeed him on a position in Indiana. Aware of the work he had done there, and fully appreciating his great abilities, the bishop said, I was looking forward to sucееeding to that position with serions misgiving, when, at a conference at which we met, he called me to him and told me that he had heard of my acceptance and believed me fully qualified for the work and destined to be happy in it. Remarking that Bishop Simpson had not, as he believed, an enemy in the world, Bishop Bowman closed by reminding his hearers that he for whom they monrned was nearer the Throne than he was a month ago, and all the more likely to prevail in prayers in which the church he loved on earth would never be forgotten.

BISHOP FOWLER'S ADDRESS

Bishop Fowler said that he aspired only to cast a few flowers on the tomb of the friend whose loss they had met to mourn. Bishop Simpson, he said, seems to me a Divine messenger, sent ont for a specified purpose; every great truth needs to stand on a living heart. When God introduced salvation He incarnated it in the Virgin's son. To give a tnth force God pnts it into a living heart, as in Moses He revealed law, in Paul the aggressive power of love, and in Luther faith. He then went on to speak of Bishop Simpson's mission to present the Gospel in its strongest and most liberal aspect. Spoke of his power as a preacher; of his gentleness in criticism; his wide charity. Power, he said, made him gentle, and wisdom tender. Bishop Fowler described with much graphic force a sermon preached before a congregation of thousands on "The victory that overcometh the world," in which the Bishop, after appealing to worldy sources of interest, and showing their nnsatisfactory nature, turned to the Gospel, demonstrated its snfficiency, and then pictured its development of man's destiny till, to the hearers, it seemed as if they were transported bodily to the city of the Great King, and as the climax was reached the entire assemblage sprang to their feet in one uncontrollable ontbnrst of praise. After noticing some of the late Bishop's prevailing trains of thought, Bishop Fowler said that he was pre-eminently a leader, spoke of his pleading for emancipation, and always standing forth as the friend of the oppressed, and closed with a beautifnl illnstration, in which he compared him to the wonnded chief of the Highland Legend, who, gaining a rock, called to his clansmen, "I am watching yon. Go forward!" Such, he said, would be the words, which looking down from his place in the church triumphant, the Bishop would utter to the church militant, "Go forward."

Rev. Dr. Trumbull then announced the 979th hymn:

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep."

A telegram was read by Rev. Dr. Longacre from the Canadian church, expressing sorrow for the death of Bishop Simpson, and pronouncing him the greatest of American pulpit orators.

The closing prayer was made by Rev. Dr. W. V. Kelly, and the benediction was pronounced by Bishop Mallalieu. After the services the entire congregation filed past the open casket, over which the canopy was then placed, and hundreds who had been waiting without the church were then admitted to look their last upon the calm face of their beloved Bishop. The remains will be interred to-day in the South Laurel Hill Cemetery, several of the Bishops conducting the services, which will be private and attended only by the family and their nearest friends.

THE BIBLE SOCIETY.

Resolutions were adopted yesterday at a meeting of the managers of the Bible Society, after the reading of a letter from Bishop Stevens, paying a beautiful tribute to the memory of the late Bishop Simpson as president of the society since 1871. Bishop Stevens' letter is as follows:

Philadelphia, June 19, 1884.

Dear Dr. Torrence: I regret to learn from you that the funeral of the late Bishop Simpson is to be on Tuesday afternoon next, as engagements made some time since will prevent my being present on that solemn occasion.

It would have been a satisfaction to me, as the senior vice president of the Pennsylvania Bible Society, to have met the Board of managers at that time as mourners together over the loss of our venerable president, and to have been their spokesman in expressing our appreciation of his many and great virtues.

Thrown together as the Bishop Simpson and I have been on many occasions of public interest, and in philanthropic societies, I found that we worked together with great harmony, and in his wise and broad plans he had my most hearty co-operation.

Committed, as each of ns was on deep personal conviction, to distinct lines of ecclesiastical policy, on the higher plane of Christianity we met as brothers in the one family of our common Father, "of whom the whole family in heaven and earth is named."

The conspicuous position which he held as president of our Pennsylvania Bible Society was justly due to one who made the Word of God not only his rule of faith bnt the food of his soul. His long and nsefnl lite was moulded on the principles of the Bible, and hence he became great because he prepared his ways before the Lord.

I hope that the Board of Managers will pnt on record, in some dne form, their sense of the great loss which they have snstained by the death of Bishop Simpson, and their appreciation of the varied excellencies and exalted virtues which not only ennobled his life, bnt which have conferred blessings on our commnnity and land, and which deserve onr gratefnl remembrance.

W. B. STEVENS.

—*Philadelphia Inquirer.*

OUR SOUTHERN WORK.

LOUISIANA.

J. W. Hilton, Franklin: "A committee of twelve gave a basket meeting May 25 and raised $27.20."

Mrs. L. J. Shallowhorne, corresponding secretary: "We have organized a Woman's Home Missionary Society with 43 members, and a Look-up Legion with 42 members. Missionary work is much needed in this part of the country."

A. Spears, Scott circuit: "Ever since I came rain and high water has kept me from one of my appointments across the Red chute. This church is trying to build anew. At Kingston Mount Zion was blown down by a storm, and the people are ready to build at the ferry fronting Shreveport. About 15 families of my membership are under water yet, and for the second time this year. For six Sundays I have been prevented from preaching to the people."

T. G. Montgomery, First street, New Orleans: "Children's day was observed with pleasure. As our superintendent had been sick, the children were not prepared with pieces. There was a good congregation present, and the collection was $11.50."

MISSISSIPPI.

J. W. Longstreet, Wm. McMorris and E. C. Lucas, of Macon, write that early in the Spring Rev. W. H. Gallion, their pastor, opened a protracted meeting. It continued three weeks, and resulted in 31 conversions; all save one were added to the church. The church has been in good spiritual and financial condition all the year. By envelope system the people raised, first call, $111.05; second, $38.10; last $218.10 has been paid pastor.

D. Jordan, Pachuta: "On the fourth Sunday in May Rev. M. White preached to a large congregation. He defined many parts of the Discipline, and aroused the people. He catechised the children, and baptized 4."

L. J. S. Bell, Philadelphia: "A grand day for the Master and Methodism was witnessed at this place May 18th, at 9 a. m. Our Sunday-school, with a large number of teachers and pupils in attendance, convened. At 11, preaching, when many souls gave God thanks. At 2 p. m. four joined the church. The Holy Spirit was felt without measure. A good old class-meeting made us all think of the many years of Methodism as it illuminated our prospects of a "better land." 7 p. m. found us again at the house of the Lord, with a large audience before us. During which time 2 converts and 3 backsliders were reclaimed and added to the church. Baptism for the day, to-wit: adults, 4; children, 15. Thus witnessed a glorious and refreshing time for the Lord. On the 24th we assembled in quarterly conference. In the absence of the presiding elder, Rev. J. Saunders occupied the chair, acting with power and satisfaction. Sabbath, the 25th, a powerful sermon, from John 1st chapter 29th verse, was preached to a crowded house. Collection for the presiding elder, $5. Pray for the furthering of the Lord's kingdom at this point."

C. W. Ivy, Nashnlaville: "The work is prospering finely, with 6 Sunday-schools; 48 received in full connection; 2 converts joined the church at Center Ridge. Pray for us."

D. W. Calvert, Okolona: "Elder D. A. Williams held our second quarter. The reports showed marked progress. We had a good time; 23 were received into full membership during the quarter. Collections $144.25. We are preparing to build a parsonage, and have on hand $110. Our Sunday-school is good and numbers about 100 scholars."

TEXAS.

W. Medlock, Mexia: "W. J. Mitchell held my quarterly conference, and preached an excellent sermon; four joined on probation; 7 partook of communion."

D. Edmonds, Pleasanton: "Sunday schools are good; there are four on my charge. I am doing the best I can with church work, and when I can not go ahead I try to hold my own. My points are 20 and 30 miles apart, but I visit each every month, and go on foot every time."

E. Coggswell, Alleyton: "We are building up the work. Elder Carmichael held first quarter, and in spite of the rain we had a crowded house each night. He brings us good news to cheer us on each quarter, and at the second conference he delivered several powerful sermons. A. F. Kinison, Sunday school superintendent, is doing finely. A leap year supper brought us $65.96 to pay on the parsonage. Corn is doing well and there is plenty of fruit, but other crops are poor."

Geo. Davis, Richmond: "We have had a great meeting here and 39 converts are on the list."

S. Coleman, Waelder: "In Sunday-school 54 scholars are enrolled. Men and women are at work, and Wesley Chapel is moving on. Heavy rains have fallen for about ten weeks."

For the SOUTHWESTERN.

Hints on the Work.—No. 1.

The demand for a fuller declaration by the Church of its policy as it relates to the treatment of the much agitated race issue, having been fairly met, it seems proper that we should now retire from the field of controversy and address ourselves to the work before us. There are souls to be saved, churches and Sunday-schools to be organized, houses of worship and school buildings to be erected and improved, young people to be educated and trained for Christian usefulness, money to be raised to send the Gospel to the heathen, homes to build up after the scriptural pattern, and a nobler charity to be cultivated among all classes of men. I do not want to be understood as intimating that these objects have hitherto been neglected on our part. I am well aware that at no time has our interest been so absorbed in discussion as to call us aside from our great mission, and yet all will agree with me in affirming that it is possible for us to do much more and better work than heretofore. But how shall we go about its accomplishment? How shall we plan so as to find the way to the hearts of the people and lead them to the forefront of holy endeavor? For an answer to the question we would do well to wait upon our knees. Divine wisdom alone is capable of guiding aright in a matter of such vital importance. One hint from the Lord is worth more than a thousand from man, but we are not to despise the little aid which may be derived from the latter. With this view I undertake the task of presenting some thoughts as indicated by the caption which heads this paper, hoping, at the same time, that by so doing I may in a small measure, at least, aid the brethren who are my co-workers in the Lord's vineyard. I suppose it may be taken for granted that all persons, white and colored, now members of the Methodist Episcopal Church have an indisputable right to be in the Church, so long as it is their choice to remain in it, provided no crime has been committed which would justify their being expelled. On this basis we can afford to draw close enough to each other to take counsel and devise ways and means for carrying forward the common cause to certain victory. There is no doubt as to our being able to advance all along the line if we would part with strife and, instead of trying to keep up the folly of making the separation wider, seek a more harmonious relation, such as would enable us to show an unbroken front to the host of opposers who contend against us night and day. Why need the colored brother be ashamed of his white brother, or why need the white brother be ashamed of his colored brother? Are they not soldiers of the cause fighting for the conquest of the world for Christ? As such, can they withhold the word of good cheer, while walking the sentinel beat with only a step between them? This has to do only with the amenities of our Christian life. It is not even distantly related to that bugbear of parlor and bed-chamber social equality which has of late haunted the sanctum of a Southern Methodist editor in Nashville, Tennessee. There is a broad distinction, which the dullest penetration might discover, between my obligation to show a spirit of good will toward a brother and to treat him with Christian courtesy in all my dealings with him, and my obligation to welcome one as a guest to my parlor and bed-chamber. They rest upon entirely different grounds. I am bound to show charity to all, and at all times, but the hospitality of my bed and board, however humble it may be, none may enjoy except such as I may elect. To others I am free to grant the liberty I claim for myself. I submit if it would not be wiser, since our policy has been determined, for all the workers in the South to meet on a broad, Christian platform and concentrate their undivided forces upon the work that shall stand as an enduring monument of our unfaltering devotion to Christ, to humanity and to Methodism. It is idle to talk of expediency after a sort, of sailing with furled colors and of marching with our drums muffled. We have nothing to do with encouraging stratagem; leave that to unbelievers. We are in favor of making our cause respectable by proving that it is manly and Christ-like. I leave off for the present by saying that, if at the close of the present quadrennium, it is found that there exists clamor and dissatisfaction, growing out of the arrangement which the Church has deemed just and proper to make, I hope none will be able to charge it to our colored brethren. We have no quarrel with any one. We would be on the most friendly terms with all. If our proposal is met with coldness and our presence shunned as if we were moral lepers, the blame shall rest right where it belongs. Be that as it may, we have still a work, a grand work to do, upon which I shall offer some reflection in my next.

D. W. HAYS.

Chattanooga, Tenn.

For the SOUTHWESTERN.

Closing Exercises of the Morristown Seminary and Normal Institute, May 15, 1884.

This institution was established in the fall of 1881, and as a school of higher grade for the freedmen in East Tennessee and sections adjacent. It is under the auspicies of the Freedmen's Aid Society of the Methodist Episcopal Church. The present value of the property is $7000. The dormitory, built last year, cost $3500, will accommodate 60 students. It contains 22 rooms well furnished. More room is needed to accommodate the students. We hope by fall to have ample room for all who may wish to attend. We need a dwelling for the principal and teachers, and the school house needs repairing and to be refurnished by fall. Students have been in attendance from six States this year; 29 have been converted this spring. The school has been successfully managed, and will continue in the charge of the present teachers. The closing exercises were good. The Morristown *Weekly Gazette*, a Democratic paper, and the *Weekly Pilot*, a Republican paper, spoke favorably of the school and its success.

There are thirteen members of the Board of Trustees, viz: W. C. Graves, chairman; Bishop H. W. Warren, Rev. Dr. R. S. Rust, J. S. Hill, B. H. Johnson, S. J. Harris, E. Provine, O. Hypshire, Hon. J. Brown, Hon. A. H. Gregg, H. Walker, Esq., M. Fulton, Esq., R. Thomas, Esq. At the annual meeting of the Board of Trustees of the Seminary a series of resolutions was adopted as follows:

Whereas, Such is the increase in the attendance of students in this Seminary that the buildings are greatly insufficient to accommodate all who desire to attend; therefore,

Resolved, That it is essential to the prosperity of the school that a dormitory for the use of young men, and a dwelling for the principal and teachers be erected during the coming vacation.

Resolved, That the Freedmen's Aid Society be requested to make a special effort to aid in the erection of these buildings, and that a special plea be made to the Church at large for aid in our efforts to meet the demands of this important and growing school.

Resolved, That the principal, Rev. J. S. Hill, be requested to visit the North in the interest of our school, and make public and personal solicitations for aid.

Resolved, That the East Tennessee annual conference be urged to make a strong effort to raise $5000 as a centennial offering, as an educational fund to be used either as an endowment or in the erection of a building to be called the Centenary building of the E. T. Conference.

Whereas, The Morristown Seminary is located at a central point in East Tennessee in the midst of a great number of our people who are entirely dependent on our Seminary for an education; and,

Whereas, Our nearest school is 230 miles distant, so that it is impossible for many to attend them. One of the great needs of our section is a school of domestic economy, where the girls can be taught household economy; therefore,

Resolved, That we earnestly plead with the ladies of the Home Missionary Society to establish such a school in connection with our Seminary at as early a date as possible.

Whereas, We are highly gratified at the rapid progress made by the students in the various departments of study; and,

Whereas, We deem it a God-send to have engaged the services of so able a corps of Christian teachers as Rev. J. S. Hill and wife, Mrs. A. H. Stearns and Miss N. McGinley; therefore,

Resolved, That we approve of the present management of the school as being practical and wise.

S. J. HARRIS, Pres. pro tem.
E. PROVINE,
B. H. JOHNSON,
Visitors and Members of Board of Trustees.

May 28, 1884.

Bishop Simpson.

The death of the senior and well beloved Bishop Matthew Simpson has sent a thrill of anguish to the remotest bound of Methodism, and throughout the length and breadth of the land men and women yesterday hastened to blend their grief and to do him honor in the most impressive memorial services. In Cincinnati the usual services in the Methodist churches were dispensed with, and pastors and people joined in union memorial services at St. Paul Methodist Church. The place was heavily draped in its chancel, organ and pulpit, while conspicuous was placed an excellent portrait of the Bishop in his younger years.

Rev. Dr. D. J. Starr announced the opening hymn:

"It is not death to die,
To leave this weary road.
And 'mid the brotherhood on high
To be at home with God"

Rev. Dr. Bayliss followed in fervent and appropriate prayer.

Rev. F. G. Mitchell read the 90th Psalm for a Scripture lesson.

Rev. Dr. R. S. Rust announced the second hymn, after which Rev. John J. Reed read a letter from Rev. Dr. Joyce, regretting his inability to be present, and expressing deepest sympathy in all the services.

Rev. Dr. Bayliss then announced the fact that Cincinnati Methodism would be represented at the funeral of Bishop Simpson, which will take place to-morrow in Philadelphia, by a splendid floral tribute, and in response Dr. Bayliss had received the following telegram:

"To W. F. Thorne, Edward Sargent, Wm. Glenn and Dr. Bayliss:

"Mrs. Simpson accepts Cincinnati's tribute with mournful gratitude, and your request to obtain it in this city is under competent advice, and will write you.

W. A. RICHARDS."

Bishop Bowman, of St. Louis, then addressed the audience, and after expressing his profound esteem and personal affection for Bishop Simpson, he declared that in the brief space allowed it was simply impossible to do justice to the high character and life of the Bishop. He was a great character and had accomplished an immense work. He was born in Cadiz, Ohio, and was seventy-three years of old. When 33 years of age he commenced the profession of a physician, but soon became convinced of the necessity of preaching the Gospel; but being the sole support of his mother he dreaded to tell her of his changed purpose, but when he had done so she at once thanked God for calling her precious son into the ministry. In 1839 the Bishop was called to the Presidency of Asbury, now DePauw College, Indiana, which relation he grandly filled, as he has has every other station in his life; and it is considered that the present reputation of the institution is mainly owing to this magnificent man's work. When thirty-seven years of age he became editor of the *Western Christian Advocate*, in this city, and at forty-one years of age he was elected Bishop.

Bishop Bowman greatly exalted his intellectual and spiritual power and his immense influence over his audiences, both in this country and England, where he created the most profound sentiment as a conscientious Christian man. He added: "In the midst of his usefulness and activities God has called him up higher. His name may pass from lips, but his life and memory can never pass out of hearts. This influence and power will reside in the American Church forever. Glory be to God for the precious hope in the death of His children."

Bishop Wiley said: "I am not here as a mourner; I feel the tenderest sympathy for the family of Bishop Simpson. It is a desolate home to-night. It was a beautiful, almost a model home, and this is the first great shadow that has ever fallen upon it. Bishop Simpson stands at the head of the great church—in all the line of Methodist history. His eloquence was wonderful, his power remarkable. Dr. Durbin was more classical, reaching the intellect, but never reached the climax of power that Bishop Simpson long since attained. Twenty years ago a reunion of the Cincinnati and Ohio Conference took place in Chillicothe. It was in the war. We reached there in the morning, and wondered what should be the programme for the afternoon; and it was decided to invite Bishop Simpson to deliver a lecture on "Our Country." Every eye was fixed on the man, and every heart touched and melted. A flag was near; the Bishop touched it accidentally, and he caught it as it fell, and, holding it up, he made one of the grandest apostrophes I ever heard in my life, and the people who thronged the house became a seething mass of humanity, weeping, yelling, roaring, and carried beyond all control of feeling. I afterward asked him the secret of this power, and he told me that he could not explain it; that it was always a surprise to himself; but I believe it was his profound genius, inspired by the Holy Ghost. He was pure, simple, honest, true, and a holy man of God, and while devoted to his own Church, possessed a broad catholicity for other denominations. The Methodist Church is stronger for his life and for his death. He has touched the the highest point of existence.

Bishop Walden added many interesting facts and incidents that had been the result of personal friendship and observation. He said it was doubtful if ever Bishop Simpson served the Church or Methodism with as much acceptance and power as during the nine years connected with Asbury College. He was a man of marvelous intellectual and spiritual strength and power. At one time in Lawrenceburg he preached a sermon, and so was his audience wrought upon that many exclamations were forced from the lips of his audience, some of whom left the house in an ecstacy of highly wrought feelings. Rev. Dr. Bayliss, having been at much pains to gain an account of the last sickness and sayings of the Bishop, had given the same into Bishop Walden's hands, who communicated to the waiting audience that which most of all was full of interest, and a profound silence fell upon the people as it was stated that the family of the Bishop Simpson were busy in preparation to spend the summer at Clinton Springs, when the husband and father was at once cut down, and in eight days was unconscious and passed away. The change came swift and sharp. He said to his to his friends, "I am a sinner saved by grace—Jesus-Oh, to be like *Him*." "To you, who believe He is precious, precious, more than precious." This sounded as a refrain after his psalm of life. He would frequently exclaim, "My Savior." His wife repeated Chas. Wesley's hymn, "Jesus, Lover of My Soul," when the Bishop caught up the last line; "Oh, receive my soul at last," His very last utterance was, "Glory be to Jesus," one that should be embalmed in every Methodist heart.

Dr. Comegys, who was requested to speak, was at one time the family physician to the Bishop, and said that though no public speaker yet he could never forget that thirty-eight years ago how the Bishop encouraged him as a young physician, and invited him, until his practice was established, to render assistance on the *Advocate*, of which he was then editor. Dr. Comegys added that he came to weep, not to speak. He knew the Bishop's interior life. He felt that a mouruful lamentation was coming up from the whole land. He believed the strength of the man resulted from the great peace of God which filled his soul, of which he he was early possessed. It was *that* that upheld and sustained him in every responsible station, as Prasident, editor and Bishop. It was a pure soul, flowing through his intellect. When Bishop Simpson entered a church he filled it, and the people filled him, and the magnetic but silent response of the audience inspired him. The man had no selfishness in him. He labored for his church. It was a great happiness to know the Bishops of our church—Hamline, Clark, Simpson. A gladator once said: "My brethren, I am about to die, and I salute you," so said the Bishop; "I am to die, and I salute you." Glory be to Jesus.

Rev. J. J. Reed then introduced Father Glenn, as old a man as the present century. Father Glenn said in 1840 he took his oldest son to Asbury where Bishop Simpson was President, and this led to his first acquaintance. I took three days to get there in a buggy. The Bishop was a tall, spare young man, but possessed of most wonderful power. He gave character to the noble institution, and to-day the college is indebted more to him for its present reputation than to any other officer. He was the most perfect and manly character, and has stamped his life on every section of the country.

Rev. Dr. Krehbiel then announced the closing hymn, commencing as follows:

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last!"

The very solemn and thrilling impressive service was closed with the benediction by Bishop Bowman, now senior Bishop of the Methodist Church.

The following ministers, among others, were present: Rev. J. J. Reed, Dr. Bayliss, Dr. Stowe, Dr. Krehbiel, Dr. Rust, Bishop Walden, J. A. Storey, B. Lane, T. J. Harris, A. Hamilton, F. G. Mitchell, J. B. Cook, of France; H. Liebhart, Dr. Brown, F. A. Archibald, T. C. T. Crum.—*Commercial Gazette.*

Horsford's Acid Phosphate.

For Overworked Females.

Dr. J. P. Cowman, Ashland, O., says: "It proves satisfactory as a nerve tonic; also in dyspeptic conditions of the stomach, with general debility, such as we find in overworked females, with nervous headache and its accompaniments."

Last Hours of Bishop Simpson.

For the *Western* Rev. James Morrow, of Philadelphia, furnished the following account of the closing scenes in the life of our great bishop. It will be read with profound and tearful interest. Bishop Simpson died as he lived—A CONQUEROR.

It is well known that at the close of the General Conference, hopes were rife that the great bishop might linger among us many years. So marked was his improvement that arrangements were made for him to summer with his family at Clifton Spring, N. Y. Trunks were packed and business matters settled, and all hearts, in the now desolate home, beat high with expectation. Sudden and sharp came the disappointment. On Saturday, June 6th, the gastric trouble, from which he had suffered, returned with increased venom. His collapse was immediate and beyond remedy. The greatest names in the medical skill of America—Dr. Agnew, well known as one of President Garfield's physicians, and Dr. DeCosta, of Jefferson College, were swiftly summoned to the aid of Dr. Harlow, the family physician. It is a satisfaction to the friends as well as to the stricken family that everything that love could inspire and skill effect, was attempted for our beloved bishop. But all in vain. The shafts that before had fallen pointless at his feet now pierced his heart. After eight days of suffering and great weakness he became unconscious, and lingering thus for two more days "he fell on sleep."

There is naturally a great desire to know Bishop Simpson's last words. Were they absent, it would not affect our judgment of the man, nor our convictions as to his destiny. His life is his best testimony. Yet happily many of his last sayings are preserved. They linger in our hearts, they console the bereaved, and they will be embalmed in the recollection of those who knew him well and loved him. They are certain to strengthen the bonds of holy trust and love that link us to our ever living and ever loving Lord.

Bishop Simpson was usually reticent as to his religious experience. When, eagle-like, he swept into the loftiest reaches of human thought, into that rarified atmosphere where sanctified imaginings tremble into religious ecstasy, we all knew that he did not preach an unknown or untried Gospel. But in private life he talked more of Christ's love to us than of his love to Christ.

It was but natural that those nearest and dearest should seek to have some parting testimonies as to the keeping power of the Lord Jesus. The following utterances are to be understood as answers to questions, and were given most gladly and distinctly. They were spoken at intervals from Wednesday, the 11th inst., until Sunday, the 15th.

When asked by a member of his family as to his hope, he answered "I am a sinner saved by grace," and added, "Jesus!—O, to be like him!" At another time he said, "To you that believe he is precious." Then with stronger voice he broke forth into holy rapture, and exclaimed, "Precious, precious, more than precious!" The writer of this notice, highly honored with the friendship of the family, saw Mrs. Simpson a few minutes after the good bishop had spoken these jubilant words. While her heart was breaking, she murmured amid her sobs, "Precious, precious, more than precious." She might well say, "No one knew him as we did at home. He was so good and kind. We thought he would be spared to us a little longer." Then she turned again to his comforting words about his Lord: "Precious, precious, more than precious." They sound as a refrain after his "Psalm of life."

There were occasions when, without being questioned, his fervent exclamations indicated that his thoughts and his love were with his Lord. "My Savior! my Savior!" again and again repeated, indicated that the words welled up from a great fount of feeling and delight. When the familiar verse was quoted—

"O would He more of Heaven bestow,
And let the vessels break,
And let our ransomed spirits go
To grasp the God we seek!
In rapturous awe on him to gaze,
Who bought the sight for me,
And shout and wonder at his grace
Through all eternity"—

he repeated the last line "Through all eternity," and his fine eye kindled with "the light that never was on sea or shore." It seemed to thrill and fill him with anticipations of the beatific vision of God and the holy employments before the eternal throne.

On the last morning—that memorable Sabbath morning—about 3 a. m., Mrs. Simpson quoted that grand stanza, by Charles Wesley.

"Jesus, lover of my soul,
Let me to thy bosom fly;
While the nearer waters roll,
While the tempest still is high,
Hide me, O my savior, hide,
Till the storm of life is past,
Safe into the haven guide,
O receive my soul at last;"

Once more he repeated the last line:

"O receive my soul at last."

No one will misunderstand the glimpse given into the beautiful home life, and the tenderest relation between husband and wife, in this moment of supreme interest and of holiest love. Here, as in the life of our Master himself, the most human is the most divine. In these closing hours the great bishop embraced and kissed his beloved companion and said, again and again, "My dearest, my dearest," and thus tried to comfort her, and prepare her for the inevitable parting. Then, after a brief interval, he returned to the thought, of all others the most consolatory to a dying saint, and repeated once more:

"Oh, receive my soul at last!"

Shortly after this his last conscious words were spoken:

"YES! YES! GLORY BE TO JESUS!"

Bishop Simpson's *last words!* They deserve to be embalmed with his memory, in the hearts of all Methodists, and in the hearts of all that love their Lord. They will be quoted a thousand times during the coming days, as a fitting testimony to the saving power of the Lord Jesus, and they will become familiar in our mouths as household words, for they are the last words of him we loved so well.

Immediately after these notable words were spoken, his son-in-law, who is a son in love as well, the Rev. C. W. Bnoy, began to read the 113th Psalm. This was the Bishop's favorite Psalm. Its familiar words were probably the last he heard. During the reading he fell into a comatose state, and although he lingered until Wednesday morning, he spoke no more, nor gave any sign of recognition.

"Thus passed the strong, heroic soul away."

None but his family were present at the final moment. Nor can any one regret that he who belonged so much to the Church, and did so much for his fellow man, died within the inner circle of his beloved family. From many hearts in many lands the still voice of prayer will go up that the stricken widowed heart may be comforted by the assurance of the Divine nearness and sheltered within the Everlasting Arms. Nor will they fail to commend to the brotherhood of God the children that in the touch of the dark hour feel that they are bereaved indeed.

Rev. Dr. Kynett and James Long Esq., intimate friends of the departed, entered the room a few moments after the good Bishop had breathed his last. Together they closed his eyes. Arrangements are being made for the funeral. It promises to call forth the widest expression of the universal sorrow in this city of Brotherly Love over his death. It is regarded as a calamity for the whole city.

Eloquent and earnest in the pulpit and on the platform, large of brain and tender of heart, trusty champion of the right and sturdy foe to all wrong, ripe scholar, unequaled orator, far seeing statesman, and great ecclesiastic—all men of all the Churches feel and say, We shall not soon look upon his like again.

Is a Collegiate Education a Necessary Qualification for the Pulpit.—No. 2.

BY PROF. T. B. SNOWDEN, OF THE CENTENARY BIBLICAL INSTITUTE.

But broad scholarship is just as needful to-day as ever. In France and Germany scepticism is just as rife as it was in Greece and Italy in Paul's time, and the leaders in the sceptical field are among the brightest stars in the literary skies. The same is true in our own country, especially in New England, the seat of learning, where the glare-eyed, "seven-headed and ten-horned beast" walks about in broad daylight. And it is well for us to remember that the beast is not scared away by shaking a red rag. He can be conquered only by giving him harder blows than he can give, well-timed and skillfully directed.

2. A collegiate education is a necessary qualification for the pulpit, because of the nature of the minister's work. When we have particular work to be done, whether it be architectural, medical, legal or scholastic, we select the very best workmen we can find, and we are accounted wise for so doing. If your wife, son, or daughter were dangerously sick you would not be content with one who simply bore the name of doctor to take charge of the case; you would want the best physician you could get. The life of a loved one is too precious for you to be satisfied with anything less. The human soul cannot be estimated unless we can value the price paid for it, the life of the Son of God. Thus the minister has to deal with priceless objects, and should be the wisest of the wise.

If he who deals with the body should be wise and skilled in the art of healing, surely he who has to do with the soul should not be less skillful in the divine art. One slight mistake of a physician might result in the loss of the patient's life, which would be sad indeed. The life of the body must end, and death resulting a doctor's mistake might be looked upon as a natural consequence. But a mistake on the part of a minister might terminate in the loss of many priceless souls, which otherwise might have been avoided.

When we look this question squarely in the face we need not wonder why the Master kept the apostles in college till they completed their course, and then would not suffer them to go to work till after Commencement-day. "But tarry ye in the city of Jerusalem until ye be endued with power from on high" was the instruction of the great teacher. Their Commencement took place ten days after their final examination: and such a Commencement has never been witnessed before nor since. Brethren, do you believe that the apostles went out from that upper room unlearned men? He who thinks so must either be ignorant himself or ignorant of the fact that the apostles were in college more than three years, and graduated with the highest honors on the Day of Pentecost, and could "talk with every man in his own tongue."

The minister of the nineteenth century should have a college education in order that he may be properly fitted for the great work of saving souls. We select the best scholars as teachers in our schools, because we believe the development of the mind is of so much importance that the best scholars should do the work, and our belief is sound. But when it comes to teachers of Holy Writ, some think that a man can go from plow, workshop, or farm into the pulpit, without any previous preparation and preach. He may go there and make a noise, but making a noise is not preaching; or he may take another man's sermon and deliver it as his own, but it is hard to find the shoes of another that will fit us. Wear your own shoes, even if the soles are thin and run down at the heels.

When you find a young man who says that the Lord has called him to preach, and he has not an education, ask him if he is willing to spend six, eight or ten years in school at hard work. If he will undergo such a test, and comes out a bright and shining light, you can rest assured that the Lord has called him to the sacred office. But, on the other hand, if he thinks he knows enough, and will not make the needed preparation, we believe it would be right to let him stay right where he is—call or no call. It is often the case that a call to the ministry comes from man only. We had several calls from men long before the Lord called us, but did not accept.

Christ said, "Go ye into all the world; teach all nations;" but how can a man teach others if he does not know as much as they? If there is but one college graduate in the community, that one should be the minister. Sometimes ignorant men and crafty ones ask the minister very foolish and unlearned questions. All such questions should be passed by unnoticed. But honest persons will ask the minister questions that are weighty and far-reaching in their import. To overlook such questions would be unwise, and to answer them unintelligently would be still worse. To know how to answer these inquiries intelligently requires broad scholarship, joined with experience, prudence and deep piety. An unwise answer in such a case might result in the loss of a soul that otherwise might have been saved.

3. Let us now consider the point mentioned under the first answer, namely, that "Unlearned ministers will do to preach to ignorant people." Is that true? Is it true that the greater the darkness the less light is needed to dispel it? When do we need the most light, on a moonlight night or on a dark one? The darker the night the more light is necessary is a well-known fact, and needs no argument to prove it. The same is true with regard to ignorance, which is darkness of the mind. Darkness is simply the absence of light.

The unlearned should have the best scholars the church can afford, and they must have them if they are to be brought out of the ignorances, vices, superstitions, and undue excitement in their worship which have so completely covered them up for long years. As darkness cannot drive away darkness, neither can ignorance displace illiteracy. But some one may say, that a man may know a great deal without going through college. That is true; but if he had gone through college he would have known a great deal more, and the brighter the light the more darkness it will dispel.

The sicker the man, the more skillful should the physician be; the poorer the man the more help he needs; the weaker he is, the stronger should the supporting one be; if blind, he needs the seeing eyes of another. Hence it follows that the ignorant masses need the intelligent man of God more than the learned. They do not get college graduates; but we seldom get what we need most. Yet we should not stop contending for the right, though we get it not. It is sometimes said that such a man does not know much, but he will do for such a place, because the people there do not know much. Such a view is false and ruinous, and should "not be once named among you as becometh saints."

If an ignorant and unskillful doctor were sent to attend the ignorant upon the ground that they, being ignorant, did not need a learned one, all would cry out against the fraud thus practiced. Then, in the name of heaven, I ask, why should any people, on account of their illiteracy, be imposed upon by an unlearned physician of souls? Justice demands a halt on this line; reason calls out for a change of base and to start out on a new line. If men desire to be teachers of the divine art, they should first receive the best education possible, in order that they may be competent to teach others.

Cholera has appeared at Toulon.

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, JUNE 26, 1884.

Important to Agents.

DEAR BRETHREN: At the close of the first six months, and the second quarter of 1884, we find it necessary to call the attention of many of our agents to the following facts:

1. It is understood that you are not to become indebted to this office for papers.

2. We requested agents to receive small payments from subscribers, and forward some money to his office on account each quarter.

3. The responsibility of an agent means that where assumed, the agent is to pay this office every dollar due on the list sent in by him, at a time not later than his annual conference. Any postponement or delay is rightly considered by us as an act of bad faith.

4. The subscription money collected for the church paper can not properly be diverted to other purposes, either as an individual or a church loan, with the expectation of making it good at conference. The money collected for the paper belongs to the paper, and should be promptly forwarded to us as rapidly as collected. Small amounts are always acceptable, and we allow a commission to pastors for the reason that it costs something to forward the money.

We do not desire lists on account with agents who are unwilling to comply with these terms in any particular. We cannot wait until the end of the year for all of the money each agent owes, we must have some during the year to pay the expense of publishing. Again we urge you to proceed at once with the payment of accounts.

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The *Elevator* is a bright, newsy little sheet, published by the students of Clark University. It comes to us filled with good things.

The Lexington conference proposes to raise $2,000 for the endowment fund of Central Tennessee College.

Dr. Smart's *Lamp of Life* will shine from Detroit in a new dress of type, becoming its spirit of pure Methodistic Christianity.

J. C. Eckles, presiding elder Holly Springs district, Mississippi, "We welcome you heartily as editor of our organ."

Camp meetings are now in full blast. Let them bring souls into salvation, and honor upon the Christian name, and thus let them proceed.

They are going to build, small cheap cottages on the Clark University grounds for use by married students. The rental of which will be applied to college purposes.

Mr. [illegible] Henderson a colored graduate from Vermont University will spend two years studying in Germany and afterwards devote himself to educational work in the South.

The first conference of the year, the Louisville district, Lexington, will assemble at Frankfort, Kentucky, June 25th. The successor of Dr. Taylor as presiding elder, will possibly be announced at the close of the session.

It is now summer, it will soon be winter again. The wise will make hay while the sun shines. There will be winter fuel, clothes, the pastor, the church, and the benevolent causes to be provided for; let us look on these things.

How can a Lodge of Masons or Odd Fellows or any other order expect to retain Christian members on their roll, if meetings for lectures, degrees or initiation are held on the Sabbath? Is this practice not directly at variance with the pledge required by all societies? That no other duty be required of a member which is in conflict with his domestic, social or religious duties?

The Negro and His Relation to the White Race.

We have before us the first volume, thirty-eighth number of the *Waller County Courier*. It was printed in Hempstead, Texas, May 31, 1884. There is in it an article without the authors name attached, and also an extract from *McMillan's Magazine*. The first treating on the colored race as a whole, and the second refering to the present status of that race, especially the women: The article refered to does not *exhibit the least partiality for the Negro race.* The *Courier* seems to incline somewhat to the view of "Senex" its correspondent. The inspiration of this outflow of passion must have been the killing of a colored man in Hempstead by white men, and of a white man in Austin, Texas, by a colored man. "Senex" has gathered up about all the hard things that he ever heard said of the Negro, and put the worst of them into his article. Of course a paper of that kind ought not to appear here. And hence we do not give it place. We should be glad always to insert a calm discussion of the worst side of Negro life and character. We know the Negro has faults and plenty of them. And we believe that Senex is stating what he thinks is true, and we, for this reason, would like to place within his reach and within the reach of *McMillan's Magazine* and the *Courier*, a few points which are at least of a character suitable for presentation to their readers if they desire to consider the other side of the subject. As to the Negro women, "Dr. Crummel's great document" on that question well nigh exhausts the subject. She has her faults; she makes too much of her freedom, and truly has too little stimulation and protection for her virtue. But, such articles as these we refer to, do not reflect the deliberate judgment of any considerable number of Southern white people. They know the Negro craves to be on friendly terms with them. They often trust him as they do not trust each other. The home of the true Negro has many a time furnished an asylum for the unfortunate of the white race. In times of danger to themselves white men with readiness confide secrets of vital personal importance to Negroes, even without previous acquaintance with them. We regret the taking of life, we wish that it could in all cases be prevented, and would so rigidly enforce the law as to deter men of murderous intent. We believe there can be peace between the races if each will try to regard the other as worthy of justice, fair-play, and encouragement in all moral enterprises. The Negro's society has been the worst in every community. He cannot learn morals by contact with the purest and best of people, he must therefore pull up with all the corrupting influences of enforced evil association clinging to him. Do you wonder that the growth is really slow? Though comparatively his progress is the most rapid. Indeed what is said of the Negroes of Hempstead were it true, would afford a striking contrast to, and reverse the truth in the most of other places. There must be local conditions which conduce to the development of such Negro abnormalities in Hempstead if they exist there. *Do they exist there?*

The relation of the Negro to the white race is growing more cordial and brotherly every hour. We probably claim more for the Negro than the *Courier* is prepared to admit at present. We nevertheless hope to see the day when the distance between our view of this matter shall be obliterated. The Negro is *free* and he *is* a citizen; whether this was right or wrong need not be considered, as it never will be changed. The question before us is as to his fitness for freedom, is the Negro able to survive and prove useful in a state of freedom? We say yes, and appeal to the facts in his favor for proof.

Brahmvism by Babu Ram Chandra Bose is now ready for sale.

Editorial Perambulations.

Baltimore is not only a monumental but a Methodist city as well. Besides the white, there are eight churches of the Washington conference here. There is about thirty colored churches in the city to accommodate an Afro-American population of 60,000 more or less. This population probably rent 10,000 houses at an average rental of $10 each; paying hence an aggregate annual rent of $100,000, and according to the the population this will by proportionately true of other large cities.

The Methodist preachers in the city belonging to the Baltimore and Washington Conferences of the Methodist Episcopal Church, meet weekly in Ministerial Conferences, but they do not meet at the same time nor place. There are two other Baltimore Conferences of the African and Methodist Episcopal Church South, both of which hold separate meetings. The number would probably be too large for one meeting, even if there was a disposition to have it so. Rev. D. H. Carroll, D.D., represents the Baltimore M. E. Conference's publishing interest. They occupy a large four-story building with a brown front on Baltimore street, the most popular business street in the city. They keep constantly on hand a large and well assorted stock of Methodist literature.

The Episcopalians have two colored churches here. One of them a very handsome stone building; with a fashionable congregation and a white rector. The Presbyterians are also represented here. The Baptists and African Methodists have several churches and are fairly prosperous. Our own church, however, excels all other denominations for the number of its churches, the size and fineness of its buildings as well as for the numerical strength of its membership among the colored people. Sharp Street Church is the oldest building, but Centennial the oldest congregation. The Metropolitan is perhaps the finest; John Wesley the next. Children's Day was observed in all our churches here, and with great credit to the several schools participating. The John Hopkins College is located in this city. It is not specially devoted to the education of any particular race, but so far public sentiment has been a law unto itself, and no colored student has ventured to enter it. The Centenary Biblical Institute is also located here. It is a monument of John H. Goucher's liberality, and its patronizing Conferences are the Baltimore, Washington, Delaware, and Wilmington of the Methodist Episcopal Church. The patronage is about equally divided between them. The Washington and Delaware Conferences furnish the students; the Baltimore and Wilmington Conferences furnish the money. The faculty is also divided between the races. Rev. Dr. Frysinger, Professors J. Emory, Round and Mrs. Goddin are white, and Prof. Snowden and Miss Dennis are colored. They are fully competent for the work assigned them, and are assidiously engaged in doing it. Their commencement season is now on. They make very few graduates in consequence of the high standard of the Institution and the difficulty of keeping students through the term. The future prospects of this Institution are exceedingly bright. Prof. Snowden is a graduate of Boston University. He is a most genial and companionable gentleman. A number of the advanced students have gone from this Institution to Lincoln University and one to Howard. We do not see the necessity for such a course, or even the propriety of it, with such facilites as the Methodist Episcopal Church has to offer all her men and women—to secure a liberal education. Congregational and Presbyterian schools do not, and should not make good Methodist scholars. Patterson and David Hill Parks are splendid summer resorts, and are usually filled on Sundays. Street cars offer special inducements for this kind of Sabbath desecration by reducing the fare on clear Sundays.

Rev. W. T. Harris, our host, is a most companionable gentleman. Various pastors gave us cordial reception in the city. We were permitted to renew some old, and form some new acquaintances. The aggregate value of the Washington Conference Church property in this city is about $209,500; the aggregate indebtedness $35,000, leaving unincumbered $174,500 worth of property which they expect to remove this year as a Centennial offering. There are three colored public halls in the city, two of which belong to Sharp Street and Metropolitan churches. Young colored men of the city have an elegant club room. The ministers are wrestling with the problem of how to make a combination camp-meeting succeed better this year than last. The laymen seem disposed to take control of the matter. Hon. John M. Langston addressed a large Blaine and Logan ratification meeting here last Monday evening. Frank Langston, who was indicted for killing a man in Washington, has been acquitted of the charge first alleged, and is held on the charge of intent to kill. Our churches in Washington City are all ably pastored and succeeding fairly. We preached at Asbury on Sunday night, took a run through the President's House and Public Buildings and visited Congress on Monday. We met our old friend Dr. Nailor at Foundry Church and attended Preacher's Meeting there. The first view on arriving, and the last view on leaving Washington, D. C., is the tower of the great Metropolitan Church; which might be called Chaplain McCabe's MONUMENT.

Colored Leadership.

A correspondent of the *Cleveland Gazette* speaks of the Rev. C. Smith as "the coming leader of the Negroes, and as the "successor" of "Hon. Frederick Douglass." To all of which we beg permission to remark, that in our opinion it is entirely too soon to select Mr. Douglass' "successor," as a leader of the American Negroes; we hope that he will be his own successor for several years yet. To our thought, when in his representative character he realized his ideal of freedom and equality, by inter marrying with another than his own race, he did the colored race a positive wrong thereby. By common usage of the word Negro, all persons of more than one-eighth African blood are identified for all race purposes with the Negro. Hence the assertion of intermediation to that race as a measure of defense is simply to evade the issue, and at the same time, to admit that if a Negro it would be improper for him to do as he did. With his representative character out of the question we should be content to think in silence of that, as we have of many similar cases. But in spite of all denials, a so representative act, it is one which is calculated to cast a reflection upon the fitness, and depress the ambition in the Negro woman to fit herself for companionship to the best Negro gentlemen. If she concludes that she cannot marry the best men of her own race, what place in society is it that the Negro woman will then take?

We cannot afford to be misunderstood as to our sentiments at this point. Any Negro leadership which leaves the Negro woman out is misleading. It is a cheap way to show our esteem for her by saying hard things of white men because "they do not respect her." *We must teach them to respect the women of our race, by the manly and gallant respect we ourselves show in all our conduct toward them.*

We dare not fail to say that Mr. Douglass married a lady eminent for her principles, character, and attainments, his own equal in all these respects. Neither dare we fail to say that colored ladies were to be found equally endowed and qualified for the duties of wife to him, and that it is our deliberate judgment that under the circumstances he ought to have found one of them. Mr. Douglass is the Negro King, and the marriage of a King must be adpated to the circumstances of his kingdom as well as the sentiments of his heart.

His marriage was a grief to his race, and a humiliation to the women thereof.

But it is done, and we must make the best of it and pass on. He is still, in an important sense the leading Negro in the country, and will be so while he lives. As to Mr. Smith, he is not qualified for leadership except as a gifted speaker. He lacks fixity, stability, and solidity of character. He is too hasty, ambitious and radical for a leader of the Negroes at this time or any such time.

For our success zeal must be "according to knowledge." Radical leadership is dangerous and destructive to our pending interests. It may be right, but it certainly is imprudent to have our words in the potential and imperative and our deeds in the subjunctive. Our hope of permanent prosperity as a race, demands the most cordial interrace relations both political, industrial, and ecclessiastical with all other races in this country. We must draw from them recruits in wealth, culture and numbers because they have and we have not there yet in any adequate degree. It is self evident that the leadership which shall accomplish for us these not only desirable but absolutely essential results must be a conciliatory one. There are elements of fitness in Mr. Fortune of the New York *Globe*, if he does not lessen them by over much denominational rigidness. Mr. William Still has all the needful qualities he is a Christian of broad, and liberal but loyal views. If he would consent to come before and cultivate the acquaintance of the people by personal contact, they would like him. We suggest to the authorities that it would be a wise use of power to send Mr. Still into a few of the Southwestern States this fall.

He represents all the qualities which affect successful Negro leadership under such conditions as those with which we are battling. Mr. Still is probably out of the question because his inclinations run in a different direction. We think we have studied this question closely, and being without political ambition can decide fairly. Our conclusion is that when Frederick Douglass ceases then Richard T. Greener will begin to lead, if he shall be found possessing Christianity without fanaticism, and scholarship without bigotry. Our coming leader must be a father and a guide for the Negro. He must not pe a driver or a dupe. There is no vacancy at present, however the old "Nestor" is still there.

The Delaware Conference.

The Delaware Conference was organized in 1864; it then had 4,871 members, it now contains about 15,000 members. The increase in churches and schools have been equal to or greater than that in members. Hon Joseph M. Bennett, of Philadelphia, bought and donated to this Conference the handsome building on Melvin street, Philadelphia, in which the congregation of Zoor now worship. The past year has been marked by a spirit of revival in most of the churches. Rev. Isaac H. White is presiding elder of the Philadelphia District, he has travelled 8,400 miles by railroad, held 92 quarterly meetings and preached 91 sermons in the past year. This is an average year's work for the presiding elders in that Conference. They have churches in all parts of Pennsylvania not included in the Washington Conference, and an actual or nominal jurisdiction over churches throughout New Jersey, New York, Connecticut, and Massachusetts. They have a church at Cape May and this must be an object of especial desirability for this season of the year. Our members going from the South to the East would do well to secure letters to one of the churches in either the Washington or the Deleware Conferences. If they go Westward the Lexington, Missouri, St. Louis, South Kansas Conferences have numerous colored congregations, and where this is not the case they will find a cordial reception if their life exemplifies their relationship to the church. This is of course the first qualification for a cordial reception into any Christian church.

Practical Polygamy Outside of Utah.

More wives or women than one at the same time is practical polygamy.

Where there is no marriage granting the even semblance of legality to the women in and protection to the issue of such polygamous relations, it is worse than Mormon polygamy itself.

Call it social evil, or by other names rendered familliar and in certain sections popular among the colored people, if you will.

Yet it is the same open ulcer upon the moral constitution, vitiating, and poisoning the public heart and conscience. It is no less than legalized polpgamy or unblushting adultery, and it must be supressed by the strong hand of righteous laws, firmly administered, and by unyielding Christian example.

Ministers no less than magistrates are charged with the responsible duty of uprooting this dangerous, pernicious and widely prevalent form of vice, and expelling it from the land especially the church.

How can the Grand Lodge of Free Masons in the State of Ohio enter and exercise Masonic authority in the State of Kentucky when in that State there is a regular constituted Grand Lodge of Masons in working order? Is there not some infringement upon the ancient land marks of the Craft in this? Does it tend to perpetuate harmony and good order throughout this ancient and honorable Institution to do so?

Kind Words.

Dear Dr. Taylor—I was delighted with your salutatory. I raise my hat and bow to the SOUTHWESTERN. May it be a blessing to all people in that great Southwestern section of our beloved country. God give you health and long life in blessed service for his Church.

Very truly yours,
CLINTON B. FISK.

Columbus, Miss., June 16, 1884.
Dr. Marshall W. Taylor, D.D.:

Dear. Bro.—Your salutatory has been read by the members of the Mississippi Conference and friends of our beloved Zion with great interest. Please allow me to say that your election to the editorship of our dear SOUTHWESTERN is all right. I believe that the action of the General Conference in electing you as editor of the paper will greatly help us as ministers in this country to defend the policy of our Church against falsehood. I acknowledge that the paper has been well edited by our dear Bros. Hartzell, Cushman and Albert. They will never be forgotten by their friends in Mississippi. Please accept my congratulations. I am,

Yours in Christ,
D. A. WILLIAMS, P. E.

Rev. Ira B. Griffin, Starkville, Miss.:

Dr. Taylor—We are all very glad indeed that you are the editor of the SOUTHWESTERN. We shall do more for it than we have done in former years. All of the brethren of the Mississippi Conference, so far as I have heard from them, are delighted at your acceptance. We will gladly welcome you to our conference, and we assure you that you will soon find warm friends among the boys. They all loved Drs. Hartzell, Albert and Cushman, and will love you the more.

Clark University, Gammon School of Theology; Wilbur P. Thirkield, B. D., Dean, Atlanta, Ga.:

Rev. M. W. Taylor, D. D.:

Dear Doctor—Accept my heartiest congratulations on your election to this new post of honor. I wish you all success possible, I shall be glad to send you occasional

contributions. Mrs. Thirkield joins me in good wishes.

Cincinnati, June 1, 1884.

Just left Dr. Carey's office, and on hearing of your success, I cannot preclude congratulating you, hoping your new field may reap you an extraordinary harvest.

Your friend, CHAS. COOPER.

Newnan, Ga., June 10, '84.

Dear. Dr. Taylor—I was pleased at being in your company last summer, at Louisville, for the first time. And now it is a source of greater pleasure to me to know that you were the choice of the General conference as editor of the SOUTHWESTERN. Please accept my congratulations. Yours, respectfully,

JOHN WATTS.

Helena, Ark., June 5, 1884.

Dear Doctor—We congratulate you upon your success, by the General Conference to the editorship of the SOUTHWESTERN. Please mail us some copies of the paper containing your highly commended salutatory, for canvassing purposes.

Yours for success,

B. J. DONNELL.
Pastor M. E. Church.

Cincinnati, Ohio, May 30, '84.

Dear Dr. Taylor—The enclosed letter came in a package to me, and without noticing the address I tore it open. A glance told me that it was not for me, nor yet for Wm. Taylor, and so I send it to you. I join the brother in the words of congratulation he sends, and hope that the coming four years may be years of wonderful success and blessing to you and all with whom you have to do. Sincerely yours

A. H. GILLETT.

13 Devonshire st, Boston.

Rev. Mrrshall W. Taylor, D. D.:

Rear Sir—I have not the honor of an acquaintance, but race pride and the pleasure of your recent election as Editor of your Church organ will be my excuse for thus addressing you. The M. E. Church has done a graceful act, and I am prond that the race was blessed to have a representative so worthy, and of whom they may point to with pride. As a young man, I wish you abundant success, in your new field of labor; and that in all things your life may be strewn with God's choicest blessings.

Very sincerely yours,

J. F. RANSOM.

Rev. H. W. White, presiding elder Lexington District, Lexington Conference, writes: "I am not surprised at your election. Send the paper till the end of the year.

From Paris, Ky., Rev. D. Jones writes:

Dear Dr. Taylor—I assure you that my congratulations, now tendered on your election to the editorial chair of the SOUTHWESTERN, are sincere and heartfelt. I feel fully assured the interests of our vast Church, as well as those of your brethren of the Lexington Annual Conference, will suffer no detriment at your hands. The white man you put through for Africa is the right man, religiously, intellectually and climatically. Rev. Dr. Wm. Taylor is the providentially appointed man. I met him years ago in California, and in later years in Indiana, and for zeal for God, love of humanity and tireless energy, few men equal and none excel him. So far as my weak influence is concerned, I will do all possible to help you on in the battle.

Bowling Green, Ky.

Rev. M. W. Taylor, D. D.:

Dear Sir and Bro.—Allow me to congratulate you upon your success as a man and minister.

PERSONAL.

—Rev. T. H. Johnson sends 14 subscribers from New Haven, Conn. Rev. W. F. Harris 20 from Baltimore, all cash. Next.

—Rev. S. G. Turner, of Lexington conference, pastor at Versailles, was recently called to attend the funeral of his father in Cambridge, Ohio.

—Rev. Jonathan W. Moreland, of Maysville, Kentucky, recently baptized twenty persons at Georgetown, Ohio. All of Lexington conference.

—Rev. W. E. Wilson, of Lexington conference, late of Springfield, Illinois, is now settled in the parsonage with his family at Bowling Green, Kentucky. He was most cordially received.

—Mrs. Rev. R. A. Read, Washington, D. C., has been quite sick for the past few weeks; she now rapidly convalescing, to the great joy of a large circle of deeply interested friends.

—Bishop Taylor delivered the Baccalaurate sermon to the graduating class of Centenary Biblical Institute, in the Metropolitian Methodist Episcopal Church, Baltimore, June 8, 11 a. m.

—D. H. Carroll & Co., are actively circulating their choice collection of Methodist literature among our people in their region. There should be a largely increased distribution of this class of literature throughout the entire church.

—Rev. W. L. Muir with the congregation of Jackson street Methodist Episcopal Church, Lexington conference, Louisville, Kentucky, tendered Dr. Marshall W. Taylor, a reception upon his arrival home. He is to meet a reception at an early date in Cincinnati also.

—Local conference papers are intended to aid in circulating the official papers of the church. The proceeds of which go to the conference equally for the support of worn out preachers, their widows and orphans. As a matter of fact such papers can, and do not meet the end intended as above stated.

—Rev. W. H. Evans, P. C. of Asbury Methodist Episcopal Church, Lexington, Kentucky, Lexington conference, will lay the corner stone of New Asbury Chapel July 4th. The editor of the SOUTHWESTERN with a number of distinguished brethren will assist. An injunction was issued against this Church to prevent the erection of a Negro Church in so prominent a locality, but the trutees gave bond and proceeded with their work. Public setiment is now rapidly turning in their favor.

—The second round of quarterly visits of Rev. Joseph Courtney, the presiding elder of the Ohio district, Lexington conference will be found in the proper department of this paper. Bro. Courtney has been pleased to not only promptly himself subscribe for the SOUTHWESTERN, but has placed it squarely before his quarterly conference and members, asking them personally to subscribe and to solicit subscriptions for us. This is right, and it is no more than with our knowledge of him for several years, we expected of Bro. Courtney.

—Col John A. Stevenson died on Claiborne plantation, Iberville parish, last Friday night, and his remains were interred in Metaire Ridge cemetery, this city, on Sunday. Death was caused from congestion of the brain following exposure to the heat. Col. Stevenson was born in Kentucky in 1818, began a steamboat life in 1832. He built the Confederate ram Manassass and escaped when Gen. Butler passed the forts. In 1866 he became a planter, and at his death he owned several plantations in different parishes. He was a member of the constitutional convention of 1879, and the Republican candidate for Governor at the last election. He was a gentleman of sterling qualities and his death will be sincerely mourned by thousands who knew him.

OUR SOUTHERN WORK.

KENTUCKY.

The first semi-annual session of the Bowling Green District, Lexington Conference convened in Bowling Greene Methodist Episcopal Church, June 3d, and adjourned on the evening of Sabbath, June 8th, 1884. The attendance was unusually large, the papers read were of a much higher order of merit than formerly. The spiritual and benevolent work was in a progressive state. The Conference by formal resolution congratulated the church at large, the SOUTHWESTERN and the editor thereof on his election, and also resolved ta push a vigorous canvass for subscribers. Bev. Abraham Broker, the prisiding elder is constantly growing in favor and usefulness. He is paid up subscribers to the SOUTHWESTERN. Go thou and do likewise.

ARKANSAS.

Rev. W. O. Emory, pastor St. James M. E. Church, Pine Bluff: "I feel very gratefnl to God and the old church for your election to the editorship of the SOUTHWESTERN. It is a source of great strength to our work. It should be the ambition of every colored man to give the SOUTHWESTERN a subscription second to none in the church. God bless you in your new field."

LOUISIANA.

A. F. Lane, Linden: "Elder Price held our second quarter. We organized the Sunday-school into a missionary society. Elder delivered a loving discourse. We raised a liberal collection. The late pastor, G. C. Hayden, preached two sermons. The elder's sermon Sunday evening brought up 32 for prayers, I professed Christ, and I joined. On Monday Rev. B. Rousse, of the A. M. E. Church, invited us to preach in his church. We have no church in the town of Linden but we will begin to build."

For the SOUTHWESTERN.

Letter From Houma.

MR. EDITOR—Please space give for a word or two from Houma.

Sunday evening, May 17th, the hearts of all present were made glad by the presentation of three prizes: one nice cake to Mrs. Nettie O'Hare; a pair of ear-rings, to Mrs. Lucinda Williams, and another pair to Miss Mary J. Sloan.

About two weeks previous, a social gathering was held, in which Mrs. O'Hare and others took part in a pedestrial contest for a cake, the judge having decided that Mrs. O'Hare walked the most graceful, the cake was accordingly awarded to her. Mrs. Lucinda Williams and Miss Sloan, having sold the most admission tickets, the prizes above mentioned, were given to them. Two gentlemen were appointed to deliver suitable addresses. The writer to make the the presentation address, and Mr. D. S. Jackson, a late student of our New Orleans University, to made the reception address. The remarks of Mr. D. S. Jackson were concise and appropriate, and were listened to with the utmost attention. The recipients and the Church were well pleased, three nice prizes having been given to the former, and a handsome purse realized in favor of the latter. Connected with this pedestrial contest there was what is termed, A Neck-tie drawing, from which an additional sum was realized for the church, and no one was impoverished to any great extent. This monetary acquisition is attributed to the assiduity and ingenuity of our pastor, A. N. Jackson.

Children's Day will be observed; the literatne for which has been sent to us, and regular rehearsals are being held, so that none need be bashful.

The parsonage is being repaired and an additional room is being attached thereto. When completed it will be a comfortable and commodious home for any minister whom conference may send to Houma. Were it not useless, I would say that the money which was made at the pedestrial contest commenced the work on the parsonage. WM. S. HAWTHORNE.

Since writing the above, the following was received, and by special request it is hereto subjoined: Houma, May 25, 1884. Rev. A. N. Jackson, pastor, Methodist Episcopal Church—We return thanks for your kindness, as you did as you promised. You promised to give one set of jewelry to the one selling the most admission tickets, but you gave two sets of jewelry, which act, no other minister of our Church at Houma, has ever done. Thanks also for the nice pound cake, the angel food cake which was toothsome, and rest assured that these your acts of kindness shall not be forgotten by us. Hoping that you will excuse us, and that the Lord's blessings will attend you and your family through the labyrinths of life, and ultimately receive you in heaven.

We are respectfully yours,

MARY J. SLOAN,
LUCINDA WILLIAMS,
H. C. WILLIAMS.
MRS. NETTIE O'HARE.

Houma, May 26th, 1884.

For the SOUTHWESTERN.

Letter From Washington.

EDITOR SOUTHWESTERN—"With charity to all and malice towards none" this opportunity is accepted by one, not of your race, to congratulate you on your salutatory. It breathes the proper, the true catholic spirit of "moderation to all," and as long as you teach your people to "imitate the best examples set them by cultivated men and women of every class" you will meet most cordial Christian and fraternal greetings on every hand. It is a great mistake to suppose that the Southern people are opposed to the advancement of the race formerly held in bondage. On the contrary, is a fact that many former owners of slaves are now foremost in every good work tending to their higher education and training, not only in useful but also in ornamental works. But as a matter, of course, these philanthropic persons deem it best that all such endeavors should be controlled by the more intelligent men and women of the same race. Hence, the names and persons of many of these sympathizing friends are unknown except to those who, acting under their advice, take the initiative in all such good works, as, for instance, those appended below. "The Colored Industrial Institute." The "Kindergarten," however, is under the control of the "Associated Charities," but it might well be imitated in other Southern cities and towns by educated colored teachers.

The class of good, dear old "mammy's" is fast dying out, but there is no reason why their virtues shall not be taught to the rising generation. The old things have passed away forever, but as long as we live the condition of "mistress" and "maid" will continue to exist; and to be thorough in one's work, whether it be the art of drawing and painting a lovely flower, concocting a palateable dish, or setting a room to rights, the obligation to do each and all in the very best style possible is ones' duty under God's will. To do our whole duty in whatever path of life it has pleased heaven to place one is the true Christian view of life, and the one it is believed that you, Mr. Editor, take of it.

The colored Industrial Institute, of Washington, D. C., for colored children, has the following list of officers: Mrs. B. K. Bruce, president; Mrs. S. A. Martin, vice president; Mrs. I. F. Cook, treasurer; Mrs. M. B. Briggs, corresponding secretary; and Mrs. M. F. Otey, recording secretary. By the consent of the public school trustees the Institute has the use of certain hours of the day of the Miner and Banneker school buildings. The children at present are only taught sewing, but it is intended when a suitable building can be procured to instruct them in housekeeping and other domestic features. The school is sustained entirely by volunteer subscriptions, and the entertainment last night proved to be a gratifying pecuniary success. The hall was handsomely decorated with flags, and refreshments were served to the large number of visitors present. At a meeting of the lady managers after the social, resolutions were passed thanking Capt. Fleetwood and the officers and the men of Washington Cadet corps for giving the use of the armory for the entertainment, and to the donors of refreshments and to the gentlemen composing the committe of arrangements.—*Republican, June 21.*

ADAH.

New Building for the Houston Seminary.

PRINCIPAL C. W. CAMPBELL.

I hope that the brethren of the Houston, Navasota and Huntsville districts, will make a strong effort this year to raise 25 cents per member for the Seminary. There is scarcely a member who does not spend this amount every time he goes to town or to market, for what he could have done without. So you see my request is very small, so small indeed, that I fancy the officers of the Freedman's Aid Society when they read it will think it entirely below what they have a right to expect. The amount, then, being so small, let us ask that it be collected and sent in by the first of September, so that it can be used for enlarging the work next session. As some of our charges are at a disadvantage on account of overflow, somebody will find it more convenient to pay double this sum than others will to pay 25 cents. So let those who feel that God has in any way prospered them this year, contribute according to that prosperity, but let none fall below the small amount named. Now if these three districts will come up to this amount in their collections, I think I can safely say that the society will undertake to erect the needed building and the school can more than double its sphere of usefulness. Only by the most intense economy of room and the means at our disposal have we been able to do what has been done during the past two years. We have no room to enlarge the school, it has been full from the very start. We must have another building, and this centennial year is the time to get it. Now who will be the first to [illegible] this amount either by [illegible] or through the SOUTHWESTERN [illegible] who will be the first to [illegible] Remember, if it is to be done by the first of September it needs to be begun now.

For the SOUTHWESTERN.

Ambition.

BY MISS MARY BAKER.

The most successful point in life comes from the ambition that a person has. It requires ambition to be successful in whatever we undertake to do that is beneficial to us. Many people are deprived of many privileges which would be of an advantage to them, because they have not the ambition to go forward desiring to accomplish their aim. Ambition in its good sense is an eager desire of power for a beneficial purpose. It often raises man to a higher office of influence and happiness; it causes other people all over the world to have a good opinion of him, and to put their confidence in him. All prominent men that now hold prominent positions, and men who have good occupations were in a degree ambitious. Ambition to gain positions, and do any work of usefulness and goodness is a virtue which ought to be cultivated.

Jeffersonville, Indiana.

For the SOUTHWESTERN.

Wiley University.

This institution closed its 12th session on the 12th inst. The commencement exercises passed off pleasantly. We had this year two graduates, Rev. Wm. Wesley from the scientific course, and Rev. P. W. Wyrick, from the literary course. Rev. T. Mason, President of Philander Smith College, Little Rock, was present Tuesday and Wednesday of commencement week delivering the annual lecture Wednesday night. We were glad to hear from him words of good cheer from our college at Little Rock, and listen to his able address on the Book of Esther. We think the outlook for Wiley University is very encouraging for the coming year. A larger number of advanced students were in attendance than in any previous year. We trust the friends of the work of education will push forward this work to still greater success and usefulness.

W. H. DAVIS.

Her Secret Troubles.

The Unknown Trials Which a Woman Endured Without Complaint—Why They Vanished.

Near the close of one of the most trying of the few hot days of the present year a pale, care-worn woman might have been seen at the window of her dwelling apparently in a condition of complete exhaustion. Her efforts to meet the accumulated duties of her household had been great but unsuccesful, while the care of a sick child, whose wails could even then be heard, was added to her otherwise overwhelming troubles. Nature had done much for her and in her youthful days she had been not only beautiful but the possessor of health such as is seldom seen. But home and family duties and the depressing cares which too often accompany them had proven greater than her splendid strength and she felt at that moment not only that life was a burden but that death would be a grand relief. This is no unusual experience. It is, in fact, a most common everyday occurrence, and a great prayer is constantly ascending from thousands of homes for deliverance from the deadly power which is enslaving so many wives, mothers and daughters. And yet these duties of life must be met. No woman can afford to turn aside from the proper care of her home and the ones who are committed to her care, although in doing these duties she may sacrifice her health and possibly life itself. The experience of one who successfully overcame such trials and yet retained health and all the blessings it brings is thus told by Rev. William Watson, Presiding Elder of the Methodist Episcopal church, residing at Watertown, N. Y. He said: "My wife became completely run down through overwork and care of a sick member of our household, and I entertained serious apprehensions as to her future. She [illegible] pale, utterly [illegible] without appetite, and in a complete state of physical decline. And yet she did not, *could* not neglect her duties. I have seen her about the house, trying courageously to care for the ones she loved when I could tell, from the lines upon her face how much she was suffering. At times she would rally for a day or two and then fall back into the state of nervous exhaustion she felt before. Her head pained her frequently, her body was becoming bowed by pain and all hope or enjoyment in life seemed departed. What to do we could not tell. I resolved, however, to bring back her life and vitality if possible and to this end began to treat her myself. To my great relief her system has been toned up, her strength restored, her health completely recovered and wholly by the use of Warner's Tippecanoe, which I regard as the greatest tonic, invigorator and stomach remedy that has ever been discovered. I was led to use it the more readily as I had tested the health-restoring properties of Warner's Safe Cure in my own person and I therefore knew that any remedy Mr. Warner might produce would be a valuable one. I have since recommended both Warner's Tippecanoe and Warner's Safe Cure to many of my friends, and I know several Doctors of Divinity as well as numerous laymen who are using both with great benefit."

If all overworked and duty driven women of America could know of the experience above described, and act upon the same, there can be little doubt that much of the pain, and most of the depressing influence of life might be avoided. Such truths are too valuable to remain unknown.

The *American Antiquarian* for May has a lengthy paper on the bridges of ancient Rome, and one on emblematic mounds, with illustrations. There is also a paper on the translation of the obelisk in New York, and much other matter of interest to the historical student. $4 per annum. Bi-monthly. T. H. Revell, 150 Madison street, Chicago.

The Housekeeper.

Small Housekeepers.

A double row of shiny black and brown infant faces, revealing rows of ivory white teeth, as the little ones laughed gaily, was the scene presented to a Reporter of the *National Republican* yesterday afternoon. He had just entered the free kindergarten and kindergarten school of the third division, Associated Charities, situated on the first floor of house No. [illegible] Pennsylvania avenue. The little scholars, twenty in number, were as happy as larks. They are given practical lessons in cooking, washing, and house cleaning, interspersed during the day by recreative games.

As the reporter entered the children had just finished their lesson on "table setting," and formed a circle with their teacher, Mrs. [illegible] C. Ford, as prompter.

"Let's play pussy and the mouse," said a wee bow legged and very black boy, attired in a calico smock, his eyes twinkling with childish excitement.

The others clapped their hands and agreed to the little fellow's proposition, and the teacher cheerfully gave her consent. The game began, all of the little black folks scrambled behind the long tables and took positions facing their small arm chairs. At a command they were instantly seated and as still as mice. The silence was only broken by the clatter of dishes as the teacher began to instruct the class in "how to keep your dining-room tidy," having first issued to each scholar a set of toy dishes, knives, forks, and spoons.

The adjoining room is fitted up as a sewing school, and is in charge of Miss Maria Mann. In this apartment several colored girls, ranging in age from 4 to 7 years, were busily with needle and thread making aprons and other simple garments. If they make the garments nicely Miss Mann presents the [illegible] to them.

There are fifty colored girl scholars in the sewing school and they meet twice each week.

"Our scholars are very irregular in attendance," said Miss Mann, "and careless in their habits. These facts alone are an argument in favor of continuing the schools, that hundreds of colored children should be taught to be regular and tidy."

The sight was very entertaining, a number of poor colored children being cared for by kind-hearted ladies who cook, and keep house tidy. Many of these children will go to "cookery," said Mrs. Ford. "We introduce system and method in their own households."

The reporter stepped from the room, and little voices were heard singing—

"Follow, follow, follow,
I lead."

They had learned their lesson on [illegible], and were varying the monotony by playing another game.—*Washington*

CHILDREN SHOULD EAT.—Thousands and tens of thousands of children are dying all over the land, who, because their every [illegible] nature demands sweets, and eagerly demolish the adulterated "candies" and "sweets" of modern times. If these were fed on honey instead they would develop and grow up into healthy men and women.

I would rather eat bread with honey than bread and butter. A pound of honey will reach as far as two pounds of butter, and has the advantage of being more healthy and pleasant to the taste, and always remains good, while butter soon becomes rancid and often produces cramp in the stomach, eructations, sourness, dyspepsia, and diarrhea. Pure honey should always be freely used in every family. Honey eaten with hot bread is very beneficial to dyspeptics.

Cooking with honey instead of sugar improves every kind of cooking and makes it more delicious for the palate as it is more wholesome for the stomach. In preparing blackberry or rasberry short cake it is infinitely superior.

It is a common expression that honey is a luxury, having nothing to do with the life giving principle. This is an error—honey is food in one of its many most concentrated forms. True, it does not add so much to the growth of muscles as does beefsteak, but it does impart other properties no less necessary to health and vigorous physical and intellectual action. It gives warmth to the system, arouses nervous energy and gives vigor to all the vital functions. To the laborer it gives strength—to the business man mental force. Its effects are not like ordinary stimulants, such as spirits, etc., but produce a healthy action, the results of which are pleasing and permanent, a sweet disposition and a bright intellect.

RIPE CUCUMBER PICKLES.—Pare and seed ripe cucumbers. Slice each cucumber length-wise into four pieces, or cut it into fancy shapes, as preferred. Let them stand 24 hours covered with cold vinegar. Drain them; then put them into fresh vinegar, with two pounds of sugar and one ounce of cassia buds to one quart of vinegar. Boil all together twenty minutes. Cover them closly in a jar.

MAITRE D'HOTEL SAUCE.—Melt a couple of ounces of butter in a saucepan, mix thoroughly with it two table-spoonfuls of flour, add half a pint of hot water, white pepper and salt to taste, and stir until it thickens; if too thick add more hot water. Mince very finely a handful of parsley, knead it with half an ounce of butter, add this to the sauce, with the juice of half a lemon, stir it well on the fire and serve.

MINUTE PUDDING.—One quart of milk, salt, two eggs, about a pint of flour. Beat the eggs well; add the flour and enough milk to make it smooth. Butter the saucepan, and put in the remainder of the milk well salted; when it boils stir in the flour, etc., lightly; let it cook well. It should be of the consistency of thick corn mush. Serve immediately with the following simple sauce, namely, milk sweetened to taste and flavored with grated nutmeg.

PICKLED GRAPES.—Take ripe grapes; remove imperfect and broken ones. Line an earthen jar with grape leaves; then fill with grapes. To two quarts of vinegar allow one pint of white sugar, half an ounce of ground cinnamon, and a quarter of an ounce of cloves. Let the vinegar and spices boil and when cold pour over the grapes. If poured on while hot it shrivels them, even if it does not break the skin and spoil the appearance of the pickles.

VEAL CUTLETS A LA MILANAISE.—Trim some veal cutlets into a uniform shape, and dip them in liquified butter—that is, butter melted on the range. Then pass them through a mixture of equal parts of bread crumbs and grated Parmesan cheese, properly peppered and salted. When set dip them in a beaten up egg and pass them through the mixture again, then fry them brown. Boil a small quantity of macaroni, dress it with butter, Parmesan chees, and tomato sace, with the yolk of an egg stirred into it. Place the macaroni on a dish and the cutlets in a circle round it.

The action of the General Conference on the "color" question is amusing, if not absurd. The resolutions declared that "color" was no bar to all rights and offices of the church, and then wound up with an "Expediency" clause.—*Minnesota Methodist.*

HUNT'S [Kidney and Liver] REMEDY is no "hit or miss" componnd or old woman's mixture. It is prepared by a scientific pharmacist, with a full knowledge of the powers and virtues of each ingredient in the class of diseases which it cures. It is purely vegetable and cannot harm the youngest child or the most feeble invalid.

PESSIMISM.

"Is life worth living!—Well, to tell you true,
It scarcely is if all men were like you"

Bright-faced maiden, bright-soul maiden,
What is this that I must hear?
Is thy heart with sorrow laden,
Is thine eye dimmed with a tear?
Can it be that lips so sweetly
Rounded to be kindly kissed,
Could be twisted indiscreetly
To that vile word *Pessimist*?
Not for thine own ills thou weepest;
Softly feathered is thy nest;
When thou wakest, when thou sleepest,
Thou art fortuned with the best.
But thy sisters and thy brothers,
Pierced with many a woeful smart,
Dying children, wailing mothers,
Fret thy nerve and stab thy heart.
In the country, in the city,
Godless deeds a loveless list
Stir thy blood and move thy pity,
And thou art a PESSIMIST.
Storms and wars and tribulations,
Fevered passions' reinless tide,
With insane hallucinations
Mingled travel far and wide.
Can there be an Eye inspecting
Things so tumbling in pell-mell,
With a cool control directing
Such a hot bed; such a hell?
Nay, sweet maid, but think more slowly;
Though this thing and that be sad,
'Tis a logic most unholy
That the gross of things is bad;
'Tis a trick of melancholy,
Tainting life with death's alloy;
Or in wisdom, or in folly;
Nature still delights in joy,
Dost thou hear of starving sinners?
Nine and ten or ninety-nine,
Many thousands eat good dinners,
Many hundreds quaff good wine.
Hast thou seen a score of cripples?
Equal legs are not uncommon,
If you know one fool that tipples,
Thousands drink not—man and woman;
Tell me, if you know, how many
Murders happen in the town?
One a year, perhaps, if any;
Should that weigh your heart quite down?
No doubt, if you read the papers,
You will find a strange hotch-potch—
Doting dreams, delirious capers,
Many a blunder, blot, and blotch;
Bags of windy speculation
Babblement of small and great,
Cheating, swindling, peculation
Squabblement of Church and State;
Miners blown up, hum[illegible] Bugs blown up,
Beaten wives in[illegible] alted brides,
Raving preachers, witless teachers,
Lunatics and suicides,
Drains and cesspools, faintings, fevers,
Poisoned meats and stolen collies,
Simple women, gay deceivers,
Every sort and size of follies,
Politicians' brainless babble,
Deputations, meetings, dinners,
Riots of the lawless rabble,
Purple sins of high-toned sinners;
Driving, dining, drinking, dancing,
Spirit-rapping, ghostly stuff,
Bubble schemes, and deft financing,
When the shares are blown enough!

All true!—but we and all our neighbors,
Meanwhile in pure and peaceful ways,
With link on link of fruitful labors,
Will draw our chain of happy days,
See things as they are; be sober;
Balance well life's loss and gain;
If to-day be chill October,
Summer suns will come again.
Are bleak winds forever sighing?
Do dark clouds for ever lower?
Are your friends all dead and dying?
All your sweetness turned to sour?
Great men no doubt have sometimes small ways,
But a horse is not an ass,
And a black snake is not always
Lurking in the soft green grass.
Don't be hasty, gentle lady:
In this whirl of diverse things
Keep your footing, and with steady
Poise control your equal wings.
All things can't to all be pleasant,
I love bitter, you love sweet;
Some faint when a cat is present,
Rats find babies' cheeks a treat.
If all tiny things were tall things,
If all pretty things were grand,
Where would greatness be, when all things
On one common level stand?
Do you think the winged breezes
Fraught with healthy ventilation,
When a tender infant sneezes
Should retreat with trepidation?
When dry Earth to Heaven is calling
For soft rain and freshening dew,
Shall the rain refrain from falling
Lest my lady wet her shoe?
Fools still rush to rash conclusions,
And the mole-eyed minion man
Talks of troubles and confusions,
When he sees not half the plan.
Spare to blame and fear to cavil,
With short leave dismiss your pain,
Let no fretful fancies revel
In the sanctum of your brain.
Use no magnifying glasses
To change molehills into mountains
Nor on every hill that passes
Pour hot tears from bitter fountains.
Trust in God and know your duty,
Some good things are in your power;
Every day will bring its booty
From the labor of the hour.
Never rock what fools are prating,
Work and wait, let sorrow lie;—
Live and love; have done with hating,
Goethe says—and so say I.

[*Blackwood's Magazine.*

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an old East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its curative powers in thousands of cases, has felt it his duty to make it known to his fellows Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this receipt, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 *Power's Block, Rochester, N. Y.* jan10-19teow

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A young man sent fifty cents to a New York advertiser to learn "how to make money fast," and was advised in reply to glue a five dollar greenback to the bottom of his trunk.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR:—Please allow me to inquire through your paper for my people. The last time I saw them was in East Tennessee, about 15 miles from Athens, down on the old stage road. Their names were Rachel Cobbs, my mother, and January Cobbs, my father, and sisters Amy Cobbs, and Priscilla, who lived with Miss Rister Frarstone, and brothers Peter and Moses Cobbs. Myself, mother, father and brother John were sold in Athens to Mr. Cobbs; John staid there and I was carried to the Western district by Mr. Tom Hoard, and from there to McMinnville, Tenn. My name at that time was Jemima Cobbs, now I am Jemima Patton. Address me at Prairie Plains, Coffee county, Tennessee.

JEMIMA PATTON.

MR. EDITOR—I desire to inquire for Louis Bruce, whom I left in New Orleans about 8 or 9 years ago. When I left there he was porter on the steamer Gov. Allen. His wife was my grandmother; she died before I left there. I have written to Louis Bruce several times; he used to answer my letters, but late years I do not hear from him at all. If he is living I would be glad to hear from him. When I was there he used to call me Johnny. Please inquire for him, and address me at Belle Prairie, Yazoo county, Mississippi.

J. W. DUDLEY.

Gammon School of Theology.

The following appreciative notice of our School of Theology is taken from the editorial page of the *Central Christian Advocate*, of April 22rd:

"The Gammon School of Theology of Clark University, Atlanta, Georgia, is fully organized under the competent management of Rev. Wilbur P. Thirkield, Dean, and doing, we are informed, excellent work. The aim of the school is set forth as follows: "To teach Biblical rather than systematic theology; to unfold a Christ centred theology expressed in scriptural terms, rather than a dogmatic theology cast in scientific phrase, is the aim of this school." This is the true Methodist notion of training men for the ministry and none other would meet the requirements of this school. And it will turn out ministers equipped for actual service in the field where they are to go. There is a great demand for a better educated class of colored Methodist preachers, and it is along these lines of Dean Thirkield that we shall get them."

The work of the first year is closing up satisfactorily. The outlook of the School for next year is most hopeful. The number of formal applications already on file, indicates a large increase in attendance. The School is now thoroughly organized and is prepared for effective work.

In a recent letter to Prof. Thirkield, Mr. E. H. Gammon indicates his deep interest and his plans for the future of the institution that bears his name. He says; "I can conceive of no work of greater importance in the whole church than yours, and I trust your Theological School will be the leading school of the kind of the whole South. I will cheerfully render what assistance I can to make it such."

One of the cottages now building for the use of married students of the Theological School, is completed. It is beautifully situated in the grove back of Gammon Hall. It has three rooms, neatly furnished, a veranda along the entire front, and the whole is tastefully painted. The frame of the second cottage is now up. Dean Thirkield has raised about $50,000 for this good work, and hopes by next year to have half a dozen cottages built. —*Elevator.*

For Sufferers Chronic Diseases, 36 pp symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo. (old est office.) State case your way. sept20.26teow

Worth Thinking Of.

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It prevents the growth, to serious illness, of a dangerous class of diseases that begin as mere trivial ailments, and are too apt to be neglected as such.
It alleviates even the most desperate cases of pulmonary diseases, and affords to the patient a last and the only chance for restoration to health.
It breaks up a cold, and stops a cough more speedily, certainly, and thoroughly than any other medicine.
It spares mothers much painful anxiety about their children, and saves the little ones' lives.
It cures all lung and throat diseases that can be reached by human aid.

How Ayer's Cherry Pectoral Does Such Good.

It expels the mucus from the throat and the air passages of the head, and cleanses the mucous membrane.
It allays inflammation, puts a stop to tickling in the throat and coughing, and enables the patient to rest.
It heals sore throat, reduces the swollen tonsils, and restores natural tone to the affected vocal cords.
It soothes to natural and refreshing slumber, during which Nature regains strength to combat disease.
It clears out and heals diseased air cells in the lungs, and helps Nature to repair the waste made by the corrosion of pulmonary disease.
It puts a stop to the cankerous decay of Catarrh.

Why Ayer's Cherry Pectoral is so Perfect a Medicine.

Because it is a scientifically ordered compound, of great potency, the product of years of study, observation, and experience in the treatment of throat and lung diseases.
Because it is prepared from the purest forms of the drugs employed in it, chemically combined by a process of such perfection and accuracy as would be unattainable, even by the most skillful pharmacist, dealing with small quantities.
Because it is not only the most effective medicine for the uses to which it is designed, but, owing to the enormous quantities in which it is made, is sold at so low a price that it is placed within the reach of every household.
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Attention is called to the new Kansas City railroad line now completed and in operation between Memphis, Tenn., and Kansas City, Mo. By this new route the south and west is brought into close relation. Saving several hundred miles and many hours travel between the two sections. It is in fact now the only practical route from the south to all points in Kansas, Missouri, Colorado and all western states. A through train with Pullman Palace Sleeping car and elegant day coaches leave Memphis daily, running through to Kansas City without change of cars, where it arrives in time to make connection in the Grand Union Depot with all trains leaving Kansas City. For emigrants to the Pacific coast and the Northwest, or for home seekers in Kansas and Missouri, time and money is saved by this short route as against the circuitous routes via St. Louis, heretofore the only outlet. Special low rates are made for this class of business and all are carried through to Kansas City in first class cars on first class trains. Round trip, Land Explorers' tickets on sale at low rates. Send for the *Emigrants' Guide*, an eight page paper, giving full and reliable information in regard to Kansas and Missouri—mailed Free.

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General News Items.

Ohio Democrats have declared for Tilden.

The Bartholdi statne will be shippod to New York late in July.

Send us lists of new subscribers for balance of the year at one dollar.

A Hazlehurst man is shipping toad frogs to Louisville at 8 cents apiece.

The steamship Arizona arrived at New York with 506 Mormons on board.

Indiana Democrats elected Thos. A. Hendricks and Senator Voorhies among their delegates at large.

The Governor of Dongola demanded arms and ammunition, but the ministry o:dered him to retreat northward.

We will be obliged to our agen'ts and subscribers for immediate remittances. We need funds just at this season very much.

Governor Cleveland of New York promptly signed the bill prohibiting the sale of immoral and indecent newspapers.

At the Bishop Simpson memorial services at Bloomington, Ill., Sunday, Judge David Davis delivered a eulogy on the life and work of the deceased Bishop.

General Logan, Mrs. Logan, and two of their children are members of the Methodist Episcpal Church, and Mrs. Logan is earnestly interested in the cause of temperance.

Judge Frank T. Reid, the Republican candidate for Governor of Tennessee, is to open the canvass at Knoxville on Saturday, July 28.

The General Conference discontinued Des Moines, Ia., as a bishop's residence. Des Moines failed to build a bishop's residence.

Abyssinia advices state that King John has ordered the Gallas to assemble at Hamaseyan, on the northern frontier and await the results of coming events. King John will not allow Kassala to remain in possession of the Arabs. If Kassala falls King John will seize it.

A Chinese nobleman now in Paris has written an article in the *Revue des Deux Mondes* in which he says that celibacy is regarded as a crime in China. Well, it ought to be a crime in a country where a man can buy a wife for a second hand pair of pants, and then rent her out by the week to tow canal-boats.—*Inter-Ocean.*

A cabled.spatch from The Hague announces the death there of Prince William Alexander Charles Henry Frederick of Orange, heir apparent to the throne of Holland. He was born at The Hague, Oct. 25, 1851. He was Rear Admiral, and also held the titles of Major General on the Grand General Staff and Colonel of the Russian Regiment No. 5, of the Grenadiers of Kief.

Mr. Moody says his revival campaign has been eminently successful. Nothing like 100 meetings were held in eleven districts. Thirteen different meetings were held every week. He was absent only one day during the whole season, and that was owing to illness. He estimates that over a million and a half of persons were present at these services.

Intelligence from Nizni, Novgorod, now confirms the reports of conflict between Christians and Jews at that place. The rumor was circulated to the effect that a Jew had kidnapped a Christian child and taken it to the synagogue. A mob attacked the synagogue; many Jews were badly handled and several killed. Much damage was done to the houses of the Jews. The police and a detachment of Cossack infantry succeeded in restoring ordea. One hundred and fifty arrests were made.

Some heathen are not as much of the heathen as we think; read a Mahometan proverb, "God has answered the good things of this world to relieve our necessities, not to reward the virtues; these will be rewarded in another world." We know of no greater necessity to be relieved, than a stubborn cold, and we know of no better relief than Dr. Bull's Cough Syrup.

Our Colored Editor.

Marshall W. Taylor, D.D., was born of free parents at Lexington Kentucky, in 1846, and entered the ministry in 1863. He has not only had a successful career as a pastor, but is now serving a second term as Presiding Elder in the Lexington Conference. Dr. Taylor's literary tastes are well known through his frequent contributions to our church periodicals, and his book "Plantation Melodies and Revival Hymns." No one of our colored ministers stands higher in the pulpit estimation then Dr. Taylor, and it is to be hoped that he will meet with such success in his present field, as will recommend him to one still higher.—*Delaware Conference Standard.*

Rev. W. M. Taylor, D. D., who was elected as a delegate from the Lexington Annual Conference to the General Conference now in session in the city of Philadelphia, has been elected editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, a church paper published in New Orleans. It is a position of great responsibility and will be another one of test applied to us to test the capabilities of the race as to whether, after being weighed in the balances, we will be found wanting. The Dr. will no doubt successfully stand the test and prove, as has oftentimes been proven in the past, our fitness for positions of trust in the church of our choice. He is a man of liberal ideas, a fine speaker, good writer of quick perceptions and fully qualified for the task assigned him. Taken altogether we may expect the ADVOCATE to impress its thought in the future deep on the mind of the church. He is announced on the programme at the Centennial Anniversary and will be present and address the gathering of the people on the day named.—*Centennial Methodist.*

Gen. Chalmers was seated in Congress on the 25th.

A gentleman was heard to offer an objection to our *new* New England Bishop. Speaking of a sermon which he heard the Bishop preach in Philadelphia, he said his only criticism on the sermon was that the Bishop kept constantly injecting religion into it. This may be a serious objection with some, but we trust the Church will have grace to endure it.—*Christian Witness.*

A Dangerous Case.

ROCHESTER, June 1, 1882. "Ten Years ago I was attacked with the most Intense and deathly pains in back and —*Kidneys.*

"Extending to the end of my toes and to my brain!

"Which made me delirous!

"From agony.

"It took three men to hold me on my bed at times!

"The Doctors tried in vain to relieve me. But to no purpose.

"Morphine and other opiates

"Had no effect!

"After two months I was given up to die!

"When my wife heard a neighbor tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.

The second dose eased me so much that I slept two hours, something I had not done for two months. Before I had used five bottles, I was well and at work, as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold, I was taken with the most acute and painful rheumatism all through my system that was ever known. I called the doctors again, and after several weeks, they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said Hop Bitters had cured him and would cure me. I pooched at him but he was so earnest I was induced to use them again. In less than four weeks I threw away my crutches and went to work lightly and kept on using the bitters for five weeks, until I became as well as any man living, and have been so for six years since. It also cured my wife, who had been so for years; and has kept her and many children, well and hearty with from two to three bottles per year. There is no need to be sick at all if these bitters are used. J. J. Berk, Ex-Supervisor.

That poor invalid wife!
Sister!
Mother!
Or Daughter!
Can be made the picture of health!
With a few bottles of Hop Bitters!
Will you let them suffer!"

The Rev. E. W. S. Hammond, P. E. of the Indiana District, Lexington Conference, is set down to preach a Centennial sermon at the celebration of the Centennial year of Methodism, July 13th at Paris, Ky.

The *Centennial Methodist* has the following to say of him and we endorse it.

When such eminent teachers of the people as Rev. E. W. S. Hammond and many others, who will be present at the Centennial Anniversary at Paris, Ky., July 12 and 13, come to instruct the masses and bring them the good news, all ought to come out and hear them. The gentleman named in this article is one of the most brilliant, forcible and truly eloquent divines in the Methodist Episcopal Church, and his presence on the 13th of July ought to attract large numbers of the people who appreciate talent and love to hear an intelligent saving gospel preached. He will preach in the afternoon of the 13th and doubt.ess the feast promised will be enjoyed by the thousands of anxious ones that always love to help on everything that elevates and refines the human race

Not a Spasm of Coughing Since Using Compound of Oxygen.

So writes a gentleman from Archie, Missouri, whose whole system was so run down that he was not able to do any kind of work. In a little over a month after commencing the Oxygen Treatment he made this report:

"I have not had a spasm of coughing since the first time I inhaled the Oxygen. The 'utter goodness' when a little out of wind (I can't describe the feeling, but it was a most miserable one) also left me right away. You think my recovery will be slow; I am going to try and disappoint you. Three days after I lost my leg, six surgeons gave me till next day at noon to live. When my stump was almost well I got a terrible fall. Again the hospital surgeons said I could not live; but I am here yet. I can't say all right, but by the help of the Compound Oxygen I hope to be soon. Am much stronger, can stick all day at anything that is not too heavy.

Our "*Treatise on Compound Oxygen,*" containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases, will be sent free. Address DRS. STARKEY & PALEN, 1109 and 1111 Girard Street, Philadelphia.

Dr. Whedon, late editor of the *Methodist Quarterly Review*, is seriously ill in New York City.

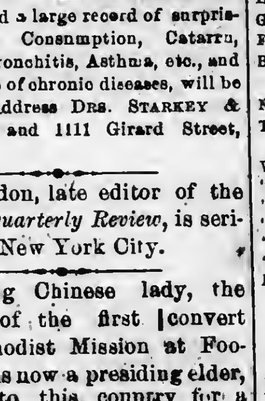
A young Chinese lady, the daughter of the first convert of the Methodist Mission at Foochow, who is now a presiding elder, has come to this country for a medical education to fit her to take charge of a hospital in her native city.

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It is 150 fee in height, cost $250,000 to which cost more than 250,000 Frenchmen enbscribed, and it is so far finished that it will be ready to be shipped to this country in the course of the coming snmmer.

There has been voluntarily contributed abont $100,000 towards pedestal for the statue, which is to be placed on Bedioe's Island, at the entrance of New York harbor, and about $150,000 is still required.

The foregoing is from the Report of the Executive Committee to the General Committee of the Fund, of which the Hon. Wm. M. Evarts is chairman.

With a view of aiding the object, another committee, under the enpervision of the Hon. Rufus F. Andrews, has arranged for a new issue of art subjects, to be offered the public generally, who will thus be able to reonse a magnificent Standard, steelengraving, and at the same time have the satisfaction of contributing to the Pedestal Fund.

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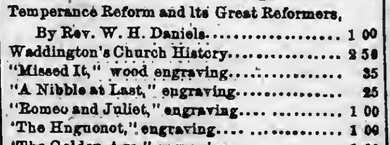
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44 "	1000 lbs	1350 lbs	200 00
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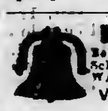
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oct4-1y

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ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers
(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio.
oct4-1y

HARTER'S IRON TONIC [illegible] FROM THE [illegible] Will purify the [illegible] late the LIVER and KIDNEYS and VIGOR of YOUTH. Dyspepsia, What [illegible] digestive [illegible] and [illegible] cured. Bones, nerves receive new [illegible] enlivens the mind [illegible] Suffer from complaints [illegible] find in [illegible] speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only prove the superiority of the original. See that the [illegible] ment—get the ORIGINAL AND BEST. [illegible] your address to The Harter Medicine Co., St. Louis, Mo., for our [illegible] Book. Full of strange and useful information, free.
may8-1y

AYER'S Ague Cure
contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.
WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money.
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mar20-52t

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THE SUNDAY SCHOOL.

THIRD QUARTER, LESSON I July 6, DAVID KING OVER ALL ISRAEL. (2 Sam. v, 1-12)

Last Winter we learned that Samuel the prophet, by the command of God, anointed the shepherd boy David to be king of Israel. He made a league with the elders; that is, both he and they promised to do certain things; and then he was anointed over again, after more than twenty years had passed. During this time he wrote most of the beautiful psalms, which have been such a comfort to Christians in the past, and will be to the end of the world.

The first thing he did was to make war on the heathen in the land. He conquered the "strong-hold of Zion," a fort near Jerusalem. The king named this place the city of David, after himself, and built around it, making it larger. David grew very rapidly grew to be a great man. The Lord was with him. It is said that Hiram, king of Tyre, sent carpenters and masons to build David a house. We know that the Tyrians had great skill in building, and so probably it was a fine house, like men have now when they grow rich.

MARRIAGES.

By Rev. D. Edmonds, Pleasanton, Mr. A. C. Cooper to Miss Sarah ——.

DEATHS.

Sister Marie Winfield, aged 75 years a member of the church for 41 years died May 12.

GEORGE DAVIS.

Richmond, Texas.

Sister Salue Lyles departed this life May 23, 1884. She was born April 19, 1853, and was 31 years 1 month and 4 days old. She lived a faithful Christian and died in triumph, six little children were left to mourn her loss, also husband and a host of friends.

A. D. PARRY.

College Hill, Miss.

A man is wiser for his losses, and the sooner he learns that the only proper way to cure a Cough or Cold is to use Dr. Bull's Cough Syrup, the better he is off.

The SOUTHWESTERN

A Thrilling Adventure.

MR. EDITOR:—While I was walking out last week late in the evening to visit some of my husband's sick members, I was terribly frightened by a snake. I had a little child in my arms about 2 months old which I am raising for my own. With a bottle of milk in my hands which the baby was sucking, the snake fell in some palmetto bushes near. Getting dark I could not find the bottle but felt in the bushes, and found it. I walked as fast as I can guess about one acre, expecting somthing swinging my right arm, I looked and saw it was a moccasin trying to spring in my face. I lost all courage and commenced fainting. While struggling with this monster, no one coming with him coiled around my arm, killing the use of it, one of the white citizens of this town came to my relief and threw him on my arm and killed him. I owe Mr. West many favors for his kindness toward me. May God bless him and his family. Pray for me as the Lord has spared me years in Christ.

Mrs. A. E. BRYAN.

Shreveport, La., May 22.

Conference Notices.

Plan of Episcopal Visitation for the Fall Conferences of 1884.

[ALPHABETICAL]

Conference.	*Place.*	*Time*	*Bishop.*
Alabama	Birmingham, Ala.	Oct 16	Walden
Arizona Mis'on	Phœnix Arizona	Oct 9	Foss
Austin	Austin, Texas	Nov 27	Harris
Bl'k Hills Mis'n	Sturgis City, Dak.	Oct 8	Andrewe
Bulgaria Mis'n	Sistof, Bulgaria	Oct 1	Hurst
California	Monterey, Cal.	Sept 10	Foss
Cent'l Alabama	Entaw, Ala.	Nov 26	Walden
Cent China Mis.	Kiu Kiang, China.	Oct 16	Wiley
Cent. German	Newport, Ky.	Sept 10	Merrill
Central Illinois	Galesburg, Ill.	Sept 17	Bowman
Cent N. York	Elmira, N. Y.	Oct 8	Harris
Central Ohio	Defiance, O.	Sept 28	Bowman
Cent Tenn	Dickson, Tenn.	Oct 8	Bowman
Chicago Germ'n	Beaver Dam, Wis	Sept 25	Ninde
Cincinnati	Hillsboro', O.	Sept 8	Merrill
Colorado	Longmont, Col.	Aug 7	Foss
Columbia River	The Dalles, Ore.	Sept 4	Fowler
Dakota Mission	Mitchell, Dak.	Oct 1	Andrewe
Des Moines	Red Oak, Ia.	Sept 17	Andrewe
Detroit	E. Saginaw, Mich.	Sept 17	Ninde
East Ohio	Youngstown, O.	Oct 1	Warren
East Tennessee	Kingston, Tenn.	Oct 23	Warren
Erie	Erie, Pa.	Oct 8	Warren
Foochow	Foochow, China	Nov 19	Wiley
Genesee	Medida, N. Y.	Oct 8	Merrill
Georgia	Mount Zion, Ga.	Oct 9	Walden
Holston	Greenville, Tenn.	Oct 16	Warren
Idaho	Boise City, Idaho.	Sept 17	Fowler
Illinois	Carlinville, Ill.	Sept 10	Andrews
Indiana	Greencastle, Ind,	Aug 20	Foster
Iowa	Ottumwa, Iowa	Sept 17	Foster
Japan	Tokio, Japan	Sept 1	Wiley
Kentucky	Catlettsburg, Ky.	Sept 10	Walden
Michigan	Lansing, Mich.	Sept 10	Ninde
Minnesota	Duluth, Minn.	Oct 8	Fowler
Montana Mis'n	Helena, Montana	Sept 25	Fowler
Nebraska	Tecumseh, Neb.	Sept 3	Mallalieu
Nevada	Genoa, Nev.	Aug 21	Foss
New Mex. Mis.	Socoro, New Mex.	Oct 15	Foss
N. China Mis	Peking, China	Sept 24	Wiley
N Dakota Mis	Fargo, Dakota	Oct 2	Fowler
N Nebraska	Blair, Neb.	Sept 10	Mallalieu
North Ohio	Tiffin, Ohio	Oct 1	Bowman
N.W. German	Charles City, Ia.	Oct 2	Ninde
N.W Indiana	Attica, Ind.	Aug 27	Foster
N.W. Iowa	Spirit Lake, Ia.	Sept 24	Andrews
N.W.Norw'gn	Forest City, Ia.	Sept 26	Foster
N.W.Swedish	Burlington, Ia.	Sept 11	Foster
Ohio	Circleville, O.	Sept 24	Merrill
Oregon	Salem, Oregon	Aug 27	Fowler
Pittsburg	Washington, Pa	Sept 24	Harris
Puget Sound	Seattle, W. T.	Aug 21	Fowler
Rock River	Rockford, Ill.	Sept 24	Warren
St. Louis Ger.	Pekin, Ill.	Sept 3	Ninde
Savannah	La Grange, Ga.	Dec 3	Walden
S. E. Indiana	Seymour, Ind.	Sept 17	Merrill
S. California	Los Angeles, Cal.	Sept 16	Foss
S. German	New Orleans, La.	Dec 24	Harris
South Illinois	Fairfield, Ill.	Sept 3	Foster
South India	Hyderabad, India	Nov 20	Hurst
Tennessee	Memphis, Tenn.	Oct 16	Bowman
Texas	Navasota, Texas	Nov 20	Harris
Upper Iowa	Mason City, Ia.	Sept 10	Bowman
Utah Mission	Ogden, Utah	Aug 14	Foss
West German	Lyons, Kan.	Sept 18	Warren
W. Neb. Mis'n	Kearney, Neb.	Sept 17	Mallalieu
West Texas	Waco, Texas	Dec 4	Harris
West Virginia	Buckhan'n W Va.	Oct 1	Walden
W. Wisconsin	Eau Claire, Wis.	Sept 25	Mallalieu
Wisconsin	Oshkosh, Wis.	Oct 1	Mallalieu

ASHVILLE DISTRICT—CENTRAL ALABAMA CONFERENCE.

Third Round.

Village Springs	July	5- 6
Blountsville	"	12-13
Blount Springs	"	19-20
Birmingham	"	24
Irondale	"	22-
Enon	"	21-
Whitney	Aug.	2- 3
Ashville	"	2- 3
Gadsden	"	9 10
Centre	"	16-17
Howell's Cross Roads	"	23-24
Wedowee	"	30-31
Checoloco	Sept.	6- 7
Rockwell	"	13-14

OSBORN NELSON, P. E.

MORRISTOWN DISTRICT—EAST TENNESSEE CONFERENCE.

Fourth Round.

Clinton and Coal Creek Ct.	July	12-13
Knoxville	"	19-20
Arcadia	"	26 27
Taylorsville	Aug.	2- 3
Roan Mountain	"	9-10
Greenville	"	16-17
Watrousburg	"	23-24
Tazewell	"	30 31
Morristown	Sept.	6- 7
Mossy Creek	"	13-14
Knoxville station	"	20-21
Newport	"	27-28
Russellville	"	4- 5
Dandridge	Oct.	11-12

The District Conference will be held at Shell Creek on the Roan Mountain circuit, August 6, 1884.

S. J. HARRIS.

OKOLONA DISTRICT—MISSISSIPPI CONFERENCE.

Third Round.

Union Grove	July	12-13
Crawford	"	17-
Columbus charge	"	19-20
West Point charge	"	26-27
West Point Circuit	"	26-27
Aberdeen charge	Aug.	2- 3
Aberdeen circuit	"	2- 3
Aberdeen mission	"	4-
Athens	"	7-
Starkville	"	9-10
Houston	"	13-14
Okolona circuit	"	16-17
Okolona charge	"	16-17
Siloam Vista	"	18-19
Whitefield	"	23-24
[illegible]	"	25-
[illegible]	"	30-31
[illegible]	"	30-31
[illegible]	Sept.	2-
New Albany	"	6- 7
Pontotoc and Tocopola	"	13-14
Starkville charge	"	20-21
Starkville circuit	"	20-21
Tampico	"	23-
Columbus circuit	"	27-28

D. A. WILLIAMS, P. E.

NOTICE.

The second District Conference of the Shreveport District, Louisiana Conference, will take place at Natchitoches, La., by consent of the quarterly conference of the district, on the last Thursday in August, being Aug. 28, 1884, at 9 o'clock a. m., for a four day's meeting. The brethern will come together for a centennial jubilee. Yours in Christ,

S. DUNCAN, P. E.

Natchitoches, La., June 14, 1884.

NOTICE.

Programme and literary exercises for Shreveport District, Louisiana Conference, which is to meet at Natchitoches, La., August 28, 1884:

To preach the Introductory Sermon—Revs. Reese Thompson and Frank Harvey, Wednesday, 27th, at 7 p. m.

One hundred years of Methodism—Rev V Chapman.

Duties to our Church—Rev C Thompson.

Sunday-school and its relation to the Church—Rev P B McDonald.

The relation of the Old to the New Testament—Rev Joseph Patterson.

Divorce of husband and wife—Rev S S Wright.

Class and class leaders—Rev A Legardy.

The benevolences of the church—Rev R Butler.

Children raised Methodists—Rev H J Wright.

What is religion—H. Wallace.

What is it to be sanctified—Geo. Washington.

Qualifications of a preacher—A. J. Pickett.

The power of the pulpit—A. Spears.

Receiving ministers from other churches—F. Harvey.

Education—F. Walker.

Our Advocate and its power—S. R. Hason.

Church extension—D. Shelby.

Origin of Methodism in Louisiana—S. Armstead.

What does God know—R. Thompson.

What shall we do for the progress of the church—Jno. Fopp.

Lay delegate to the annual conference—C. Crockett.

We have invited Rev. Dr. Marshall W. Taylor, editor of the SOUTHWESTERN CHRISTIAN ADVOCATE.

The presiding elder will select his own subject.

The brethren will present their essays in writing.

They or the secretary will read them.

After which each subject will be open to criticism by the conference for the purpose of bringing out all the light and wholesome thoughts possible. Local preachers and exhorters will select and present their own subjects from the scripture themselves.

Thursday at 7 p. m., the anniversary of the Womens' Home Missionary Society will take place, addressed by Mrs. Mary Marshall, of Shreveport; Mrs. Susan Baxter, of Alexandria; Miss Eliza Williams, of Monroe; Mrs. M. J. Wilson, of Mansfield; Mrs. Cora Redmond, of Natchitoches and others visiting.

Friday at 7 p. m., grand temperance meeting addressed by the Rev. J. F. Marshall, of Alexandria, Rev. V. Chapman and others.

Saturday at 7 p. m., Centennial jubilee addressed by Rev. A. E. P. Albert, B. D., presiding elder La Teche District, and late assistant editor of our ADVOCATE; Rev. S. Duncan, presiding elder of the district, Rev. R. Thompson and others.

Sunday morning at 9 o'clock at the camp ground, Centennial Love Feast, lead by Revs. Samuel Armsted and A Legardy. After which an *old time Methodist meeting*. You have over a month's time to prepare yourself. All ministers of the district who cannot be present please notify the committee by mail as your homes may be filled by others present.

H. J. WRIGHT,
DAVID SHELBY,
Committee on Programme.

Natchitoches, La., June 14, 1884.

ASHVILLE DISTRICT—CENTRAL ALABAMA CONFERENCE.

The Ashville District Conference will convene in Birmingham July 24, in the Methodist Episcopal Church, at 9 a. m. Birmingham is accessible from all quarters, therefore the members are expected all to attend and be there at the time appointed or on the 23rd. We will meet you at the church at 8:30 o'clock, then all will have homes appointed for their stopping. We anticipate the interest to be much in this one hundredth year of our holy Methodism, Brethren, equip yourselves, be like men be strong in the Lord. The opening sermon will be preached by Rev. J. S. Todd. All local preachers, exhorters and other members must be prepared to report promptly and all licenses can only be renewed at the session. Yours in the Gospel,

O. NELSON, P. E.

TIME FOR CENTENNIAL EXERCISES.

Gallatin	Aug	24
Hartsville	"	10
Mitchelville	"	17
Cumberland	"	24
Dickson	July	27
Springfield	Sept	21
Pisgah 2 p. m.	July	20
Nolensville 2 p.m.	"	27
Franklin	Aug	19
Spring Hill	Sept	4
Beach Grove	Aug	3
Farmington	"	31
Dover	July	27
Briersville 2 p. m.	Aug	31
Clark Chapel	Sept	23
Seay's Chapel	"	16
Thompson Chapel	"	18
Braden Chapel (Bass St.)	"	28

Many of the brethren have made no preparation. Please do so brethren at once. We suggest that our churches, on this occasion, be decorated. Changes, that suit pastor and speakers, or filling vacancies will be all right with committee.

L M HAGOOD, Sec't'y.

THE LEXINGTON DISTRICT MEETINGS.

Second Round.

Morefield	June	16-
Sharpsburg	"	17-
Sherburn	"	18-
Flemingsburg	"	19-
Pleasantville	"	20-
Mt. Carmel & Orangeburg	"	21-22
Dover	"	24-
Germantown	"	25-
Washington	"	28 29
Falmouth	July	2-
Versailles	"	3-
Georgetown	"	5- 6
Oxford	"	7-
Blacks	"	8-
New Zion	"	22-
Lens Chapel	"	24-
Asbury	"	26-27
Warrentown	"	28-
New Providence	"	29-30
Winchester	Aug	2- 3
Cadentown	"	5-
North Middletown	"	6-
Lairs	"	7-
Boyds	"	8-
Guns Chapel	"	9-10
Modray	"	11-
Harrodsburg	"	13-
Paris	"	16-17

LEXINGTON DISTRICT—METHODIST EPISCOPAL CHURCH.

DEAR BRETHREN: This is the centennial year of our Church. Our work has been wonderful.

The advancement of our district is unprecedented. We are the bright example and highest emulation of all other districts. Let us remain so. We will not sleep; nor will we be excelled. Let our work be still our fame.

The Bishop and Conference are very proud of us.

Some district is boasting that she will beat us or drive us to do better. She dontbtless means greater work. Shall we who lead be driven? Impossible! For work is the very life of the Lexington District.

Our District Conference will convene at Paris, July 10th, at 8:30 o'clock a. m.

All Pastors, Locals, Exhorters, and Stewards and Class Leaders are expected to be present and remain until the 13th.

All preturen for examination will be on hand Wednesday, July 9th.

The 12th and 13th will be devoted to Centenary Exercises.

The assessment for the Episcopal fund and benevolent monies will remain the same as last year. The last session of the Lexington Annual Conference held at Covington recommended that as a Conference we raise the sum of $2,000 to secure four scholarships in the Central Tennessee College. Making our portion of that sum $400. I therefore respectfully suggest and earnestly urge that each Pastor on this District set apart the fifth Sunday in August as the day when each church take up the special collection for the purpose named..

All your collections may be sent to 44 East Third Street, Lexington, Ky., by Registered Letter or P. O. Order.

H. W. WHITE, P. E.

Lexington, Ky, April 5, 1884.

LEXINGTON CONFERENCE.—OHIO DISTRICT.

Second Round. For 1884

JUNE MEETINGS.

Cheviot Circuit, at Cheviot, by A. McDade	28-29
Marion circuit, Rushsylvania, by Wm. Heston	28-29

JULY MEETINGS.

Madisonville circuit, at Milford	5- 6
Cumminsville circuit	6- 7
Troy by Henry W. Tate	12 13
Springfield	12-14
Dayton circuit at Delaware	16-17
Oberlin	18-20
Cleveland, by Scott Ward	19 21
Flushing circuit, at St. Clairsville	23-25
Bellaire circuit, at Bellaire	26-27
Cadiz circuit, at Georgetown	29-31

AUGUST MEETINGS.

Steubenville	2- 3
Mt. Pleasant circuit, at Martins Ferry	4- 5
Belpre	- 7
Portsmouth	16-17
Ironton circuit, at Ironton	19-21
Mayslick circuit, at North Fork	23-24
Aberdeen circuit, at Aberdeen	26-28
Maysville	30-31

SEPTEMBER MEETINGS.

Augusta, by A. McDade	6- 7
Covington	6- 8
Newport	10-11
Cincinnati	13-15

Brother, we shall expect you to report at least one half of all your Benevolent apportionment at this Conference.

District Conference at Troy, September 25th.

District Stewards will meet on the 24th

Solicit subscribers for "The SOUTHWESTERN CHRISTIAN ADVOCATE." Price to January 1, 1885, $1,00.

Yours ever.

JOSEPH COURTNEY.

No 70 E. Fifth Street. Covington, Ky.

LOUISIANA CONFERENCE.

The members of the Conference Board of Church Extension of the Louisiana Conference are hereby notified to meet on Thursday, July 17, at 2 p. m., at the office of the Southwestern Christian Advocate, 32 Natchez street, New Orleans. Business of importance to be transacted.

A. E. P. ALBERT, Sec'y.

1956 St. Charles st., New Orleans, La.

PROGRAMME.

For Centennial Exercises of West Tennessee District, Tennessee, Conference:

Memphis—E M Hanson—Peculiarity of Methodism. J P Price, P E—Presentation of clear experience of justification and holiness

Memphis Circuit—J A W Moore—Adaptability of Methodism to the spread of the Gospel. James Beaver—Church Extension. J B Marbry—One hundred years of Methodism. C E Alexander—Episcopacy. D W Fields—Peculiarities of Class Meetings

Pleasant Grove—H Dunlap—Peculiarities of Methodism to Indoctrinate the masses. J P Granbery—The Missionary Society.

Brownsville—J W Hall—Origin of Methodism R P Manson—The Presiding Eldership.

Belle Cironit—J W Hall—The M E Church in Tennessee. A C Williams—The trustees, their organization and their power. J P Price, P E—A glance at the past. E M Manson—Higher education. M M Price—Historical. Martha Price—Doctrinal. A Burdett—Sunday School.

Friendship—A Burdett—The relation of the colored branches to the M E Church A Stephens—A glance at the past. H C Price—Higher education. J Borth—Freedmen's Aid. J P Price—The children's Centennial. A Swift—Church organization, etc.

Martin Station—J L Massey—Conference claimants. John Gaston—What relation do the local preachers sustain to the rise of Methodism. D L Martin—Stewards work.

Paris—A Palmer—Traveling preachers. J R Sumerhill—Mission and the world's conversion. C Palmer—Woman's work in the church.

Mansfield Cironit—J R Sumerhill—Progress of the M E Church H Irvin—The S S Union H Hampton—Tract Society

Clarksburg—I Kirby—The children's mission in the church Alice Kirk, do.

Henderson—J J Barr—Leaders meeting E H Douglass—Methodist literature.

Lindon—A F Lane—Pastors work in the future E A Randalls—District stewards work.

Clifton—J B Bradford—Training for the Methodist children M Bradford—The expenses of preachers wives A Hughes—The Holy Ghost a success to Methodism.

Waynesboro—D C Collier and E M Wigfall—The preachers calling in the ministry D Briggs—The true success in revivals.

Lawrenceburg—G C Harden—The future church G W Marsh—The pastor and the Sunday School H C Welch—The progress of the Sunday Schools Mrs G C Harden—The power of prayer meeting in the church.

Purdy—S B Danley—The cause of the rapid spread of Methodism for the first hundred years Mrs S B Danley—Woman's success in the M E Church John Montague—The teacher in the Sunday School Payton Dunason—The power of the press in the church.

J P PRICE
E M MANSON
J F R SUMERHILL
JNO A W MOORE
D W FIELDS
Committee.

Programme and literary exercises of the District Conference for Columbus District, West Texas Conference, to be held at Columbus, commencing on the 18th day of September 1884.

Opening sermon—by Rev L Carper.

Difference between the Methodist Episcopal church and the other Methodist churches—P Gates.

Missionary sermon—by W H Davis.

Centennial sermon—P M Carmichael.

Frailty of man—E Cogswell.

How to revive a cold church—E E Cooper.

How to conduct revivals—Lee Reed.

Care of converts—H Harris.

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COL. R. D. ALLEN, Supt.

july3-6t

How often should a preacher attend class meetings—J Jarman.

The work of a class leader—C Chase.

What kind of preaching do the people need—E Hall.

Obligation of members to the church—R H Ponton.

Divine call to the ministry—P Johnson.

Infant baptism—M V Banks.

Is it right for women to pray in the public congregations—J Caesar.

What relation does the Sunday School sustain to the church—Thos Dervin.

Local preachers will select their own subjects. All local preachers and exhorters and one Sunday School superintendent, one class leader and the district steward from each pastoral charge are constituted members of the district conference. Brethren please be on hand at the opening of the conference. Come let us reason together. Signed by order and in behalf of the committee of programme. W H DAVIS, Sec'y.

P S Special attention will be given to the Sunday School work. All Sunday School workers are invited. W H D.

Colonel Robert D. Allen is Superintendent of the Kentucky Military Institute, at Farmdale, Franklin Co., Ky., and has achieved a success in the education and training of young men.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. je14-1y

Some of the Southern journals are not well pleased with Senator Brown's defense of Mormon polygamy under cover of an attack upon New England. The Louisville *Courier Journal* (Democratic) referring to it says: "No Senator from the South has of late years made a speech so discreditable to the morality and intelligence of the section which he is supposed to represent." We make no apology for the sins of New England, but the man who raves and unloads his heart as if the purest billingsgate were the only language he understood cannot make the people have much respect either for his head or conscience. Senator Brown ought to understand that mere raving and venomous blackguardism is generally regarded as proof of baseness of character. It may be true that some of the Southern States have no divorce laws, nor laws defining and punishing adultery, but the millions of mulattoes quadroons and octoroons all through the south are a little too conspicuous for men like the Senator from Georgia to read New England a lecture on virtue. This virtuous indignation on account of New England's sins has more the appearance of a heart that hates and raves than of one that loves, laments and mourns.

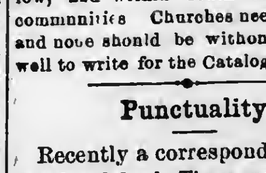
C.

CHURCH BELLS.

The Bell Catalogne of the BLYMYER MANUFACTURING CO., of Cincinnati, O., in addition to discription, prices, &c, coatains some 1,500 testimonials from purchasers throughout the United States and Canada. The Bells are warranted two years. The prices are comparatively low, and within reach of even feeble communities Churches needing Bells—and none should be without—would do well to write for the Catalogne.

Punctuality.

Recently a correspondent of the *Sunday-School Times* gave an instance of a boy in Massachusetts, who had completed seven years of unbroken attendance at Sunday-school, who was only eleven years old. This statement called out an Illinois pastor, who gives the record of one John Harmon of Sterling, Ill., who in this month has celebrated eleven years of continuous attendance at Sunday-School. On one occasion he waded through the snow to his knees, the having measles at the same time. On another he brought a broken arm, and now he works three miles in the country but walks regularly to his school. This boy is only fourteen years old. Do any of our ministers know of a boy who has made a better record? Fourteen years old and eleven years in the Sunday-school is a good example for punctuality. C.



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April-10

CHRISTIAN EDUCATORS IN COUNCIL.

Ocean Grove, N. J., Aug. 9-12, 1883.

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3. National Aid to Common Schools.
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5. Illiteracy, Wealth, Pauperism, and Crime.
6. The American Indian Problem.
7. The American Mormon Problem.
8. Education in the South since the War.
9. Christ in American Education.
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It is a book for all who want information on any of these great practical questions. The addresses are carefully prepared and revised by the authors, and are filled with information and incidents. The authors are nearly all engaged in actual work in the fields of which they speak. The book should be in every public library. A full table of contents is supplemented by a carefully prepared index.

A special feature of the book is a series of ten tables, compiled by the Hon. H. R. Waite, Special Statistician U. S. Census, and the Hon. John Eaton, U. S. Commissioner of Education, giving complete data upon the illiterate and educational status of the United States, each State and also of the South as a section.

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Editorial Notes.

Labor and dnty comes before pleasnre.

We were favored with a copy of the sixty-eighth Annual Report of the American Bible Society.

The Ohio Wesleyan catalogne has been received, with compliments of President Payne.

We are now in Kentucky, planting the SOUTHWESTERN CHRISTIAN ADVOCATE on soil where it has had an unsnccessfnl growth before.

Two hnndred cash snbscribers in the month of June sent in by the editor is a solid sort of congratulation, which is not less gratifying to the publishers than to him.

The year book of Drew Theological Seminary for 1884 is at hand. This excellent Methodist institution has 304 gradnates, in all fields of church work.

The catalogne of Northwestern University 1883 4, is a document of considerable size and information about an institution of our church.

Can any of our contributors refer to the volume, chapter, page and column of the Encyclopædia Britannica which contains reference to Bishop Simpson?

Asbury M. E. Church, Washington, of Washington conference, distributed 127 gold medals of the centenary of Methodism on Children's Day. Is this the banner church?

The editor on June 8th, preached in Centennial Church, Baltimore, at 11 a. m.; addressed the great Children's Day mass meeting of probably 2,000, mostly children and youths, in Sharp street at 3 p. m., and preached to a dense audience in Asbury Church, Washington at 7:30. Such is our average Sunday work.

We are under obligations to many brethren for invitations to district, centennial and other special meetings. We want to come, brethren, but there are engagements upon us which were made before our change came, and from which after trial we have failed to obtain release. But we are coming and in due season will be with each of you for any duty you may assign us.

We have to acknowledge congratulations from the Texas *Methodist Advocate* and *Methodist Messenger*, both sprightly, well conducted papers. Long live our Bros. Johnson, Webster, Lawrence and Cardoza, the first and last of whom are remembered as the kindest of personal friends and pastoral associates.

The chief colored congregation of the Methodist persuasion in Baltimore. is Sharp Street Methodist Episcopal Church. Its Sunday-school execnted the entire programme for Children's Day. The chnrch was a wilderness of the rarest shrubs and flowers. The pastor, snperintendent, teachers and pnpils may congratulate themselves upon the success of their magnificent effort to execute a programme at once both difficnlt and beautiful. It required the grandest minds in the country to think out the Children's Day service, but the minds that conld faithfully interpret and render it were their equals. The performers in Sharp Street, and many other of our colored churches proved by their work that they were in possession of snch minds. It is said the coutriver, and executor are in most if not all things equals.

Now and then some one writes us that they have not received their SOUTHWESTERN. We are sorry of any oversight by which yonr paper has failed or been delayed. We thank and solicit yon to write ns in every instance where it fails to come. The snbscriptions are pouring in npon us at a pleasing rate, and there is an occasional possibility of a mistake in pu ting names on mailing books. Some times there is a failnre to give correct street and number. In each instance the snbscriber should make inqniry at the post office. There is no delay in pntting names on books at this office. We will cheerfully correct all mistakes. We take it as an act of friendship to have you write ns. This paper is printed and intended to be mailed to its snbscribers every week sure as the sun.

We would like to know what is the oondition of our Constitutional guarantee, that all the States of this union shall have a government republican in form, not in conflict with onr national constitution, when in any section of our great commonwealth ninety can out vote four hundred. Such we learn is the posture of affairs in a locality which we can name, where there are four hundred colored supposed to be all Repnblican voters, and only ninety Democrats carried a recent election there. The whole four hundred could have voted the Democratic ticket without difficulty, but a somewhat intricate registration law interposed serious impediments to a fair chance for voting the other way. Seventeen of these four hundred deposited and possibly had their votes counted, the others found it prudent to retire without the the exercise of this fundamental right of Amerioan citizenship. It is poor defenceless Negroes who suffer now, but this intolerance has shown itself able to give others to feel its power once in the past and it will do so in the future if unrestrained.

President Arthur vetoed the Fitz John Porter bill; it passed the House, bnt failed to pass the Senate over the veto.

For the SOUTHWESTERN.

Notes From Nashville.

The past year has been one of the most interesting in educational matters in the city. The different schools were more numerously attended than ever. The city shools were full; the various private schools had nearly as many as could be accommodated, and some of them were full to the overflowing. The Central Tennessee College was among the latter. The buildings were fnlly occupied, and some rooms were crowded, and then we were compelled to refuse others. The need of additional accommodation is keenly felt. The attendance last year was 362 in all departments. Of these ten were in the college classes, thirty-five in the college Preparatory depratment, two hundred and thirty in the Normal classes; two in the Academic, thirty-one in the Meharry Medical department, and thirty-two in the Theological class. Thirty-one stndied instrumental, and over one hundred and fifty vocal mnsic. Two pursued the law course, and propose to fit themselves for practice in the cour.s, where it is to be hoped, in the near futnre, more even handed justice will be administered to the colored persons arraigned for crime. The desire for more advanced education is evidently on the increase among the students who attend the college. Years ago, when first it was a new thing to be permitted to own a book, and not be guilty of a crime, the eagerness was very wonderful. The grand parents and grandchildren were often in the same classes, and some predicted that this desire for knowledge would soon die out. With some of the very old people perhaps it has, and with some of the lazy ones, who can be duplicated, in almost any community, on either side of the ocean; but with the mass of the young people, who have been favorably situated, the desire to complete some course of study is, I think, on the increase.

The examinations at the close of the school year were generally excellent. In addition to the common English studies, classes were examined in physiology, geography, physics, algebra, geometry, conio sections, Latin, Greek, ecclesiastical law, mental science. Those who heard the examinations expressed themselves as satisfied that both stndents and teachers had done faithful work during the school year. The closing exercises were largely attended; the college chapel was filled at all the exercises, and the literary preformances of the students in the different classes were spoken of very favorably by all present. The mnsical exeroises were of a more than usual interest. Prof. Leroy N. Piokett, who was for several years a student in this college, and began his musical studies here, after several years absence, engaged with the "Tennesseeans" and with the "Donavin Troupes," was present, and by his fine vocal exercises, and splendid performances on the violin and cornet, fairly astonished his old teachers, associates and friends. His performances would not be considered ont of place in any of the first class concerts, that have been given in Nashville, for years past. He composes readily, and executes his own, as well as the composition of the masters, with the facility and delicacy of expression that is the clearest evidence that he has a soul with music in it. He proposes to condnct a new band of "Tennesseeans," in the interest of the college during the coming season. The mnsical world will hear from him in the fnture.

In consequence of the session of the General Conference, the trustees did not meet at the usnal time No degrees were conferred except in regular conrse. The degree of M. D. was conferred on A. Sydney, J. Burchett, N. Hill Middleton, A. B., J. Paul Pratt, Benjamin F. Reed, Green J. Starnes, G. Reed Townsend, C. Francis Thompson, James M. Vandavell, gradnates of the Meharry Medical Department. The degree of A. M. in course was conferred on Thomas A. Fortson, of the class of '81, who is teacher of mathematics and languages, in Bennett Seminary, at Greensboro, N. Ca. An application for honorary degree reached us too late for action. The faonlty and trustees are a unit in giving these degrees only when deserved. by special attainment. They will not confer the M. D. without the required examinations and attendance at school.

The property of the college has been held by trustees, two thirds of whom must be members of the Methodist Episcopal Church. The property on which four of the buildings staud, was originally purchased by the money appropriated by the Missionary Society. The Freedmen's Bureau erected two new bnildings and expended considerable sums in repairs of the buildings on the ground, when purchased. The Tennesseeans by their melodies raised about ten thonsand dollars, toward the new building, which was ereoted in 1875. This paid abont half the cost of the building. The Freedmen's Aid Society advanced the rest, and took a mortgage on the entire property for the ten thousand dollars, with notes at 8 per. cent. interest. So Dr. Rust informed the Board at its meeting on the 19th inst. He and Bishop Wiley also told the trustees that, as all the other property in which the schools of the Society were held, was deeded to the Freedmen's Aid Society of the Methodist Episcopal Church, it was often asked, why the property of this, one of the oldest of its schools, was held by trustees; that it would harmonize the property question, to have the trustees deed the property to the Society, espeoially as the ten thousand dollar mortgage at 8 per. cent. was fast covering the value of the property, and that a school whose property was so held, would not be so well provided for as others whose property the Society owned, as the church should control the propery of the schools she supported. The trustees recognized the reasonableness of this, and appointed a committee to attend to the matter and convey the property, valned at about fifty thousand dollars, to the Freedmen's Aid Society of the Methodist Episcopal Church. This does not interfere with the corporation of the trutees, or relieve them of any care of other property, as endowment, scholarships, etc. The indebtedness of the Freedman's Aid Society is likely to interfere with the efficiency of all the schools unless the churoh does more towards its relief. Dr. Rust is carrying more debt now than during any period of his sixteen years of laborious service in this work. It is a time of special need for strengthening our schools, and yet such is the financial embarrassment, that retrenchment to such extent as to seriously affect them is threatened. When the young men and yonng women are crowding to these schools by the thousand, seeking the needed preparation for the duties of life, is it not disastrous to the best interests of the chnrch, to be compelled to cripple our schools, for lack of a few thousand dollars, which the church can easily raise? Will not the members in our Southern conferences make their collections for the Freedmen's Aid Society a special one this year, and help pay the debt, and relieve the faithful Corresponding Secretary, who has had the burden laid upon him for another quadrennium, by the voice of the church, and also enable him to do more to increase the efficiency of these schools by increasing the teaching force, and by supplying them with the much needed bnilding and apparatns? The outlook for the Central Tennessee College never was brighter for a large attendauce. Already students are engaging rooms, and there is an unusual inquiry for catalogues, circulars and information.

The nomination of Blaine is generally received with favor by most Republicans and by thinking Democrats, the latter says he has snch a good record to fight, "Little Rock R. R.," "Mulligan letters," etc, will make splendid campaign documents for us." Judge Reed, the Republican nominee for governor, opened the campaign in a speech over two hours in length, on last Saturday night. The large house was crowded and the speaker said some very plain things to his audience, about the rebellion, (he was a Confederate soldier), reconstruction, and repndiation. He was frequently applauded. He has some hope of winning in this race. All good citizens who wish the State debt settled honestly will certainly say "so mote it be." J. BRADEN.

Nashville, Tennessee, June 28, '84

For the SOUTHWESTERN.

Children's Day at Union Chapel.

Sunday, June 28, having been fixed for the celebration of the one-hundredth anniversary of the Methodist Episcopal Church, in conjunction with Children's Day in America, by the pastor at Union Chapel, the various Sunday-schools, to whom invitations had been extended, met at Union Chapel at 11:30 a. m. The opening exercises were then oondncted as follows:

The introductory was rendered by Prof. Oglesvi, organist of Union Chapel Sunday-school. "We come again to greet you" sang by all the schools. Reading the 150th Psalm by Bro. Wilson, snperintendent Pleasant Plain Snnday-school.

Invocation by Bro. Finney, of Wesley Chapel Sunday-School; reading 10th chapter St. Mark, commenoing at the 13th verse to 28th, responsively, by Mr. A. Cox, assistant superintendant First African Baptist Sunday-school, and the Snnday-schools. The children then recited the following appropriate declamations. Miss Ida Johnson, "God Wants the Girls;" Miss Nellie Wieteuling, "Little Nellie's Last Prayer," both from the First African Baptist Sunday-school; Miss C. Coleman, "Dew Drops;" Master Richard Wilson, "A Good Advice," both of Pleasant Plains Sunday-school; Miss Maud Williams, "Children's Day;" Miss Sophie Wilson, "Century's Outlook," both of Union Chapel Sunday-school. The amount collected for Children's Day is $23.40. The morning exercises were then closed and service resumed at 3 o'clock p. m. The evening services having been resumed the Rev. Stephen Priestley, pastor, delivered the following address: He said that we had assembled to celebrate the one-hundredth anniversary of the M. E. Church in America. The pastor stated that not one of the many hundreds of Methodist Episcopal Chnrches now reared up were erected a hundred years ago. All had been built since Philip Embury had organized the first Methodist congregation in a garret in New York. Rev. Priestley said th t he knew of no other religious organization that had made such rapid progress in the same length of time. The pastor then referred to the good work achieved by the Methodist Churches through the Sunday-school; he said the first Sunday-school was organized in England by Miss Hannah Ball and Robert Raikes 119 years ago, and ever since its inauguration it had been found to be to the church what the nnrsery is to the garden, a safeguard against the flood of evil found in the irreligious world. The pastor endeavored to impress the parents with the importance of giving their children an early religious training, such as may be acquired by attending the Sunday-school. "Bring up a child in the way yon would have it go, and when it grows old it will not depart therefrom" said the pastor. Mr. Priestley said the church and parents both would be saved from much trouble and turmoil that must necessarily be undergone to bring these children back to God, and in many cases they are lost ere this can be accomplished, if parents bring them to church and to Sunday-school. Mr. Priestley suggested that parents should make their children their company in the family circle; if this were done, children would not seek other company in the street, an evil so often proving fatal to their moral welfare. The pastor referred to Francis Asbury, who organized the first Snnday-school at Baltimore, Maryland, and in two years we will be oalled npon to celebrate the one hundredth anniversary of the M. E. Sunday-school. Rev. Priestley spoke of the good resulting from the work of the Christian women of the day, and the pastor added that there was a time when it was necessary that women should keep silent, but that time had passed; they must now come to the front. The pastor in concluding endeavored to impress the parents to be more cautious in the raising of their boys and girls in the future, that they should make good and respectable citizens. This was followed by several addresses delivered by the little folks, after which Bro. Steinburger, of California, delivered a very appropriate address. The beneciction was pronounced by Rev. David Young, of Concordia parish. At night, the opening ceremonies over, the children proceeded with their little speeches and other exercises; notwithstanding the fact they had been kept out all day they were still on the stage with eyes sparkling as bright as ever. At the conclusion of their programme Bro. Mason, of Haven Chapel, delivered the sermon of the occasion. The church was well attended at each service, and the singing by the different Sunday-schools was interesting.

A. P.

OUR SOUTHERN WORK

LOUISIANA.

Solomon Shelby, Columbus: "We have had very high water on the Sabine river. One of our churches was surrounded; the people made preparations to build a new one. We have a fine Sunday-school."

F. D. Bowers, Darrowville: "Our second quarterly conference was held May 25. Elder Williams found our reports correct, and preached a sermon well adapted to the occasion. We received one from the Baptist connection and licensed a local preacher. The members and friends are encouraged to help their pastor."

S. B. Hason, Alleu: "In 1865 my father, Alfred Hason, organized Allen circuit, and in 1868, when I was 11 years old, he was called out of the same house in which I am sitting and shot by unknown parties. In Hason Chapel I reflect upon when I was a boy and father sent me to day and Sunday-school. After an absence of 15 years I return here as preacher in charge. Robert Emmett leader of my class is still here and in charge of it. I have received 16 in church this year and built a church at Marthaville, a fine little town on the Pacific railroad. People are on low lands and under water. Some of the merchants have stopped advances, and many go hungry; pray for us."

K. Anderson, Opelonsas, has arranged to give a moonlight picnic for the benefit of repairs to St. Mark's church, July 11th and 12th. Admission 10 cents. He invites all friends to come who can do so.

S. Williams, Smithland: "High water kept us out of church for six weeks. On Bayou Letsworth I have been blessed with four converts; one is now a Sabath-school teacher."

N. Randolph, Cheneyville: "There is great distress here. High water has ruined crops. I had 32 acres cultivated and water covered all. We don't know what to do."

C. Crockett, Grand Cane: "On the first Sunday of June, we had a basket meeting and a crowded house. Six preachers spoke during the day, one of them being Bro Williams, a Baptist. Rev. A J Pickett, from Pleasant Hill came Saturday. Jackson Randolph, our Sunday-school superintendent, is doing a good work. He has a large school and he recently delivered an excellent address on education."

TEXAS.

John McCarty, steward of church at Patterson, writes, that a serious difficulty occurred between whites and blacks, and that two or three innocent blacks were shot. The trouble began about the purchase of a piece of tobacco at a store, and the arrest by the keeper of a spectator, instead of the one who struck his wife who had interfered in a dispute. Bro. McCarty says the whites were several times under arms. People were leaving from fear, and the whites were trying to persuade them to return. No service in church for two weeks.

A. M. Mason, Mt. Vernon: "Prof Crawford, a colored man, gained the argument in discussion on the subject of a right use of language, on the decision of a white judge against a white man. Prof. Crawford asked a Baptist minister, who was engaged in the discussion who was the founder of the Baptist church, but he could not answer I am glad that everybody knows, every little Sunday-school scholar, that John Wesley is the founder of the Methodist church. My camp meeting will commence on July 24, 1884. Everybody is welcome, three miles South of Gonzales."

B. F. Pinkard, Mexia: "Rev. T. J. Mitchell held our quarterly conference, and it was a pleasant one, except that it was found necessary to expel a local preacher. Collection $795. Bro. Mitchell delivered several sermons."

H. Johns, Clarksville: "Elder Webb visited us, and we had a good time; 70 partook of sacrament."

M. C. Baker, Clarksville: "Bro. Webb held our quarter, and delivered a fine sermon to a large congregation. We gave him $12.50. In the evening H. Johns, our pastor, occupied the pulpit, and we had a love feast. He is adding members to the church, and doing good work."

J. Mortou, Gibson: "Our quarterly conference was held by V. M. Cole; reports of class leaders were good."

TENNESSEE.

J. L. Massey, Martin: "Bro. T. A. McCall, who moved to our town about three weeks ago from Tibbee, Miss., became a member of the church, and on Sunday 25th, many took deep interest in our protracted meeting. He came to class meeting, and took a front seat. In fifteen miuntes he was a dead man. He leaves a wife and one child. His father is Mingo McCall, I find from letters from Tibbee."

G. F. Douglass, Spain: "Rev. J. J. Barr preached the funeral sermon of Maria Kirby at Mount Zion to a large congregation. One was received iuto the church. Not two-thirds of the people could get inside of the house. Many came to the altar to be prayed for."

J. L. Massey, Martiu: "I have just returned from Paris, where I found the pastor, R. Palmer, and his kind wife doing a noble work. He is getting on finely with the church, and has the confidence of the members."

R. Palmer: "Paris circuit is in a prosperous condition. I took charge Feb. 14th, moved my family here March 30th, and went to work to bring up my circuit and to build our church in town. I have succeeded, have the frame up, the weather-boarding paid for and means enough to complete it for service. Elder J. P Price held our second quarter on the first Sunday in May at New Providence church, eleven miles from Paris, and preached and lectured with great acceptability. He paid us a visit May 30th, and brought us aid from the Church Extension Society. I protracted my meeting in town a few nights which resulted in 8 converts, 9 joined the church. I have in Paris 56 Sunday-school scholars, and two good Sunday-schools in the country."

J. Kencer, Tullahoma: "My circuit is in a very good condition. Having watched the progress of our people I find that they are just becoming convinced that the Methodist Episcopal Church is the church for them. My second quarterly conference was held at Manchester by Rev. W. C. Miller. He preached a sermon that opened their eyes; the Sunday after I received from the Baptist church 4, caused by reading the general rules of our church. It will do more good at times than a sermon. Brother Miller is much loved by my people, they want him back again. The day being bad my collection was small, only $1.45; my benevolent money is $5.20. I think I will bring up all of my money by conference. Just a little help at Manchester will give us a nice church. Please help us."

MISSISSIPPI.

J. H. Cook, Crystal Springs: "We had nine deaths in the 12 days from May 19th to May 31st. Three children were buried in one day, the oldest aged 13 years. The epidemic of flux is being checked. Little Bertie Jenkins believed she was going to her Savior, and left us aged 13 years."

D. F. Dudley, Augusta: "Elder McDonald held the quarterly conference at Wade's Chapel. After exhortation from the elder the brethren seemed determined to make this centennial a year of jubilee. Rev. G. W. Smith followed the elder in a noble sermon. Collection $9.85. The people in Wade's settlement love God, and no quarterly conference had been held there in seven years. I propose to erect a church building at Hattiesburg. Elder Reynoir, of the M. E. Church South, spoke to our people and promised to help me all in his power, that we might work together to tear down the miserable whiskey shops."

P. Harris, Yazoo City: "We closed a six weeks protracted meeting a short time ago, after the conversion of 69 souls and 14 on probation. The church prospers spiritually. In Sunday school there is an average attendance of 140, and good teachers. Dr. Revels preached on the different benevolences of the church with excellent effect. We are going to complete the front of our church for $210, and have collected some money for the purpose."

O. Gillespie, Shubuta, reports 22 conversions on his work this year, and 50 accessions. The Sunday-school are all in good condition.

S. Williams, Greensboro: "Bro. Gatewood, our pastor, has built three churches on this circuit; two are 30x40, one 25x30. He bought 8 acres of land. The churches cost $1,500. We have paid a good part of the pastor's salary. The fourth church is under way, the lumber bought. Bro. Gatewood is a good leader of the people."

L. J. Terrell, New Albany: "Our second quarterly conference was held by Elder Williams, and he aroused the church by a timely sermon."

ARKANSAS.

O. Gamble, Goodlet: "The people of this region are suffering for a pure Gospel, and education."

A. J. Phillips, Fayetteville: "I received my appointment from Bishop Wiley, and I reached here by the first Sunday in March. We set to work to complete our church building, which is now done with the exception of painting. Rev. Bro. Duncan deserves great credit for his heroic labor here last year. One year ago they had no place of worship, but now, through Rev. W R. R. Duncan's labor and management, they have a neat chapel complete, about 45x30. Our number is small, only about 75 or 80 in membership. Cotton is raised in this part of the country. Our people are all poor, but are willing to do all they can for the church. To give their pastor a comfortable support, they raised more money last year, according to their capacity than any congregation in the conference. Our church is in the lead here and we are still on the onward march. We are closing up a two weeks, meeting which resulted in the conversion of twelve or thirteen souls, and about twenty joined the church. We are trying to get ready to do all we can for the Childrens day. We are expecting the presence of presiding elder soon.

For the SOUTHWESTERN.

Duty of the Government to Suppress the Liquor Traffic.

BY W. E. HARRIS OF BALTIMORE.

The liquor traffic is our overshadowing crime. We find every where seemingly inexhanstible supplies of fermented liquors. The result of this traffic is widespread debauchery, pauperism and ruin. Government is honestly obligated to suppress this traffic. We argue because, first there stands pre-eminent in the constitution the promise to promote the general welfare of her citizens. But the well witnessed, disastrous effects of such traffic hurl forth stern opposition and defiance to this promise. Indeed, if she would promote general welfare she must endeavor to maintain the hearty allegiance of her citizens. How, can she command such reverence, such allegiance of them if not by promoting the purest unblemished morals? When she suffers her garments to be so deeply stained by the transportation of this poisonous beverage, she don't but nonrish a serpent that will finally strike its deadly fangs into her own bosom. The perverse, the ambitions, in short the most demoralized masses of men by dealings in this fraudulent traffic enrich and shelter themselves, when so conditioned as to wield any considerable degree of power, by using the most degrading stratagems and impositions. They are the first to turn traitor to the government. To create a collision of her interests, and prove an obstruction to the predominance of the very Christian principles, on which depends her stability, unhindered growth, and high character. The midnight gambler sets up this destructive drink as a valuable prize for the best worker in satanic darkness.

The bloody assassin resorts to its secret device as a plausible reason for strange and foolish actions, which assume the form of insanity when summoned under the inspection of the civil law. Even the cold blooded murderer forces himself into some quiet chamber in the solemn stillness of the night, and there having completed his fiendish deed, immediately feigns as his shield a state of inebriety, by which to plead that he was irresponsible when he committed the crime. Thus it, baffles the courts of justice and either lessens or escapes a just penalty. Hence this drunkenness or pretended drunkenness proves a most successful palliation of crime, in the presence of the very law, the government sets forth. What is more, it sends the complaining winds that pierce the rude crevice of your lonely cottage, in which reigns the most abject poverty and chilled the life blood of the mother's hearts and children, and hasten the time for the chanting of their solemn requiem, whose hearts now like muffled drums are beating funeral marches to the grave. Call this general welfare? Call it general worst fare, intolerable fare, and the premises are still far from being wholly covered. The influence of this traffic sets in motion a wave of direct conflict between the laws of Church and State. How may we ever determine the morals of any people, if not by the state of their morals? Can the work of the evil doer ever be crowned with a blessing? Holy Writ cries out a thousand times no! Have you ever observed the fall of a wounded bird, with its gorgeous feathers all disfigured with blood? We pity the plumage but forget the dying bird; likewise we observe the clanking chains about the wretched drunkard being urged to some miserable slavish prison cell, we pity the deplorable condition but forget the dying soul of the man. The Bible says: "strong drink is raging." The State, "It is quite damaging." The church says "handle not that which is unclean." The State hesitates not the least to deal in that which destroys the physical and defiles the spiritual man. The government further promises to insure domestic tranquility. But, says the experienced advocate for the tolerance of such trade: "The traffic in liquor does not affect that assurance because it is simply commerce in the grain of the field, in the fruit of the earth." But who would sanction such a depraved, deceitful utterance? A just and allwise God never distined the vegetation of the earth, which He hath blessed to the good of man. He never destined the fruit of the field, which He hath decked in glory surpassing that of Solomon. No, God never intended liquor to destroy the peace of His creatures. From the bosom of the mother, is to us the son, the child of her heart, and stay of her life, and caused to forget the blessings of sobriety and to wander out into the filth of the world, and then return homeward in all his wayward proneness to pierce the mother's heart with the dagger of sluggishness, disobedience and ingratitude. Not only in this does it blight such assurance but in its tendency also the church, that most holy and divine institution. Mark you toper, having satisfied the fullness of his delight, plodding his way with unguarded footsteps toward the sacred church. See him mingling with her devontest Christians and even at the invitation to the holy eucharist, approaches that hallowed alter. But behold him kneeling there in all his sin and wretchedness, arrayed in the very vestment of Christ's humble servants about to pollute that solemn ordinance; now who would plead the innocence, the incorruption of such a traffic, knowing that in such inquity what must be the great displeasure of the omniscient God. Hence I appeal to the wise discretion of the lovers of justice, of virtue, of loyalty to our "Colors Three," call this domestic tranquility? It cannot be, for whatever corrupts the morals of the church, corrupts the morals of every household, whatever corrupts the morals of the household destroys the peace of man; and this foul evil works in the chief executive mansion, infects the dignity of our chief magistrate, and influences the action of all it rules, provoking the emanation of those intolerable decisions that inevitably brings about discontent and ultimately destroys all peace and harmony. When filled with liquor it is that the unworthy husband, half crazed by this fiery rum, gives the deadly blow to his beloved companion; then it is that by indulgence in this dipsomania which so brutalizied the inclination of man, that it causes the son to rise against the father, brother against brother, and in *some* cases even the daughter against the mother. Thus, seeing that this traffic in distilled liquors produces strife and confusion, and destroys the peace and tranquility of society, may our government speedily proceed from a sense of *moral* obligation to suppress this traffic. May the influence of Christianity be felt in every law. So that the places of such vicious, untoward characters in our land may be filled with sober, sound minded men; that contention, grief, and privation, may give place to union, comfort and prosperity. So that temperance doctrine may be received in every degenerated enterprise, and the blessings of our holy religion control the counsel of the nation, and the hearts of the citizens. May the nation verify those solemn avowals of its constitution, and correct the vast disorders of free liquor. "Who hath woe, Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At last it biteth like a serpent, and stingeth like an adder."

Is a Collegiate Education a Necessary Qualification for the Pulpit?—No. 3.

BY PROF. T. B. SNOWDEN OF THE CENTENARY BIBLICAL INSTITUTE.

Again, if a collegiate education is an essential qualification for other professions, it is a necessary qualification for the pulpit.

Does any one donbt the usefulness of our colleges? Or does he believe that we can do just as well without them? Some may say that they are necessary to prepare young men for the law, for statesmen, doctors, scientists, and teachers; but they are not necessary to prepare men for the ministry, because when the Lord calls a man to preach, he fits him for the work. We reply that no man was ever born a scholar, not even the Son of Glory; nor yet did any one become learned without hard study and diligent application for long and continued years; neither did the Lord put a premium upon ignorance, indolence and ease. He endowed man with a faculty capable of development, and then left the development wholly with man; and he who waits for God to prepare him for work is as unwise as a farmer would be who would wait for the Lord to plow his ground, sow his wheat, and plant his corn and potatoes. Our God does not work on that line. He who wants his meutal powers to bud, then blossom out into beauty, and then bring forth luscious fruit, must labor and toil for many years. "First the blade, then the ear, after that the full corn in the ear." It is admitted on all sides that our colleges are useful, and that we could do so without them. The secular professions would suffer greatly if the colleges were to suspend for a few years. But is any of these professions of as much importance as the ministry? Then, if the minister holds the most important office, the young man preparing for that office should have the best education; and, if the colleges afford the best, the young minister, by all means, should have the college education in preference to the young man entering other professions. Surely the highest position occupied by man should be filled by the most learned and best men. It was so in the days of the patriarchs, prophets, and apostles. Moses was skilled in all the learning and wisdom of Egypt; and that meant a great deal more than we ever thought of. Jacob, Elijah and Isaiah were among the wisest men in their day. Solomon had no equal among his predecessors or contemporaries; and it is doubtful whether his equal lived before Christ. Saint Paul was the greatest scholar of his time and the nearest man to the Lord Jesus that ever lived. Such were the scholars of God's chosen times. The greater the responsibility to be assumed, the broader the scholarship should be. Heavy burdens are for strong men.

Again, a collegiate education is a necessary qualification for the pulpit, because the minister is to be teacher of all classes—the high and low, rich and poor, learned and illiterate. It is not his to select his auditors, but to preach to those who may come to hear him. Hence he must "be instant in season and out of season." To know how to address a promiscuous audience, that all may be interested, requires learning added to good sense. The minister cannot divide his congregation into classes as a school-teacher can, and then give to each class the lessons suitable to their understanding. But he must teach all at the same time, or else instruct a portion and leave the others uninstructed. A teacher of that sort in the school room would not be tolerated a month. I have great sympathy for our fathers who came up under adverse circumstances, when they were not allowed to attend a primary school, much less a college. Under such circumstances they did well, and some of them are still doing a good work. But a young man of to-day, surrounded as he is by golden opportunities, has no business to ask the Church to send him to teach she people unless he has a good education, and, if possible, he should have a collegiate education. The Church should demand as much of her teachers as the school does of hers. A man who can only teach spelling, reading and writing could not get a position under any well-regulated school system; nor would any one of you desire your children to go to such a teacher, even if they did not know as much as the teacher. Then, if we send men to preach who know but little, we should not complain if the best-informed ones of that charge should attend some other charge and then join it. And that is just what they are doing. Bishop Foster freely confessed to the Preachers' Meeting

[illegible]

the subject in hand. A collegiate education is a necessary qualification for the pulpit, when its possessor is imbued with the Holy Ghost; without this he is not fitted for that work.

The apostles were not prepared to go to work until after the descent of the Holy Spirit. They had the brain-power, and simply lacked heart-power. A fully developed intellect and a wholly sanctified heart compose a power that will subdue the world and send the devil howling to his own place. They enable their possessor to laugh at impossiblities and to brave dangers and hardships. But if a minister is not imbued with the Holy Ghost, he will be "but a

sounding brass or a tinkling cymbal," it matters not how much learning he may have. We may make a mistake here if we persuade men to enter the ministry because they have a good education. Let us persuade no man to preach. When the Lord wants him he will let him know, and if the Lord is not able to do his work we had better not undertake to help him. When a man's heart has been consecrated to the Lord and he has been called to preach, "Woe is that man if he preach not the Gospel." He who has his head full of wisdom, and his heart all aglow with celestial fire is a moving power among all classes. It was the wisdom of Christ and the purity of his life that made him so potent with the masses; and although some did not believe in him, they had to acknowledge his power and goodness. Wisdom and goodness are the chief elements in the Godhead, and they alone make true manhood. Fill our pulpits with men of broad scholarship and sanctified hearts, and in a short time there would be a shaking among the "dry bones;" sin in high places would succumb, the enemy would flee as a bird to the mountain, and we would take the world for Christ.

For the SOUTHWESTERN.

The Delaware Conference.

The twentieth session of the Delaware Conference convened in Asbury M. E. Church, Easton, Md, on Wednesday morning June 11, at 9 o'clock. Bishop Simpson was to have held the conference, but on account of his illness was substituted by Bishop Fowler. Everybody seemed to regret the absence of Bishop Simpson, but gave a very cordial reception to Bishop Fowler. It seemed to be generally known that Bishop Fowler has been a special friend to the Negro race, all his life, and it looked to us as well as others, that there was a particular fitness in him commencing his Episcopal work in a colored conference. His opening prayer was fervent, deliberate, and comprehensive, showing that he had his mind fully upon the condition and work of the Conference, and was anxious that great good should be the outcome of their session and influence upon the people. He asked with noted emphasis, that the Holy Spirit would especially help the preachers to exert their influence for good among the children and women in the homes that have been thrown open to them during the session. The Sacrament of the Lord's Supper was administered after prayer, and at 10 o'clock a. m., the business of of the conference began. A. R. Shockley, secretary of the last conference, called the roll; 65 of the 69 members answered to their names. Harrison C. Webb, deceased during the year.

H. A. Monroe was unanimously elected secretary, and Dr. Butler and J. Wesley Parker, assistants.

Rev. Mr. Myers, of the Baltimore Conference M. E. Church; Rev. Marshall W. Taylor, D. D., [illegible] nace circuit: "At the beginn small pox appeared among my p ple. Bro. C. Butler died. could not meet for two months, a six of my best members mov away, four withdrew, and one v expelled. Last quarter $[illegible] raised. Elder Pickett preached Sunday, and services were long attended. Collection $[illegible]."

ALABAMA.

J. C. Read, Wedowee: "We pect to have the Children's Day interesting one."

Kind Words.

ceeds as well in all other [illegible] ences he may visit, as he did in this one, the circulation of the SOUTHWESTERN will very soon exceed that of most of our papers. He left the conference greatly encouraged and hopeful of great results for his paper in the future within the bounds of the Delaware Conference.

The members of this conference give evidence of being earnest, intelligent, Christian gentlemen, imbued with the Methodistic fire and zeal which gives success to the cause wherever they go. Among the things worthy of note in the history of this conference is the fact that during the twenty years of its organization there has been only one member who has been charged with immorality, and that charge was against Rev. John W. Stevenson, M. D., who came to this conference from the Baltimore Conference of the African Methodist Episcopal Church about eighteen months ago. He was tried at this session and acquitted.

The work of the conference is progressing most encouragingly. One new district was made at this session, viz., Easton District, Rev. J. H. Riddick was received by transfer from the Washington Conference. Rev. Mr. Riddick was one of the most active and influential preachers of the conference he has acceptably served during the last twelve years, and will do good service in the Delaware as he has in the Washington Conference.

The conference adjourned on the 15th inst. The following are the appointments.

PHILADELPHIA DISTRICT,
I. H. White, Presiding Elder.

Bridgeton, N J, Jacob W Cook
Camden, N J, J H B Hubbard
Cape May, N J, T M Hubbard
Chester, Pa, J C Campbell
Middletown, Del, F J Lee
Mount Zion, N J, G M Saudin
New Castle, Del, J K Adams
Odessa, Del, J J Waters
Frankford, Pa, J S Holly
Germantown, Pa, J H Pearce
John Wesley, Phila, Pa, Hooper Jolly
Haven Mission, Phila, Pa, W C Dickerson
Zoar, Phila, Pa, A R Shockley
Port Deposit, Md, L W Deaken
Salem, N J, W M Webb
Salem Circuit, N J, W H Rogers
East Zion, Wilmington, Del, H A Monroe
Wilmington Circuit, Del, W F Buttler D D
Merchantsville Circuit, N J, To be supplied
St John's Newark, N J, W J Parker
New Haven, Conn, T H Johnson

DOVER DISTRICT.
G. H. Washington, Presiding Elder.

Cambridge, Md, W H Thomas
Church Creek, P H Adams
Dover, Del, J E Webb
Dover Circuit, A D Grigsby
East New Market, J W Stevenson
Federalsburg, W B Green
Hicksburg, Charles Earls
Laurel, D J Brittingham
Lewis and Rehoboth, K J Still
Madison, D K Dunn
Milford, Noah Morris
Nassan Circuit, T A Als
Seaford J W Langford
Milton, G T Townsend
Smyrna, D A Ridout
Townsend, C H Ash
Vienna, J H Harmon

SALISBURY DISTRICT.
W. H. Coffey, Presiding Elder.

Chincoteague, M Cole
Crisfield, J H Holland
Deals Island, G E Snead
Fairmount, E E Parker
Friendship, W H Johnson
Green Hill, J W Brown
Horntown, E H Webb
Locust Mound, G W Young
North Berlin, R J Waters
Pocomoke City, H T Rich
Princess Ann, J A Scott
Quantico, A J Handy
Salisbury, J R Waters
Salisbury Circuit, A Lowber
Snow Hill, M Horsey
Snow Hill Circuit, S P Whittington
South Berlin, Isaiah Johnson
Wiseville, Va, Charles Horsey

EASTON DISTRICT.
L. G. Cox, Presiding Elder.

Centreville, A W Hamilton
Chestertown, J H Riddick
Church Hill, J H Johnson
Crumptou, A Grinnage
Denton, J Broughton
Easton, J D Elbert
Ederville. J S Willis
Fairlee, J H Winters
Greensborough, J C Carroll
Kent Island, S G Waters
Marydell, H Morris
Millington, C H Hutchins
Royal Oak, J H Nutter
St Michael's, A Brown
Sassafras, A J Wallace
Skipton, S E Adams
Still Pond, J H Mason
Talbot, J Z Dennis
Trappe, Peter Burrows.

BURGESS.

Horsford's Acid Phosphate.
As an Appetizer.

Drs. Morris Gibbs, Howard City Mich., says: "I am greatly pleased with it as a tonic; it is an agreable and a good appetizer."

The last three years have witnessed the greatest growth of Methodism in England since the days of John Wesley. A net increase of upward of 30,000 is reported.

For the SOUTHWESTERN.

Trash.

As I was looking over my article on "Woman's Work" in the SOUTHWESTERN of June 19th, I read the following: "If there are women who neglect home duties and become harsh and unfeminine, they are of the trash, etc." Could I have written that, I thought, and yet there it was, as plain as could be. I intended to write "If there are women who neglect home duties and become harsh and unfeminine, they are off the track;" and really I am sure I wrote it so. No doubt I owe the printer an apology for having written it so poorly, that he had to guess at the meaning of my words, and so made me express myself so unfortunately. By using "off the track" I thought I could be easily understood. The omitting of an f, and changing ck to sh, made me give expression to what I cannot at all endorse. But, as it was not my intention to write any thing unkind, I hope to be forgiven. I am not sorry to have an excuse for writing some things that have long been in my mind, and about which we should all think.

There are people who are in the habit of applying unkind epithets to those, seemingly inferior to them, in culture and education, and whom they deem death them in social life. The commonness of it may make it seem unimportant but as it is a sin, in the sight of God it is not trivial. In the days of slavery, the terible yoke that rested upon the colored people was not in accordance with the laws of God. Each of God's laws when broken is followed by its penalty, and so there was suffering among them. Neither did the blessing of God rest upon their oppressors. No portion of society can be degraded without the whole feeling its influence. The blight of slavery rested upon all who were in any way concerned with it. Several weeks ago, I read in the Nashville *Christian Advocate* a letter written by a minister of the Methodist Episcopal Church, South, in which he represented that the colored people in many places were even then in a bad condition, notwithstanding all the advantages for education that had been provided for them. He wrote also, that there were in this country as many or more of poor whites as badly off as they. The whole world pitied the colored people, turned off, as they were, to depend upon themselves, ignorant, without homes, and destitute. The fact, that there were as many or more of the same kind of sufferers among the whites has not been so generally appreciated, because it has not been understood. Surely, it has been well proven that slavery was not a "Divine institution," and a blessing! The degrading epithets "nigger," and "poor whithe trash," originated in slavery and are relics of it. The former is a corruption of the word Negro, which is as good a name as as any race ever had, but "trash" has degradation in its meaning. It means something that is good for nothing, and so it cannot, properly, be applied to human beings, for they are of untold value, and no one is so low or despicable as not to be worth saving. Our Savior would never have died for the world and have made such exceptions. I have heard the term of reproach applied to people who were, no doubt, as precious in the sight of God as were those who used it, "for God is no respecter of persons." We now live in an age in which such reminders of the past sorrows are inappropriate and sinful. Let us not return to such "flesh pots" of past degredation. We need to discountenance unkindness, to others in any form, if we wish to have the favor of God, and do good. I promise, with all my heart that I will never apply the word "trash" to any human being.

MRS. L. C. BRADEN.

Bishop William Taylor has received the honorary degree of D. D., from Hedding College.

The Stage-Driver's Story.

How General Scott's Life was Saved and How His Driver Twice Escaped Death

The traveler of the present day, as he is hurried along by the lightning express, in its buffet cars and palace sleepers, seldom reverts in thought to the time when the stage coach and packet were the only means of communication between distant points. It is rare that one of the real old time stage drivers is met with now-a-days and when the writer recently ran across Fayette Haskell, of Lockport, N. Y., he felt like a bibliographer over the discovery of some rare volume of "forgotten lore." Mr. Haskell, although one of the pioneers in stage driving (he formerly ran from Lewiston to Niagara Falls and Buffalo), is hale and hearty and bids fair to live for many years. The strange stories of his early adventures would fill a volume. At one time when going down a mountain near Lewiston with no less a personage than General Scott as a passenger, the the brakes gave way and the coach came on the heels of the wheel horses. The only remedy was to whip the leaders to a gallop. Gaining additional momentum with each revolution of the wheels the coach swayed and pitched down the mount in side and into the streets of Lewiston. Straight ahead at the foot of the steep hill flowed the Niagara river, towards which the four horses dashed, apparently to certain death. Yet the firm hand never relaxed its hold nor the clear brain its conception of what must be done in the emergency. On dashed the horses until the narrow dock was reached on the river bank, when by a masterly exhibition of nerve and daring the coach was turned in scarce its own length and the horses brought to a stand still before the pale lookers on could realize what had occurred. A purse was raised by General Scott and presented to Mr. Haskell with high compliments for his skill and bravery.

Notwithstanding all his strength and his robust constitution the strain of continuous work and exposure proved too much for Mr. Haskell's constitution. The constant jolting of the coach and the necessary cramped position in which he was obliged to sit, contributed to this end, and at times he was obliged to abandon driving altogether.

Speaking of this period he said: "I found it almost impossible to sleep at night; my appetite left me entirely and I had a tired feeling which I never knew before and could not account for."

"Did you give up driving entirely?"

"No. I tried to keep up but it was only with the greatest effort. This state of things continued for nearly twenty years until last October when I went all to pieces."

"In what way?"

"Oh, I doubled all up; could not walk without a cane and was incapable of any effort or exertion. I had a constant desire to urinate both day and night and although I felt like passing a gallon every ten minutes only a few drops could escape and they thick with sediment. Finally it ceased to flow entirely and I thought death was very near."

"What did you do then?"

"What I should have done long before; listen to my wife. Under her advice I began a new treatment."

"And with what result?"

"Wonderful. It unstopped the closed passages and what was still more wonderful regulated the flow. The sediment vanished; my appetite returned and I am now well and good for twenty more years wholly through the aid of Warner's Safe Cure that has done wonders for me as well as for so many others."

Mr. Haskell's experience is repeated every day in the lives of thousands of American men and women. An unknown evil is undermining the existence of an innumerable number who do not realize the danger they are in until health has entirely departed and death perhaps stares them in the face. To neglect such important matters is like drifting in the current of Niagara above the Falls.

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To clubs of six or more, one address, 55 cents each. 65 cents a year.

The best help for teachers and older scholars. The questions from all the Question-books will be published regularly in the JOURNAL

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The Senior Leaf will contain each quarter the words and music of new songs, besides the words of Church Hymns, and responsive readings.

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For Scholars from 10 to 16 Years of Age.

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The Berean Leaf will contain more matter than ever before. The words and music of a new Song, and the words without music of the Songs (with music) in the Senior Leaf.

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The beginners will find in this Quarterly the same songs and Hymns as in the other Leaves, and questions adapted to their grade.

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, JULY 10, 1884.

Important to Agents.

DEAR BRETHREN: At the close of the first six months, and the second quarter of 1884, we find it necessary to call the attention of many of our agents to the following facts:

1. It is understood that you are not to become indebted to this office for papers.

2. We requested agents to receive small payments from subscribers, and forward some money to this office on account each quarter.

3. The responsibility of an agent means that where assumed, the agent is to pay this office every dollar due on the list sent in by him, at a time not later than his annual conference. Any postponement or delay is rightly considered by us as an act of bad faith.

4. The subscription money collected for the church paper can not properly be diverted to other purposes, either as an individual or a church loan, with the expectation of making it good at conference. The money collected for the paper belongs to the paper, and should be promptly forwarded to us as rapidly as collected. Small amounts are always acceptable, and we allow a commission to pastors for the reason that it costs something to forward the money.

We do not desire lists on account with agents who are unwilling to comply with these terms in any particular. We cannot wait until the end of the year for all of the money each agent owes, we must have some during the year to pay the expense of publishing. Again we urge you to proceed at once with the payment of accounts.

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A Contrast.

Girard College does not permit ministers within its walls even as visitors. This state of affairs is provided for in the will of the great benefactor whose name it bears. Yale College, its next great neighbor, has a large and stately building for its theological department, and through its ministerial students (among whom is one colored man, Rev. Mr. Miller, from South Carolina, a member of the African Methodist Episcopal Church, acting pastor of the colored Congregational church in New Haven) it sends out a leaven of Congregational Christianity over the whole country.

The Cholera.

The cholera, after almost depopulating parts of Africa in its ravages last year, has made its way and now begins its deadly work in France. It is following closely the line of movement which preceded its entrance into this country as an epidemic in the years of 1832 and 1847. Little besides shutting it up within the infected districts was attempted last year in Egypt. So after there was nothing remaining for it to feed on, the scourge subsided in that country.

It has been expected to make its appearance in Europe, and arrangements perfected by which its effects will be reduced to the minimum of disaster. We on this side of the ocean have no good reason to expect immunity from this fierce and malignant disease. It may first touch lightly upon our Eastern shores, and by the following year be fairly in the midst of its carnival of death. The points of greatest danger in times of epidemic prevalence are the cities. Here large populations congregate themselves together; rents are high and hence to many people are forced to live in the same house. This genders disease, and induces contagion to take hold by means of a poisonous and vitiated atmosphere. This in turn tends to disorganize the blood and greatly incapacitate the constitution to assert itself against these stealthy and determined foes.

Filth in yards, gutters, streets, cellars, houses, out buildings and stables, with decomposing vegetable or animal matter exposed to the sun, induce physical disorders, hence these abound in cities. Bad drainage, and foul sewers contribute in no small degree to the deterioration of health. Imperfect burials and decaying bodies in the passage of water veins taken into public wells also cause disease.

In a protracted heated term all the sources of physical disorder unite for a grand assault upon man and beast within their reach. Thus they either originate or superintend and prepare the way for the disease germ to exist and propagate itself. But it will be seen at a glance that none of these inducements to the creation and spread of contagion are beyond the control of man. Low fevers, all cutaneous or eruptive complaints feed on dirt. They can not exist without dirt, and the more dirt, the worse is the disease.

The remedy then is simply and only cleanness. Personal, domestic, and municipal cleanness, will either prevent or largely mitigate the effect of this dreadful and impending scourge. The same in time of yellow fever, malarial fever and small-pox. It is a solemn duty of the authorities to recommend and enforce thorough cleanness and perfect drainage, by all the means in their power, whether these be of persuasion or legal force. We must do those things which are conducive to the greatest good of the greatest number.

Assimilation or Isolation—Which?

Hon. Frederick Douglass regards *assimilation* as the solution of the problem of the colored race in the United States. Wm. Wells Brown takes the same view of it. The New York *Globe* that isolation will solve it. Hon. Geo. W. Williams, the historian, and Wm. Still seem to take a middle view, agreeing fully with that of neither of the others. Thus are the ideas of the leaders neutralizing and canceling each other. Meantime the races are working out their destiny, each drawing nearer the other in all useful things every hour. So they will proceed until at last the heights of human fellowship shall have been mounted, each having maintained its *normal qualities* and acquired all that is *circumstantially necessary*. In pursuit of this ultimately objective point unity, and progress to closer combinations for this purpose is the work before us. In this we stand in line with the enlightened tendencies and thought of the age. These tendencies we could not alter or reverse if we would, and would not if we could.

Stand by the Courts.

Col. Buford who shot Judge Elliott, of the Kentucky Supreme Court, was pronounced insane, confined in an insane asylum from which he escaped, and after crossing the Ohio river was allowed to go at liberty in Jeffersonville, Indiana, less than 20 miles from the asylum.

Since the shooting of Judge Elliott two other Kentucky judges have been violently assaulted by dissatisfied litigants, and one of them, Judge Reid of Mount Sterling, has committed suicide.

Recently Mr. Thomas Crittenden was convicted for killing Rose Moseby, a colored man at Anchorage, Kentucky. Nobody expected the sentence of the court to be enforced upon him, and sure enough it was not. He, upon appeal to the Supreme Court, gets a new trial. The grounds upon which it was granted were purely technical, as the killing was done in broad day light and is well established. It is not so much because Moseby was a Negro as it is because his slayer was a Crittenden that he escapes punishment as he doubtless will.

It is not often that men of wealth and high social connection are punished in Kentucky for killing a man whether he is black or white. In the case of Crittenden the lower court did its duty faithfully. Major Carruth, the prosecuting attorney, could not have labored more earnestly than he did under the circumstances. But before courts can be expected to do all that is required to maintain peace and protect the life and property of the people, there must be created a public sentiment which will give some assurance of protection to the courts.

Analysis of the Republican Platform.

1. It regards the success already attained by the Republican party as the result of fidelity to their principles, and promises to insure a continuance of national prosperity by adherence to these principles in the future.

2. It promises hereafter as heretofore prompt responses to the public demand for freedom, equality, national unity, honest money, integrity in the public service, and to lead in all progressive measures of reform.

3. It laments the death of, and refers to President Garfield as a sound and patriotic statesman.

4. It recognizes, approves and recommends the wisdom, conservatism, and patriotism of President Authur's administration, as being conducive to the present prosperous condition of the country.

5. It declares the first duty of the government, is to promote the industry of its own people; by the imposition of a tariff, on foreign imports, not for reveune only, but that the laborer may enjoy the nation's prosperity.

6. It protests against the Democratic doctrine of free trade, charges that party with a failure to keep its promise to reduce taxation, and pledges itself to correct the irregularities of the tariff and protect sheep-husbandry and the culture of wool.

7. Having always recommended sound money it will continue to do so, and endeavor in furtherance of this policy to secure an international monetary standard on the relative value of gold and silver.

8. It promises such legislation as will secure the regulation of foreign and inter-State commerce on the most equitable basis, eight hours as a working day, a fair legal control of railway-transportation, the protection of Americans abroad, and the arbitration of national differences.

9. Having an original hatred to slave labor, it is pledged to oppose it whether of domestic or foreign origin, and to that end, will faithfully enforce the law against the degradation of American working men, by the importation of Chinese coolies.

10. Having inaugurated, it pledges the Republican party to carry out the spirit and purpose of civil service reform.

11. It demands the forfeiture by Congress of all land grants, to corporations which have not faithfully attempted to carry them out.

12. It regards with veneration the work done for the nation's good by our patriotic soldiers and sailors, and promises to modify the arrears of pension act, that all relief may begin with the date of disability or discharge from the public service.

13. It opposes entangling alliances with foreign nations but desires further peaceful commercial relations with all countries, and especially desires closer commercial relation with those in the Western hemisphere, and to encourage American shipping by congressional enactment.

14. It favors the appointment by the President of citizens of the territories to official positions therein, and regards it as the duty of Congress to suppress polygamy.

15. It declares that the people of the United States are a nation, not a confederacy merely, and regards law and order as essential to its perpetuation; they therefore arraign the Democratic party for suppressing the freedom of elections.

16. It extends its sympathy and pledges its support to Republicans, regardless of past party affiliations, in procuring such legislation as will secure to citizens of every race, their civil and political rights.

We have divided the above document into such form as will render its comprehension less difficult. There is in it nothing explicitly favoring prohibition, but for this omission as a statement of political doctrine it would be open to very few objections. The other parties will say about the same things in other words. Parties represent ideas but in the present effort to retain or gain power the most prominent features will probably be the omission of points involving the essential quality of reform.

The Democratic Convention Pre-viewed.

The Democratic party as an organization has a bad reputation. There were good men in it before the war, but they were compelled to leave it to save the country. Many such men are in it now but they are, and will prove to be unequal to the work of restoring it to popular confidence. The Democratic party represents an idea inconsistent with the meaning of Democracy. It believes in the enslavement of labor by capital. It went to war in behalf of this idea. It has not recanted that opinion though it has by words adroitly connected, obscured it at times only to have it break out again upon the least indication of a returned to power. The Democratic party is committed to rule in opposition to the wishes of the majority in the South. The Democratic party North and South [for the North is responsible for the South as long as they, the two wings of the party, co-operate with each other], is a blood-guilty party, whose footsteps are attended by oppression and violence. The Democratic party offers no inducement for labor or immigration to come South. It promises nothing to 1,000,000 colored voters and their wives and children, who live in the Southern States and compose a laboring population indigenous to its climate and soil. This party does not care to secure their co-operation by choice; it is committed to the policy of compelling either the support or neutrality of this large mass of its citizens by means of hard laws or violence. Such is the law and the traditions of the Democracy when in power. It cannot hope for or expect the co-operation of the Negroes and mulattoes in the South until some assurance is given that their freedom will be secure and their rights as citizens fully maintained. The Negroes are anxious to be at peace with the people in whose midst they live, and by whom they are employed. They have given practical evidence of this desire by faithfully performing their duty and by respectful recognition of the rights of others. But they have refused political affiliation with the dominant party in the South because they were bound by ties of gratitude for their freedom to the great Republican party. And because their self respect and humanity forbid them giving support to a party which denied them any right of political choice, selection or preference either of men, measures or parties. The South cannot afford a continuance of strife, and the Negroes are tired of it. Let us have a cessation of these asperities. For the sake of the South and the whole community "let us have peace." Will the Democratic convention at Chicago be equal to the task of giving to the colored people an unequivocal assurance that they are hereafter to find that quality of friendliness which will warrant their trusting their interest in the hands of this party. The nomination of Governor Hoadley, Governor Pattison or Butler, on a platform committed to popular reform, justice, majority rule, civil rights, protection and prohibition, will work a marvelous change in the relation of the two classes of citizens to each other. With the support of these voters, nothing can prevent the triumph of that party. Are its leaders able to give the patriotic assurance required? The giving of which will insure national peace, commercial prosperity, business stability and moral progress? We shall see.

A Word to Our Readers.

We gratefully acknowledge the many compliments constantly coming to us. Some are congratulations, others expressions of pleasure with the manner and matter of our work. This is gratifying to us, and we wish to say that the SOUTHWESTERN is destined to accomplish a good work for Methodism. Our first edition was early exhausted, and the salutatory of the editor was republished without his knowledge to satisfy a pressing demand. The number for June 19 contains valuable contributions. We call attention to the reports on the first page as valuable matter of a statistical nature will be found there. Rev. L. M. Hagood has also given statistics which are interesting. The inquiries for lost friends furnishes a theme at once pathetic and touching. No newspaper has superior facilities to ours for securing the information desired. The benefit of this department is placed at the disposal of our patrons free of charge, others 50 cents for each insertion. Our advertising department can be relied upon, for we publish only such business as commends itself to the confidence of patrons for the pure and useful quality of their goods. Our household receipts are fresh, economical and valuable. The notices from the conferences, districts and churches are always accurate and reliable. Marriages, conversions and deaths are so reported here that it renders this paper essential to a correct knowledge of society among our subscribers. The personals are spicy, abundant and inoffensive. Our exchange list brings us means of collating news of the most valuable character, adapted to the wants of our patrons. Our political statements are always reliable, and offensive personality cannot be found here. Our Sunday-school lesson is short, clear and strong, and the selections such as are especially pleasing to young people. Every number contains [illegible] columns of fresh matter, and our book notices are quite helpful to the buyer. Matter will be found in every paper helpful to members, pastors, presiding elders, teachers, local preachers, exhorters and official members and Christians, and well meaning people generally. We therefore ask those who owe us to [illegible], and all these classes to subscribe and secure other subscribers. $1 to the end of 1884. The publishers speak plainly and earnestly. Please read their announcement at the head of the first column, fourth page, and act promptly. We must double our subscriptions—two new cash subscribers for each old one will do it. Who will send the first two?

True Christianity.

Christianity is not merely an intoxication. It is a life of elevating elevation. Therefore it is impossible to be a Christian except such a change of our habits takes place as will render them consistent with the requirements of this new life. Men who live in hot climates, where nature can be relied upon to furnish in a great degree the necessary things for living, are apt to be disinclined to strive to obtain the adorning and embellishing qualities of mind, home and heart. This would seem to be especially true of a people like those who lately obtained the blessing of freedom. There is a temptation to find an excuse in the fact that our fathers had few comforts of life, we have more, and hence we need not strive for others. Those we have can only be retained by the multiplication of the good, and substraction of the unprofitable. Above all we must covet and labor to acquire all that is useful in life and abiding in death.

The statement having been made that Senator W. P. Kellogg devoted the money received from star route transactions, to campaign use for the Republican party in Louisiana, there is a general inquiry as to where and how any such an amount was ever spent here. Well informed Republicans assert they know nothing about it. Mr. Kellogg deserves to be retired from public life, as he brings reproach upon his constituents and does not honor the Republican party in general.

The Fouth of July was observed in the United States Senate by a prayer from Bishop Andrews, and the reading of the Declaration of Independence. All over the country there was a patriotic observance of the day. In New Orleans greater interest was manifested than ever before, and it was really a holiday enjoyed by thousands of people.

There is to be a centennial celebration at Pine Bluff, Arkansas, August 8th, Bro. W. O. Emory conducting it.

PERSONAL.

—Rev. W. H. Ougley is employed in the East closing up the late John Bull's estate.

—Rev. A. G. Haygood, D. D., has been made an L.L. D., by the Southwestern University, of Texas.

—Rev. N. Cannon, of Pass Christian, Mississippi, called last Friday on his way to his district conference. He reports progress and a number of accessions at his charge.

—All graduates of Lincoln University will please send their address by postal card to N. F. Massell, M. D, 942, Lombard St., Philadelphia, Pennsylvania. They will hear something pleasing.

—James D. Kennedy met with a serious accident a few weeks since, breaking the bones of his right ankle. He has been attended by Drs. J. T. Newman, Smythe, Smith and Logan, and is liable to be a cripple for sometime.

BLAINE

—Rev. J. Franklin Miller, of Lincoln Pennsylvania, graduate of Lincoln University and of the post-graduate course of Princeton Seminary, is now visiting, and will probably hereafter reside within the bounds of Lexington conference. He is a minister of the Methodist Episcopal Church at Dover, Delaware.

—Rev. J. J. Holland, A. M., of Steubenville, Ohio, Lexington con-

ference, will at an early day come South upon the advice of his physican. He is an accomplished gentleman graduate from Central Tennessee College. The people of Latimer charge will with great reluctance release him from their pastorate.

—The institutions in the South of the Methodist Episcopal Church will be represented in the educational display to be made at the World's Centennial Cotton exposition, to begin in New Orleans Dec. 1. C. W. Boothby, of this city has been appointed to receive and arrange the contributions from our schools. The selection is an excellent one.

—The Delaware Conference has three districts, 72 appointments; publishes a conference paper called the *Delaware Conference Standard*, of which Rev. H. A. Munro is editor. It met at Easton, Maryland, near the place where Bishop A. W. Wayman and Hon. Frederick Douglass were born.

—Mrs. Frances E. W. Harper, the eminent colored poetess and Rev. J. H. Riddick are employed by the Maryland State Temperance Alliance. The former is a member of the Washington Conference. Mrs. Harper says that Zion Methodist Episcopal is the leading colored congregation in temperance work in Philadelphia.

—Capt. John Henry Hill of the Petersburg, Virgina, colored guards, and member of the city council, School Borad, and door keeper of the State Senate, died recently in Washington, D. C. Up to the time of his death he held a clerkship in the United States internal revenue service. His escape from slavery in Virginia in narrated in Mr. William Stills. Under ground Railroad records.

OUR SOUTHERN WORK.

LOUISIANA.

C. A. Taylor, Comite: "I found here no prayer-meeting, no class-meeting, no Sunday-school. It is hard to train people from wrong to right. The book of Discipline is causing me to see dark days, but I am not discouraged. I have organized two Sunday-schools, one with 79 scholars, the other with 35."

MISSISSIPPI.

W. E. Logan, Oktoc: "We have a Young Folks Church Aid Society to do all in their power for the cause of Christ."

TEXAS.

W. H. Mosby, LaGrange: "We have had a glorious revival for one week. Souls were made happy and sinners saved; 10 additions. Church and Sunday-schools are prospering. There are three schools with 100 scholars."

Green Bragner, Spring Hill: "I have no place large enough to hold my congregation, and I am looking forward for a grand harvest this year. I met Rev. A. Brown, whose work adjoins mine, and we preached together; there were four conversions. Elder Gates preached a powerful sermon, and afterward $118 was subscribed to build a church."

TENNESSEE.

J. P. Gregg, Cumberland Furnace circuit: "At the beginning small pox appeared among my people. Bro. C. Butler died. We could not meet for two months, and six of my best members moved away, four withdrew, and one was expelled. Last quarter $70 was raised. Elder Pickett preached on Sunday, and services were largely attended. Collection $20.25."

ALABAMA.

J. C. Read, Wedowee: "We expect to have the Children's Day an interesting one."

Kind Words.

New Orleans, June 26, 1884.

At a regular meeting of the New Orleans Preacher's Meeting a committee of three was appointed, to draft resolutions expressing our gratitude to the General Conference for the election of Rev. Marshall W. Taylor, D. D., as editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, welcoming him to our midst; and also to extend to Rev. L. P. Cushman and Rev. A. E. P. Albert, B. D., our former editors, our appreciation for the able manner in which they have conducted the paper in the past. The President appointed the following committee, Revs. M. C. B. Mason, chairman; Rev. James W. Hudson and Rev. A. J. Ford, Secretary, who, after deliberation, preseuted the following resolutions, which were unanimously adopted:

Whereas, The SOUTHWESTERN, under the management of Rev. L. P. Cushman as editor, and Rev. A. E. P. Albert, B.D., as assistant, has been a *power* for good among our people, not only in the State of Louisiana, but throughout the Church; therefore, be it

Resolved, That we, the members of the New Orleans Preachers' Meeting, voicing as we believe the sentiments of the Church in this State, do extend to them our sincere thanks for the good accomplished by them, and pray the blessings of God upon the work in which they are now engaged; and, further be it

Resolved, That we look upon the Rev. Marshall W. Taylor, D. D., as a true and tried son of Methodism, rejoice with the Church everywhere in his selection as editor of the SOUTHWESTERN, cordially welcome him among us, and pledge our full and undivided support to the paper. Respectfully,

M. C. B. MASON, Chm'n.
JAS. W. HUDSON,
A. J. FORD, Secretary,

Frankfort, Ky., June 25, '84.

The Louisville District Stewards meeting opened with prayer by Rev. Marshall W. Taylor. The churches were fully represeuted. The basis for the financial work of the year was agreed upon, and other resolutions were adopted, as follows:

Resolved, That the apportionment for the presiding elder shall be one-seventh of the estimate for the pastor.

Resolved, That the apportionment for the Bishop shall be one-fourth of the allowance for the presiding elder.

Resolved, That the basis of the assessment for benevolent purposes shall be 10 per cent. of the estimates for the pastor's, and that this includes the conference claimants.

Resolved, That we have been long and closely acquainted with the Rev. Dr. Marshall W. Taylor as a neighbor, friend, pastor and presiding elder, and in all these relations have found him an earnest Christian man, one with whom it has been both pleasant and profitable for us to have been associated with. In view of these things, we regret that he is to be removed from us, although we rejoice in his promotion, which we regard as the reward of merit. We are gratified that it should be our district and our presiding elder who was first called to so eminent a place as that of an official editor, and we therefore pledge our material support in order to secure his success in that responsible situation.

Resolved, That the policy of the Methodist Episcopal Church, as it has always been, and as it was reiterated by the General Conference, convinces us of the wisdom of our choice in uniting with it; confirms our purpose to live and die in it, and strengthens us with arguments to recommend it.

Resolved, That we hail the election of a white man as Bishop to Africa, and a colored one for an official editor as a full vindication and illustration of the inter-race policy of our Church.

Resolved, That it is our duty to faithfully circulate our own literature in preference and in opposition to all other, and more than ever to support the SOUTHWESTERN CHRISTIAN ADVOCATE by subscribing for and contributing to it.

Resolved, That we regret the retiremeut of Drs. F. S. Hoyt and D. D. Whedon, but we hail with joy the election of Drs. J. H. Bayliss and Daniel Curry as editors of the *Western Christian Advocate* and *Methodist Quarterly Review*.

Resolved, That we regard the death of Bishop Mathew Simpson as a great calamity, affecting and bereaving not only the Church but the nation, and that we see in it a fresh evidence of the saving power of Christian principles and practices. We tender to his bereaved family our heartfelt condolence and sympathy.

Resolved, That the thanks of this steward's meeting is due and are hereby tendered to Mamie Baker, our accomplished Secretary.

Done by the District Stewards of Louisville District, Lexingtou Conference, June 26, 1884, at Frankfort, Kentucky.

Spain has quarantined against vessels from England, France and Morocco; Portugal against English vessels.

Bishop Simpson's Funeral.

DEAR BRO. TAYLOR:—It may interest your readers to have a brief description of Bishop Simpson's funeral by an eye witness. The funeral occurred last Tuesday afternoon at 3 o'clock, in the beautiful white marble Arch Street M. E. Church, which Bishop Simpson dedicated in 1870. His family are now members of, and occupy a pew in this church.

At 2 p. m., at least 300 ministers of different denominations, including the Church Extension and other boards, formed into line at Wesley Hall, 1018 Arch street, and marched to the church. The lower floor was reserved for the family and friends and clergy. The galleries were open to the public. Including many ministers from Boston, New York, Pittsburg, Baltimore and vicinities, it is estimated that at least 450 clergymen were present. So many members of the recent General Conference were present it seemed like a regathering of that great body. Sprinkled over the entire congregation were many colored people.

Promptly at 3 p. m., after a brief service at the house by Bishop Taylor and Bro. Robinson, the family and friends, preceded by the coffin, which was borne by Gov. Pattison, of Pennsylvania, ex-Gov. Evans, of Col., Gen. Clinton B. Fisk, Secretaries Teller and Lincoln, and others, filed slowly into the church amid the solemn hush of more than a thousand subdued hearts. The vast audience quietly rose to its feet, and the organ glided into the subdued and melting strains of Beethoven's march as the procession slowly moved toward the draped pews.

Eight of the Bishops and several of the General Conference officers led the entire procession. Several colored women, probably at some time members of the Bishop's household, were among the immediate family. Bishop Bowman read the verses of Scripture at the beginning of the ritual service; Bishop Andrew read the first lesson; Bishop Ninde the second; Bishop Harris offered a simple prayer abounding chiefly in scriptural quotations; Dr. Longacre, pastor of the church, announced a hymn, No. 1010; and then Bishop Foster pronounced a magnificent enlogy. It was at once discriminating, comprehensive, scholarly, graphic, pathetic, beautiful, eloquent. It was in every way a fitting tribute. Before the Bishop died the writer hoped that Bishop Foster would be selected to deliver the eulogy, he was rejoiced to hear that choice had been made, and his highest expectations were fully realized when finally Bishop Foster's eloquent peroration lifted all the audience to view the glorified form of the departed Bishop Simpson, speaking to them tender and inspiring words from the open portal of Heaven.

Bishop Bowman next, and in most admirable taste, spoke very tender and appreciative words, chiefly reminiscences.

Bishop Fowler then delivered an address which would have impressed the audience more deeply had it preceded the eloquent words of Bishop Foster. Then followed a prayer, or rather an oration, by a prominent minister (white), who reminded the writer of an informatory prayer made by one of the colored delegates at the opening of a session of a recent General Conference. The brother prayed about as follows, some of the sentences are exact quotations: "O, Lord, we thank thee for this General Conference; we believe thou has directed almost all the deliberations of this great body, and hast chosen nearly all the men elected by our ballots; God bless our dear senior Bishop, who was so good to us all, who presided first over our annual conference (naming it), who twice laid his hands on this head and ordained me deacon and elder, and who married us once. Lord bless the dear Bishop and let him live." The prayer of the white brother on the occasion of the funeral was much longer, more accurate, rhetorical, comprehensive, but hardly exceeded the colored brother's prayer in earnestness, good taste and discriminating attention to detail. The mistake was, probably in writing an oration, twisting it into the form of a prayer, and committing it to memory which almost compelled its delivery as written, although the hour was so late. However, the prayer was not in as bad taste as the sacrilegious words and actions of very many displeased ministers and laymen all over the house. That man would indeed be captious who would attempt to minify the fame of the great Simpson. The writer believes that no man since the death of Asbury has left upon the Methodist Episcopal Church the impression for good that Bishop Simpson has left. We shall not see his like again. But many have joined the writer in the conviction that there was too much eulogy of the sainted Simpson at the expense of the kingly Christ he so royally preached. And yet the magnitude and sweep of the Bishop's life was a natural temptation to such a grave mistake. Although we do not believe the crowned Bishop was pleased with it, he doubtless tried hard to pardon it as of human infirmity, and of the strong expressions of love which a historic event would be likely to stir.

Dr. Trumbull, editor of the *Sunday-School Times*, announced the closing hymn, No. 979, and Bishop Mallalieu pronounced the benediction. From that hour until 9:30 in the evening almost a constant stream of people, including ragged children, news boys, men in shirt sleeves, filed past the coffin surrounded by flowers and under a catafalco. There was a great and varied display of beautiful flowers. Among other beautiful designs was a crown presented by Cincinnati Methodists. Telegrams and resolutions, a multitude of them, poured in from all directions. If the church ever sees a tithe of them they must appear in the biography of the dead Bishop. Prominent men, official and private, from State and Church, were at the funeral, and many sent testimonials of regret. A guard of honor composed of several young ministers, watched the coffin in the church all night. The body was to the last in the custody of the ministry.

On Wednesday morning, attended by Bishops, loving relatives and friends, all that was mortal of the great Simpson was carried to Laurel Hill Cemetery, adjoining the city proper, and was put away amid flowers and rocks, in a sealed casket, to wait the resurrection of the just. And yet the Bishop is not dead: His voice and power will be felt in the Church to the end of time.

S. OLIN GARRISON.

Philadelphia, Penn., June 27, 1884.

A Voice From the Washington Conference.

MR. EDITOR.—I grasp the first opportunity to express my unbounded pleasure in your elevation to the high and responsible position of editor of the SOUTHWESTERN CHRISTIAN ADVOCATE. Your election by the ballots of at least two-thirds of the members of the General Conference, and nine-tenths of those ballots being cast by white men, are facts that bring joy, inspiration and encouragement to me, and to the whole colored membership of the church. They evidence two things, namely: The perception of capability developed into ability in you, a colored member of the church; and secondly, the existence of sufficient courage in the church to give a full recognition to merit, existing even in a colored man. Is has been an open question with many of us, both in and out of the church, whether the Methodist Episcopal Church would ever fully recognize the ability of her colored members, and have the courage to elect those who may merit it to any General Conference office? That question has been squarely met, and, to the pleasure and encouragement of the "ins" on the one hand, and to the discomfiture and embarrassment of the "outs" on the other, it has been in no uncertain way answered affirmatively.

I must confess that both before and after the General Conference met, that I was apprehensive that either by action or non-action by the Conference, that the status of the colored membership would be allowed to remain either undefined, or their hope for full recognition blasted. But to my delight the grand old church, who, in the days of other years suffered the loss of one of her Bishops and thousands of her members by withdrawal, rather than ignore the doctrine of the fatherhood of God, and the brotherhood of man, dared to say both by resolution, and action suitable to the resolution, that "color nor race is not a bar to election to any office in the Methodist Episcopal Church;" and, further, to follow up those declarations by electing you to the responsible position of editor of one the organs of the church. The way is now open and every member of the church has an equal chance to serve her in any and all positions that his ability fits him for. I am filled with emotion as I look through this open gate, upon the great field of possibilities that lies beyond the rising membership of this grand old church of God, since there is no department of church work that is closed against any member on account of his color or race.

While I rejoice, dear sir, in your election because you are a colored man, I am more highly elated in a knowledge of the fact that you are in every way fully competent to do the work assigned you. I am proud to be able to look upon you as the peer of your journalistic collegues, and, therefore, you will be able to demonstrate to the church and the world, in behalf of our own race, that the color of a man's skin is not the index, whether to his capabilities or his intrinsic worth.

In you, I feel that the entire colored membership is on trial; hence you should not be left alone by us to make the SOUTHWESTERN CHRISTIAN ADVOCATE a success, but every colored member especially, should co-operate with you in bringing to this paper the true essentials to newspaper success, namely, brains, readers, and money. There are about twelve hundred colored itinerant ministers, and 250,000 colored members in our church, and all of them should feel enough interest in your sucess (which is but our own) to lay hold upon the enterprise with determination to succeed. Every one who can write should contribute articles to the paper, which would serve to develope the writer, increase the demand of the paper, and make known to the church men of large capabilities in the church who at present are unknown outside of their immediate localities. Every preacher in charge should immediately set to work to secure cash subscribers, and thereby bring to the SOUTHWESTERN both readers and money. If the twelve hundred colored preachers in charge would send in only two cash subscriptions and his own, success would be attained in that line at once. I verily believe, sir, that you will have the co operation of your brethren, and at no distant date the circulation of the SOUTHWESTERN will be increased from 3,800, which I am informed is the present subscription list, after having been published eighteen years, to at least 30,000. Any less circulation should fill every colored member of the Methodist Episcopal Church with shame, and show him to be disgracefully indifferent to his own interests. I feel to be fully identified with you, sir, in you work, and will cheerfully contribute in every way that I am capable to the advancement of the SOUTHWESTERN. I congratulate you upon the reward you have thus far received for your faithfulness to the church, and development of intellectual manhood; and at this time will only hint that a continued working and waiting along the same line pursued in the past, will bring you in the near future to another position in the church in which you will become one of the chief exponents of her book of Discipline. It is my heart's desire and prayer to God, that your time and talents being consecrated to the high and responsible work to which the church has called you, that you may do the work so satisfactorily that all will be constrained to say to you at the end of the quadrennium, "Well done, thou good and faithful servant."

A. B. WILSON.

Baltimore, Md.

NEW BOOKS.

1000 *Popular Quotations*. We have received from the Publishers a paper covered book with the above title. It contains more than one thousand popular quotations from standard authors. Often you may want to quote or write a sharp short sentence on some special subject, and this will give you at once the desired aid. In addition to the Quotations, it also contains nearly three hundred selections for writing in autograph albums. It contains 120 pages, and will be sent in paper cover for 25 cents, or in cloth for 50 cents, by J. S. Ogilvie & Co., Publishers, 31 Rose Street, New York.

A HIGHER CATECHISM OF THEOLOGY. By Wm. Burt Pope, D. D., Theological Tutor, Didsbury College, Manchester, England, New York: Phillips & Hunt. $1 50.

This is by the author of Pope's System of Theology, which is included in the course of study for Methodist ministers, and is valuable for theological students. It is a volume of 389 pages.

The following nominations have been made by the President: John A Kasson, of Iowa, Envoy Extraordinary and Minister Plenipotentiary of the United States to Germany; Alphonso Taft, of Ohio, Envoy Extraordinary and Minister Plenipotentiary of the United States to Russia; John M. Francis, of New York, Envoy Extraordinary and Minister Plenipotentiary of the United States to Anstria-Hungary; Lewis Richmond, of Rhode Island, Minister Resident and Consul General of the United States to Portugal; Samuel H. M. Byers, Consul General, Rome, Italy; Ramon C. Williams, Consul General, Havana.

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Ladies love delicate and delicious perfumes. In Parker's Hair Balsam they not only satisfy this taste, but have an article which arrests falling hair, removes dandruff, restores the original color and imparts a beautiful gloss, softness and life. Does not soil the linen, is not a dye, cleanly and economical.

President Arthur responed to a message from a reunion of Scotch and Irish Presbyterians: "Coming from a kindred ancestry the kind greetings of Irish and Scotch assembled in Belfast to-day are especially pleasing, and are very cordially reciprocated."

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The Housekeeper.

Tomato Piquant is a very appetizing dish. Cut half a dozen tomatoes into slices, fry them in a very little butter just to brown them, and add a table-spoonful of white vinegar, the same of cayenne or chilli, and a few drops of tarragon or cucumber vinegar, a salt-spoonful of salt, and the same of sugar; simmer for twenty minutes.

Stuffed Tomatoes will be relished, and any scraps of meat, ham, or bacon will answer the purpose. Divide the fruit, remove the pips, and mix the pulp with bread-crumbs and meat, or whatever is used, finely minced and nicely seasoned; do not omit herbs of some kind; fill the tomatoes with the mixture, put a bit or two of butter or dripping on each half, and bake or fry brown.

Stewed Liver.—Cut up into slices one half pound of calf's liver and the same quantity of fat bacon; put first a layer of bacon at the bottom of a pudding dish, then one of liver, sprinkle with pepper and salt, add one medium-sized onion and one apple, both cut up; cover down and let it stew gently in the oven for about one hour and a quarter. No water is required, as the liver makes sufficient gravy. Serve with apples cut in rings and fried, or with tried parsnips.

Mrs. Frederick Grant, the wife of the ex-President's oldest son, and a daughter of a former millionaire, when informed of the failure of her husband, and the necessity for economy in her domestic relations, remarked: "I have lived on the army rations once, and I can do it again."

Water made slightly salt, and to which bran in the proportion of one quart to every gallon has been added, is said to increase the yield of milk by 25 per cent., if it is given to cows as their ordinary drink. After a short time the cows will refuse pure water, unless they are very thirsty.

Flummery.—Boil one pint of milk with one and a half ounces sugar and a bit of vanilla; as soon as it boils add one ounce of corn flour which has been mixed with a little cold milk, and stir with a wooden spoon until the corn flour is well cooked. Then take the pan off the fire and add four or five whites of eggs, beaten to a stiff froth; pour the mixture into a mould and serve with custard or fruit syrup. To be eaten cold.

Torette.—One pound of rice, [illegible] pound of butter. Melt the butter, and add to it one pound of [illegible] lean chicken veal or lamb, cut in small pieces. Cook for half an hour on a quick fire. The rice must be washed in boiling water. When added to the butter and meat, cover with meat broth about twice the quantity as of rice, adding salt, pepper, &c. Boil quickly with the lid on for half an hour; when finished, add a little piece more good butter. Serve up very hot.—*J. B. Peyroux.*

Fondue a l'Americaine.—Beat in a saucepan eight eggs and a pound of fresh white American cheese, sliced very fine, a cup of cream, two ounces of butter, a little salt and nutmeg; put on a moderately hot fire and stir constantly with a wooden spoon until the cheese is melted and the fondue pretty consistent and very hot, but do not let it boil, as the eggs would certainly curdle. Pour into a deep dish, surround with eight square slices of bread fried [illegible] in clarified butter and serve on very hot plates.—*Felix Deliee.*

After all the arguments about cheapness and quality it appears that Dr. [illegible] Cough Syrup is the best remedy for the cure of Coughs and Colds ever offered to the public. The price is only 25 cents a bottle and every druggist who has it sells and recommends it.

[illegible] is on orphanage for boys [illegible] Jerusalem founded by the German [illegible] which has in it 300 inmates, [illegible] brighter or more beautiful [illegible] children is seldom seen.

WHAT SEEK YE?

"Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."—Matt. vi. 33.

Seek ye first, not earthly pleasure,
Fading joy, and failing treasure,
But the love that knows no measure,
Seek ye first.

Seek ye first, not earth's aspirings,
Ceaseless longings, vain desirings,
But your precious soul's requirings,
Seek ye first.

Seek ye first God's peace and blessing;
Ye have all if this possessing.
Come, your need and sin confessing,
Seek Him first.

Seek Him first; then, when forgiven,
Pardoned, made an heir of Heaven,
Let your life to Him be given;
Seek this first.

Seek this first—be pure and holy;
Like the Master, meek and lowly;
Yield to His service, wholly.
Seek this first.

Seek the coming of His kingdom,
Seek the souls around, to win them;
Seek to Jesus Christ to bring them;
Seek this first.

Seek this first. His promise trying,
It is sure—all need supplying—
Heavenly things (on Him relying.)
Seek ye first.

—*Selected*

How They View It.

REV. HENRY W. TATE, LEXINGTON CONFERENCE.

Rev. M. W. Taylor, D. D.:

I received my first copy of the Southwestern and I think your salutatory very good and in place. I am securing subscribers for the Southwestern and will send in my list and money before long.

I also enclose my appreciation of of the General Conference actions, which was published in the *Globe* last week under the title as you see. If you think best you can insert it in the Southwestern.

THERE IS NO COLOR LINE.

The M. E. Church and the Negro.—A Comprehensive View of the Benefits Conferred Upon the Race by the M. E. Church—Its Educational Establishments—The Colored Element in the General Conference at Philadelphia.

To the Editor of the Globe—

Sir: The recognition and elevation of the colored man by the Methodist Episcopal Church is worthy of consideration. This branch of the Christian Church has always been composed of both white and colored membership. The discipline of this church recognizes no difference whatever in the right and privileges of its members on account of distinction of color. It is for the people of all races and colors. There is no color line. In 1872 the General Conference expressed the sentiments of the church in the following weighty words:

"There is no word 'white' to discriminate against race or color known in our legislation, and being of African descent does not prevent membership with white men in annual conferences, nor ordination at the same altars, nor appointments to presiding eldership, nor election to the General Conference, nor eligibility to the highest offices in the church. Some one may ask why are there separate conferences? The first colored conference—the Delaware—was organized July 28, 1864, we now have fourteen colored and three mixed conferences, not including two in Kansas. These have come about by mutual consent of a majority of the white and colored ministers of mixed conferences, with the concurrence of the presiding Bishop for the separation when they were together, because the colored brethren feel that in this association, all the responsibilities of a conference devolving on them, they improve more rapidly and feel more easy in the association than with those whom they know have enjoyed superior advantages in culture; also it enables them to demonstrate their capacity for self-government.

The separate bodies exist because it suits all parties concerned. Bishop Asbury ordained Richard Allen a deacon in 1799, who was the first colored man ordained in the United States. Rev. John Stewart, colored, started the first missionary society in our church in this State among the Wyandotte Indians about 1819, which was recognized and founded by the church. The first foreign mission of the M. E. Church was established in Liberia in 1833. The General Conference in 1836 constituted the 'Liberia Mission' in a mission annual conference.

By the earnest request of Mr. Seys, our Missionary Board resolved to establish a classical school, and Rev. Jabez Burton was elected president of this institution, which went into operation in 1839.

A paper was established, called *Africa's Luminary*, which made its first appearance the same year. In 1852 Bishop Scott visited this work and held the session of conference, which reported twenty-eight traveling and nineteen local preachers and 1,309 members. The General Conference held in 1856 authorized the election of a missionary bishop, and Rev. Francis Burns, colored, was chosen, in 1852. After his death, Rev. J. W. Roberts, colored, was elected, on June 20, 1866, in his place. He having died in 1875, the Mission was visited by Bishop Gilbert Haven in 1876-'77, who gave everything careful attention.

Bishop Burns and Roberts' functions were limited to Africa. In 1866 "The Freedmen's Aid Society of the M. E. Church" was organized, and has for its object the education of the colored people of the South, which has done a great work for our oppressed people. The society has in sixteen years established twenty-four institutions of learning; invested in permanent school property $450,000; 80,000 pupils have been taught in these institutions; nearly 1,000,000 children have been taught by the teachers, and those prepared to teach in these schools; disbursed during sixteen years, $1,241,610.50. It requires $125,000 annually to prosecute the work of this society. Yet the work in this direction is but fairly begun.

At the General Conference which has just closed in Philadelphia, the interest of the colored man was well cared for. In the organization of this body Professor William A. Crogman was chosen one of the secretaries, who is a scholarly colored layman. He is now professor of Greek and Latin languages and literature in Clark University, Atlanta, Ga. He is the first secretary of the General Conference that has been so honored of our race. Four years after graduation the degree of A. M. was conferred upon him. He was a member of the General Conference of 1880, and ably represented the Savannah Conference. The election of Rev. William Taylor, D. D., (white) as Missionary to Africa, manifests there is great interest in the dark continent. Though India and Europe petitioned for resident Bishops, neither received their requests, but Africa was favored to have a Bishop to live and labor there who has had a large experience in the work he is assigned. He has already been to Africa, and no doubt will do great good there. This is the first white resident Bishop to the land, while there have been two colored previous.

During the past quadrennial there was an assistant colored editor of the Southwestern Christian Advocate, published in New Orleans, La., in the person of A. E. P. Albert, who filled his position creditably.

But at the recent General Conference Rev. Marshall W. Taylor, D. D., who is well-known in Ohio and thoroughly qualified for the office, was elected by a handsome majority to the editorship of the above mentioned paper, which is highly pleasing to the colored race all over the land. He is the first colored editor elected for a religious or secular paper owned and controlled by whites (with but one exception, Rev. H. R. Revels in 1876, who did not accept) in America. This action is commendable because it recognizes the ability of colored men. There is no distinction because of color. A stimulus to colored young ministers to prepare for usefulness.

Lastly, the resolution unanimously passed that "color is no barrier to membership or school advantages in our church," is a wise and needed legislation which will meet the approval of all.

In this church the color line is wiped out, the freed man is educated, the colored race recognized and promoted to positions of trust and honor. He has gone from membership to the bishopric.

Rev. Henry Tate.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the Southwestern.

Mr. Editor—I desire to inquire for my relatives: father, mother, sisters and brothers. I was quite young, about 8 years of age. I think we lived in Maryland. Father's name was Wm. Golder, and mother's Clarissa. We lived near a town called Marion. Father was born free, his occupation was running on a boat. Mother and children belonged to a widow lady by the name of Kate Words or Woods, who sold us to a Negro trader who took us to Washington City and and sold us to a man by the name of Harrison Davis; father was not at home at the time; however, when he heard we were sold he pursued and bought mother and four children, James, Calvin, Marcellus, Eliza Ann and Mary the baby; the rest of us were brought to Richmond, Va., and sold, William, Peter, Daro, Wesley, Sam and sister Diana. My name was Emily Golder; I now go by the name of Emily Wills. If any one knows the whereabouts of the above named, please address me at Aquilla, Hill county, Texas.

Mr. Editor—I am seeking lost relatives that I have not seen or heard from in 25 or 30 years. I was born 12 or 14 miles east of Richmond, Va.; my father's name was Moses, my mother's Aggie; one of my sisters was named Fannie and one Lizzie, two others whose names I can not remember. My brother got burned up in a fire in an old sage field. I was the youngest one when I left; my name is Henry; I am now over 40 years of age. My old master's name was Frank Muncas; he died when I was a small child; my young master's name was Milton Muncas; he lived in Petersburg at that time. I was brought to Richmond by Ben Prentiss, and sold to two speculators, one named Clavaut and the other Stokely Williams, and I was carried South by them and sold. Address me at Elmo, Kaufman county, Texas.

Henry Eldridge.

Mr. Editor—I wish to inquire for my brothers and sisters. Brothers were Squire, Willis and Morris; sisters Amanda, Margaret, Lucinda and Maggie Neal. We belonged to Love Neal in Madison county, Miss. I was brought to Louisiana by his son, George Neal. Mother was Sarah, and I heard she was dead after I came here, and that sister Rose was brought here. I have not heard from any of them since 1871. Address me at Negreet, Louisiana. My name now is

Eveline Palmer.

Mr. Editor—I wish to inquire for my relatives. Sister Sarah, the oldest, and Harriet next. I was the younger. After Wm. Dike who owned us died we were sold; Harriet to Tom Handy and myself to George Handy, in a little town near King and Queen Courthouse. Parents were Jerry and Rachel; we were born in Essex county, Va. I was a little boy, weighing 56 pounds in Richmond, where speculators bought me and brought me to Carolina, about 1832. Squire Montgomery brought me in a speculator's drove. Address me at Starkville, Miss.

Samuel Robinson.

Mr. Editor—Allow me to inquire for my sister. I left her before the war at Union Court-house, South Carolina, in Union district. She went by the name of Eliza Rice. My only brother was named Bob Rice, and mother Julia Rice. All of us belonged to Ben Rice. I was sold to the Davis family, and brought to Texas a few years before the war. Sister Eliza was left with Ben Rice. If Eliza is alive she may be living somewhere in Texas. Any information of her whereabouts will be thankfully received and liberally rewarded by addressing me at Bryan, Texas.

Leah Saunders.

A SURE THING.

Baldness is only incurable when the hair roots are dead and absorbed, which is a rare condition. In nearly all cases they are simply torpid, and can be stimulated to put forth a new growth of hair by the use of Ayer's Hair Vigor, the only preparation that cures baldness and restores youthful color to gray hair.

Baldness Cured and Age Rejuvenated.

J. W. Hammond, *Lake Preston, D. T.*, when he was but 40 years old found his hair growing gray. At 50, his hair and whiskers were entirely white. So they continued until he reached 62 years of age, when he began using Ayer's Hair Vigor, three bottles of which sufficed to restore their original rich, dark brown color.

Mrs. August Valentine, *of Buffalo, N. Y.*, had become nearly bald, and though she made use of many of the so-called hair restorers, none had any effect. Ayer's Hair Vigor did what nothing else could do, and now the lady again has a fine head of hair, thanks entirely to it.

Geo. Mayer, *Flatonia, Texas*, presented an apparently hopeless case. Baldness was hereditary in his family. By the time he was 23 years old he had scarcely any hair left. One bottle of Ayer's Hair Vigor started a soft, downy growth all over his scalp, and in a few months his head was covered with soft, dark and abundant hair.

Medicinal Virtues.

The rare medicinal powers, emollient, stimulative and tonic, possessed by Ayer's Hair Vigor enable it to cure speedily Salt Rheum, Scald Head, Tetter-sores, Dandruff, Humors of various kinds, and other diseases of the scalp liable to cause baldness. It is not a dye, contains no coloring matter, and effects its rejuvenation of faded or gray hair simply by bringing back the vigor of youth to the roots and color glands of the hair.

The wife of Dr. V. S. Lovelace, *Lovelace, Ky.*, had very bad Tetter Sores on her head. Ayer's Hair Vigor cured them.

The son of James N. Carter, *Occoquan, Va.*, was cured of Scald-Head by Ayer's Hair Vigor.

Herbert Boyd, *Minneapolis, Minn.*, was cured by Ayer's Hair Vigor of intolerable Itching of the Scalp.

Mrs. O. Davenport, *Williamstown, Vt.*, became entirely bald at the age of 20 and remained so 38 years, during which time she tried many hair "restorers" without success. Eventually she used Ayer's Hair Vigor, four bottles of which covered her head with a fine growth of silky brown hair, twelve inches long.

Mrs. O. O. Prescott, *Charlestown, Mass.*, had lost two-thirds of her hair, by its falling out, when she applied Ayer's Hair Vigor, and one bottle of it caused her hair to grow out even more handsome than before it began to fall.

Mrs. D. N. Parks, *Clio, Michigan*, is 57 years of age, and her hair was quite gray, but one bottle of Ayer's Hair Vigor restored the color it bore in youth, and she now has "as fine a head of hair as when she was but 16."

Vincent Jones, *Richmond, Ind.*, lost all his hair in consequence of a severe attack of brain fever. Ayer's Hair Vigor brought out a new growth in a few weeks, and it speedily grew long and thick.

A Toilet Luxury.

Where the hair is brittle, dry, harsh, weak, or thin, the use of Ayer's Hair Vigor speedily renders it pliant, soft, glossy, and stimulates it to a rich and luxurious growth: It also keeps the scalp free from dandruff, and affords a perfect assurance against the hair falling out or turning gray. No other dressing is so clean or has such a delicate and delightful perfume. Without it the toilet cannot be complete.

Ladies who have once made trial of Ayer's Hair Vigor never after prefer any other hair-dressing, and many of them voluntarily offer such testimonials as the following, from Miss Kate Rose, *Ingersoll, Ont.*, who writes:

"While keeping my head clear of Dandruff, and preventing Scald Head, it has also caused my hair to grow luxuriantly, resulting in my now possessing hair forty-two inches long, and as thick as any one could wish it."

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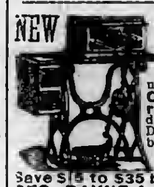
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Attention is called to the new Kansas City railroad line now completed and in operation between Memphis, Tenn., and Kansas City, Mo. By this new route the south and west is brought into close relation. Saving several hundred miles and many hours travel between the two sections. It is in fact now the only practical route from the south to all points in Kansas, Missouri, Colorado and all western states. A through train with Pullman Palace Sleeping car and elegant day coaches leave Memphis daily, running through to Kansas City without change of cars, where it arrives in time to make connection in the Grand Union Depot with all trains leaving Kansas City, For emigrants to the Pacific coast and the Northwest, or for home seekers in Kansas and Missouri, time and money is saved by this short route as against the circuitous routes via St. Louis, heretofore the only outlet. Special low rates are made for this class of business and all are carried through to Kansas City in first class cars on first class trains. Round trip, Land Explorers' tickets on sale at low rates. Send for the *Emigrants' Guide*, an eight page paper, giving full and reliable information in regard to Kansas and Missouri—mailed Free.

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General News Items.

Allen Pinkerton, the famous Chicago detective, died in that city July 1.

Dispatches from General Gordon give assurances of his health and safety.

Mr. Blaine is expected to visit Gen. Ekin, at Louisville, in a few days. Gen. Ekin is a cousin of Mr. Blaine.

U. S. Minister Foster is negotiating a commercial treaty with Spain, for an increase of trade between this country and Cuba.

The Citizen's League of Milwaukee, have decided to attempt an enforcement of the Sunday law, which demands that all the saloons be closed on that day.

It is claimed that medical missionary work has done more to open China to the influences of civilization and the Gospel than any other agency.—*Missionary Magazine.*

Negotiations between England and Holland in regard to the Nisero crew has resulted in the determination to use forcible measures to compel the Rajah of Teenom to release the captives.

Mrs. Bishop Warren has made a centennial gift of one hundred thousand dollars for the founding of a school of theology in the University of Denver, Colorado, to go into operation five years hence.

Rev. Marcus D. Buell, of Hartford, Connecticut, has been appointed Professor of New Testament, Greek and Exegesis in Boston University, School of Theology. He spends another year in Europe before commencing his duties.

Cholera continues to spread in the South of France. The Pope has ordered members of the priesthood in all cholera-infected districts to remain at their posts, and has placed a fund at the disposal of bishops in urgent cases of disease.

By the Massachusetts statute all licenses for the sale of intoxicating liquors to be drunk on the premises must contain the provision "that the licensee shall not keep a public bar." On this ground Mayor Martin, of Boston, refuses to issue licenses to liquor dealers in that city.

Rev. L. P. Cushman preached at Garden St., Lawrence, June 8, to large congregations, morning and evening. This church still reaps graciously the fruitage of his pastorate. There are many, "who seem to be pillars," who were converted under his ministry. The additions to the church in numbers were the largest ever made under any single pastorate. Two hundred and thirty probationers were received in the three years, and most of them ran well. When Clara gave herself to China, so much beloved was she by this charge, that a fresh interest and impulse were given to the work os missions. Much of inspiration and sacred memory clusters about that family. We would not dare to indicate the trend of a gniding Providence, but we are sure that we voice an intuitive desire in wishing that our brother might come back to his old Conference to finish up life's great work. —*Zion's Herald*

Warning Symptoms.

Don't neglect these: If you have symptoms of Consumption, Catarrh, Bronchitis, Neuralgia, or the indications, of any other disease which may keep its [illegible] upon the very threshold [illegible] yet unimparied. If your regular physician fails to reach the case, then [illegible] of Dr. Starkey & Palen, Philadelphia. It will be found [illegible] means of restoring the [illegible] to health—*a life of invalidism, or from premature death.* In saying this, we are not speaking lightly, nor from mere professional interest, nor from theory or general assumptions. In proof, you are offered an array of facts and results so large, so well authenticated, and so positive, that no one in the habit of weighing evidence can doubt them. If you write to Drs. Starkey & Palen, they will send you such documents and reports of cases as will enable you to decide for yourself whether this treatment will benefit you.

Chaplain McCabe's Valedictory.

In submitting his final report to the Board of Church Extension on Wednesday, June 11th, Chaplain McCabe concluded as follows:

"The consciousness that I am making to you my last report comes over me. For more than fifteen years I have been in your service, and I leave it, at the order of the Church, with the most profound regret. My associations with Dr. Kynett, and with the Board have been most pleasant to me, and I wish to leave on record my unqualified testimony that while I have been working in your service with all my might to advance the Redeemer's Kingdom, you have always treated me with unfailing respect and kindness and brotherly consideration. It was no choice of mine that my field of labor has been changed. My heart is still with you and will forever be, and you may expect me to strike many a blow for you as long as I live until the glorious prophecy shall be fulfilled—that through this Board of Church Extension two churches a day shall be built in our country.

I trust that there will never be any relaxing of your vigilance in guarding the sacred fund committed to your care, increasing rather than decreasing the 'red tape.' Give no heed to criticisms in this respect. I have often secretly admired your caution even when you have exercised it upon my own movements, and if ever you have seen fit to deny me anything, or to vote contrary to my wishes, I have rejoiced in that vigilance which for personal friendship would not violate one jot or title of the law. Ours is a work, brethren, which ought to inspire us to great activity and intense application. We have a whole continent to capture for the Lord Jesus Christ, a conquest more splendid than was ever achieved by the sword. The Missionary and Church Extension Boards working together in harmony can plant the church of Jesus in every part of this Republic; can distribute the leaven of the Gospel in the meal of humanity until the whole lump shall be leavened.

"I commend you to God and to the word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified."

C. C. McCABE.

The unabated interest in the cause of Church Extension and the cordial approval of the strict and careful methods by which the Board does its work, evinced in this report, were highly gratifying to the Board; — the more so as some idle rumors had gained a measure of currency during the General Conference that the Chaplain had felt himself to be hampered and embarrassed in his work. After accepting this report Dr. Kynett offered and the Board unanimously adopted the following:

Whereas, Rev. C. C. McCabe, D. D., has been in the service of this Board, first as agent and afterward as Assistant Corresponding Secretary, for more than fifteen years, having entered our service November 15, 1868; and

Whereas, By his election by the General Conference as one of the Missionary Secretaries of the Methodist Episcopal Church, he now retires from our service; therefore

Resolved, That we hereby record our high appreciation of his generous and unselfish devotion to the interests of the Church, the great and permanent value of his services in the work of Church Extension, and our unlimited confidence in his manly and Christian integrity and of his pre-eminent abilities to lead the church in greatly enlarged and more generous activity for the saving of the world.

Resolved, That we warmly commend him to the Board of Managers of the Missionary Society, to whose service he has been transferred.

Resolved, That we assure Chaplain McCabe of a permanent place in our Christian love and confidence, and will always gladly welcome him to our hearts and homes.

Did Colored Blood Course the Veins of the Word's Redeemer?

It seems to be very generally believed that Jesus was a white man. All pictures of Him (the creations of men's imaginations), apparently have that indication. And one able writer, of a quarter of a century ago, has a labored argument to that effect. But when we turn to the Book of books, we trace His genealogy back to Shem, who it is universally admitted, was a red man—Noah's *red* son. If Shem, Arphaxad, Abraham, were red, and that family are still of the red race, what must the intervening links have been? Red of course. But that would include our Savior. "Salvation is of the *Jews*." Indeed, our "Elder Brother" may have seemed to be a white man—(hence, perhaps, the erroneous inference above referred to) — just as some white men are mistaken for mulattoes.

But was colored blood—in the popular sense of that term—in any measure propelled by the great heart through the sacred system, and finally shed on the cross for a lost world? From the same *liber* of wonderful revelations we learn that the inhabitants of the "Promised Land," to be subdued and destroyed by Israel, under Joshua, were descendants of Canaan, "Canaanites," but Canaan was the youngest son of Ham, and Ham was a black man—the first "colored man." Hence, "Rahab, the harlot," who was "saved alive" in the overthrow of Jericho was also colored, being of the "daughters of Canaan," the son of Ham. She afterwards—when duly incorporated into Israel—became united in marriage to one Salomon, (perhaps one of the spies she hid), with whom she is made honorable mention of as wife, and mother of another of the progenitors of our Lord. See Whedon, Smith's Bible Dictionary, Clark, Luke, Matthew and Moses. TYRO.

—*Methodist Advocate.*

[Christ had in his veins the blood of Adam; so has the *colored* man, so has *all* men.—ED.]

"Died Poor."

"It was a sad funeral to me," said the speaker; "the saddest I have attended for many years."

"That of Edmonson?

"Yes."

"How did he die?"

"Poor—poor as poverty. His life was one long struggle with the world, and at every disadvantage. Fortuned mocked him all the while with golden promises that were destined never to know fulfillment."

"Yet he was patient and enduring," remarked one of the company.

"Patient as a Christian—enduring as a martyr," was answered. "Poor man! He was worthy of a better fate. He ought to have succeeded, for he deserved success."

"Did he not succeed?" questioned one who had spoken of his patience and endurance.

"No, sir. He died poor, just as I have stated. Nothing that he put his hand to ever succeeded. A strange fatality seemed to attend every enterprise."

"I was with him in his last moments," said the other, "and thought he died rich."

"No, he has left nothing behind." was replied. "The heirs will have no concern as to the administration of his estate."

"He left a good name," said one, and that is something."

"And a legacy of noble deeds that were done in the name of humanity," remarked another.

"And precious examples," said a third.

"Lessons of patience in suffering, of hope in adversity, of heavenly confidence when no sunbeams fell upon his bewildered path," was the testimony of another.

"And high truths, manly courage and heroic fortitude."

"Then he died rich," was the emphatic declaration; richer than the millionarie who went to his long home ou the same day, miserable in all but gold. A sad funeral, did you say? No, my friend, it was a triumphal procession; not the burial of a human clod, but the ceremonies attendant of an angel. Did not succeed? Why, his whole life was a series of successes. In every conflict he came off the victor, and now the victor's crown is on his brow.

To perish under any circumstance must be dreadful, but to perish near the house of God, where the gospel is preached, and to which you are affectionately invited, must be fearful indeed.

Color caste in the army is very strong, and it is fortunate that the head of the War Department is a son of Abraham Lincoln. A young colored man, who had gradnated from college at the head of his class, made application recently for admission to the Signal Service. General Hazen, of whom we have at various times heard accounts which have not prepossessed us in his favor, ruled that the youth could not be admitted, on the ground that Congress had only provided for the admission of colored men in two specified regiments, leaving the inference that from the remainder of the service they were to be excluded. The young man carried his trouble to the president of the college at which he had received his education, who vigorously espoused his cause, and appealed to the Secretary of War. Secretary Lincoln at once reversed the decision of General Hazen, pointing out that his inference from the action of Congress was altogether erroneous, as was evident, among other proofs, from the fact that colored cadets are admitted at West Point. He instructed the young man to make application to General Hazen again, who would act in conformity with the view thus laid down. Robert Lincoln is indeed a worthy son of the man who, with one stroke of his pen, freed four millions of slaves.—*N. Y. Witness.*

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—OF THE—

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This colossal statue was given by the people of the French Republic to the people of the United States as a monument of ancient friendship, and as an expression of the sympathy of France in the Centennial Anniversary of American Independence.

It is 150 fee in height, cost $250,000 to which cost more than 250,000 Frenchmen subscribed, and it is so far finished that it will be ready to be shipped to this country in the course of the coming summer.

There has been voluntarily contributed about $100,000 towards pedestal for the statue, which is to be placed on Bedloe's Island, at the entrance of New York harbor, and about $150,000 is still required.

The foregoing is from the Report of the Executive Committee to the General Committee of the Fund, of which the Hon. Wm. M. Everts is chairman.

With a view of aiding the object, another committee, under the supervision of the Hon. Rufus F. Andrews, has arranged for a new issue of art subjects, to be offered the public generally, who will thus be able to secure a magnificent Standard, steel engraving, and at the same time have the satisfaction of contributing to the Pedestal Fund.

The following subjects have been selected, viz:

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These engravings will be from the original plates, and will be as fine as the first proofs, which were sold at $100 each. They will be forwarded by mail, and their receipt guaranteed. The price for each will be $5, which must be sent with the order. Persons wishing to subscribe, are respectfully requested to do so as soon as possible.

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48 "	1300 lbs	1800 lbs	260 00
54 "	2100 lbs	2900 lbs	400 00

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24 inches	190 lbs	25 00

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july26-1y-tcnr 8

THE SUNDAY SCHOOL.

THIRD QUARTER, LESSON II. July 13. THE ARK IN THE HOUSE. (2 Sam. vi, 1-12.)

Adequate provision must be made for the religious instruction of the people. One of the pagan writers taught that it was as easy to rear a city without walls as to train a people with belief in a god. The race has not yet outgrown its religious needs; these are likely to continue while the present constitution of our nature remains unchanged.

Reverential and appropriate forms must be observed in the service of religion. The descendants of Abinadab overlooked this. We may have the form without the spirit, but when we have the spirit the form will be maintained. Discipline and orderly proceeding is just as much demanded in the outward business of the house of God as discipline in the camp or field.

Undevout rashness merits punishment. We need to cultivate reverence. God will vindicate his holiness by requiring that they be holy who bear the vessels of the Lord.

The far-reaching influence of religious institutions can never be estimated. Think of the tabernacle and the ark at Jerusalem, and the lines of light that streamed out from the Holy City as a religious center. Who can estimate the power for good of the Church of God?

DEATHS.

Bro. John Hack died May 31 in full triumph of faith. He was a local preacher and a very zealous worker in the cause of the Church. F. BOWER.

Darrowville, La.

Bro. James House died April 1, aged 69 years. He leaves a wife and 12 children. He called his children to lead in prayer, and died, as he had lived, a faithful Christian. Sister Fanny Everett died May 10th, perfectly willing to go. Sister Jennie Anderson, mother-in-law of Rev. R. Hayes, died May 1. She was a member of the Church for many years.

O. GILLESPIE.

Shubuta, Miss.

Harriet Fields joined the Church when a child, on probation, and lived so until a few days before she died. She left in full triumph May 20, and a husband and two children mourn her loss.

G. C. HARDEN.

Lawrenceburg, Tenn.

Sister Bettie Roaral was born in 1859, and died May 3, 1884. She was a member of the church, and leaves a husband and four children. C. CHASE.

Ellenger, Texas.

Sister Lizzie Lynes, a member of the church, died May 7, in the bloom of life. Her last words were, "I will not be lost."

B. L. NEVILS.

Okolona, Miss.

Bro. Monroe Mathews died May 18, in full triumph of faith. A wife and daughter mourn his loss. He served his church as a local preacher for 40 years.

DEWITT FRISON.

Anderson, Texas.

Sister Silvie Wilson, a mother in Israel, died April 27, 1884, aged 81 years, and a member of the M. E. Church 45 years. She lived above reproach and died in triumph at Macedonia, Marion county, Tex.

Bro. Cap. Cooper, died March 22, 1884, aged 50 years. He had been a member of the M. E. Church 11 years, was a class leader, and died in the triumph of faith, at Macedonia, Texas.

D. BATTLE, Pastor.

NEW PUBLICATIONS.

A biographical and critical paper appears in the July *Manhattan* on the Earl of Dufferin, written by J. L. Whittle, the Earl's intimate friend, and one of the staff of the Lord Chancellor of England. The Earl became so well and favorably known in the United States, while he was Goveernor-General of Canada, that an article about him ought to interest a large number of persons in this country.

The *Century* will commence in the August number a series of three papers by Mr. W. J. Stillman, recording the experiences of a classical expedition undertaken for the magazine. His object was to trace the wanderings of Ulysses, as described in Homer's "Odyssey," and to indentify, as far as it is possible to-day, the localities visited by the Ithacan king. The articles will have archæological value, as well as special interest for modern travelers. The illustrations have been drawn by Mr. Fenn, from sketches by Mr. Stillman, who has closely described the localities as they appear to-day. Mr. Stillman made his journey in a yacht, in order to examine at leisure all the localities in question. At Ithaca he discovered an archaic inscription of great interest, a fragment of which had previously been found by Schleimann, and the method of the latter's investigations is incidentally spoken of.

In the *Outing* for July, the first article is an illustrated description of the Catskills, where one can still find nature at her best, without getting beyond the bounds of civilization. The various 'cycling descriptions are particularly readable, Mr. Hume describing a French Bullfight, and recounting some Rhine Legends, in a vein of light sentiment, while Mr. Fiske touches up Belgium wheeling with humorous severity, and President Bates tells, in his funny way, of a drive with his wife. 20 cents a copy; $2; a year.

The *Current*, in its initial number of Vol. II (July 5) makes a slight change in dress, thereby attaining a still higher grade of typographical excellence and beauty, the size of the type having been enlarged a trifle. No loss in the variety of the published matter will occur, as the *Current* will, even more rigorously then heretofore, require condensation of contributions.

The July *Harper's* contains as a frontispiece a drawing by Sir Frederick Leighton, P. R. A., "A Daughter of the Nile," accompanying a richly illustrated paper on "The Nile, by a German writer, Dr. Trautvetter, which, with an article on "Harrow-on-the-Hill," by Joseph Hatton, with many pictures, represent foreign travel. American scenery is represented by "Summer Resorts on the St. Lawrence," written by Mrs. Frechette, a sister of W. D. Howells, and illustrated by Sandham, and by an interesting description of "Approaches to New York," by Alexander Wainwright, with some fine views. Mrs. Comyns Carr contributes a sketchy, gossipy paper on "Professional Beauties of the last Century," with illustrations from the paintings of Sir Joshua Reynolds, and other great masters of that day. An interesting account of the deaf-mute college near Washington is from Miss S. M. Brady, under the title of "The Silent Schools of Kendall Green."

The July number of the *Pulpit Treasury* will be welcomed by preachers of all denominations who love good expositions and sound doctrine. *The Southern Pulpit*, of Richmond, Va., a magazine in its fourth year, has combined its talent, interests and efforts with those of the *Treasury*, and the union, as shown in this number, insures a grand success. Yearly, $2.50. Clergymen, $2.00. Single copies, 25 cents. E. B. Treat, Publisher, 757 Broadway, New York.

The Season, a lady's illustrated magazine of fashions, has been received for August from the International News Co., New York. Price 3o cents.

Our Little Ones (Boston: Russell Pub. Co.) has come with its delightful stories and pictures.

The Pansy, (Boston: D. Lothrop & Co.) 75 cents a year, is an interesting children's magazine.

W. A. Evans, 154 Canal street, New Orleans, has sent us several specimen copies of 5 cent sheet music, for sale by them; 1 cent extra if by mail.

SPRINGFIELD, Mass., April 10, 1883

"For diseases of the kidneys, liver, bladder, and urinary organs I received great benefit from HUNT'S [Kidney and Liver] REMEDY. I pronounce it the best."—H. W. Payne, Manufacturer Harness, Trunks, etc., 447 Main St.

Conference Notices.

Plan of Episcopal Visitation for the Fall Conferences of 1884.

ALPHABETICAL

Conference.	Place.	Time	Bishop.
Alabama	Birmingham, Ala.	Oct 16	Walden
Arizona Mis'on	Phœnix Arizona	Oct 9	Foss
Austin	Austin, Texas	Nov 27	Harris
Bl'k Hills Mis'n	Sturgis City, Dak	Oct 8	Andrews
Bulgaria Mis'n Sist'n	Sistof, Bulgaria	Oct 1	Hurst
California	Monterey, Cal	Sept 10	Foss
Cent'l Alabama	Eutaw, Ala	Nov 26	Walden
Cent China Mis.	Kiu Kiang China	Oct 16	Wiley
Cent. German	Newport, Ky	Sept 10	Merrill
Central Illinois	Galesburg, Ill	Sept 17	Bowman
Cent. N. York	Elmira, N. Y.	Oct 8	Harris
Central Ohio	Defiance, O	Sept 28	Bowman
Cent Tenn	Dickson, Tenn	Oct 6	Bowman
Chicago German	Beaver Dam, Wis	Sept 25	Ninde
Cincinnati	Hillsboro', O	Sept 3	Merrill
Colorado	Longmont, Col	Aug 7	Foss
Columbia River	The Dalles, Ore	Sept 4	Fowler
Dakota Mission	Mitchell, Dak	Oct 1	Andrews
Des Moines	Red Oak, Ia	Sept 17	Andrews
Detroit	E. Saginaw, Mich	Sept 17	Ninde
East Ohio	Youngstown, O	Oct 1	Warren
East Tenn-see	Kingston, Tenn	Oct 23	Warren
Erie	Erie, Pa	Oct 8	Warren
Foochow	Foochow, China	Nov 19	Wiley
Genesee	Medida, N. Y.	Oct 8	Merrill
Georgia	Mount Zion, Ga	Oct 9	Walden
Holston	Greenville, Tenn	Oct 16	Warren
Idaho	Boise City, Idaho	Sept 17	Fowler
Illinois	Carlinville, Ill	Sept 10	Andrews
Indiana	Greencastle, Ind	Aug 20	Foster
Iowa	Ottumwa, Iowa	Sept 17	Foster
Japan	Tokio, Japan	Sept 1	Wiley
Kentucky	Catlettsburg, Ky	Sept 10	Walden
Michigan	Lansing, Mich	Sept 10	Ninde
Minnesota	Duluth, Minn	Oct 8	Fowler
Montana Mis'n	Helena, Montana	Sept 25	Fowler
Nebraska	Tecumseh, Neb	Sept 3	Mallalieu
Nevada	Genoa, Nev	Aug 21	Foss
New Mex. Mis.	Socoro, New Mex.	Oct 15	Foss
N. China Mis	Peking, China	Sept 24	Wiley
N Dakota Mis	Fargo, Dakota	Oct 2	Fowler
N Nebraska	Blair, Neb	Sept 10	Mallalieu
North Ohio	Tiffin, Ohio	Oct 1	Bowman
N.W. German	Charles City, Ia	Oct 2	Ninde
N.W. Indiana	Attica, Ind	Aug 27	Foster
N.W. Iowa	Spirit Lake, Ia	Sept 24	Andrews
N.W. Norw'gn	Forest City, Ia	Sept 26	Foster
N.W. Swedish	Burlington, Ia	Sept 11	Foster
Ohio	Circleville, O	Sept 24	Merrill
Oregon	Salem, Oregon	Aug 27	Fowler
Pittsburg	Washington, Pa	Sept 24	Harris
Puget Sound	Seattle, W. T	Aug 21	Fowler
Rock River	Rockford, Ill	Sept 24	Warren
St. Louis Ger.	Pekin, Ill	Sept 3	Ninde
Savannah	La Grange, Ga	Dec 3	Walden
S. E. Indiana	Seymour, Ind	Sept 17	Merrill
S. California	Los Angeles, Cal	Sept 18	Foss
S. German	New Orleans, La	Dec 24	Harris
South'n Illinois	Fairfield, Ill	Sept 3	Foster
South India	Hyderabad, India	Nov 20	Hunt
Tennessee	Memphis, Tenn	Oct 16	Bowman
Texas	Navasota, Texas	Nov 20	Harris
Upper Iowa	Mason City, Ia	Sept 10	Bowman
Utah Mission	Ogden, Utah	Aug 14	Foster
West German	Lyona, Kan	Sept 18	Warren
W. Neb. Mis'n	Kearney, Neb	Sept 17	Mallalieu
West Texas	Waco, Texas	Dec 4	Harris
West Virginia	Buckhan'n W Va.	Oct 1	Walden
W. Wisconsin	Eau Clare, Wis	Sept 25	Mallalieu
Wisconsin	Oshkosh, Wis	Oct 1	Mallalieu

MARION DISTRICT—CENTRAL ALABAMA CONFERENCE.

This conference will convene July 17, at Marion, at 9 a. m. Members of the district conference will please meet promptly with written reports. Let all who can bring some money with them for the new church which is now in course of erection at Marion. Local preachers will be prepared for examination The district stewards will meet to attend according to paragraph 348, Discipline. By request the presiding elder will attend to collections for our new church during term of district conference at Marion; we must complete the building. Third quarterly meeting for Marion will meet in conjunction with the district conference on the evenings of the 19th and 20th, at 3 p. m. Let every officer be ready to report.

A word to the laity of our Church: I hope all will take our paper, the SOUTHWESTERN: let Marion District give that paper our help; it is a good paper and our Church organ. Let the Sunday-school superintendents in all our Sunday-schools take it; ask your pastor to send for it for you; only $2 per year. There are many things I wish to say, but will not now.

Your Bro, E. B. MCCAULEY, P. E.

BOWLING GREEN DISTRICT—LEXINGTON CONFERENCE.

Second Round.

Princeton	July	5- 6
Eddyville	"	7- 8
Smithland	"	12-13
Lewisport	"	16-17
Harrisville	"	19-20
Cloverport	"	26-27
Hardenburg	Aug.	3- 4
Bewleyville	"	9-10
Bowling Green	"	16 17
Auburn	"	23-24
Franklin	"	25-26
Came City	"	30 31

ABRAHAM BORKET, P. E.

Jeffersonville, Ind.

EAST TENNESSEE CONFERENCE—CHATTANOOGA DISTRICT.

Fourth Round.

Chattanooga ct, Pleasant Grove,	July	19-20
Jasper ct, Jasper	"	26-27
Ebenezer ct, Ebenezer	Aug.	2- 3
Robertsville ct, Shady Grove	"	9-10
Kingston ct, Rockwood	"	16-17
Soddy ct, Soddy	"	23-24
Washington ct, Dayton	"	30-31
Chattanooga sta, Wesley Chap	Sept.	6- 7
Sweetwater ct, Athens	"	13-14
Riceville ct, Riceville	"	20-21
Big Springs ct, Prigmore Chap	"	27 28
Georgetown ct, Bunkers Hill	Oct.	4- 5
Cleveland ct, Ooltawah	"	11-12

The district conference will convene in Cleveland, Tenn, the second day of September at 7:30 o'clock p. m. The pastors please notify. The local preachers and exhorters, leaders and superintendants from each charge are earnestly requested to be present and have all their reports written. The pastors will please try and raise their full assessments on the benevolent collection, and report if possible to the district conference. Friday Sept 5, will be devoted to the Sunday-school work. Rev. Dr. P. G. Gillett D.D, our Sunday-school agent for the South is invited to be present, and all Sunday-school workers are invited. The district stewards please be present and report the money raised for the support of the presiding elder.

E. PROVINE, P. E.

Chattanooga, Tenn., July 1, 1884.

MORRISTOWN DISTRICT—EAST TENNESSEE CONFERENCE.

Fourth Round.

Clinton and Coal Creek Ct	July	12-13
Knoxville	"	19-20
Arcadia	"	26 27
Taylorsville	Aug.	2- 3
Roan Mountain	"	9-10
Greenville	"	16-17
Warrensburg	"	23-24
Tazewell	"	30-31
Morristown	Sept.	6- 7
Mossy Creek	"	13-14
Knoxville station	"	20-21
Newport	"	27-28
Russellville	"	4- 5
Dandridge	Oct.	11-12

The District Conference will be held at Shell Creek on the Roan Mountain circuit, August 6, 1884.

S. J. HARRIS.

ASHVILLE DISTRICT—CENTRAL ALABAMA CONFERENCE.

Third Round.

Village Springs	July	5- 6
Blountsville	"	12-13
Blunt Springs	"	19-20
Birmingham	"	24
Rondale	"	22-
Enon	"	21-
Whitney	Aug.	2- 3
Ashville	"	2- 3
Gadsden	"	9 10
Centre	"	16-17
Howell's Cross Roads	"	23 24
Wedowee	"	30 31
Choccoloco	Sept.	6 7
Rockwell	"	13-14

OSBORN NELSON, P. E.

NOTICE.

Programme and literary exercises for Shreveport District, Louisiana Conference, which is to meet at Natchitoches, La., August 28, 1884:

To preach the Introductory Sermon—Revs Reese Thompson and Frank Harvey, Wednesday, 27th, at 7 p. m.

One hundred years of Methodism—Rev V Chapman.

Duties to our Church—Rev C Thompson.

Sunday-school and its relation to the Church—Rev P B McDonald.

The relation of the Old to the New Testament—Rev Joseph Patterson.

Divorce of husband and wife—Rev S S Wright.

Class and class leaders—Rev A Legardy.

The benevolences of the church—Rev R Butler.

Children raised Methodists—Rev H J Wright.

What is religion—H. Wallace.

What is it to be sanctified—Geo. Washington.

Qualifications of a preacher—A. J. Pickett.

The power of the pulpit—A. Spears.

Receiving ministers from other churches—F. Harvey.

Education—F. Walker.

Our Advocate and its power—S. R. Hason.

Church extension—D. Shelby.

Origin of Methodism in Louisiana—S. Armstead.

What does God know—R. Thompson.

What shall we do for the progress of the church—Jno. Fopp.

Lay delegate to the annual conference—C. Crockett.

We have invited Rev. Dr. Marshall W. Taylor, editor of the SOUTHWESTERN CHRISTIAN ADVOCATE.

The presiding elder will select his own subject.

The brethren will present their essays in writing.

They or the secretary will read them.

After which each subject will be open to criticism by the conference for the purpose of bringing out all the light and wholesome thoughts possible. Local preachers and exhorters will select and present their own subjects from the scripture themselves.

Thursday at 7 p. m., the anniversary of the Womens' Home Missionary Society will take place, addressed by Mrs. Mary Marshall, of Shreveport; Mrs. Susan Baxter, of Alexandria; Miss Eliza Williams, of Monroe; Mrs. M. J Wilson, of Mansfield; Mrs. Cora Redmond, of Natchitoches and others visiting.

Friday at 7 p. m., grand temperance meeting addressed by the Rev. J. F. Marshall, of Alexandria, Rev. V. Chapman and others.

Saturday at 7 p. m, Centennial jubilee addressed by Rev. A. E. P. Albert, B. D, presiding elder La Teche District, and late assistant editor of our ADVOCATE; Rev S. Duncan, presiding elder of the district, Rev. R. Thompson and others.

Sunday morning at 9 o'clock at the camp ground, Centennial Love Feast, lead by Revs. Samuel Armsted and A Legardy. After which an *old time Methodist meeting* You have over a month's time to prepare yourself. All ministers of the district who cannot be present please notify the committee by mail as your homes may be filled by others present.

H. J. WRIGHT,
DAVID SHELBY,
Committee on Programme.

Natchitoches, La., June 14, 1884.

ASHVILLE DISTRICT—CENTRAL ALABAMA CONFERENCE.

The Ashville District Conference will convene in Birmingham July 24, in the Methodist Episcopal Church, at 9 a. m. Birmingham is accessible from all quarters, therefore the members are expected all to attend and be there at the time appointed or on the 23rd. We will meet you at the church at 8:30 o'clock, then all will have homes appointed for their stopping. We anticipate the interest to be much in this one hundredth year of our holy Methodism, Brethren, equip yourselves, be like men be strong in the Lord. The opening sermon will be preached by Rev. J. S. Todd. All local preachers, exhorters and other members must be prepared to report promptly and all licenses can only be renewed at the session. Yours in the Gospel,

O. NELSON, P. E.

LOUISIANA CONFERENCE.

The members of the Conference Board of Church Extension of the Louisiana Conference are hereby notified to meet on Thursday, July 17, at 2 p. m., at the office of the Soouthwestern Christian Advocate, 32 Natchez street, New Orleans. Business of importance to be transacted.

A. E. P. ALBERT, Sec'y.

1956 St. Charles st., New Orleans, La.

OKOLONA DISTRICT—MISSISSIPPI CONFERENCE.

Third Round,

Union Grove	July	12-13
Crawford	"	17-
Columbus charge	"	19-20
West Point charge	"	26-27
West Point Circuit	"	26-27
Aberdeen charge	Aug.	2- 3
Aberdeen circuit	"	2- 3
Aberdeen mission	"	4-
Athens	"	7-
Tupelo	"	9-10
Houston	"	13-14
Okolona circuit	"	16-17
Okolona charge	"	16-17
Benna Vista	"	18-19
Whitefield	"	23-24
Greenshoro	"	25
Corinth	"	30-31
Corinth Ct	"	30-31
Ripley	Sept.	2-
New Albany	"	6- 7
Pontotoc and Tocopola	"	13-14
Starkville charge	"	20-21
Starkville cironit	"	20-21
Tamploo	"	23-
Columbus circuit	"	27-28

D. A. WILLIAMS, P. E.

THE DISTRICT CONFERENCE AT TUPELO.

COLUMBUS, Miss., June 20, 1884—Mr Editor: Please announce that excursion tickets will be sold to all attending the district conference at Tupelo, July 31, at 2½c per mile each way between Meridian and Corinth. You must purchase your tickets on 21 or 31 days of July or you will have to pay the full local rates both ways. The tickets not good after the seventh. We hope to have a good attendance and to hear good reports from each member.

D A WILLIAMS, P E.

NOTICE.

The second District Conference of the Shreveport District, Louisiana Conference, will take place at Natchitoches, La., by consent of the quarterly conference of the district, on the last Thursday in August, being Aug. 28, 1884, at 9 o'clock a m, for a four day's meeting. The brothers will come together for a centennial jubilee. Yours in Christ,

S. DUNCAN, P. E.

Natchitoches, La., June 14, 1884.

Waste no time: delays have dangerous ends! If a member of your family is suffering with a slight cough or cold, don't wait until it develops itself into consumption, but procure at once a bottle of Dr. Bull's Cough Syrup and cure that cough.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. ly10-1y

Simon P. Hughes, is the Democratic nominee for Governor of Arkansas.

Any person who visits the Advertising Agency of Lord & Thomas, McCormick Block, Chicago, will not doubt that they are transacting an immense business with the newspapers of the country.

The complications between France and China are threatening to commerce, and will lead to delicate international questions. The French have allowed the Lang Son garrison three days to surrender. The officers replied they had no orders to surrender.

In the Southwest.

Rev. Edward Wills, founder and pasto of the University Street Baptist church, St. Louis, Mo., writes: "I strongly recommend Parker's Tonic to my brother ministers and others. Two bottles completely relieved me in the case of a badly disordered liver, and general debility. It is splendid for nervous prostration.

A conflict took place between Jews and Armenians at Tiflis, Southern Russia. Cossacks restored order.

SANITARIUM, Riverside, Cal The dry climate cures. Nose, Throat, Lungs, full idea. 36p, route cost free. Mar. 27 26teow

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, July 7, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 9; Middling 11; Good Middling, 11¼; Middling fair, 11¾.

SUGAR, ℔ lb—Yellow clarified, 5¼@5¾; White clarified, 5¾@5¾; Common 4c.

MOLASSES, in bbls, ℔ gallon—Common, @15; fair, 15@25; choice, 43@45c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¾ 9; fair, 5¼@5¾; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2¾; gray, 1@ 2; black, 3@4¼.

GROCERIES.

BUTTER, ℔ lb—Western, 20@21.

COFFEE, ℔ lb—Ordinary, 9¼; prime, 11¼.

CHEESE, ℔ lb—Western factory 9¼.

CORN MEAL, ℔ bbl—Choice, $2.80.

FLOUR, ℔ bbl.—Fancy, 5 40; Choice, 5.15; Family, 4.50.

LARD, ℔ lb—Choice, 8¼

SALT, ℔ Sack—Coarse, 82½; Fine, $1,02¼.

ESCULENTS—Irish potatoes, ℔ bbl., $1.60@2.25; sweet potatoes, ℔ bbl. onions, ℔ bbl. 2.00@2.75; apples, ℔ bbl. $5.75@6 25; cabbages, $5.00@5.50 per crate; sour kront, ℔ bbl.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, 62@ 63; boiled, 63@65; cotton seed, 28@50.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $16.50.

BACON, ℔ lb—Breakfast, 11; shoulders 6¾; sides, short rib, 9¾; sides, long clear, 9¼; hams, sugar-cured, 13c.

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POULTRY AND EGGS.

Louisiana Poultry — Grown chickens 3.50@3.75; young $1.50@$2.50; ducks, $2.50 @3.00; geese $4.00@; turkeys $9.00@12.00.

Western Eggs 12@14c per dozen

Louisiana Eggs 14@15c per dozen.

Feathers—Best live geese feathers 50@ 75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $5.00 @$5.25 ℔ dozen; young do. $1.50@3.25; ducks $3.00@3.50—; geese $4.00@4.50; turkeys $10.00@13.00.

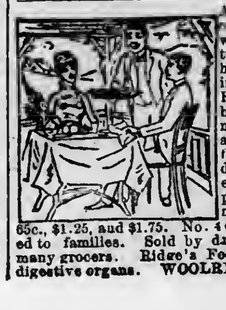
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OATS, ℔ bushel—Western, 40.

BRAN, ℔ 100 lbs—Choice, 80.

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Editorial Notes.

Indecency in a preacher is as gangrene in a sore.

Poverty is omniptent; it compels thrift, theft or death.

Agents, collect and send in the subscription money.

Bishop Simpson was the greatest Methodist of his times.

The annual catalogue of Texas Wesleyan College is at hand.

All men are born and die alike, in this is seen the natural equality of men.

Sin is of two classes, physical and mental; both are forbidden in the Decalogue.

The rule of self-love is neighbor love. Do all you can for yourself but no less for your neighbor.

The identity of the resurrection body consists in quality and typical appearance, not qnantity.

The true church is founded upon God and is, therefore, in its very nature impregnable and indestructible.

We are to esteem yonng men as brothers, elder women as mothers, the young women as sisters with all purity.

The Methodist Episcopal Ministers and Laymens' Association of the Ohio Falls cities have endorsed

The reporter asked amongst other things:

"Do the Catholic whites worship with the colored people?"

"Oh, yes. In my cathedral in Savannah there is a long line of pews on one side of the building rented by colored people, and at communion white and black kneel at the altar rails. When I hear confession I generally have as many blacks as whites come to me."

You have in this the spirit of Rome makes to the colored question to Liberia, Africa, as a [illegible]. As usual it is full of interesting information on that subject.

On the 30th of June a New York audience met and paid $14,000 to see a drunken pugilist lean upon the ring ropes in Madison Square garden, and to hear him say:

"Gentlemen—I am too sick to spar, I have brought a doctor along and he will tell you I am sick." This is the class of citizens who are in the habit of making complaint about the expensiveness of churches, the fanaticism of preachers, and the narrowness of creeds. A sum of money equal to the salary of such a man as Dr. Buckley for four years, paid to see a bruiser too drunk to bruise. Verily we have a Christian country.

A thoroughly consecrated pastorate means the surrender of self ambition, worldly prospects, and an assiduous devotion to the duties of pastor. A man who can hold his call to the pastorate subject to a call of the government for him to watch whiskey, or of a candidate for him to swing aronnd and harrangue in favor of this man or that for an office, and the meanwhile keep his eye on some clerkship or something with bread and butter in it, or who holds himself in reserve for any invitation to another church if the pay is better, may have been called of God once, but now, whatever else he may be, he is not a thoronghly consecrated pastor. The world expects the pastors of the Methodist Episcopal Church to be thoronghly men, devoted for life to the one work of saving sonls and beantifying lives.

The most effectual way to utterly overthrow and finally destroy the growing potency and influence of the colored people in the United States is to thoroughly and indiscriminately mix them with the white race. The force of superior nnmbers, education, wealth with perfect organization, far-reaching combination, and almost infinitely advantageons circumstances, are in favor of the white people in all cases where competition is possible. It is an equally ruinous policy to isolate them from the whites entirely. There must be such an alliance formed between them as will secnre the natural and blend the circumstantial pecnliarities of both races. Such an alliance as this is exactly the relation which exists between the races in the Methodist Episcopal Church. It is the only relation which will not ultimately absorb or (as they call it) "assimilate;" which means the same thing as annihilate the colored race.

Berner and Palmer, one a German and the other a colored boy, the latter with his whole family being well known to the writer, have been tried, convicted, and sentenced for the murder of William Kirk in Cincinnati last winter. It was a most atrocions, a premeditated murder for the purpose of robbery. If there are any cases which merit capital pnnishment this was such a one. These men were equally guilty if equally sensible to the nature of their offense. The verdict of the court is that the German, Berner, has committed only manslaughter, and fixed his punishment at 20 years in the Ohio penitentiary with the probability of his getting ont in two or three years.

The negro, Palmer, is convicted of murder in the first degree, and the verdict of the court has fixed the penlalty at death.

The verdict certainly is wrong in one case or the other, as the offense of these two men, as viewed by common people, is the same. Let us hope that the difference in their sentences is not the measnre of the difference between the pnnishment of crime when the criminals are all able or not to introdnce large money into their defence. It does not appear that the verdicts were influenced by the difference in the color of the murderers.

Prohibition is tho only true antidote for the llqnor traffic. To secure this it is the dnty of all classes of temperance men to unite, and in every way press it until it prevails.

For the SOUTHWESTERN.

Letter From San Antonio.

MR EDITOR:—Since my retnrn home from the General Conference I have been kept very busy. The high water sent me via Galveston to reach home; just happened in the Island city Sunday the 8th of June to spend a pleasant Sabbath with Rev. I. B. Scott, and to take part in his Children's Day exercises, which were executed most grandly; the old as well as the young, took active part in the whole proceeding, which concluded with a good collection. Prof C. P. Westbrooks and myself, being fresh from the legislative halls of our great church the pastor and people were anxious to hear us tell about its proceedings; notwithstanding, they had read in the daily papers about it, they were pleased to have us give a synopsis, which we did to the best of onr ability. Onr people everywhere, as far as I can ascertain, feel much encouraged and highly pleased with the action of the General Conference. And your correspondent caught a new inspiration by spending a few days with the eminent men of the church, intellectual giants of a glorions trinmphant Methodism, wonderful in all her noble efforts. Onr cause here is prospering in spite of adverse blasts, and lowering storms. We found the church much in debt; we paid on the $1,700 debt this year, $641.70. July 4th we gave a grand dinner and festival at night, and in behalf of St. Paul membership and congregation, we extend a most hearty invitation to the newly elected, but excellent editor, of the SOUTHWESTERN. Onr Children's day exercises, were delayed till the 22d of Jnne, partly on account of the absence of the writer, and the failure of receiving the programme for the day, which was promptly forwarded to this office from headqnarters, 805 Broadway, New York, May 3rd, according to directions. However, to the shame and inattention, of the agents here, they did'nt even give notice of our goods until your correspondent called and demanded said goods, presenting at the same time, a letter of Messrs Phillips & Hunt. After all, our success was beyond the expectations of the most sanguine. We raised for educational purpose $10; and without a miscarriage, Dr. Kidder certainly rejoices with us. Also, on the 22d of Jnne we organized a Literary Temperance Band of Hope of 112 members; on Thursday 26th we elected the proper officers, and 13 new members received. June 10th onr Snnday school convention convened here and was conducted by Pro. G. O. Richardson, by request of Dr. Gillette, of Cincinnati. I am greatly snpplemented in all my labors, by Dr. G. J. Starnes, who is building up a good practice. The claims of the SOUTHWESTERN is urged.

Yours fraternally,

MACK HENSON.

Calander of Dates in Methodist History—July.

1. Rev. J. B. Finley born 1781. Rev. Robert Seney died 1854; Rev R. Biglow died 1835.

2. Rev. Wm. Cooke, three times president Methodist New Connection, born 1806.

3. David Allison, L. L. D., president of McAllison Wesleyan College, N. B., born 1836.

4. First Methodist Conference in America held in Philadelphia 1773.

5. Bishop Whatcoat died 1806; Bishop McKendree born 1757.

6. First M. E. Quarterly Conference held in Madras, India, 1874.

7. Hon. Charles W. Button, Fraternal Delegate M. P. Chnrch to General Conference, '76, born 1822.

8. Bishop Harris, Dr. Waugh, and party, arrived at Yokohama, Japan, 1873.

9. Jesse Lee visits Boston 1790; Hon. G. P. Disosway died 1868.

10. Dr. Charles Collins, president of Dickinson College died 1875.

11. Jesse Lee preached under Elmtree, Boston Common, 1790.

12. German M. E. Conference at Basle 1864.

13. Bishop Scott died at Odessa, Del., 1882, aged 80.

14. First Annual Conference held in St. George's Church, Philadelphia, 1773.

15. Bishop Bowman born 1817.

16 Dr. D. W. Thomas opened India training school for natives at Bareilly 1868.

17. Rev. H. H. Workman of M. P. Church, died 1881.

18. Conference fast for church work and peace restoration in America 1775.

19. Wesleyan Methodist Conference begins in Liverpool 1881.

20. First session of Genesee Conference, at Lyons, N. Y., 1810.

21. Rev. Melville B. Cox, died 1883; Howell Harris died 1773.

22. Rev. Joseph A. Merrill died 1849.

23. Snsannah, mother of the Wesleys. died 1742.

24. Dr. Humphrey baptized first native Hindn convert 1859.

25. Rev. W. D. R. Trotter, first editor *Central Christian Advocate*, died 1880.

26. Orange Judd, publisher, and benefactor to Wesleyan University, born 1822.

27. Great revival among Mohawk Indians, 1823.

28. Bishop McTyeire born 1824; D. H. T. Sellers born 1790.

29. Dr. Robert Emory, educator and author, born 1814; Fletcher Harper died 1877.

30. Bishop Baker born 1817; Rev. J. H. Correll and wife arrive in Japan 1873.

31. Rev Orange Scott died 1847; Rev. E. R. Harrison died 1883.

The Graves of the Unknown.

W. E. HARRIS, BALTIMORE.

Look into yon cemetery, where or whenever you will, and there behold within the bosom of the voiceless earth, the qniet home of those who have slept from every period of time. Here behold a monument towering high to mark the resting place of one, buried with brilliant obsequies, there nestling close; side by side, other graves, on whose rnstic headstone is simply engraved—Unknown. No marble slab, or stately stone, singles out the spot.

Why are these peaceful dreamers laid so rndely down to their last repose. Can it be that a soldier bold made havoc of his endurance, and fell from burden of stern engagement in dishonor? No, for in that same grave lies a warrior trne and tried, valiant and brave.

Can it be that there was no friend or parent to strew out of pure love a flower or two; or thus erect, to signalize esteem, some symbol, some humble statne of neat nesign? No, for some bodies now lie there, the pride of a father's heart, the idol of mother's love; but they are buried, unknown to kindred and friends, and far from their native land.

Does the funeral rite mark the deeds of those in the graves of the unknown? It tru'y does not, for says a familiar poetess:

"The smallest bark on life's tumultuous ocean,
Will leave a track behind for ever more,
The slightest wave of influence set in motion,
Extends and widens to the eternal shore."

While they are not honored for being leaders of a thonsand souls, or king of a host of subjects, they have left behind them great and manly deeds far more glorious, when threateniug bayonets, and glistening steel, played with the vital power of man, henceforth in fields of redness made them countless lay. 'Tis they that bore the painful burden in the heat of the day.

Only see on yon field of battle these humble fellows tossed and driven in the raging sea of insufferable privation and hopeless despair, perpetuated by insatiable thirst for blood and sterner malignance. Now review onr patriot crouching beneath the death-like threat of the stayless musket, and more lamenting, the flaming sword sink deep into the heart of man; he shrinks, and gazes upon those streams of blood that once in much warmer channels did reign snpreme. He falls, discoursing thns: "Not vengeance throngh thy blood, but only liberty." From whom could emanate a grander sentiment!

They have not like Ninns of old, essayed to found some city, which in magnificence of structure, and spacious extent could not be snrpassed by succeeding generations, failing in such vain-glorious chimera, but have reared a temple, of constant loyalty, and truest manhood, on whose snmmit is still engraved, "We lived, fought, bled and died here, rather than implore nature's sod to protect a coward's grave;" and though nothing the strangers saw, save the snmmer sod, or tongue weed ranging wild remains to hint the hallowed spot, to whose care is entrusted the solemn keeping, the simple name is sufficient to distingn sh those peaceful dreamers so exalted, while so lowly, most lordly, while most insignificant. Had they tongues, no donbt their sentiment could be expressed in words of young Byron:

My epitaph shall be my name alone,
If that with honor fail to crown my clay,
Oh! may no other deeds the fame repay,
That, and that alone shall single out the spot,
By that remembered, or by that forgot.

Who dwell in the graves of the unknown? Better inqnire of yon yew trees shade, that cool the fevered brow of many a traveler yet knows him not. Better consult the threatening winds that sweep over Greenland's hibernal shore, yet can no story tell. The dead are there of whom it could be written, they labored much, toiled more and suffered most.

The dead are there, that rightly on whose rustic headstone could be inscribed, Trne and faithful servants of the Most High.

Calm be their sleep; in them once lived what now is dead, living and noble deeds far more generons, than many benefactor great. In them showed a light for many a shipwrecked brother. For them will be a crown in brightness, walking with Abraham glorified or Moses meek, who, having fulfilled his earthly trnst, was buried high on Nebo's rugged steep. Who watches over the unknown grave? The heavenly pleiades send forth their radiant gleams all over the dreary distance bnt knows not a favorite. Neither does the silver moon know, bnt to be impartial. The great God, the wondrous Creator, the omniscient Being that notes the slumbers of Duke and Lord, that marks even the sparrows fall, is the same merciful God that ever watches the graves of the unknown.

For the SOUTHWESTERN.

Louisville Letter.

Rev. Dr. Taylor: I have been trying to get an opportunity to write you the news for some time, but have not succeeded until now. Death makes its regnlar nsnal visits to us here. We have now to remember and weep for Madison Minis, Esq., the well-known and highly respected janitor of the city buildings. The Mayor, Chief of Police, and many members of the city council attended his funeral. The bells tolled until the burial services were concluded. A good man will be respected. "Water seeks its level."

The Republican convention has come and gone. So has Hon. John D. White, but he will not soon be forgotten by the whiskey element of the party who, by their great influence kept the convention at a stand still for two-thirds of a day. When at last the opportunity came, Hon. Mr. White took the floor and gave them the most pungent raking up one side, and down the other I have ever listened to. Some of the politicians say that "Mr. White is a great weight on the party." I say that it is not him, but the 14,000 voters behind him, the only 14,000 votes in Kentucky which sends a Republican to Congress. Ontside of his district in this State there is seemingly very little use in being a Republican. Down in this neck of the woods they need only enough to hold the offices, and a few of the "colored troops" for whiskey watchmen. That is the grandest of all. Outside of your church we begin to feel more and more the good jndgment you folks within it have displayed by staying there. That Church is in a position to do more lasting good for our race than any other human agency. She has already done a great work. And to an ontsider it seems that she has begun now to work anew. We are watching yonr proceedings with deepest interest. When we see you take so much pains to open wide the door of the church and school to all, the conclusion comes npon us that your church is destined to lead in the solution of the problem of our race in this country.

The steps she has taken towards it, and the providences which have led her to it, are truly wonderful. Her history is a study of importance to all men. Those [illegible]

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OUR SOUTHERN WORK.

MISSISSIPPI.

A. Handy, Brandon: "To the brethren of the M. E. Church: I beseech you all to assist Bro. A. K. Davis, pastor in charge at Canton, Miss., as he is very low, and the money that his congregation gives him is not sufficient to keep him and his family up. The medicine and nourishment his family up. The medicine and nourishment he is required for him costs $5 a bottle. All who feel it their Christian duty to assist him send to the Jackson district presiding elder, J. M. Shumpert, and he will note in the ADVOCATE what brothers give. I think it requires immediate attention."

Wm. Majors, Durant: "On Children's Day there were 81 scholars in attendance. J. D. Weathersby is superintendent. New scholars enrolled, 20. Collection $7."

J. B. Holiwell, Slate Springs: "Bro. Shumpert and Gatewood have done good work here; three churches have been built on the work where we thought one could hardly be raised."

C. H. Brown, Moss Point: "Sunday-school has a regular attendance of about 110. An exhibition was held June 6. The children spoke pieces, we had fine singing, and the pastor made an appreciated address."

G. W. Beaman, Pickens: "Rev. A. Lemons preached a centennial sermon June 7. The school had a grand march, bearing a banner. Our pastor preached an excellent sermon, and everybody went home rejoicing. In the evening there were songs, speeches and short lectures by the school."

G. W. Ivy, Mashulaville: "Children's Day was observed at New Zion, and the people were pleased. The young folks decorated the church with evergreen and flowers. I preached at 11 a. m. Collection $3.00. Rev. W. T. Barnett, of the M. E. Church, South, preached at 3 p. m. Dr. Place, of Macon, was with us also, and enjoyed himself."

Rev. L. J. S. Bell, wishes his correspondents to address him at Coffeeville. He says Methodism is alive all along the line on his charge.

ARKANSAS.

B. J. Donnell, Helena: "My wife is very ill, has been for nearly two weeks. We ask your prayers and the prayers of the church for her recovery."

ALABAMA.

The post office address of Rev. W. F. Smith, in charge of Sorapetay Circuit, is Kellyton.

KENTUCKY.

Lloyd Street Church, Louisville, Lexington Conference, Rev. J. L. Perrine P. C., had a most enjoyable Children's Day service in the grove on June 14th, and in Church on the 15th.

Rev. M. McCoomer, Wesley M. E. Church, had a centennial basket meeting at Vienna Park June 8th.

Cane Chapel, Louisville, Rev. A. [illegible], P. C., same conference, also had a basket meeting at the same place on Sunday, June 29th.

The Methodist Episcopal Preachers and Laymen's Association of the Falls Cities, held its monthly meeting in Wall Street Church, Jeffersonville, Indiana. Dr. George L. Curtiss read a paper on the discussion.

poor, fixed up the children splendidly, and Children's Day will be remembered. The stages were handsomely decorated with flowers and evergreens. Hon. John G. Lewis played the organ for us with good effect, and delivered an address at night on education. Forty-eight boys and girls spoke, each one receiving a token of merit. Elder Duncan spoke with grand effect on the subject of Missions. Our thanks are due to many for assistance, especially Mrs. Jeannette Jefferson, Miss Cornelia Hason, Miss Ellen Burns, Mrs. Yarborough and Israel Shepard."

A. Powell, Musson: "On Children's Day there was a grand turnout. We crowned a king and queen, and 22 scholars spoke pieces. There are 77 enrolled. Three local preachers were present and spoke."

TEXAS.

E. Jefferson, Hempstead: "We expected to have a glorious time on Children's day, but on May 10th four colored men were killed at this place, a terrible outrage, and the people were badly scattered. They are leaving here in great numbers. The church was so badly disturbed we could not hold a meeting for three weeks. On June 8th Children's Day was observed; collection, $3.55. It is thought all the colored people will leave this town."

A. Williams, Orange: "Our second quarterly conference was a pleasant occasion; though the weather was bad, there were good congregations. Collection for elder $15.10; for pastor $5. The overflow made it impossible to reach the church except by skiffs, and we were without services for two weeks. High water interfered with Children's Day."

TENNESSEE.

H. W. Simmons, Gallatin circuit: "Our Children's Day exercises was one of the pleasantest occasions ever witnessed on the Gallatin circuit. We had quite a large crowd mostly young folks. Bros. Harland and Ury, of the Presbyterian Church, were with us. The services began early. Prayer by Rev. Harland. Opening address by the superintendent. An introductory by the writer was given concerning the origin and design of Children's Day, after which we proceeded with the regular exercises. Great attention was given by the visitors, and many of the good workings of the grand old Methodist Church, which was not seen by us before, presented themselves. Bro. Bell, of Castillian Springs, who is a lifelong Methodist, aroused us with the expressions of joy that he has in the good and fruitful labors of the old Mother Church. Our collection was $1.40, which was immediately sent to the Board of Education. We all pray for the success of Methodism in spreading the Gospel of Christ throughout the whole world. She has received the command and is fearlessly carrying it through. God bless the Methodist Episcopal Church."

P. P. Brooks, Jasper: "Third quarterly meeting was held at Gaines' Chapel. Elder Primm preached to a large number. Collection $14. A church lot was given us to build on by Mr. Lodge, of South Pittsburg."

J. B. Bradford, Clifton. "I must say success to you and your paper. My second quarterly meeting is over and it was a grand feast to all who were present. Elder J. P. Price was on time as usual, and all of the class-leaders and the stewards and the committees had written reports. Some of the sisters had raised as much as $1.05 since the last quarter. The stewards' reports show favorably, also the Sunday-school is on the advance; 8 joined the church in full connection. On all the benevolent claims of the church the reports show about $6 raised during the quarter. Sisters Martha Hughes, Amanda Nunlee, Emma Britt and Bro. Martin Maberry are workers for the cause of the church. These persons raised means for a grand supper on one week's notice, and raised $18 to get the suit of clothes. Bro. Jas. Robinson makes a good steward for the pastor."

For the SOUTHWESTERN.

From the "Radical" Country.

BY J. W. HAMILTON.

Macaulay tells us, that the men who were called "Radicals" in his time were called in an earlier time "Root-and-Branch-Men." And the young and brilliant Robertson, at Brighton, declared that "Radicalism means root-work; the uprooting of all falsehoods and abuses." In New England we do not deny that we are "Root-and Branch-Men," and Robertson has well defined our Radicalism. It is quite the thing now-a-days to toss stones at the New England notions, and we try gracefully to bear the honors, for it was with such "applause" our fathers were answered, when they told the great truths which have turned this nation upside down. We do not expect all our preaching to be practical at once; if it were, the business would be up, the millennial would be here. Ideas, like great forests, must have time to grow. And if we repeat the same sermon a great many times here in New England, and when we go West and South, it is because it has not all been taken and used. He was not wholly an impracticable preacher, whatever his haste and taste, who preached the same sermon in his pulpit six Sundays in succession. When some of his hearers called on him to know if they couldn't hear something new he replied, "Why, you havn't practiced all this sermon yet." One idea landed in Massachusetts and another came ashore in Virginia, and it has long been the fashion for Jamestown to sneer at Plymouth; but the Pilgrims landed on a rock, and that rock was a part of the "ribs" of this whole New England coast. They began right who adopted their charter on Plymouth Bay; and though that right has had to fight, first abroad and then at home, to stay and to grow, it has kept right on, and you hear of it yet. The first truth took a pulpit, but the first thing it built was a home, then a school, and John Winthrop declared for more when he said, "The corner stone of the State is the Church." From that day to this, preaching and politics have gone hand in hand to school; and it has always been a dangerous thing not to let the left hand know what the right hand did. And this kind of preaching we find we have needed here at home; it has only been carried by us inth the South as we went down there to visit, or were sent for to move down and stay. It may occasionally have been that it was only a store, or a farm, or a school or a church which sent for us to come, but if we went we may have said same things there that we say up here. But how could we help it? It was the only thing we had to say; say it must and did say. It hasn't always gone easy with us, of course. Virginia encroached upon New England, until the first enactment made for slaves, be it said to our shame, was here, and by Massachusetts at that. But the Pilgrims held on to the papers put forth in the Bay, and by degrees Virginia went back and to stay. Brown and worn and stained those old papers are to-day, but we take them for a text all the same as when Elder Brewster preached and the Pilgrims prayed. We don't get all things straight, but we still try to get and take our preaching that way. Virginia hasn't left us entire. She was slow to go, and only drags herself away now, but she goes, and Massachusetts goes with her. "On to Richmond" the Pilgrims are bound, and you'll yet hear of us and from us through to the Rio Grande. We are taking the documents of the Mayflower with us; and don't shudder if we tell you we vote as we preach and pray. This is "Radical" New England.

We have not expected the civilizations of centuries to yield in a day, but we do expect them to yield, not to us of New England, but to the truths which New England taught us first to believe and then to teach; it is the truth which is to make men free. Nor have we obtruded ourselves where we have no business to obtrude. And anger, wrath, malice, we have put off all these. We have gone by the days when, if a man says something we cannot accept, "it is coffee and pistols for two." An argument or an opinion which can't stand without a revolver or a gun is just the size of the powder and lead. And it does not lessen the crime when a man starts out to teach or preach if he only dresses in white and fills his pockets with stones. When a man can't tell what he believes, or stand by and hears what another may have to say and believe without putting a pound of mad into an ounce of blood, it is simply best to wait good-naturely until the man gets over his sin. We hold that it hurts us to believe anything which makes us mad to think that somebody else can't or won't believe. The Gospel is better for an infidel than the law, "speaking the truth in love." And yet we are not fifty years away from a mob, old Judge Lynch law, the settlement of things with a grave. Garrison was dragged by a rope, and threatened with death simply for the way the ink ran off his pen, right here in sight of his home, less than half a century ago. But fifty of those years are a half a dozen centuries now. That which came here was a gun once, is a book now. And this kind of a North must get into the South for the good of the South. Until then the truth unmixed must be told and preached from the North, if it may continue to show that an argument against it is a gun in the South. We are understood already; to retract now we must begin on the monument of "Faith" which we have built at Plymouth. No man in the South expects us to go backward now; it is our business to stay until we are through. The manly way is to stand up for what we have said, and still say; the very eyes must look straight out over what we have to say. A Southern man understands the white of the eye; a whole race grew up to look into his face in only that way, but now that very same race can give him the black, or the brown, or the gray, or the part whatever the color where the eyeballs lay. If, then, we are sweet in spirit what we say will weigh.

This was the meaning of the "Radicals" at our Ecumenical in Philadelphia in May. And they believe a square, open comment is the best thing to say. The *Advocate*, at Nashville, is right when it says, "A two-faced policy will not do. Boston in Massachusetts and Birmingham in Alabama must be in accord." And that is just what every "radical" went to the General Conference to secure. The policy had been, was and is not one, but two. No strategy could cancel it, and plain English admitted it to be true. To keep it so was the aim of not a few. What did the General Conference do? It did what some did not want it to do. And it is best to say so and be true, for no language, not even that of the mutes, will differently construe. And the history of what was done, will show that the one thing done, was a key to all that was left undone or was wrong done. Early in the session of the Conference, all questions concerning the races were committed to the committee on the State of the Church by vote. Even the Committee on the Report for the Freedmen's Aid Society joined its action as all influenced by what the Committee on the State of the Church would do. Action was hampered for weeks, waiting for a report on the state of the Church. At length, when a report encouraging separate schools came into the Freedmen's Committee, it was trimmed, amended and construed to mean just what the Committee on the State of the Church intended it to do, and both reports now agree. On the 12th of the month a paper intended to mean what the Southern mind could construe as favorable to separate churches and schools, was offered at an early morning hour, it is true, and "went through" without going to the committee as the Conference intended all such papers should do, but its force of construction was afterward historically made, and that history settles how that action can alone be construed. Having secured its passage, it was made the argument in both the committees why nothing more should be said or done. In this form it came up, and in the same language again, first in the sub-committee, then in the committee of the whole, and it was voted down, when a number of the men who had signed it at first now voting against its adoption again. At last even the report of the Committee on the State of the Church declared no student should be excluded from the schools this same paper came to the front as a reason why that report should not "go through," but a subsidiary motion ended any possibility afterwards to misconstrue. And the policy of the Church is just this: Every white church in the North or South is open to the black man too, not the attic or gallery or back door pew, but anywhere, in the pulpit and pew. And no school can be owned or built, and be made a Methodist school, from which any student can be excluded because of his condition or hue. No more nor less do we in New England expect to do. There will be no compulsion except to forbid exclusion. And this is the law of the land, too. Our Revere Street Church amuses for past-time many folks who seem to think it is our business to force the black man and the white into the same church and pew. We simply allow people in Boston to do what they please to do, unless they please to make other people do what they don't want to do. The writer was pastor of the Revere Street Church for two years, and by the wish and vote of the Society, too. One fourth of the people who worship there now are white, and Boston white, too. And they who are black visit our best churches when they chose so to do, and sit in the first pew. No harm can come of such a principle as this, and there will be no riotous attempt of a black man to enter a church to worship where it would spoil the worship of the owners of the church or pews. And as for the academies and colleges, a level head, a steady hand and a righteous heart can take this principle and "keep school." There is a great deal of fictitiousness about this whole exclusive business, which does not exist with even Southern people when they get into the North. We have students at Harvard from several States in the South, and side by side in the same class, in the same school-room, they sit with colored students, and then fall behind in attainments and grace. This very year they have been distanced, while in a class of between two and three hundred, a young man of color was *one* of *seven* selected because of his gifts and culture, to represent that great University on Commencement Day.

And must the Methodist Church step down to a seat below the nation's standard and rule. Mr. Lincoln, Secretary of War, in his late noble order to the head of the Signal Bureau, has said some good words for even Methodists to remember. "Just after the close of the war of the rebellion," he says, "in reorganization of the army, Congress declared affirmatively that all the enlisted men of a specified number of regiments of cavalry and infantry should be colored. Since that time no legislation has been necessary. Colored men have been Senators and representatives in Congress, and have occupied many high official stations of an executive character under the national government. No distinction is thought of in admitting or instructing them as cadets at the Military Academy, or in making them officers in the army after they have graduated. No distinction is made in appointing them as clerks in this department or in other departments, and none should be made in admitting them to the signal corps in any capacity which they are qualified to fill." Underneath this exclusive cry is a more dangerous matter than can appear in any dispute as to color or condition of servitude, and that is the great danger to all our churches North as well as South—it is the treatment of the poor. There is not an argument against the colored man that can not match against the poor whites found to be neglected in every section of this great country. You say of the black man: "Make the 'ignorant,' 'filthy,' 'non-religious,' 'beastly' Negro a place in the churches and schools *with us!*" Every word used here has been used against whites in our churches and "common schools." It is the old story North as South of disposing of the poor. Within a year it was said to me by a member of one of our wealthy churches, "The tone of society in our church is running down; we are getting too many poor people converted and brought into our church." I am content to let the proud sneer at me for an advocacy of the poor, black or white. We shall meet again. "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me."

Peoples' Church Parsonage, Boston, Mass., July 4, 1884.

For the SOUTHWESTERN.

Philadelphia Letter.

Dr. Marshall W. Taylor: I have just finished reading the first copy of the SOUTHWESTERN I have ever seen. I read nearly every word of it chiefly because of the interst awakened in the new editor during the recent General Conference. The number of the paper, or rather the date is June 12th. I desire the copy or copies beginning with your editorship. I have thus missed your salutatory. I am full of anticipations of your success. I trust the type and press-work in the future will better serve your easy pen. I am greatly interested in the wise uplift of your race; indeed, I am that much interested to be willing at the call of the church to do anything in that line of duty.

I need not say what is patent to you, that the first Negro official editor of our church papers holds a most important station; he is lifted up as a cynosure of the eyes of the whole white church. In an important sense he is to give tone, character, inspiration, moderation, modesty, in short a typical character to his own race. A modest, far reaching, manysided use of power and honor without abuse will do much for a people which has been almost without hope, destitute of ambition and deprived of a fair chance in the world. May God bless you, the Holy Ghost inspire you, the encouragement of your friends cheer you, the criticism of your foes sweeten and strengthen you. I believe you grasp the difficulty and delicacy of your trust, and that these words of mine may be superfluous, and yet this private note can do no harm.

S.

For the SOUTHWESTERN.

S. Our Books for Sale

Southwestern Office,

[illegible] writer in an Ohio, [illegible] on his way [illegible] asking [illegible] to his residence, he met a little boy who asked him for 25 cents. He wanted to buy some meal for his sick mother, and carried a tin pail to put it in. He was delighted to get the money. He said the planter had refused his mother pay for his work, and he had to find something for her to live on.

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Dr. Fred Horner, Jr., Salem, Va., says: "To relieve the indigestion and so-called sick headache, and mental depression incident to certain stages of rheumatism, it is incomparable."

For the SOUTHWESTERN.

The Designs of Rome.

In the spring of 1883 it entered into the plans of Rome to make the United States the theatre of greater expansion and care, in founding their ecclesiastical empire in the new world.

The nations of the old world have been handling the Monkish orders roughly for some time past, so they have turned their attention to America as the most secure home for their refugees.

We gather from the public journals that an agent of an unusual character has been placed amongst us, M. Capel, who comes to the United States as from the Pope, a nuncio or legate, a full representative of the Pontiff—king of Rome, in an informal way of course.

Monsignor Capel landed in our country last August, and from that time has been active in promoting the cause and interests of Rome. He is of English birth and education, but of Irish parentage.

A second important move on their field of action, was the retirement of the old general of the Jesuits, Father Beekx, and the election of his assistant, A Anderlady, who served some time as a priest in the United States; this action took place in Rome last September.

Pending the third grand move—the assembly of the American Bishops in the capitol of their empire, in November last—sundry reports of their proposed measures were circulated, such as placing the Church of Rome in harmony with our American institutions, and if need be providing a secure home for the Pope; likewise a great university and educational measures were named.

About the 13th of November the Roman Bishops for America met in Rome, so say the dispatches, and discussed the relations of our country to their chief, and others matters of interest, agreeing on a Plenary Council for America, to be held in November 1884, in the city of Baltimore. There is much preparation for this grand gathering, at which questions nearly related to American civilization will be discussed in secret, as is usual with these priests. Amongst others the relation of the Freedmen and their posterity. Already the Arch-Episcopal Council of Baltimore has been called, and held a short preparatory meeting in part on the race question; whilst one of its members, Bishop Gross of Georgia, has announced the plan of Rome, so far as his own conduct can be taken as a guide, in a recent interview with a reporter of the St. Louis *Globe-Democrat*. Rome proposes to blend the white and the blacks together in her congregations, and thus appeals to the delicate race question, discussed in our General Conference and so wisely decided by us. A few words from Bishop Gross will disslose the whole scheme. The reporter asked amongst other things:

"Do the Catholic whites worship with the colored people?"

"Oh, yes. In my cathedral in Savannah there is a long line of pews on one side of the building rented by colored people, and at communion white and black mingle at the altar rails. When I hear confession I generally have as many blacks as whites come to me."

You have in this the appeal Rome makes to the colored masses, as against the exclusive not to say proscriptive spirit of many white people in the South; it will have a disasterous effect in driving in the wedge between them and their old masters, and the children of the slave and of the master.

Furthermore the aspect of things as they now stand between the races, must not be taken as the condition of the next gereration, wherein Rome will have had time to mould her Southern perverts; the adherents of Rome are now in the minority, in the South; this is the strongest Protestant section of the United States to-day, hence this movement of Roman ecclesiastical forces, on the home of our colored people, as her best, and really her only hope of controlling the South, for the rapid subsidence of the prejudice of white against white, and North against South, is depriving them largely of that factor of discontent, in the make up of the fearful game for empire, that the blood stained queen of Rome has played amongst the nations of the earth; she therefore turns with more hope to the well defined and distinct colored race, as a more hopeful factor suited to her hand. Nor is she in any hurry, all time is hers, from generation to generation her agents do her bidding, and her policy is fixed and traditional, the same yesterday, to day, and forever—so claims this mistress of the Roman world.

Bishop Gross announces in the above interview that "he expected it would take several generations to perfect the work. He believed in taking hold of the young." This has been the policy of Rome under the lead of that astute body of military monks, the Jesuits, who devote their energy to three grand objects, management, education, and propagandaism.

The case is thus made up, in its light what is the duty of the hour? What should Protestant journalists white and colored do?

They should turn an eagle gaze on the movements of this imperial queen of the nations, and with a searching eye fathom her every movement, for the time has come, or it is at the door, when "great Babylon comes in remembrance before God, to give unto to her the cup of the wine of the fierceness of his wrath," and sad has been her history for a few generations past, amongst her supporting princes of the old Roman empire, for God has truly said of the ten supporting kingdoms of Europe that "these shall hate the whore and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire."

Let it be the province of the fierce Europeans to execute this sentence against this corrupt church. Let it be ours to stand on the defensive, and repel by moral means, the flood of dangerous soul destroying error she is pouring over our lands.

Will my brethren of the Church South hear me, and other Protestant churches in the South; whilst I say *let not the wedge be driven in between the whites and blacks.* Draw the Freedman and his children to your side, and unify by every means in your power our American Protestantism, and be assured we do this best by meeting the demands of the second table of the moral law. "Love thy neighbor as thy self."

Allow me then to impress on friendly journalists, that this is not the time for slumber. Christ hath said in regard to this age: "Behold, I come as a thief. Blessed is he that watcheth, and keepth his garments, lest he walk naked, and they see his shame." We are still in the breaking up period; and Rome has to be broken up, its idolatry, its civil imperialism, and its ecclesiastical Hierarches must all be swept away before the winds of God's displeasure.

JAMES MITCHELL.

Atlanta Ga., June 27, 1884

The Admonitions of an Honored Father.

REV. M. WALTON, OF LEXINGTON CONFERENCE.

Rev. Marshall W Taylor, D. D. Dear Brother: I congratulate you upon your high office which the church has called you to. I greet you first because you have never been a congressmen, but instead have sat in council with our presiding Bishops five years or more, have filled that office well, and will vacate it without any fault to be found with you. I greet you because you have never allowed yourself to be appointed a whiskey guager, as some ministers have done. I greet you because you have remained an humble preacher in the Methodist Episcopal Church. A call to church office is a call of God. Therefore keep that same God before you, that spared your life when you was so sick, that you said yourself that you thought your earthly life had almost expired. You were my choice for a delegate this year. And you well know on the morning of the day of the election that I ate no breaktast, but fasted and prayed for your success. I have not passed a day without praying since you left for General Conference, that God would put you in the right place. I was glad to hear you declined the nomination of Bishop. But I am prond you got the office you now hold. Now you have got to contend with the whole world and talk with friends and foes, keep God before you as I have told you. Keep Marshall and Roscoe Conkling at you side, if God will spare you to raise them and them to live; see that they have a thorough education, thus though you die you will still live and your works will follow you. I am prostrated on my bed and have been confined to my room. We like Shelbyville, the church is doing very well and we have a splendid Sabbath-school; the average attendance is forty-five. Brother Long says it is the best Sabbath-school that has been here for quite a while, we are all regretting that we are to lose you as our presiding elder; we feel like sheep without a shepherd, we hope our loss will be the whole churches gain. The vote I gave to you may be my last vote in our annual conference for a delegate to General Conference and hope it will prove to be good for eternity; you have my prayers until death. Now be a holy man, and what ever you do, do it with an eye single to God. I think you will need a great deal of patience and pray that God will give it to you. Unable myself, I have got a lady to write for me, one of the members of my church, but I dictate every word of it. I want to see you before you go away.

For the SOUTHWESTERN.

Arkansas—Then and Now—Sketch No. 1.

BY L. W. ELKINS.

When in the years agone, the new territory of Arkansas was attracting the attention of the honest sons of toil, and the first settlements were being formed in the beautiful and fertile valleys, there existed a friendly relation between man and man that might well be coveted by all after ages. These new comers were all laboring men; robust and hearty. Luxury had not yet imported from effeminate towns her *cohort* of old diseases, and there was no dear doctor with sleepy syrups and pills that poison while they cure.

"There were then few debts, and they were debts of honor, and therefore need no coercion to secure payment that is prompted as much by honest pride as by a sense of imperious duty."

"There were then no quarrels because there were no lawyers whose very life depends on the discord that breeds litigation."

There were then no splendid churches with mellow toned organs and choir of dulcet voices and "golden mouthed" priest with his manuscript of melodious words; but many a log cabin was formed into a temple of humble prayer where the plain itinerant preacher drew with cords of the heart, the rustic worshipers around him and uttered mild seutences of mystic fervor, that melted like the music of Heaven on the soul.

At this stage of their progress, the pioneers are the happiest people on earth. Spontaneous instinct serves them instead of philosophy; and in place of metaphysical abstractions, old Mother Nature throws free and full into their central soul all her rich concretions—sun pictures on the evening clouds, and flashes of glory from rising and setting stars. For them the minstrel winds sing hymns on every hill-top, and the little birds whistle sweet psalms from their mountain homes. To these new comers, nature is a revelation and the blue sheet of immensity spreading away above their heads on high, is one leafe of nature's book, written with the flaming pencil in letters of gold, and dotted with suns that never go down. To them every cloud has its silver lining and all nature is flooded with beams of golden glory. Peace and contentment rests on every brow and universal love for all mankind fills every heart.

Oh, ye thrice happy green shades of the dim, distant backwoods; why can ye not always remain thus—an oasis of love and friendship and instructive virtue, in the great world's desert of barren sands—a happy exception in the universal hatred—sole image of the innocence of Eden since the fall. Ah, me; it is but a dream. It comes and goes like the shadow of a passing cloud.

The serpent entered these happy bowers of Eden and placed his blighting curse upon the fair land. Soon refugees from justice, of other states fled to those peaceful woods for an asylum. These fertile vallies soon attracted the attention of speculators, and then a fierce war of competition commenced—a competition which has reduced the world to one great battle field of opposing interests where friendship bleeds, and human sympathy is trampled under foot and the love of man to man dies out, and even holy virtue with the many becomes a hollow sound as of an echo from some forgotten sepulchre.

The country becomes infested with gamblers and thieves, and whiskey shops spring up as thick as mushrooms in April. With these changed surroundings, the camp meetings that came around once a year, so peacefully, and bringing so many happy greetings of the hand and heart, are disturbed and broken up by the fierce revelry of drunken riot, and the mad wafture of bowie knives and pistols.

Runaways from almost every state in the union collected along the western line of the territory and preyed alike upon both whites and Indians. Whiskey dealers, the devil's own agents, thronged the country, and many of them built their groceries on the territory line, one-half in Arkanaas, and the other half in the Indian country, so that when a crime was committed in one side of the house the culprit had but to step to the other side and he was in an other jurisdiction and beyond the reach of legal process issued by the court on the side where he committed the deed.

The year 1840 has been called "the year of murders" in this country. The rival parties of Ross and Ridge were in open war in the Cherokee nation, but open war is not to be dreaded like secret assassination. While this war was raging, the midnight assassin robed some of the best families in mourning and filled the land with alarm. On the night of the 20th, of June that year all the leaders of the Ridge party were murdered. That night Boudinot, a man of vast learning and eminent virtue, was slain, as was also Mr. Ridge an aged chieftain who fought under Gen. Jackson's banner at the battle of the Horse Shoe; and many others on both sides of the line,

This seemed to be the day of hell's triumph, but we shall see in a future sketch how the advancing tide of Christian civilization drives back the hosts of darkness, and how the religion of the blessed Jesus has changed the current of thought and feeling in Arkansas from what they were then to what they are now.

Dr. B. proceeds to advise: "Select a circle of two or three or five or six intelligent, attractive and vivacious young ladies. Call upon them from time to time, and leave the mystic influence which some one is to exert over you to its natural development."

How to be Beautiful

Ladies, you can be sure of this: that you cannot have rosy cheeks and a clear complexion unless you are in good health. Disease always spoils beauty. Parker's Tonic purifies the blood, invigorates the organs, drives all bad humors out of the system, and makes the plainest face attractive. Tell your husbands.

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The Berean Leaf will contain more matter than ever before. The words and music of a new Song, and the words without music of the Songs (with music) in the Senior Leaf.

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For the Younger Scholars.

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The beginners will find in this Quarterly the same songs and Hymns as in the other Leaves, and questions adapted to their grade.

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N. B.—All orders should be sent two weeks in advance to prevent delays in reprinting, and other unavoidable causes. Orders for periodicals and books should be made separate.

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, JULY 17, 1884.

Good Things Ahead.

We catch in the breezes that Goldsboro, North Carolina, and New Orleans are to have model homes in connection with our schools located there. This looks like the work of certain Cincinnati ladies. Commend us to Mrs. Dr. Hunt, Mrs. Dr. Davis, Mrs. Bishop Peck, Mrs. Bishop Warren and numerous other ladies like them, "full of alms deeds" which they are constantly doing.

We wonder if it ever occurred to these great "Shunemites" that they could do a good deal toward bettering the homes, and lives of many poor people by seeing that the SOUTHWESTERN goes into them. There are very many good people unable to pay even our small subscription price. A hundred such as now reading it, who could not do so, but for the liberality of a happy New Jersey Methodist. The Lord increase his like and his joy a thousand fold. The schools will benefit the young, but a paper like ours is the best elevator for the home.

Still Spreading.

We clip the following from the New Haven *Journal and Courier* of June 17, 1884. The good work begun has culminated in a new Methodist Episcopal Church, amidst the magnificent elms of New Haven, Connecticut. Our Church is still spreading to the East and West as well as Southward among the colored people. It can not be otherwise when its great advantages and adaptation above all others to meet the needs of our people is truthfully stated and fairly understood. There is not a more intelligent congregation, or a more worthy one among our colored membership than is that in New Haven. Bro. Johnson is to be congratulated upon the success which has attended his labors. He has a future of great promise in our Church if he lives.

A NEW CHURCH.

The little church on Sperry street, which has passed through several fiery trials that nearly wrecked it, has finally come out alive, and last evening was organized as a regular Methodist Episcopal Church. A quarterly conference was held in the church last evening over which Rev. Dr. Goodsell presided owing to the unavoidable absence of the presiding elder. Rev. T. H. Johnson, who was the choice of the people when the church was an African Methodist Episcopal Bethel church, is the pastor of the new church. Sydney B. Dayton was chosen secretary. Rev. Dr. Goodsell made a few remarks in which he stated that there had been no effort on the part of the Methodist Episcopal Church to induce the colored people to come into their denomination, but that the people had acted entirely of their own accord. He welcomed them into the Methodist fold and told them that they need have no fear that they would not be given all the privileges of the denomination. The trustees of the church were appointed and the stewards, and the quarterly conference was organized. Isaiah Cornwick, the superintendent, was admitted to the conference. Frederick Moore was granted a license to act as lay preacher. Pastor Johnson made a verbal report in regard to the condition of the church. He said that there were seventy-two members and an average attendance on Sunday nights of two hundred. Three preaching services are held every Sunday. The superintendent of the Sunday school reported that the Sunday-school was not in a very flourishing condition. The pastor's salary was fixed at $820 a year, including rent and fuel. John Norton was appointed district steward and the various committees of the church were appointed. The church members seem united in the desire to enter the Methodist denomination, and the church seems to have entered upon a prosperous career. Rev. Mr. Johnson gives entire satisfaction.

Small remittances are often of great assistance to us at this season. Please send in money on your dues, something this and more next week.

Independence Day.

The advent of a State into the galaxy of nations is an event which always marks an epoch in that nation's history. When the original Thirteen Colonies of North America raised the standard of freedom, they gave the world a reason for their deed. The reason which they assigned for this action forms that patriotic and famous document commonly called the "Declaration of Independence." The annual recurrence of the date upon which this instrument of writing was formally signed, has in the run of our national affairs and the march of years, become our nation's great holiday. The movement which culminated in this utterance took shape when Chryspus Attucks, the run-away slave of Mr. Wm. Brown, of Framingham, led, in 1770, the irate populace of Boston to an assault upon Capt. Preston's ministerial troops, shouting as he advanced upon them, "The way to get rid of these soldiers is to attack the main guard, strike at the root; this is the nest." Attucks, colored, Samuel Gray and Jonas Caldwell, white, fell dead at the first fire of the English soldiery; while Patrick Carr and Samuel Maverick were mortally wounded. The impetuous citizens who thus rushed into death consecrated the growing cause of liberty and consigned it to American patriots by their blood. They were described as a "rabble of saucy boys, Negroes and mulattoes who could not restrain their emotion." "The death of these heroes aroused the fires of patriotism to a burning flame, which time and impoverished circumstances were unable to extingnish. Finally, on the 7th of June, 1776, Richard Henry Lee, of Virginia, offered a resolution in the Colonial Congress, which declared that "the colonies, are and of right ought to be, free and independent States, absolved from all allegiance to the British crown, and all political connection between them and Great Britain is, and ought to be, dissolved." Debate on this resolution ran high, but the spirit of independence gained ground; and the final consideration of the proposition was set for July 1st. Meantime a special committee of five, namely, Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman and Robt. R. Livingston were appointed to draw up a more elaborate declaration. Mr. Lee had gone home on account of sickness, and his colleague, Mr. Jefferson, was therefore appointed chairman of the committee. Mr. Lee's resolution was taken up in order, and on the 2d of July, 1776, it was adopted. The formal declaration was vigorously debated on the 3rd, and at 2 o'clock on the afternoon of the 4th of July it was also adopted.

All day long the bell-man stood,
With iron grip on the steeple wood,
'Do it, they never will;' he sighed;
'Ring! ring!' just then the urchin cried,
And ring he did, with mighty hand,
Proclaiming liberty through the land;
O'er town and city the tidings went,
To all inhabitants of the land 'twas sent.

The great Declaration set forth the natural equality of all men, that they were divinely endowed with the inalienable rights of life, liberty and the pursuits of happiness, and that to secure these to the citizen was the object of human government. The grievances of the colonies were recited. Then the patriotic fathers signed each his own name and pledged his all to the maintenance of the government, built on these broad and comprehensive principles. The first step was taken; English, Irish, German, and Negro, all had contributed their blood to secure American independence and the extension of human liberty. Not all of that which they sought was at once attained. The Irish and the German in the United States had his day of affliction and his night of sorrow: The doctrine that "Americans shall rule America" was proclaimed broadcast with especial reference to them. But they finally beheld the removal of the last and least obstruction to their entrance upon the fullest rights and citizenship in every part of the land. The Negro was as yet denied these precious and equal rights. They tarried, but they came at last and made the inscription on that old, cracked but venerated bell in Independence Hall a living verity. The hour was hastening when liberty should be proclaimed throughout all the land. The country was now ready. It was made so by a proposition of the President, which was sent to Congress Friday, March 6, 1882: "That the United States ought to co-operate with any State which may adopt a gradual abolishment of slavery, giving to such State pecuniary aid, to be used by such State, in its discretion to compensate for the inconvenience, public and private, produced by such a change of system." This was followed by the emancipation of the District of Columbia, April 16, 1862. Then, on the 22nd of September of the same year, it was heralded over the land, that in one hundred days thereafter the President would proclaim all slaves of persons then in active hostility to the authority of the government free, unless such hostile persons returned to their allegiance to the Constitution during these days of grace. They did not return, and when the days of warning were expired, January 1, 1863, the impending blow came down upon its brazen head. Slavery was now crushed, but it still retained its grasp upon the States of West Virginia, parts of East Virginia, and Louisiana, Maryland, Delaware and Kentucky. These fragments of the crumbling system soon followed that which had been already swept away. In 1865, two years from the beginning, the crowning act of freedom came. On the first of February, 1865, Congress adopted and sent to the States for ratification, the Thirteenth Amendment to the Constitution. This was soon ratified and declared the law of the nation. It said: "Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States or any place subject to their jurisdiction." The Emancipation Proclamation had gone forth under military necessity, and had been justified as a war measure. Now the doctrines of that instrument were incorporated into the fundamental law of the land. This was closely followed by Mr. Johnson's Amnesty proclamation, on the 29th of May of the same year. So that master and slave might stand beneath the "banner of a nation saved," and live in peace until they could rejoice together. This magnanimious act was followed, in 1867, by the submission of the Fourteenth Amendment to the Constitution, which extended to colored men not only freedom, but American citizenship, and this was ratified in 1868. There was yet one more step to Negro manhood. This step the great and good white people of the nation were now ready to take. So, in 1869, the Fifteenth Constitutional Amendment, granting suffrage to all the citizens of the United States, was adopted, and on March 30, 1870, it was proclaimed as the law of the nation.

The theory of the Declaration of Independence now being a practical reality, it furnishes a sufficient reason why every citizen of this great country should regard and observe the natal day of the Republic with feelings of peculiar veneration. English, Irish German, Negroes and all the various people of our vast domain, North and South, are by these national declarations wedded into one cosmopolitan body politic. Therefore, henceforth it is fitting and proper that Americans should give utterance to the sentiments of patriotism which inspired the fathers and saviors of our governments. But how shall this anniversary day of freedom be most properly observed? It should certainly not be transformed into a time of speculation and money getting. It should be a day of sermons, addresses, bonfires, music and general joyfulness all over the land. Families should meet together with neighbors and spend the evening in social pleasantries and historical reminisceuses. The children should be led from the hot and sweltery city to the cooling shade of the leafy grove; cheer and gladness should be brought to all. The rich should know the poor are happy, and the poor should be made thus to rejoice in the prosperity of the wealthy. The days when successive steps in the march to universal freedom and citizenship were taken gravitate backward to the 4th day of July, 1776. One people, let us rejoice in the greatness of our one country and celebrate altogether its one great natal day. In view of these historical facts, and in view of the fact that the colored people of these United States are now citizens thereof, and that they have not, and never have had, any other citizenship, we fail to find any sufficient reason why they should have another national celebration day than that upon which the nation was born, and upon which it uttered the sentiments which are now at last legally realized by all its people.

Editorial Perambulations.

We were, by invitation, present to deliver the address and lay the corner stone of New Asbury Methodist Episcopal Church at Lexington, Ky., July 4th. On the run from Louisville to Lexington, about 95 miles, the train filled up with colored people of all ages and conditions, going up to witness the ceremony. The drill corps of Frankfort Commandry Knights of Friendship took passage on the same train, to join that of Lexington in the street parade in honor of the occasion. Rev. H. W. White, presiding elder of the district, and Rev. H. W. Evans, pastor of Asbury Church, with a vast concourse of citizens, awaited to greet us upon our arrival in the depot and escort us to a splendid reception and lunch in the Pioneer Hall. After this we were taken to the residence of the pastor and received such a cordial welcome as only Mrs. Baltimore, his accomplished daughter, can give. At 2:30 p. m. we were on the spot, ready for services. The following ministers and laymen of the Methodist Episcopal and other churches were present: Rev. H. W. White, Presiding Elder; W. H. Evans, pastor of New Asbury; Wm. Macafee, of Centenary; G. W. Thomas, of Gunn Chapel, all of the Methodist Episcopal Church; Lexington; J. H. Stanley, New Zion; J. W. Russell, Winchester; Daniel Jones, of Paris; Green McWherters, of Cadentown; Arthur Jammerson, of Cynthiana; Frank Cromwell, of Corinth; Richard Adams, of Lewis Chapel; and Geo. W. Henderson, also Hiram Shaw, Esq., James Turner, M. M. Bell, S. P. Young, Jos. Dancer, Archibald Kennedy and Solomon Coleman, from the African Methodist and Baptist churches. The plan of our Church, as outlined in the ritual for laying a corner-stone, was closely followed, viz: Rev. H. W. White, Presiding Elder Lexington District, Lexington Conference, made the general statement and introduced the other participants in order. Rev. Daniel Jones, pastor in charge St. Paul's Methodist Episcopal Church, Paris, read Hymn 559 and led while the people prayed. Rev. H. W. White read the 132 Psalm, alternating with the congregation. The Scripture from 1 Cor. 3, 9-23 was read by the pastor, and then we delivered the address. The Revs. John H. Stanley, Geo. W. Thomas and W. W. Locke, the new presiding elder of the Louisville district solicited the contribution of the people at one stand, while the pastor, Mr. Clark Mack and Rev. J. W. Russell, pastor in charge of Winchester church, from another. The entire collection for the occasion amounted to $408. The builder and the Editor of the SOUTHWESTERN then laid the stone after depositing in it, first, a copy of the Bible, common version; second, the Methodist Hymn Book; third, the Discipline, 1880; fourth, the Methodist Centennial Year Book; fifth, the *Western* and SOUTHWESTERN *Advocates*, the latter containing electrotype of Bishop Simpson. The congregation contained from two to five thousand earnest people who stood under the burning sun in good order to the end of the service.

THE CHURCH.

Asbury congregation went out from the Church South before the war, held their meetings in a carpenter shop on Town Fork or Gas Branch, as it is called by Lexingtonians, and it was commonly known as "Branch Church." The leaders of the movement which culminated in its organization were Daniel Francis and Wm. Smith. The first pastor was Henry H. Lytle, and the next the well-known evangelist G. W. Downing. Geo. Perry was the first Sunday-school teacher, and the writer was one of his pupils, being born within a stone's cast of the site upon which the church stands. They built a frame, and afterward a brick, but their quarters became too strait, God having greatly blessed the enterprise with thousands of converts. The following preachers received their licenses and entered the traveling connection from this charge, viz.: Charles T. Jones, Aaron Jones, G. W. Thomas, Zachariah Winchester, Benjiman Coleman, C. J. Nicols, B. Strider, Simon Clay, J. H. Stanly, G. W. Sissell, W. W. Locke and Green McPheeters, with more than twenty-one local preachers.

A colony was sent out from it which is now Gunn Chapel, and has a membership of 250. Asbury has about 700 members. The new building is on the North East corner of Mills and High street. This is one of the most fashionable localities in the city, and their purpose to erect a Negro church there was antagonized by the denizens who enjoined the builders, secured an ordinance from the council, and stopped the work for a season. But this was soon overcome by exemplary conduct and politeness. This, mingled with a persistent and firm purpose to secure their rights, finally caused the opposition to be removed, and the work to be again resumed. The building will be 74x54 feet and two stories high. The basement of stone and upper story of brick, all appointments in modern style, will cost $10,000 when complete. It will be ready for use this fall. The minister and members of our white congregation are in hearty sympathy and active co-operation with the design. Bro. Macafee is a young man of energy and culture, and doing a good work in Lexington. Mr. Hiram Shaw, a wealthy layman in this church, and a firm friend of the colored people, with others of his circle, will help. Rev. H. W. White, the presiding elder, and the pastor W. H. Evans, have wrought dilligently at their task, faithfully sustained by as noble a band of laymen and women as ever spoke in class.

At the conclusion of the services we repaired to the residence of Elder White where an elaborate spread was set before us. The elder enjoys a good dinner, his wife is a princess among epicures. Their home is a neat cheerful place, surrounded by that which is both useful and ornamental. He is giving to the paper honest and effective support. Since our last note we paid a brief visit to Troy, Cincinnati and Covington. Old friends were on every side anxious to greet and congratulate us. We go next to the great centennial meeting at Paris. Fifteen or twenty thousand people are expected there; we are to read a paper on the organization of the church. Look for a good list of new names thereafter.

REV. W. W. LOCKE.

Rev. Willis Worthy Locke, our successor, as presiding elder of the Louisville District, Lexington conference, was 37 years of age in March past. He was born in Fayette county, Ky., and was a slave of Rev. Ryland T. Dillard a minister in the Baptist church and pastor at David's Fork and East Hickman, Ky. Bro. Locke was freed by the war and married Miss Ellen Piersoll of the same county. He was converted from sin in a cornfield on Mr. Joseph McCann, s farm near Lexington in 1870, and united with Gunn Methodist Episcopal Church in that city, under the pastorate of Rev. G. W. Downing. He has served as a pastor in Versailles, Ky., Bloomington, Indiana, Boyd Station, Ky., Gunn's Chapel and Winchester; from the latter he was appointed to work on the district.

He is a good preacher, has along with a successful pastorate, secured a fair education, and is every way worthy and well qualified for his place. The Rev. J. W. Russell succeeds to his vacant pastorate at Winchester. He has been cordially received and is actively at work on his district.

The Democratic Convention.

On Tuesday, July 8th, the Democratic national convention met in Chicago. Gov. Hubbard, of Texas, was chosen temporary chairman, and a committee on platform was appointed. The convention declared in favor of the unit rule, the chairman of the New York delegation being allowed to cast the vote of his State according to instructions of the State convention, and against the protests of Mr. Kelley and friends. On Wednesday the report of the credentials committee was adopted. Wm. Vallas, of Wisconsin, was elected permanent chairman. The roll of the States was ordered to be called for nominations. Delaware presented Thos. F. Bayard; Indiana, Joseph E. McDonald; California, Allen G. Thurman, of Ohio; Kentucky, John G. Carlisle; New York, Grover Cleveland. Adjournment was then made and on Thursday the call was resumed. Ohio presented George F. Hoadley; Pennsylvania, Samuel J. Randall. The committee on platform, after 36 hours labor, caused by an equal division of membership on tariff reform and protection issues, brought in a lengthy document differing principally in verbiage from preceding ones, and equally accommodating in the various constructions which can be put upon sentences referring to living issues of the day. Gen. Butler offered a minority report as a substitute, which was voted down by 97½ to 714½ after a brief discussion. The platform is a triumph for chairman William Morrison, Henry Watterson and John G. Carlisle, as against the protection element represented by Samuel J. Randall. At 11:40 p m. the first ballot for President was ordered and it resulted as follows:

First Ballot — Cleveland 392, Bayard 170, Randall 78, Thurman 88, McDonald 56, Carlisle, 27, Hoadley 3, Flower 4, Tilden 1, Hendricks 1.

The convention then adjourned till Friday, when the name of Randall was withdrawn.

Second ballot— Cleveland 684, Hendricks 45½, Bayard 81½, McDonald 2, Randall 4, Thurman 4.

Mr. Cleveland's nomination was made unanimous. In the evening session Hon. Thomas A. Hendricks was nominated for vice president by acclamation, and the convention adjourned.

Kind Words.

Please allow me to congratulate you upon your election. I am only sorry to see that our brethren are so quiet about it. Every number of it seems as an absent friend just arrived with much that is new and useful to tell. It is my impression that the General Conference under God has been instrumental in doing much good by the election of yourself and Dr. Wm. Taylor. And that you are destined to do a great work for the grand old mother church. Let each member of the Savannah Conference take hold of the long arm of equal rights which was extended to them by the General Conference. Let those who have been accustomed to write long letters on "caste" stop, and use their time, talent, and means in securing subscribers for the SOUTHWESTERN. The Lord threw his strong arm of protection and guidance over you all through life. Our people are mourning, and sad over the death of Bishop Simpson, and our church is hung with funeral

weeds. Onr quarterly conference meets on the 6th of July at which time we will hold a memorial ser vice.

We observed Childreu's Day on the 7th and 8th of June. We had a grand time and raised $5 for the Educational Funds.

REV. J. H. GRANT.
Savannah Conference.

Frank. Brave, and Manly, by Aristides E. P. Albert, Louisiana Conference.

Rev. Marshall W. Taylor, D. D., Permit me to extend to you the assurance of my continued friendship, sympathy, and co-operatiou, iu the exalted but difficnlt sphere of usefnlness and activity, as editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, into which the church, under God, has called yon.

Having shared for the last two years and a half, with my former associate, and now your honored predecessor, Rev. L. P. Cushman, some of the burdens of your pres ent position, I feel in a measure qualified to anticipate your trials conseqnently feel in duty bound to sympathize with you.

The fact that I, iu obedience to the instrnctions of the Lonisiana conference, which honored me, espoused the re-election of Bro. Cushman; and that when it became apparant that a colored man was to be elected, that I consented to the use of my name by delegations from nearly all the colored Sonthern conferences, who desired to press me for the editorship of the SOUTHWESTERN, need not and must not be taken to imply that I shall lack in my devotion to the interest of the paper under yonr editorship. Its presence, bold utterances, and influeuce were never more indispensable to our work in the Sonth than right now.

It is as necessary to our Southern work, as is the New York *Advocate* to our general work.

It needs and deserves the support of every member and friend of Methodism and good government. I shall continue to stand by the paper manfully and earnestly. The SOUTHWESTERN can be made better and stronger.

Let the preachers do their full duty in the premises, and it can be made to enter npon such a career of prosperity and usefulness as it has never experienced. The verbal welcome among us which I extended to you in the Book Committee, soon after your election, I now heartily emphasize. Your very kind invitation that I should continne as assistant editor with you, I highly appreciated, but it could not be accepted for reasons that are patently known to all who have any knowledge of the financial working of the Concern.

Teanking the friends who so generously aud devotedly sup ported me for the editorship of the SOUTHWESTERN, and gracefully bowing to verdict of the majority, I wonld, through you ask those friends to continne their devotion to me by giving to yon the help and support which you so richly deserve.

I would have written to yon earlier but the pressure of the work of my district prevented.

Gainesville, Ala., July 8, 1884.

Dr. M. W. Taylor, Dear Brother: In behalf of our work in Alabama, we congratulate you. We trust sir, that in you we have a man from the Lord, one that shall comfort us in our work.

Your election has removed a great stone from the gateway of our cause. We have great respect for yonr predecessor, Dr. Cushman, but, as you know, the fact of a man of onr race being elected to snch a position, is a practical argument which those who would reproach us can not gainsay. As the days demand, so may thy strength be.

Our conference snpported the Atlanta *Methodist Advocate* until it was discontinued, and onr conference an its last session adopted the SOUTHWESTERN as our Conference organ. We would like to see it in every Methodist household in Alabama.

Inclosed find stamps. Please send a few copies to canvass with. Yours in Christian brotherhood,

A. W. MCKINNEY.
Central Alabama Conference.

We are permitted to print the following excerpt from a very touching personal letter which Rev. W. H. Ongley has been pleased to write us, viz: "Sabbath last I spent with my dear Bro. Chadwick, at the parsonage and church, Central Methodist, No. 60 Seventh avenue. Had a delightful time; I assure you a warm welcome, which I always get from him and his dear family. He went through with the history of your conference promotions, your declining the Bishopric and final election t the editorship of the SOUTHWESTERN, but while speaking in the highest terms of yourself every way, he regretted to say your frequent hemorrhages and ill health, he feared, was going to shorten your useful days. We, of course, as yonr friends, hope and pray that it may not be so; but rather length of days. As I said in my former letter, I can not but congratnlote you that you have so many friends to sustain and bring you to the front; and so for our sable brethren everywhere, I do pray yonr life may be prescious in His sight, and a special providence be over you for good, and your influence tell very largely in excess of what it has ever done before, throngh the medinm of the press."

Union Chapel, N. O., June 25.

Rev. Dr. Taylor:—

I am much pleased at the selection of the General Conference. I believe yon are the right man in the right place. I congratulate you and wish you great success in your work throngh the South. I shall do my duty. Yours fraternally, STEPHEN PRIESTLEY.

American Bible Society.

By the politeness of Rev. George S. Savage we have an extract of the sixty-eighth annnal report of the American Bible Society before us. The Society was organized in 1816, the year Bishop Asbnry died and also the year in which the African Methodist Episcopal Church was organized. It issued last year 1,808,215 Bibles, Testaments, etc., of which 510,516 were circulated in foreign lands.

The total nnmber of volnmes issned since its orgauization has been 43,892,031. It pnblishes a monthly called the the *Bible Society Record* at 30 cents a year. Donations may be sent to the assistant treasurer at the Bible House, Astor Place, N. Y. The death of S. Wells Williams, L. L. D., president; of Norman White and Robertson Walsh, Esqs., vice-prisidents; of James Lenox Banks, M. D., aud of George W. Lane, Esq., managers, are announced. The Bible Society is performing an indispensable work.

The Methodist Episcopal preachers are supposed to take an annual collection for it.

For this canse there was raised by our church in 1883 $27,260. The money is paid over to the Society, and in return the pastors are permitted to snpply any destitute families in their charge with the Scriptures at a very low rate, or gratuously, as the occasion may require. There are depositories in most of the towns aud at least in every county. We shonld esteem it as a favor, and so would the managers of the Society, if pastors wonld thoronghly canvass their parishes for persons who have not the Bible, and where the least difficulty is experienced in securing them, report promptly to this office.

We print the report of the great work being done through this agency so that all onr pastors may be able to study it.

Abstract of the Sixty-Eighth Annual Report. May, 1884.

RECEIPTS AND DISBURSEMENTS.

The Receipts of the year for general purposes were $640,719,06. Of this amonnt, $353,774 68 were received for books and on purchase acconut, $156,372 80 from legacies; $57,170 05 in douations from auxiliary societies, churches, and individnals; $31,624 34 from rentals, and the balance from interest and other sources. Besides which, $3,750 have been added to the trust fnnd, the interest of which alone is applicable for general purposes.

The Payments for manufacturing and for all other general purposes $762,106 16. For the foreign work of the Society, to be expended during the coming year, the amount of $173,100 has been appropriated.

TRANSLATIONS AND REVISIONS.

The Old Testament in Mpongwe, translated by Rev. William Walker, has been put at the disposal of the Board. Mr. Logan's version of the New Testament in the language of the Mortlock Islands has been accepted and printed. In China Dr. C. C. Baldwin has translated the Books of Jeremiah and Lamentations into the Foochow Colloquial. In India Dr. Chamberlain has resumed work on the Telngu Version, in connection with Dr. Hay, who is in the employ of the British and Foreign Bible Society. The Permanent Committee in Japan have given their endorsement to four additional portions of the Old Testament, viz.: I. and II. Samuel, and I. Kings and Proverbs. An edition of the New Testament in China-Corean has been prepared by a Corean of high rank, who has also translated one of the Gospels into the language of his people. A committee at Constantinople has charge of introducing necessary corrections into the Turkish Bible. Dr. Riggs has re-examied the Armenian New Testament, and Dr. Van Dyck is giving carefully attention to a new edition of the Arabic Bible which is passing through the press.

THE GENERAL SUPPLY OF THE UNITED STATES.

In the last Annual Report the Board announced the successful commencement of the work of re-supplying the entire country with the Scriptnres. This great nndertaking has been pushed forward dur ng the year with as much rapidity as possible.

The vastness of the territory to be explored, the sparseness of the popnlation to be reached, and the difficnlties of thoroughly systematizing the work and the consequent large expenditure involved, had been carefnlly considered by the Board; but they went forward, depending npon the Bible-loving people of this great country for the necessary means to carry it to a successful consummation.

The responses to the "Address to the People of the United States" (which was issued at the commencement of this work in 1882,) have not been as general and as generous as was anticipated. Thus far the means to carry on this work have chiefly been derived from the last gifts of the departed. Bnt even this precarions source of income has been insufficient to meet the demands upon the resources of the Society, and a considerable draft had to be made upon bequests received in former years.

In view of these facts, the Managers cannot refrain f om giving expression to their apprehension that unless the canse is more generally and pressingly presented in the churches, and the friends of the Society respond more liberally to its claims, the time is near when the work both at home and abroad must be greatly curtailed. Never was there a more general demand for the Scriptures in our own land; never were the nations of the earth stretching forth their hands so eagerly for the word of life; never was this Society more thoroughly equipped for its work and prosecuting it more vigorously. The work done at home and abroad during the past year makes a most cogent appeal for more general and liberal contributions.

GRANTS OF BOOKS.—Value of grants of books to auxiliary and missionary societies, churches, and individnals, $34,700 83; for colportage, $150,956 16; to Life Directors, etc., $9,384 20. Total, $195,041 19.

District Superintendents engaged in the Society's work in this country nineteen; colporteurs working in twenty-nine States and Territories, 418.

Number of Auxilaries reported as engaged in the canvass of their fields dn. ing the year, 156; Agents employed and paid by them, 138; unpaid Volunteer Distributros, 1,108.

The Combined Results of all the agencies of the Society for supplying the destitute, so far as reported, are as follows:

Families visited	1,217,213
" found without the Scriptures	150,067
Destitute families supplied	101 489
" individuals supplied	67,495

OPERATIONS IN FOREIGN COUNTRIES.

The reports from lands in which the foreign work of the American Bible Society is carried on, indicate constant enlargement of area and increased opportunities for circulating the Scriptures.

It is gratifying to tell of new fields opening for Bible distribution in Cuba, Bolivia, Peru, and Guatemala; of a cordial welcome given to Bible colporteurs in Siberia and the Amoor; of a circulation in Egypt which has not been redneed by war or pestilence; of an advance in China over the highest circulation ever reported; of a demand in Japan for the Old Testament as well as for the New; and of a steady increase of desire for the word of God throughout the Turkish Empire. The Agents of the Society resident in Turkey, Persia, China, Japan, Uruguay, Brazil, and Mexico are in immediate and and constant communication with most of the labourers supported by the various missionary societies of the United States, and throngh them provisions is made for such supplies of the printed Scriptures as are needed for mission use; while the missionaries themselves bear a willing part in promoting the circulation of the Bible within and beyond the bonnds of their personal labonrs. Whether it be the book sent out in advance of the living preacher, or the book accompanied and applied by oral explanations, or the book containing in permanent and legible form the great facts which the preacher's voice has proclaimed, everywhere the Bible is in demand and is counted indispensable to the permanent success of missions.

For Bible work in lands where the Society has no Agents, grants of money and of books have been made, as in former years, to various missionary boards, as well as to Bible societies like those of France and Russia.

Three hnndred and twenty persons have been employed to distribnte the Scriptures in foreign lands, the average term of actnal service being somewhat more than six months each.

To meet expenses incnrred in translating, pnblishing, and distributing the Scriptures in *foreign lands*, the amount of $167,452 41 was paid to the Society's Correspondents and Agents.

PERSONAL.

—Bishop Wiley has left for China and Japan.

—Baboo Ram Chandra Bose has been lectnring in Cincinnati.

—Rev. Morris Bell, of the Pleasant Green Baptist Church, Lexington, Ky., is one of the most humorons men of his times; it is delightful to meet and converse with him.

—We had, while at Lexington, Ky., a pleasant half hour with Messrs Scroggins and Jackson of the Kentucky *Republicnn*. Their office is entirely controlled and managed by colored men.

—If any one doubts the capability of colored gentlemen to be courteous and magnanimous toward each other let him read our letter from Bro. Albert. With snch manliness and courage it is only a question of time about the other things.

—The Oregon *Statesman* gives an account of the nnveiling of the monnment to the memory of Bishop E. O. Haven at Salem, Oregon, in June. The monument is constructed of Quincy marble, and cost something over $1,000. Dr. Stratton, the biographer of the Bishop, delivered an address, Rev. F. S. Hoyt and Rev. F. P. Tower took part in the services.

OUR SOUTHERN WORK.

tion and growth of Methodism in which he gave some startling facts and figures. The whole day was one of joy, as well as feasting."

LOUISIANA.

R. C. Barrow, Alexiers: "Ou Childrens Day at St Matthew Church, there was singing and speeches. The church was beantifully decorated with flowers and evergreens. There was present 75 scholars. Visitors and all were pleased. At Asbury the water is falling rapidly, and we will soon be able to recall Sunday services. Collection $3.15."

W. H. Moore, Eola: "Childreu's Day was a grand occasion. The young people decorated the church, and crowds came from all directions through rain and mud. Among the addresses was one by a Baptist brother, Rev. Jack Wade, on education of youth; W. Coleman, on old people in Sunday-school; others were by Miss C. Jase, Mrs. Rachel Scott, Rev. C. Monroe. Collection $2. Our pastor is raising money to build a church, and is serving the people spiritnally."

TEXAS.

P. Morgan, Galveston: "Five long months have rolled away and you have not heard from the West Tabernacle. The Lord has been working with us. I came to this work about the 16th of December, I could wish to meet no better people; a few days after I arrived, our beloved Presiding Elder F. C. Moore came and held our first quarter; 120 were around the sacremental board; collections $18.35. Again in April he held our second quarter, and we had a still better time; a larger nnmber came around the sacremental board, same were baptized; a nnmber joined the church, and many a soul was made happy; collections over $20. Bro. Moore is beloved by all the people, and has great power among them. We then commenced our second protracted meeting, which lasted until the Children's Day. Both old and young were happy enough all day to fly if it had been possible. During the day nineteen were baptized; collections $14. At night we closed with a farewell Christian march; the result of the work for the previous part of the year is as follows: 43 converts, 38 baptized, recieved by letter 8, received in full 16, reclaimed 18, dismissed by letter 3, expelled 4; total addition 71. Now that I have told you of spiritual things, believe me as I will now tell you of temporal things. We had no parsonage when I arrived here, nor did we have one when the presiding elder held his second quarter, but we had $98 towards it, which we started to build with as soon as he left. I prayed at the spot on the 26 of April; on the 28th the building commenced, the last day of May we moved in it. Mr. Editor, beyond dispute, it is as fine a parsonage as Texas can afford. The building is 20x26, frame building, two stories, gallery above and below. The bottom room is 11 feet, ceiling, top or upper room 9 feet; two rooms and a hall below finished nicely, decently painted, white; will soon finish npstairs; cost $400; had not a great deal of work given and lumber donated, the same would have cost $750. But we are so blessed as to be almost out of debt with it, though times have been unusually hard. We owe about $75, so you see that we are wide awake and expect to do more. We are getteng up our benevolent collections also"

Aaron Taylor, Madison circuit.—"Children's Day passed off nicely, little Ela Wilkins, 5 years old, made the opening address. We stood her on the Bible that she might be seen by the people, and her words interested all who heard her. After a lecture by Miss Emeline Green we collected $5 in ten minutes time. The closing address was made by our beloved Superintendent Leonard Green. Our hearts were full of joy."

J. Buell, Horn: "At second quarterly conference Rev. B. F. Smith preached to a crowded house, 10 were baptized, and sacrament was administered to 92. Protracted meeting was held and 13 persons joined; collected for elder $9.65."

For the SOUTHWESTERN.

Letter From Washington.

Dear Dr. Taylor: This is my first contribution to your valuable paper, and I hope you will deem it worthy of publication. I am so mch elated over yonr speech at the General Conference, and so much everjoyed at yonr election to snch a responsible and dignified position, until I am forced to tell you to put me down as a friend who is always willing to give yon a line on general affairs in Washington.

I, myself, am a member of the M. E. Church, and no one watched its deliberations and actions at its recent Augnst session more than I; and when that resolntion passed abolishing the color line, my heart was filled with joy, for I saw in the future, not very far, the possibilities for colored men of piety, intelligence and executive ability, in the church, in the publication department, in the assembly of the Bishops.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.
July 17-1y.

The New Orleans Preachers' meeting have endorsed the SOUTHWESTERN CHRISTIAN ADVOCATE under the new regime.

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The Housekeeper.

ACCIDENTS.—Coolness, presence of mind, quiet but prompt action when necessary, are all important. The senseless scream, fainting, or hysterical spasms, so often indulged should be consideration and thoughtful action, it is when danger is present. The coolness of a senseless physician in emergencies is not heartless indifference. He has learned to exercise his judgment calmly. We must learn to distinguish between real and imaginary suffering. Some people will scream louder and more piteously when a splinter is picked from the flesh than others will when a leg is amputated. A cool head and steady hand with a knowledge what to do, will save many a life and much suffering. When an injury occurs, if not serious or dangerous to life or limb, make the injured member as comfortable as possible by stitching the

MELONS.—None of the numerous varieties of watermelons and muskmelons can be improved by cooking. They should not be taken from the vines till fully ripe, and should be eaten after being gathered while they are eaten the more wholesome they are delicious.

ASPARAGUS.—Put the stalks in cold water; cut off all that is too tough; then peel and tie the stalks in a bundle or bundles; boil from twenty minutes, or until tender; lift them on the dish, remove the strings, and send to the

APPLE AND APPLE PUDDINGS. Stew apples until it is soft, half fill a pudding dish with peeled and cored apples whose cavities are filled with dates; put on the fruit, as a crust

BLACKBERRY.—Cut off the stems, cleanse the heads from insects; then boil sufficient to be evaporated when the article is tender.

RHUBARB.—Break half pound of cheese in small pieces, add three well beaten eggs, a very little salt, a tablespoonful of mustard, one teaspoonful of mustard, a teaspoonful of salt and half a cup of cream. Put all into a saucepan and set in boiling water. Stir until the cheese melts. Then spread it on slices of crisp toast. Serve immediately.

SOUP, GERMAN STYLE. Put two ounces of butter in a saucepan with a variety of any vegetables that are in season, cut small, and any approved herbs. Fry slightly and let them stew over a slow fire till tender, stiring frequently that they may not burn; add a cup or two of water and allow them to simmer. Skin a couple of onions, divide them into quarters. Fry them a light brown, lay them in the soup, season plenty of pepper and salt, let it boil, and make it thick with the

THE CRUSADE IDEAL.

BY M E WINSLOW.

Dream of prophets, seers and sages,
As the centuries come and go,
Graven deep on history's pages,
Guiding star of darkest ages,
Heaven on earth below.

This the warrior's promised glory,
Who of old assumed the cross,
This the poet's song and story,
Rune and rhyme and legend hoary,
Gain worth every loss.

Only let the cross be planted
Where in scorn it stood of yore
Throned in pomp, then disenchanted,
Earth so long by sorrow haunted,
Eden is once more

Still that dream of old is floating
Down the centuries white with years,
Still true souls their lives devoting,
Toil and sorrow nothing, noting,
See it through their tears.

Throne the cross! faith cries, aye, throne it,
Where man's greed and rapine reign;
Sorrow, want and pain will own it,
Evil in defeat bemoan it,
Peace will come again.

Wave, brave sister-hands, your banners!
Where the blazoned cross appears!
Wield your weapon, prayer, ye Hannahs!
Strike for God, the white, hosannas
Drown the wail of fears.

Christ shall reign, although his foeman
Fight him with hell's reddest dart,
Christ shall reign in temples human,
Throned in every heart.

Thus the dream of seers and sages
In heaven's radiant light shall glow,
Thus shall dawn those golden ages
When black sin no warfare wages,
But is white as snow.

Raise your battle cry, crusaders!
Deus vult as long before,
Drive from Zion all invaders,
Throne in shrines defiled by traders,
Christ forever more.—[*Zion's Herald*

For the SOUTHWESTERN.

Be Sure You're Right, Then Go Ahead.

BY A. L. RICHARDSON.

MR. EDITOR—I came across these words, and have been deeply impressed, after reflecting over them, to say something in relation to them. Along the pothway of life we see men of high rank and station practicing vices that are ruinous to soul and body, and devastating character for time and eternity. Then we turn our eyes in another direction and we see others habitually halting between two opinions, and trudging along life's pathway as though life was mean, or as if there was nothing real in life; continually fretting, whining and complaining of their condition, and saying life is better to others than themselves. But it is not so; she is no respecter of person; she favors all her children alike; but be assured she conducts none to prosperity, happiness and respectability except the industrious and persevering. Life is not mean, it is just what one makes it. If one desires to make life miserable and mean they have a good chance to do it; they have only to go to the rum shop occasionally and empty their pockets, fill their stomachs with beer or some other intoxicant, spend their evenings in the gambeling hells at some game of chance, and they will soon be good-for-nothing vagabonds, a perfect pest to society. If you do not wish to become of such a character you must avoid these evils in the commencement of life. A wrong beginning often results in serious results; but think, reflect, and compare, and when decided upon a certain object then put your whole soul into the purpose. "Be sure you are right, then go ahead." The thought of justice and right stirred the heart of this great nation to its profoundest depths, and at the simple moving of her pen millions of swords and bayonets gleamed and flashed in the air, and vast armies met in deadly array, and fought face to face till liberty, rebaptized in blood, was given to man, as man. And now in this free country, decked with institutions of learning in every conceivable quarter, with the power of will used in the right direction any one can be just what he wants to be. Life is a voyage from the cradle to the grave. The world is the ocean, our characters the vessels, and our will is the great oar with which we steer. At the commencement of our voyage we should be careful to choose the course that justice, truth and virtue sanction, then go ahead. "Heed not the stormy winds though loudly they blow, watch the bright morning star and pull for the shore." Along the voyage we may cast our eyes in every conceivable quarter of the globe, and behold, she is decorated with scenes of enchanting beauty, overspread with forests of evergreens, viewed in the prospect looks serene, pleasant and inviting, but beneath is concealed shoals, rocks and quick-sands, on which a great many, failing in the proper use of the oar which is the power of will, that great invisible law of nature which holds undivided empire over the soul of man, have made a perfect shipwreck of life, and blighted their characters forever, and, alas! how few ever succeed in reaching the distant shore.

Up then, young man, and gird yourself for this great journey, whatever your hands find to do, do it with all your might, relying not on the exertion of others. He that waits lazily along the stream of life depending on the labors and exertions of some one else will be continually drifting with the tide. He may be borne along for awhile, but when he finds himself, he will be as far from the object he is following as he was when he started on the voyage. We must not drift, but steer.

Conway, Ark., May 29, 1884.

For the SOUTHWESTERN.

Portsmouth Letter.

BY REV. WILLIAM H. AND DORA BROWN.

Rev. Marshall W. Taylor, D. D:

We rejoice to learn of your election to the editorship. We congratulate you, ourselves, the Lexington conference, the colored people, the Methodist Episcopal Church, and especially the colored membership of the Methodist Episcopal Church; you because we know that you are competent and worthy of the position; ourselves because we rejoice in your being placed in a position where as a minister of the gospel and a bold defender of the truth we all can be benefited. We feel assured that though you are not with us in your former position, that you are with us in a broader and more useful one; and that your opportunities to do good, not only to the Lexington conference but to the whole church, are greatly enlarged. We expect and pray that great good will be accomplished by God through you for the Negro race in this land, and we pray that God may grant to you many years of usefulness. We also congratulate Mrs. Taylor, and pray that God may continue to endow her with all the Christian graces that she may be a helpmate to you, indeed, we shall take great pleasure in reading the SOUTHWESTERN. I have never taken it before but of course I must now for our own Dr. Taylor is its editor. Amen!—*Ed.*

Rev. Marshall Taylor, D. D., editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, makes a brave beginning in his work. The people ought to rally aronnd him and put the paper clear ahead.

Attorney General Fair, of Tennessee, gives a clear and emphatic report of the

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I desire to inquire for my brother, Elerson Williams. Last knowledge of him he was at Grenada, Miss., instead of Sardis, Miss. My father is a minister of the M. E. Church at Pontotoc, Miss. Father's and mother's names are James and Mary Williams; Elerson is a twin brother to Henderson who is now at Emmaville, Leflore county, Miss. He was at Lebrton before, but removed since Address me at Houlka, Miss.

W. K. WILLIAMS.

MR. EDITOR—I wish to inquire for my relatives. Father was Solon, mother Wainia; youngest brother, Jefferson, was sold a year before the war, with father and mother, and they where in Arkansas when last heard from. They were sold to speculators. At the old home John, the oldest, myself, sister Nancy and William were left, belonging to Mr. Payne, in Ray county, Tennessee. Address me at Chiltou, Texas.

J. S. PAYNE.

MR. EDITOR—I would like to find out where my sister Augustus is. I left her in Tippah county, Miss., in 1844. I was sold by Wm. McCullough to Jno Logan, who lived one mile south of Choctaw Agency, Oktibbeha county, Miss. My sister and myself were brought to this country by Wm. McCullough, from South Carolina, near Abbeville district, on Long Cane Creek. I had one more sister by the name of Ann McCullough at the time of our departure. McCullough's wife wife was named Huldy. I am now living 6 miles west of Choctaw Agency, near the old Turnpike Place, on Noxubee river. Address me at Oktoc, Miss.

JOHN LOGAN.

Church Dedication.

MR. EDITOR: The new Scott M. E. Church was dedicated to the Lord's services on Sunday, May 18, '84. It is situated on Phillip Street, below Central Avenue.

Rev. Marshall W. Taylor, D. D., preached at the morning service from Matt. 16:26. While he was preaching the Lord was with him, and backed up the word with great power. In the afternoon, Rev. H. M., Brown, pastor of the M. E. Church, Gloucester City, preached the dedicatory sermon from Matt. 11.28 and dedicated the church. Rev. G. G. Vreeland also preached in the basement in the afternoon an interesting sermon.

At night, Rev. W. C. Dickerson of Easton, Md., preached for us from Haggai 2:7, and that sermon will not soon be forgotten. The Holy Ghost was with him while he was preaching. The collection during the day was $232 94, and the penny collection, 15.40.

The church is a fine commodious structure, 60x40 in size. It has a large gallery, and over the pulpit is the inscription, "Holiness unto the Lord."

On Monday night, Rev. L. W. Deakins from Port Deposit preached for us a Holy Ghost sermon with great power from on high.

Yours, J. S. HOLLEY.

Camden, N. J.

—*Delaware Conference Standard.*

More than a hundred tons of human hair are annually bought and sold. Four ounces is an average clipping from a human head; so that a hundred tons represent the product of from 800,000 to 1,000,000 heads. In Europe the heads of female criminals are shorn, and they supply a large market, but the greater part is bought by traveling peddlers.

A Cincinnati woman has obtained a verdict of $5,000 from a saloon keeper for being the cause of her husband's death.

One reason why diseases of the bladder and urinary organs are so difficult to cure is that they frequently have no pronounced symptoms. HUNT'S [Kidney and Liver] REMEDY is peculiarly adapted to the cure of these complaints, and goes at once to the seat of trouble giving relief at once.

INDIGESTION AND CONSTIPATION

ARE CURED BY

AYER'S PILLS.

Dyspepsia

Is one of the most dangerous of the diseases caused by these complaints. Affecting as it does the centre of life—the stomach—it quickly deranges and imperils the whole system, physical and mental. Its symptoms are manifold, and many of them so serious that they are generally regarded and treated as special maladies.

The Only Cure

For the various forms of dyspeptic diseases, is in a medicine that will remove its primary cause, by restoring the stomach, liver, kidneys, and bowels, to a healthful condition. Any other treatment is as useless as an effort would be to make a watch keep time by simply gilding its case, when it had a broken main-spring.

Ayer's Pills

Are the best medicine to accomplish the necessary work of cleansing, stimulating and restoring. They are more thorough in their purgative effect than any others, yet are not violent in their action, exercise a powerful influence for good upon the other vital organs as well as the bowels, and effectually

Banish Disease.

For **Biliousness, Jaundice,** and other evil consequences of hepatic disorders, there is no remedy so prompt and thorough as AYER'S PILLS. They are also, by their efficacy in regulating the digestive functions, of the greatest value to women in the most critical stages of existence.

Kidney Diseases

Also spring from disorders of the digestive functions, and are not only exceedingly painful in themselves, but have symptoms, such as **Dropsy and Rheumatism,** which are of the gravest character. The work of the kidneys is the purifying of the blood. When, through disease, they cease to do this,

Prompt Relief

Must be accorded to avert most serious consequences. Medicines that lull their pain by dulling their sensibility, or that stimulate them to unnatural activity, do infinitely more harm than good. To restore them to health, the kidneys must be cleansed, their inflammation allayed, and their strength restored.

Ayer's Pills

Do this more effectually than any other. Their diuretic effect is not less marked and beneficial than their purgative power. Not only do they, at once, by a moving dose, free the clogged, and rouse the torpid organs, but their continuous effect, when taken in small doses, is to regulate the machinery of life, and

Restore Health and Vigor.

For all the several varieties of **Piles,** and for the many **Cutaneous Disorders** produced by Blood Impurities thrown into the circulation during attacks of constipation, no cure is so quick and easy as AYER'S PILLS, which free the bowels and aid nature.

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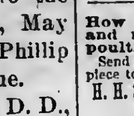
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General News Items.

Dr. Buckley, of the *Christian Advocate* is in Europe.

Colleges issued few degrees the past year, out of respect to higher scholarship.

Germany is fast becoming the military school of all Europe, and Berlin is now crowded with officers of the continental armies, all anxious to learn the art of war at what is now considered the fountainhead. The English officers alone hold aloof with true insular pride, maintaining that there is no school of arms like Woolwich, and Count Von Moltke quietly retorts by showing a dozen practical plans for the successful invasion of England.

The libel suit of M. A. Dauphin, of the Louisiana Lottery Company against the Philadelphia *Times*, has been thrown out of court, the Judge saying: "This business here is not entitled to any protection whatever. It is not only unlawful, but it is worse. It is an infamous crime. Is it possible that a business stigmatized by the law of Pennsylvania cannot be so characterized here by the editor of a newspaper or any other citizen, notwithstanding the fact that the business may be lawful in Louisiana? Is it possible that the citizens of Pennsylvania may not express their approval of the laws of Pennsylvania?"

The formal presentation of the Bartholdi statue of "Liberty Enlightening the World" by the French Government to the United States took place in Paris, July 4. Mr. Morton, United States minister, received the statue in the name of his government. Prime Minister Ferry sent a letter stating that he regretted that illness prevented him assisting at the scene of fraternity between two great republics. In heart and soul he would participate. De Lesseps said France, under all governments, had always been a friend and ally of America. America now realized that the Panama canal was a work of universal interest. The statue would forever be a pledge of the amity between France and the great American people.

The following persons have been appointed as the committee to select the International series of Sunday-school Lessons: Rev. John H. Vincent, D. D., chairman; Rev. John Hall, D. D., New York; Rev. W. G. E. Cunnyngham, D. D., Nashville; Rev. Warren Randolph, D. D., Rhode Island; Rev. J. A. Broadus, D. D., Louisville; Professor H. Lewis Baugher, D. D., Pennsylvania; Rev. John Potts, Montreal; Rev. D. Berger, D. D., Dayton, Ohio; Rev. A. E. Dunning, Massachusetts; Hon. Chancellor H. S. Blake, Ontario, Canada; Rev. Moses D. Hoge, D. D., Virginia; Professor J. I. D. Hinds, Tennessee; Rev. Isaac Errett, D. D., Cincinnati; R. F. Jacobs, Chicago. To this committee were added [illegible] of correspondence from England and France.—*Western.*

At Plymouth, England, while a gang of 25 convicts were at work one threw a large stone at the Warder which struck the officer in the head, inflicting a stunning blow. The entire gang then rushed upon the keeper, but a convict named Stevens, who was serving a [illegible] sentence, outstripped the remainder of the gang, seized the Warder's rifle and ammunition and fired upon the advancing crowd of outlaws, six of whom he seriously wounded. When the ammunition was exhausted Stevens clubbed five others with the rifle, and [illegible] assistance arrived he was completely exhausted. The details of this affair were promptly [illegible] to the Government, and Sir Vernon Harcourt, the Home Secretary, gave orders that Stevens should be rewarded and immediately released. When this was [illegible] to the convict he [illegible] with emotion and

[illegible] Diseases, 36 pp [illegible] advice. Send [illegible] Mo. (old [illegible]
aug28-26teow

Rev. Dennis Osborne, From South India.

Among the members who for the first time appear in the General Conference is the Rev. Dennis Osborne, who comes from his home in Allahabad ("the city of God,") to this "city of brotherly love." He is a representative of the large class of people in India, for whom our Church has done so much, the Eurasians. He was born in the famous city of Benares, on the Ganges, just 40 years ago. In the terrible Sepoy Mutiny of 1857 his parents were killed. They had removed to Agra in order to place their son in school, and returned on business to Benares, where they were massacred. The orphan boy attended the Government College at Agra, where he received a good education, and soon found employment in a government office. He became connected with the Scotch Presbyterian Church at Allahabad, and was afterwards transferred to Lucknow. He was gradually promoted, until in 1871 he was at the head of one of the prominent Government offices in Lucknow.

In this year Brother Taylor visited Lucknow, a number of conversions occurred, and among others Mr. Osborne joined the not over-popular Methodists. He at once began working and instituted a weekly meeting at his own house, which was largely attended, and resulted in great good. He also engaged in native Sunday-school work among the heathen children, and for years was a popular Sunday-school superintendent in Lucknow. At last he felt called to preach and dared not resist. From the first his preaching was greatly blessed. For more than a year he carried on his official duties during the week and preached on Sunday. Mainly through his efforts our Church at Allahabad, now so flourishing, was organized. In 1874 he decided to give his entire time to the work of God, and joined the North India Conference, relinquishing a salary double that received by our missionaries, feeling that God would provide for himself and family. He was appointed to Allahabad, where he has spent most of the time since, building a beautiful church and a parsonage.

Since 1876, Mr. Osborne has belonged to the South India Conference. During the past 5 years he has served as Presiding Elder, and has had remarkable success here, as well as in the pastorate. Through his efforts several new churches have been organized, at Mussoorie, Lahore, Agra, Roorkee, and elsewhere. He is a good man, an earnest preacher, an eloquent speaker, a faithful worker. His personal appearance is striking; his hair is coal-black; his eyes are also dark, and his countenance indicates an active mind and a good heart.

Mr. Osborne is an able lecturer, and is already receiving numerous invitations to address our churches. He is accompanied by his wife and youthful son, who will assist him in singing the native hymns of India. We are glad to know that the South India Conference is so well represented.—*Daily Advocate.*

Episcopal Fund.

To the Presiding Elders:

REV. AND DEAR BRETHEREN.—By the election of four Bishops at the recent session of the General Conference, the claims on the Episcopal Fund have been largely increased. The additional amount which will be required to pay the salaries, house rent, traveling and moving expenses of these four for the seven months of the present year will probably be $12,000. For the next year the addition will be $20,000.

The Book Committee, which held its regular meeting in February last, could not anticipate this increase nor provide for it.

A special meeting of the new Book Committee, appointed by the late General Conference, was held before the close of the session, and fifteen per cent. was added to the apportionment. Unless immediate and earnest efforts are made by the church, a deficiency will be found at the close of this year.

We appeal to you as a Presiding Elder to bring this matter before the Preachers and Quarterly Conferences of your District. Please see that this additional sum is apportioned among the Charges of your District, and that the whole is paid.

It will aid us if you will forward to us quarterly such sums as may be collected. The Bishops draw upon us for their claims monthly.

The Conferences to be held during the remainder of the year must be relied upon largely in the attempt to carry the treasury through the year with the additional claims upon it.

During the past four years the Church nobly met this new claim upon its liberality; and we devoutly hope that during the present quadrennium we may not suffer the humiliation of a failure. Justice to our Bishops and the honor of the Church alike demand that the treasury of the Episcopal Fund be kept prepared for all claims upon it. Yours sincerely.

S. HUNT, Treasurer.
W. P. STOWE, Ass't Treasurer.
New York, June 6, 1884. 805 Broadway.

German Conferences of the Methodist Episcopal Church.

There are eight German Annual Conferences in the Methodist Episcopal Church, and one additional district, that of the German District of the the California Conference. Of these German Conferences seven are within the United States, the one remaining being the Conference of Germany and Switzerland. This German work reported January 1, 1884:

Itinerant preachers	649
Local preachers	724
Lay members and probation	59,543
Ministerial and lay members	63,192
Number of Churches	727
Number of parsonages	327
Value of Churches and parsonages	$2,886,559
Number of Sunday-schools	1 183
Sunday-school officers and teachers	10,270
Sunday-school scholars	61,531

The official returns of the German work in 1883 for the year 1883 showed that the following amounts were raised by the Churches during the year: Paid for building and improving Churches, $115,516; paid on old debts on Church property, $59,590; paid for pastors, Presiding Elders and Bishops, $289,554; paid for current expenses—sexton, fuel, gas, Sunday-schools, etc., 58,155; a total for the year, *exclusive of the amounts raised for benevolent contributions*, of $522,-815.

The Centenary Medal.

The crush of correspondence in the office of the Board of Education since Children's Day has exceeded all precedent. So great, in fact, has been the inflow of remittances for collections and medals that the Secretary, with all the effort he could make, and all the assistance he could employ, found it impossible to send out his official receipts and the medals ordered as promptly as he had hoped to do.

But a point has now been reached from which the work of his office promises to be speedily overtaken, including the immediate sending of all medals ordered.

Our friends at large will not be surprised to learn that a new demand for the historic Centenary medal has sprung up following the lamented decease of our dear Bishop Simpson, and we respectfully suggest that all individuals and families not already provided with it would do well to send to the Educational Secretary at 805 Broadway, New York, for a token of remembrance, which they will prize more and more as years roll on. Its uniform cost, delivered at any post-office in the United States, is one dollar. Canvasser's certificates are still furnished, and some Sunday-schools are planning for extensive presentations of medals on different occasions between this and Christmas. Any pastor or Sunday-school Superintendent disposed to do what he can for the supply of the medal in his locality will be furnished with a specimen on application.

It is generally deemed only fair and right to let all our children and people have an opportunity to at least see this beautiful and significant token and *souvenir* of the present Centennial epoch, as well as to give those who may desire to do so the privilege of becoming possessors of it, by means of making or securing subscriptions for the Children's Educational Fund.

All additional subscriptions sent in for this object will be credited as a part of the Centennial offering of the several charges from which they come, provided a definite report is made of the same.

A predicament. 2 o'clock in the morning,—sleet on the side-walk,—baby got the croup, and no Dr. Ball's Cough Syrup in the house.

Governor Glick, of Kansas, has pardoned six saloon-keepers of Salina who were serving sentences, on the ground that the juries which convicted them were packed by the prohibition attorney, with the aid of the judge.

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The Pedestal Fund

—OF THE—

Bartholdi Statue of Liberty Enlightening the World.

This colossal statue was given by the people of the French Republic to the people of the United States as a monument of ancient friendship, and as an expression of the sympathy of France in the Centennial Anniversary of American Independence.

It is 150 fee in height, cost $250,000 to which cost more than 250,000 Frenchmen subscribed, and it is so far finished that it will be ready to be shipped to this country in the course of the coming summer.

There has been voluntarily contributed about $100,000 towards pedestal for the statue, which is to be placed on Bedloe's Island, at the entrance of New York harbor, and about $150,000 is still required.

The foregoing is from the Report of the Executive Committee to the General Committee of the Fund, of which the Hon. Wm. M. Evarts is chairman.

With a view of aiding the object, another committee, under the supervision of the Hon. Rufus F. Andrews, has arranged for a new issue of art subjects, to be offered the public generally, who will thus be able to secure a magnificent Standard, steel engraving, and at the same time have the satisfaction of contributing to the Pedestal Fund.

The following subjects have been selected, viz:

Washington Irving and his Friends	28x36
Shakespeare and his Friends	28x36
Falstaff Mustering his Recruits	28x36
Landing of the Pilgrims	28x36
Departure of the Pilgrims	28x36
Farmer's Saturday Night	26x34
Preaching of John Knox before the Lords of the Congregation in St Andrew's	28x36

These engravings will be from the original plates, and will be as fine as the first proofs, which were sold at $100 each. They will be forwarded by mail, and their receipt guaranteed. The price for each will be $5, which must be sent with the order. Persons wishing to subscribe, are respectfully requested to do so as soon as possible.

All orders, drafts, &c., must be directed and made payable to the Secretary.

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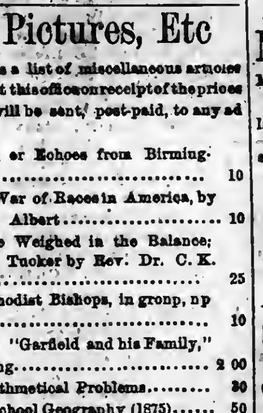
The following is a list of miscellaneous articles that may be had at this office on receipt of the prices annexed. They will be sent, post-paid, to any address desired:

What They Say; or Echoes from Birmingham	10
Is there to be a War of Races in America, by Rev. A. E. P. Albert	10
The Colored Race Weighed in the Balance; Reply to Dr. Tucker by Rev. Dr. C. K. Marshall	25
Lithographs Methodist Bishops, in group, up to '72, each	10
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Wentworth's Arithmetical Problems	30
Mitchell's New School Geography (1875)	50
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Black Horse and Carryall. By Rev. J. H. McCarty	70
Notes on Baptism, by Rev. R. Gregg	60
Temperance Reform and its Great Reformers, By Rev. W. H. Daniels	1 00
Waddington's Church History	2 50
"Missed It," wood engraving	35
"A Nibble at Last," engraving	25
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40 "	750 lbs.	1050 lbs.	160 00
44 "	1000 lbs.	1350 lbs.	200 00
48 "	1300 lbs.	1800 lbs.	260 00
54 "	2100 lbs.	2900 lbs.	400 00

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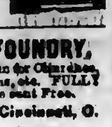
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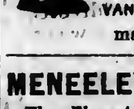
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Will positively cure [illegible] late the LIVER and RESTORE [illegible] and VIGOR of [illegible] pepsia. Want of [illegible] digestion, Lack [illegible] and Tired Feeling absolutely cured. Bones, [illegible] nerves receive [illegible] Enlivens the mind [illegible] supplies Brain Power. Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.
Send your address to The Dr. Harter Med. Co., St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.
may8-1y

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Ague Cure
contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.
WE WARRANT AYER'S AGUE CURE
to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money.
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists.
may1-4m

WANTED A WOMAN of sense, energy and respectability for each locality, middle-aged preferred. Salary $15 to [illegible] References exchanged. GAY BROS., 14 Barclay St.
may15-13t

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This Powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER Co.
jly10-1y-eow-8

THE SUNDAY SCHOOL.

THIRD QUARTER, LESSON III. July 30. GOD'S COVENANT WITH DAVID. (2 Sam vii, 1-13.)

The house which King Hiram's workmen had built for David was finished. The heathen enemies of Israel had found that the Lord was with the new king, so they had gone back to their homes, and the land had peace. But there was one thing that troubled David as he rested in his new home. The ark of God was in a tent while he lived in a beautiful house. So he sent for his preacher or prophet, as they were called then, and talked over the matter with him. Nathan advised him to do as he felt about it. That night the Lord spoke to Nathan and told him what to say to David. God was different from what he had said himself. Even good men do not know what is best, unless they wait to find out will of the Lord. Before David was told that his son and not himself would build the temple the Lord made him a promise, which is the most important part of this

the Lord reminded David all the commands given people for their own good guidance, he had never even why they had not built temple. He cared more for and obedience, as he care. Yet it was right for to want to build a house of God, as it is for us churches or fix them. The Lord also called to he had taken David from and made him king, great in the promise this throne after his death this and for the taken from this would be true until Christ. There was more in them either Nathan at the time. So we how much is meant by promises of the Bible. bearing through all

MARRIAGES.

Miss., June 22, Mr. R E Lovett. Both were workers and are Macon. Rev W H

by Rev T G Mont- Burns to Miss Mary Orleans.

A member of Mt Circuit, Bossier a member of Bro (No. 1), and on 22, 1884, at No. 89 Common and

A G MILLER.

tidy than the to the hair

NEW BOOKS.

Cookery For Beginners, with Marion Harland's name as author, needs no other indication of its character and genuine value. It has been a fault of previous books on Cookery that they have taken for granted the possession of a certain degree of knowledge requisite to their successful use not always possessed. This book while affording a range of information unsurpassed by any other book and thus suited to the use of all, has the advantage of being perfectly adapted to the needs of the veriest tyros in cookery. Kitchen edition in water proof cloth binding, limp, 60 cts. With extra pages, blank, for new receipts, in extra cloth binding, stiff covers, $1.00. Boston, D. Lothrop & Co.

THE POULTRY KEEPER. Printed at Chicago, Ill., is the best poultry journal ever published,—*Woonsocket, R. I., Patriot.* Read their large advertisement in another column.

NEW PUBLICATIONS.

Herbert Spencer gives his attention, in the leading article in *The Popular Science Monthly* for July, to "The Great Political Superstition" of the divine right of parliaments. He shows, contrary to the assertions of many eminent publicists, that rights exist antecedently to any laws; that laws are only recognitions and vindications of those antecedent rights, and that consequently they are valid only as they conform to them, or as they possess the "ethical sanction derivable from the laws of human life as carried on under social conditions." The Rev. George G. Lyon presents an interesting view of "The New Theology," as a development from the old, corresponding with the growth in human powers of comprehension, not contradictory but harmonious with it, and "reformatory rather than revolutionary in its teachings and tendencies." Perhaps the most important paper in the number is M. Pasteur's account, given before the French Academy of Sciences, of his discovery of "The Preventation of Hydrophobia, by inoculation. The editor at his "Table" discusses "The Survival of Political Superstitions," and President Eliot's address at Johns Hopkins University on "What is a Liberal Education?" New York: D. Appleton & Company. Fifty cents a number, $5 a year.

The *American Kindergarten Magazine* is published monthly at Room No. 70, Bible House, New York, $1 a year.

The July *Electra* has a sketch by Poe, short stories, poems and choice miscellany. Louisville, Ky., $2 per year.

"Five Years of Faith Work in India," by C. B. Ward, has been received from the Anglo Vernacular Press, Bombay.

From the author, Ram Chandra Bose, we have received a pamphlet of 72 pages, entitled "Hinduism and the Hindu People," being the substance of extempore addresses delivered by Mr. Bose, who was a delegate from North India to the last two General Conferences. We may refer to it again.

Gospel Melodies, a collection of sacred songs for use in gospel meetings, social gatherings, etc., by Harrison Millard, has just been received. The arrangement is good and the hymns and music for the most part original. L. F. Gordon & Sons, publishers, 132 Fourteenth St., New York.

We have heard both Democrats and Republicans say that there is nothing better for a Cough than Dr. Bull's Cough Syrup; this old reliable remedy never fails to cure a Cough or Cold at once, and may be obtained at any drug store for 25 cents a bottle.

We call attention to the advertisement of Washington & Lee University, Lexington, Virginia. The Academic Departments as well as the Schools of Law and Engineering, open on September 18th.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. jy10-1y

SANITARIUM, Riverside, Cal The dry climate cures. Nose, Throat, Lungs, full idea. 36p, ronte cost free. Mar. 27 26teow



tatistics show that the mortality among children is far greater in the summer months than at any other season. Health and perfect action of the bowels are assured by the use of Ridge's Food. It is neutral in its action, is readily taken by the little ones, occasions no [illegible] upon the digestive [illegible] and is assimilated [illegible] to all else. Sold by [illegible] in cans, four sizes, retail $1.25 and $1.75. Send to WOOL- [illegible], Boston, Mass., for pamphlet.

Conference Notices.

Plan of Episcopal Visitation for the Fall Conferences of 1884.

[ALPHABETICAL]

Conference.	Place.	Time	Bishop.
Alabama	Birmingham, Ala.	Oct 16	Walden
Arizona Mis'oo.	Phœnix Arizona	Oct 9	Foss
Austin	Austin, Texas	Nov 27	Harris
Bl'k Hills Mis'n.	Sturgis City, Dak.	Oct 8.	Andrews
Bulgaria Mis'n	Sistof, Bulgaria	Oct 1	Hurst
California	Monterey, Cal	Sept 10	Foss
Cent'l Alabama	Eutaw, Ala	Nov 26	Walden
Cent China Mis.	Kin Kiang China.	Oct 16	Wiley
Cent. German	Newport, Ky	Sept 10	Merrill
Central Illinois.	Galesburg, Ill	Sept 24.	Bowman
Cent. N. York	Elmira, N. Y	Oct 8	Harris
Central Ohio	Defiance, O	Sept 17.	Bowman
Cent Tenn	Dickson, Tenn	Oct 6.	Bowman
Chicago Germ'n	Beaver Dam, Wis	Sept 25	Ninde
Cincinnati	Hillsboro', O	Sept 3	Merrill
Colorado	Longmont, Col	Aug 7	Foss
Columbia River	The Dalles, Ore	Sept 4	Fowler
Dakota Mission	Mitchell, Dak	Oct 1.	Andrews
Des Moines	Red Oak, Ia	Sept 10.	Andrews
Detroit	E. Saginaw, Mich.	Sept 17	Ninde
East Ohio	Youngstown, O.	Oct 1.	Warren
East Tennessee	Kingston, Tenn.	Oct 23.	Warren
Erie	Erie, Pa	Oct 8.	Warren
Foochow	Foochow, China	Nov 19	Wiley
Genesee	Medida, N. Y	Oct 8	Merrill
Georgia	Monnt Zion, Ga.	Oct 9.	Walden
Holston	Greenville, Tenn.	Oct 16.	Warren
Idaho	Boise City, Idaho.	Sept 17	Fowler
Illinois	Carlinville, Ill	Sept 17.	Andrews
Indiana	Greencastle, Ind.	Aug 20	Foster
Iowa	Ottumwa, Iowa	Sept 17.	Foster
Japan	Tokio, Japan	Sept 1	Wiley
Kentucky	Catlettsburg, Ky.	Sept 10.	Walden
Michigan	Lansing, Mich	Sept 10	Ninde
Minnesota	Duluth, Minn	Oct 8	Fowler
Montana Mis'n	Helena, Montana	Sept 25	Fowler
Nebraska	Tecumseh, Neb	Sept 3.	Mallalieu
Nevada	Genoa, Nev	Aug 21	Foss
New Mex. Mis.	Socoro, New Mex.	Oct 15	Foss
N. China Mis.	Peking, China	Sept 24	Wiley
N Dakota Mis'n	Fargo, Dakota	Oct 2	Fowler
N Nebraska	Blair, Neb	Sept 10.	Mallalieu
North Ohio	Tiffin, Ohio	Sept 10	Bowman
N.W. German	Charles City, Ia.	Oct 2	Ninde
N.W Indiana	Attica, Ind	Aug 27	Foster
N.W. Iowa	Spirit Lake, Ia.	Sept 24.	Andrews
N.W. Norw'gn	Forest City, Ia.	Sept 26.	Foster
N.W. Swedish.	Burlington, Ia.	Sept 11.	Foster
Ohio	Circleville, O	Sept 24.	Merrill
Oregon	Salem, Oregon	Aug 27	Fowler
Pittsburg	Washington, Pa	Sept 24	Harris
Puget Sound	Seattle, W. T.	Aug 21.	Fowler.
Rock River	Rockford, Ill.	Sept 24.	Warren
St. Louis Ger.	Pekin, Ill.	Sept 3	Ninde
Savannah	La Grange, Ga.	Dec 3.	Walden
S. E. Indiana.	Seymour, Ind.	Sept 17.	Merrill
S. California.	Los Angeles, Cal.	Sept 18	Foss
S. German	New Orleans, La.	Dec 24	Harris
South'n Illinois	Fairfield, Ill.	Sept 3	Foster
South India	Hyderabad, India	Nov 20	Hurst
Tennessee	Memphis, Tenn.	Oct 16	Bowman
Texas	Navasota, Texas.	Nov 20	Harris
Upper Iowa.	Mason City, Ia.	Oct. 1.	Bowman
Utah Mission.	Ogden, Utah	Aug 14	Foss
West German.	Lyons, Kan.	Sept 18.	Warren
W. Neb. Mis'n	Kearney, Neb.	Sept 17.	Mallalieu
West Texas	Waco, Texas	Dec 4	Harris
West Virginia.	Buckhan'n W Va.	Oct 1	Walden
W. Wisconsin	Eau Clare, Wis.	Sept 25.	Mallalieu
Wisconsin	Oshkosh, Wis	Oct 1	Mallalieu

NOTICE.

To the presiding elders of the Tenth General Conference District:—Will you please furnish me your name and post-office address, as I desire to communicate with you freely before the annual meetings of the General Missionary and Church Extension Committee. Let our motto be, The full amount asked for these great agencies of the church. Yours, In the Gospel, T. B. FORD.

Siloam Springs, Ark., July 8, 1884.

CAMP MEETING.

The following committee has met and made arrangements for a Camp Meeting at Pleasant Hill, to begin Aug. 7, 1884: Elder Duncan, chairman; A J Plokett, secretary; H Daniel, G Darby, Reuben Johnson, Abner Crowell, Crawford Taylor, and Randall Elder, committee. This is the first camp meeting ever had in the parish of Sabine. All ministers are invited to attend and help us fight the devil. A. J. PICKETT.

NOTICE.

To the preachers of the Huntsville District:—Please furnish me with a list of the number of members that will attend the District Conference at Cold Springs from each pastoral charge, that I may prepare for them a home, as we live in the country. The brethren from Willis, Montgomery, Danville, Walker, and Huntsville had better come on horseback as that is the nearest way. The brethren from Orange, Beaumont, Liberty and Wallisville can come by railway to Shepherd Station, where they will be met with horses and wagons. The people are expecting a full attendance. Yours. W. MCKENZIE, P. C.

LA TECHE DISTRICT—LOUISIANA CONFERENCE.

The district conference of the LaTeche district convenes at Washington, La., on Wednesday, August 9, at 9 o'clock a. m. All members of the district conference, preachers, exhorters, district stewards, and one Sunday-school superintendent, and one class-leader from each charge, are hereby notified to attend and come prepared to report, pass annual examination, and to deliver the literary work assigned them. Those to whom no subjects are given will make their own selections. In connection with the conference a Centennial Jubilee Celebration, District Camp Meeting, Temperance, Woman's Home Missionary and Sunday-school Anniversaries will be held. Mrs. Suzan Barksdale, Mrs. Peggy Powell, Miss Mary Allre Thomas, of Alexandria, and Mrs. A. E. P. Albert, of New Orleans, and other ladies are expected to take part in these anniversary exercises. Bishop Mallalieu, Dr. Marshall W. Taylor, editor SOUTHWESTERN, and other prominent ministers have been invited to attend. Arrangements for reduced rates on railroads will be made. No efforts will be spared to make this session one worthy of the centennial of our Methodism. Brethren, push the benevolent collections. Secure subscribers and cash for the SOUTHWESTERN. Fraternally, A. E. P. ALBERT, P. E.

PROGRAMME.

Annual Sermon—Chas Shallowhorne.
Missionary Sermon—John Sparks.
Centennial Sermon—J F Marshall.
History of the Christian Church—R Anderson.
History of Methodism—Chas Monroe
Distinctive Features of Methodism—H Johnson.
Our Work in the South—A E P Albert.
Our Duty to the SOUTHWESTERN—J F Marshall.
Points of Differences between our Church and other Branches of Methodism—S E H Morant.
Revivals and how to Promote them—A Jones.
Evidences of Conversion—Wm Murrell.
Care of Converts—T Larkins.
The Class Leader and his Work—S Green.
Qualification and duties of Stewards—Wm Davis.
The Sunday-school and its Officers—John Lee.
Churches, How to Build them, and where—W Hamptop.
Baptism, Subjects and Mode—Ed Fields.
Duties of Church Members—A Luster.
The Divine Call to the Ministry—Chas Shallowhorne.
Temperance and Prohibition—A E P Albert, B D.
The Pastors Duty to his Church and Sunday-school—Jules Auguste.
Our Benevolent Societies Missionary, Church Extension, etc—Jos Johnson.
Ministerial Character and Qualifications J F Marshall.
Influence and Duty of a Pastor's Wife in the Family and in the Church—S E H Morant.
Christian Education—J H Pierre.
Woman's Work in the Church—J Sparks.
Resurrection of Christ—B Bolden.

WM DAVIS and A JONES, Committee on Programme.

MARION DISTRICT—CENTRAL ALABAMA CONFERENCE.

This conference will convene July 17, at Marion, at 9 a. m. Members of the district conference will please meet promptly with written reports. Let all who can bring some money with them for the new church which is now in course of erection at Marion. Local preachers will be prepared for examination The district stewards will meet to attend according to paragraph 348, Discipline. By request the presiding elder will attend to collections for our new church during term of district conference at Marion; we must complete the building. Third quarterly meeting for Marion will meet in conjunction with the district conference on the evenings of the 19th and 20th, at 3 p. m. Let every officer be ready to report.

A word to the laity of our Church: I hope all will take our paper, the SOUTHWESTERN: let Marion District give that paper our help; it is a good paper and our Church organ. Let the Sunday-school superintendents in all our Sunday-schools take it; ask your pastor to send for it for you; only $2 per year. There are many things I wish to say, but will not now.

Your Bro, E. B. MCCAULEY, P. E.

BOWLING GREEN DISTRICT—LEXINGTON CONFERENCE.

Second Round.

Princeton	July	5- 6
Eddyville	"	7- 8
Smithland	"	12-13
Lewisport	"	16-17
Harrisville	"	19-20
Cloverport	"	26-27
Hardenburg	Aug.	3- 4
Bowleyville	"	9-10
Bowling Green	"	16 17
Auburn	"	23-24
Franklin	"	25-26
Cane City	"	30 31

ABRAHAM BORKET, P. E.
Jeffersonville, Ind.

EAST TENNESSEE CONFERENCE—CHATTANOOGA DISTRICT.

Fourth Round.

Chattanooga ct, Pleasant Grove;	July	19-20
Jasper ct, Jasper	"	26-27
Ebenezer ct, Ebenezer	Aug.	2- 3
Robertsville ct, Shady Grove	"	9-10
Kingston ct, Rockwood	"	16-17
Soddy ct, Soddy	"	23-24
Washington ct, Dayton	"	30-31
Chattanooga sta, Wesley Chap	Sept.	6- 7
Sweetwater ct, Athens	"	13-14
Riceville ct, Riceville	"	20-21
Big Springs ct, Prigmore Chap	"	27 28
Georgetown ct, Bunkers Hill	Oct.	4- 5
Cleveland ct, Ooltawah	"	11-12

The district conference will convene in Cleveland, Tenn, the second day of September at 7:30 o'clock p. m. The pastors please notify. The local preachers and exhorters, leaders and superintendents from each charge are earnestly requested to be present and have all their reports written. The pastors will please try and raise their full assessments on the benevolent collection, and report if possible to the district conference. Friday Sept 5, will be devoted to the Sunday-school work. Rev. Dr. P. G. Gillett D.D., our Sunday-school agent for the South is invited to be present, and all Sunday-school workers are invited. The district stewards please be present and report the money raised for the support of the presiding elder.

E. PROVINE, P. E.
Chattanooga, Tenn., July 1, 1884.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, July 14, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8 13-16; Middling 10 13-16; Good Middling, 11 1-16; Middling fair, 11¼.

SUGAR, ℔ lb—Yellow clarified, 5¼@5½; White clarified, 5¾@5¾; Common 4c.

MOLASSES, in bbls, ℔ gallon—Common, @15; fair, 18@25; choice, 43@45c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¾ fair, 5¼@5¾; choice, 5¾@5¾.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 20@21.

COFFEE, ℔ lb—Ordinary, 9½; prime, 11¼.

CHEESE, ℔ lb—Western factory 9¼.

CORN MEAL, ℔ bbl—Choice, $2.80.

FLOUR, ℔ bbl.—Fancy, 5.35; Choice, 5.00; Family, 4.50.

LARD, ℔ lb—Choice, 7¼.

SALT—Sack—Coarse, 82½; Fine, $1,02½.

VEGETABLES—Irish potatoes, ℔ bbl., $1.75@2.25; sweet potatoes, ℔ bbl. onions, ℔ bbl. 2.25@2.75; apples, ℔ bbl. $5.75@6.25; cabbages, $5.00@5.50 per crate; sour kraut, $9.00 per cask.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, 62@63; boiled, 63@65; cotton seed, 28@50.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $16.75.

BACON, ℔ lb—Breakfast, 11; shoulders, 6¾; sides, short rib, 9½; sides, long clear, 9¾; hams, sugar-cured, 14c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 8¾; clear sides, 8¼; shoulders, 6@6½.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.25@3.50; young $1.50@$2.00; ducks, $2.50@3.00; geese $4.00@; turkeys $9.00@12.00.

Western Eggs 10@12c per dozen

Louisiana Eggs 11@12c per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $5.00@$5.25 ℔ dozen; young do. $1.50@3.25; ducks $3.00@3.50—; geese $4.00@4.50; turkeys $10.00@13.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 65; white, 70; mixed, 65.

OATS, ℔ bushel—Western, 40.

BRAN, ℔ 100 lbs—Choice, 90.

HAY, ℔ ton—Prime, $14@16; choice, $16 50@17.

TEACHERS WANTED—10 PRINCIPALS, 12 Assistants, and a number for Music, Art, and Specialities. Application form mailed for postage. SCHOOL SUPPLY BUREAU, Chicago, Ill. Mention this journal. jy17 1y.

$500 CASH FREE!

We offer the above amount of money and ten Gold Watches *free* to the first 123 persons answering the following Bible question: **Where is the word Grandmother found in the Bible?** Mention the **Book, Chapter and Verse.**

The first person answering this question correctly, on or before August 30th, will receive $75 cash. If we receive more than one correct answer the second will receive $70, the third $60; the fourth $55; the fifth $50; the sixth $25; the seventh $20; eighth $15; ninth $10; tenth $8; eleventh $6; twelfth $4; thirteenth $2; ten Ladies' Gold Watches to the next ten correct answers, and one dollar each to the next one hundred people answering it correctly. If you are not the first, remember that you may be the second or third, so you stand a good chance for a large prize. Each competitor must, in every case, send 50 cents for **One Year's Subscription** to **THE POULTRY KEEPER** with their answer. This journal is a large 16-page illustrated Poultry Paper, devoted to telling

HOW TO MAKE POULTRY PAY.

If you will send one dollar we will send the paper one year, and a beautiful English Cloth Bound Volume of the NATIONAL AMERICAN DICTIONARY containing **700 Engravings, 608 Pages, 40,000 words.** This useful and elegant volume is a Library and Encyclopedia of general knowledge as well as the best dictionary now published. Superbly bound in cloth and gilt. It is not a pocket affair, but a large volume. "The best Dictionary for $1 ever printed."—*Farm, Field and Fireside.*

The regular subscription price of **THE POULTRY KEEPER** is 50 cents per year, so you pay nothing additional for the privilege of competing for one of the above prizes. The money will be sent to the successful ones. The names of those who obtain prizes will be given in the paper. Send one dollar in P. O. order, postal note or registered letter. Don't wait. The Dictionary is worth a dollar, and can be sold at home for that price, and **THE POULTRY KEEPER** will tell you how to make $1,000 per year from one acre of land. Send your answer at once. Postage stamps taken. Sample copy 5 cents.

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The Forty-seventh Annual Session begins Oct. 1st. Most elegant Buildings in the South. All modern conveniences. Best advantages in Literature, Music and Art. Special attention to health and comfort of pupils. Moderate charges. Apply early to W. C. BASS.
jnly17-6t

Letter From Aberdeen, Ohio.

A paper is before me, containing your remarks upon striking out India and inserting Africa as an Episcopal residence. I am pleased at the view you take of the matter, and admire your manner of laying your views before the conference. I cannot help feeling proud of the favorable comment your speech excited in this part of the country. It is in fact, with Dr. Hatfield's, among the very few speeches reported at length in the daily papers in the West. Both were noted speeches, but for vastly different reasons. There is a matter that pleases me still more than all of this. It is this: In a speech delivered by Mr. George William Curtis in memory of Wendell Phillips, at the invitation of Boston, in his address, on page 7, I find a reference to certain facts and to a certain point, made by yourself in a lecture at Cleveland. I gave the lecture reasonable notoriety, and when I saw the address of Mr. Curtis I wrote him a letter of thanks. He sent a copy of the speech with a letter which I enclose for your inspection. Speaking advisedly I regard you as a great man, Doctor, and feel myself honored in the possession of the friendship of such a man. Whatever the present has for you there is in the future, whether you live or die, a certain and sure reward. I know something of what interferes with your progress. Now there are two things that you need to overcome, you will overcome them, however, I am sure, by the power of your intellect, the purity of your life and the love that the Lord has for you. The things I refer to are *Caste* and *Envy*. I know I need say no more on this head. God grant you such things as he deems proper.

I cannot close without a word about my charge. We are on good terms with each other. I think will pay my church debts off. Here and at Vanceburg I am pushing the battle to the gates; results, I have received 18 members, organized one Sunday-school and supplied all our schools here with our own literature; organized four societies, two temperance and two lyceums, with a total membership of one hundred and seven on the work. I have secured in each of my appointments the active co-operation of the young people. I am determined to make my mark up here so that I will be remembered for what I tried to do. Now, I thank you for reading this letter. Pray for us; your memory is green here, your name is often called, by no one more than by yours, devotedly,

"JAB."

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Editorial Notes.

Why don't some people behave themselves?

Are we enduring afflictions that we may do the work of evangelists, thus making full proof of our ministry?

Attendance on the public worship of God is a blessing to the attendant because of its association, work and instruction.

The National Grand Lodge of the United Brothers of Friendship will meet this year in Galveston, Texas.

The minutes of the twenty-first session of Delaware conference, H. A. Monroe, secretary, have been received.

If any Christian provide not for other Christians, and specially for those of his own church, he hath denied the faith and is worse than an unbeliever.

Labor and capital are partners whose business can only prosper as they live together in peace, mutually aiding, and protecting each other's rights.

It is impossible to have a prosperous church where most of the members are without church work. Christian activity is needed to preserve Christian character.

A woman whose object in life is only pleasure is already dead while she lives, and this is a gospel to be constantly preached that such may be converted to usefulness.

It is due to ministers that they be cordially received, respectfully entertained not rebuked, but encouraged as fathers when they are over churches like fathers.

Poor and desolate Christian widows will have the companionship of the Holy Spirit in great power, who are entitled to the aid and sympathy of their church.

When it happens that the thing we dislike is the thing most needful to us, prayer ought thereby to be chastened with the spirit of submission, if it be not granted in our way.

Saved by grace and good works are fruits of grace. The law is the school of a Savior, and the knowledge of the Savior leads to obedience. We are under the law to Christ.

The Presbyterian Church, Camden, S. C., is a mission of Rev. Wm. R. Davis. The typographical error in our last issue is corrected.

We fail to realize the attractiveness of God's house, and the full enjoyment of visiting it, until we are unable to go to it. Then, with the psalmist, we mourn, "How amiable are thy tabernacles, O Lord of hosts."

Christian employers should provide for a proper observance of the Sabbath by their employes, by making such disposition of public and domestic affairs as will most surely conduce to this end.

From God's standpoint of observation a church which produces no converts is not in a normal condition, if the church reaches the highest ideal in this respect it must do so by great and constant missionary effort.

Rev. Dr. C. K. Marshall, of Vicksburg, has addressed a communication to President Richardson, of the World's Exposition at New Orleans, urging him to provide some plan for Sunday worship at the Exposition.

It is a fearful thing to be cut off from the communion of the Church on earth, how much more the fellowship of that in heaven. "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."

We should not weaken in the face of persecution or in any way compromise the dignity of our ministerial standing; we must hold on to what we believe is right, and do what we believe is right, let the consequence be what it may, only make the best effort to have a right belief.

Colonel Robt. G. Shaw who fell at Fort Wagner at the head of the gallant 56th Massachusetts colored regiment, was the brother-in-law of Mr. George William Curtis, the editor of *Harper's Weekly*. Mr. Curtis in politics, is, we believe, an Independent free trade Republican, and in all things a gentelman.

Every pastor should carefully arrange a list of appointees for the committees taking for that purpose different members of his charge for each place, and as far as possible appoint each member to some one and only one office. It is the idle ones who make the trouble and wander away.

The Masonic fraternity have recently concluded an agreable session of the Grand Lodge of Kentucky, at Henderson. Revs. W. C. Echols, George Sissel and other members of Lexington conference were in attendance, some of whom called upon us, as they were returning. They have not explained how the Ohio Grand Lodge can make Masons on Sunday and within the jurisdiction of the Grand Lodge of Kentucky. We are waiting to hear.

A minister whose appointment is changed by the usual constitutional method has no cause of complaint. He knew of such possibilities, before he accepted membership in Methodist Episcopal Church, and the conference to which he belongs. For him to abuse the presiding elder, or to attempt schism in the charge from which he has been removed, is to do a thing which is clearly actionable under the head of sowing "disension." Such a minister forfeits thereby his claim to the confidence of the church, and hence his hope of promotion.

For the SOUTHWESTERN.

Letter From Boston.

THE NEGRO ORATOR AT THE HARVARD UNIVERSITY COMMENCEMENT.

BY PROF. WILBUR P. THIRKIELD.

"Is there anything of special interest at the Harvard commencement this year?" inquired your correspondent of a friend.

"Well, yes," was the reply, "you will be interested in knowing that a colored man is one of the graduates."

"That is good," I replied, "and he is not the first graduate, for I was present several years ago when a Negro took his diploma."

"Oh! but your colored brother has come out at the top this time; and his rank entitles him to be one of the seven speakers who represent a class of over two hundred."

That was enough. It were worth a ride of 200 miles to hear a colored man speak, who, by his energy, pluck, and perseverance, could come out so near the head of a class of 200 men in the oldest and proudest university of our land.

Of course I should go to hear him when it was only a ride of three miles from Boston to the seat of the great institution at Cambridge.

Arriving ahead of time on the appointed day, I wandered about for an hour among the classic halls of Harvard. The college buildings are arranged about a great quadrangle. Some of them are venerable with age, others are elegantly built in modern style. When, in 1636, less than sixteen years after the landing of the Pilgrim Fathers at Plymouth, this institution was founded, no one could have cast the horoscope of its future. When John Harvard gave it several thousand dollars and his library of 300 volumes, he did not know that his name was to be thus handed down to posterity upon the seals of this university. Surely from little seeds planted in faith and nurtured by prayer, great results follow.

It now has an endowment of over $3,000,000 and a library of 200,000 volumes. From its halls have gone forth more than twelve thousand graduates. It now has an attendance of twelve or thirteen hundred students The influence of its graduates is felt in science, letters and statesmanship all over our land. We are shown the room in one of its halls where Charles Sumner spent his student days, and more than one anecdote is told of Wendell Phillips, the genial, brilliant student there, of fifty years ago. To this renowned institution, that has given to the Negro race these illustrious friends and helpers, we had come to hear the graduating address of Robert Heberton Terrell, born only a quarter of a century ago, and the son of two slaves.

Behold! what hath God wrought! Less than fifty years ago Garrison was dragged through the streets of Boston by a pro-slavery mob. The fiery heart of a Phillips is aroused by the sight, and his eloquent lips are consecrated to the liberation of the slave. It seemed a long fight and a bitter one. But now we see the same Boston who mobbed these men, arise in tears to build their monuments. And here is a Negro, only a score of years ago liberated possibly from the auction block and the shambles, rising in the strength of cultured young manhood to the top of his class in our greatest university.

But, if we tarry longer here in meditation we shall miss the graduating exercises which are held over yonder in the great Memorial Hall. As we stand waiting while the distinguished guests are passing in, we have an opportunity to take a glance at this beautiful hall. It is built in memory of the sons of Harvard college who died in defence of the Union in the war of the Rebellion. It is a splendid structure, with its great dining hall and art gallery, its beautiful theatre and lofty dome. As you stand on its marble floors and look through its stained glass windows, by whose mellow light you read the names of the noble dead upon the marble slabs set into the walls, the effect is inspiring. They died to liberate the slave, and to day, from the rostrum of this hall, dedicated to their memory, one of the liberated is to speak, and to prove that their death was not in vain.

Now the doors swing open to all, and entering hastily with the crowd, in true Democratic fashion, we take the position possible to observe and hear. Among the dignitaries upon the platform we recognize the Governor of the Commonwealth, surrounded by many distinguished men. After the orchestra has by its beautiful strains of music hushed all to silence, a prayer is offered. Then the distinguished president arises and announces as first speaker upon the programme, the name of Robert Heberton Terrell. As the stately form of the colored man advances to the platform, he is greeted with loud applause. As he bows to the great audience, round after round of applause is given to this noble representative of his race. In clear, measured tones he begins his address on the well chosen theme: "The Negro Race in America since Emancipation." We have already taken too much space to give an outline of his excellent speech. But while in eloquent sentences he is setting forth the past history, the present status and the hopeful future of the Negro race, let us take a look at the man and learn something of his history. He stands there before the multitude arrayed in the long flowing black gown, which is always worn by the speakers at a Harvard commencement. He has a fine figure; his countenance is really attractive, his head is well formed and is indicative of the fine intellectual powers he has displayed during his college course. His history is like a romance. He was born in Glen Cove, Virginia, in 1857, and both of his parents were slaves. His grandfather was a white man, and at his death the family was freed and came to Washington. There Robert got some common school education. At sixteen he turned up in Massachusetts to shift for himself, still bent on securing an education. Soon he appears in the dining hall of the same Memorial Hall where he now stands speaking, as a waiter. Encouraged by some students, he begins to think of college. He then goes into Boston to teach some and to study. Next year we find him at Groton preparing for college. Here he earns enough to pay expenses, and he took a first prize for declamation. He entered Harvard in 1880. He had nothing to start on but his pluck. Friends became interested in him and secured gifts from liberal people to help him along. He at once took fair rank. He was well received and treated like a gentleman by the members of his class. We have seen how this young man on the rostrum before us, pleading so eloquently for his race, entered one end of this Memorial Hall as a servant ten years ago, and now goes forth at the other end crowned with the highest honor that Harvard can bestow.

After the exercises closed, I had the privilege of meeting him, and most heartily did I congratulate him on his high honors. With joy I learned that he would give his life to helping his race. He is to take charge of a high school in Washington this fall. Hail to the noble university that honors itself and blesses humanity in thus graduating this Negro, with honors! All hail to the race that in this graduate has added another to the list of its true noblemen! And all this in twenty short years! If the Negro is true to himself and his opportunities, what may we not expect before the close of this century? With confident hope we await the future.

Methodist Preacher's Aid Society.

MR. EDITOR—Please allow me space in your valuable paper to notify the members of the Methodist Preachers' Mutual Aid and Beneficiary Society of the United States of America, and all whom it may concern, of the change that we have found it necessary to make. Last year, by the request of the board of directors, I traveled in the South not only to represent our society, but also to become acquainted with our leading men and from them learn the actual condition of our people, socially and financially; in order that we might make any change necessary to meet the financial condition of the people among whom we hoped to operate. So I spent the summer in Ohio, Indiana, Kentucky, Tennessee, Georgia and Louisiana; and a great deal of the time was spent in Lexington conference and several weeks at your house, Mr. Editor, and on your district. Let me say here, not only are you and your most excellent lady, Mrs. Kate Taylor, policy holders in our society, but there is no one better posted concerning our society than yourself. So of the several hundred pastors, presiding elders and leading laymen with whom I conversed, I made it a point to ascertain as nearly as possible the social and financial condition of our people in their locality. We found that we would not have any trouble until we reached Tennessee. There I saw that our society would be a burden too great for the mass of our people. But I did not get my eyes open to the real financial condition of our people at certain seasons of the year until I reached Atlanta, Georgia, there Dr. C. O. Fisher convinced me that so far as that section of the country was concerned at least, in order to insure success, a change was inevitable, yet neither mentioned a change. From Atlanta, I pushed on to New Orleans in quest of information, and calling at the office of the SOUTHWESTERN, I formed the acquaintance of the editor, Rev. L. P. Cushman and the business manager Bro. Bentley. There I explained our society to Bro. Cushman, and he told me that it met his hearty approbation, that he thought he could see how it would benefit the pastors and the people in more than one way. I informed him that I wanted to establish a general agency in New Orleans for several States. He requested that the agency be offered to Bro. Albert, with the assurance that he would help in the work, and from those great leaders, I learned a great deal on the financial condition of our people. Bro. Albert accepted the general agency; but afterwards seeing that it would take too much of his time and interfere with his district work, therefore after several weeks consideration he sent in his resignation. Thus you see we are not working in the dark, but we have the advice of the best informed men in the different sections of the country. It was the request of the board that I continue my search for information into Mississippi this year and after consulting with Dr. J. R. Revels and Rev.s S. A. Cowan, J. M. Shumpert, J. O. Eckles, B. L. Crump, J. Houston, and others and finding very much the same state of affairs here that Dr. Fisher pointed out in Georgia, concerning the financial condition of the people, therefore the board of directors have made by my request the following changes:

1. They have done away with the life benefit as it would cause too many assessments for the financial condition of our people in the South.

2. They have reduced the fee for joining, from $6 for men to $4, and from $4 for women to $3.

3. They have reduced the assessments from 60 cents for men to 40 cents, and women from 40 cents to 30 cents.

4. They reduced the policies for men of all ages to $800, and the women to $600; all payable at but death. We hope the new plan will be accepted by the old members if it is not, my recommendation to the board is to refund the money. This will give our young pastor all of the light he wants in regard to the Methodist women's department of our society. As I know the Bro. I can't believe his heart to be as far wrong as his figures are. He has seen his mistake before this hour, for when we think we have an eye open, or that we have found something that all of the old heads have overlooked, we rush into print and tell a few freinds to look out for the next paper and you will see how I have pened those fellows. One of those friends told me, but he meant good, he is my friend, his name is in the above list.

Yours in the cause of Christ and fallen humanity.

L. N. TAYLOR.

[A reasonable amount of brotherly discussion on this subject is needed. Quite a large number of Methodists are members of the Association. They think they have a contract which connot be set aside except as provided for in their agreement. We expect to say some things on the subject ourself. We will say now that the association has characteristics under the present plan which commends it to the favor of Methodists. And some form of consulting them should be adopted before any vital change is made. ED.]

The Emperor orders the Chinese troops to evacuate Lao Ki, Langson and Cao Bang and withdraw to this side of the passes leading to Yun Nan, Kwang Ton and Kwang Si. The evacuation will be completed within a month.

OUR SOUTHERN WORK.

MISSISSIPPI.

J. J. Garrett, Forest. "On children's day the old church was beautifully decorated, and the teachers were busy as bees. The organ gave out fine music. The white children from the M. E. Church came marching in and took seats among us, also the colored Baptists. We had a centennial celebration with the children. One of the white children, Miss Carrie Penrood, played the organ, and then Prof. Jenkins, a graduate of Rust University, class of 1875, delivered an address, followed by one from Mr. Kirkland, Superintendent of the white school. A collection of $6.25 and $10 worth of medals were taken. Mr. Jenkins lectured for us again Monday night, and the whites turned out on both occasions and seemed to appreciate a good cause. At my little church 4 miles from town, on same day, collection was $5.50, C. W. Williams, superintendent."

Jane Coffey, Greensboro: "Agreeable to appointment our Sabbath-school met at Greensboro Church on the second Sabbath in June; meeting presided over by Rev. Wm. Gatewood. Had a large attendance. Miss Alice Buffkins heard the lessons in catechism and our children never did better. The children repeated about 800 verses by heart from the Old and New Testaments. They are advancing rapidly and it made their parents rejoice to see the little ones so proficient in answering the questions as they were propounded. We are living out in the back woods. Bro. Gatewood preached a good sermon to a large congregation at 3 p. m."

A. H. Johnson, Tupelo: "On children's day our pastor and 65 children were present. We had a lovely time. Collection for pastor $4; children's day 70c."

R. Anderson, Mount Salem circuit: "Elder J. M. Shnmpert held our second quarterly conference June 15 16. He preached a glorious sermon, and administered sacrament to 52 adults. During the last quarter received into full membership 3, converts 2, baptized 3 adults and 22 children; paid elder $40, and pastor $45.90, bishop 30c., [illegible] $59.60."

J. M. Lampkin, Whitefield: "Children's day will long be remembered. At Liberty Church 125 children were out. The church was decorated. Collection was $3."

A. D. Payne, College Hill circuit: "My second quarterly conference was held on the 14th inst. by Rev. J. O. Eckles; 16 or 20 of the official brethren were present, most of whom had good reports, and the session was pleasant. On Sunday at 10 o'clock we had an old-time speaking love feast that was good, and at 11 o'clock the elder preached a fine sermon, and communed."

TENNESSEE.

W. W. Key, Murfreesboro: "On the night of the 3rd, after reading as was my want, I was on the eve of having family prayer previous to retiring, when all of a sudden something like hail fell against the door, and then a low rapping inquiry was heard; after a while the door was thrown open, and such a crowd!—it was a storm party. The following made up the party: Sisters Susan Green, Docia [illegible], the leaders; Priscilla Anderson, Anderson, Nannie Pettway, Mary Jones, Sarah Smith, [illegible] Cotner, Addie Simmons, [illegible] Scully, Jane Howard and [illegible] McNary; Bros. Cole Brown, [illegible]ons, Robert Vaughn, [illegible]rman, Geo. Taylor, and Mr. [illegible] Reedy. I learn since that [illegible] of others were coming, but were kept back on account of the rain. Such a repast as they had [illegible] have done honor to any [illegible] of people; the manner in which the party was conducted [illegible] When they left [illegible] me there was more to [illegible]."

[illegible], Clifton: "The [illegible] met at 9 o'clock, in [illegible] Our pastor, [illegible] read the 7th [illegible] C. Mack; then came singing and the Lord's Prayer. The Sunday school took up the topic according to the programme. All who wished to read joined in reading the 6th chapter of St. Luke. After some pointed and brief remarks from the Rev. D. Collier, of Waynesboro, the school took a short rest. At 11 o'clock the school was called to order by the pastor, who made some of his strong points in regard to the Sunday-school and its work. D. Collier preached. The collection was $5. There were 94 in attendance."

ARKANSAS.

H. H. McAllister, Little Rock: "Our Conference adjourned here in Wesley Chapel the 18th day of February, and surprisingly I received this appointment. That day I took the names of our stewards here, and as I learned their names the first day I have since learned the men, and they are the right men in the right place; they are men of God. Our Sunday-school, having for its superintendent Prof. H. B. Fry, and assistant Miss Anna M. Richmond, is surprising to all spectators and elevating to Little Rock; and on the last day of May the Sunday-schools of the city had a union picnic, which was a grand success generally. The young people seemed to have been carried away with mirth. The last week in April we started a revival with this thought: "I wonder will any one be saved?" So, we began to preach, pray and sing, not caring what the world would say, and God blessed our labors most graciously. The meeting ran four weeks, and fifty-five souls were converted and fifty-seven have joined the church since conference. Our large Church here that holds a great many people could not hold them, and our people here believe that God will bless any man that will do His will every day. I have baptized 23 adults since conference and 1 infant. A goodly number of the students of Philander Smith College were converted during our meeting. We believe that by a united effort on the part of our school and church here we will take Little Rock for Methodism. Two of the Zion Methodists joined our church during our revival, and several of the Baptists had children to join our church. The old church here is moving right along. We gave a festival on last Tuesday night and raised $35.80. Sisters Fryerson, L. E. Stevens, M. Furgeson, M. Crumpton, M. Richmond, F. Irvin, M. Laport, J. Given, M. Gilbert, E. Logan and G. Carroll constituted the committee on arrangements, and all gave liberally."

TEXAS.

Dewitt Frison, Anderson: "Our children's day was one of the grandest we ever had. Old and young were joyous."

C. McIlveen, Fairfield: "I returned to this place, my native home, about 18 months ago, and found no Sabbath-schools. As I am a lover of Sabbath-schools I could not be contented until we began one. In Trinity Church, Houston, I was taught to live as a devoted servant of God. May 6th the school gave a picnic, and formed a procession and marched through the streets. There were singing and recitations, and Miss Jennie Bragg was queen and Anderson Blaine king. I think the children will never get done talking about it."

G. Wilson, Mooresville: "I have had 18 converts to date; 14 full accessions, and 4 deceased. A class leader of fourteen years service, and another who served eight years died, greatly lamented by the church. Sunday-schools are making rapid progress, supplied with efficient officers."

R. W. Durham, Butler: "We had a glorious children's day. There were 100 present, and our pastor, M. Wilson, was pleased with the day's work. There were several addresses. Collection $4.50."

I. B. Scott, St. Pauls, Galveston: "Our children's day exercises were a pronounced success. We used the programmes sent by Dr. Kidder; the little folks marched around with flying banners as we deposited our pennies. Collection $10; several medals sold. Since I wrote the SOUTHWESTERN last God has greatly blessed our charge in the conversion of souls. We had 45 conversions and 70 accessions. Among the converts were quite a number of Sunday-school scholars and teachers, also a number of life long Catholics. As soon as our seats are finished we shall be ready to occupy our new church. God is with us."

Jefferson Buell, Horn: "On children's day members crowded the school-house and witnessed interesting exercises. Collection $3.65. In protracted meeting I had 24 convercions. High water injured my people and destroyed crops. We are moving on, but slowly."

W. R. Patterson, Calvert: "We visited Rev. Thomas Cole's Sunday-school on children's day, and enjoyed it very much. Brother Cole had the people in high spirits concerning the centennial in connection with children's day, and had secured the co-operation of the Baptist church and white friends in the community. His Sunday-school was very well drilled on the centennial programme. The choir from the Baptist church had selected some nice pieces, which they sang to the delight of all present. The choir from the white Sunday-school sang several excellent pieces for the occasion, which were highly appreciated. Bro. Cole demonstrated the work of the church in the uplifting of humanity and the bringing of souls to God, in a very enthusiastic and impressive manner. A handsome little collection was taken for the children's fund, and a few centennial medals distributed."

B. Alonzo, Belton: "The people here as a general thing, are mighty contrary, but faithful work and patience will, I hope, bring them to the true light of the Gospel. A camp meeting will commence July 27, and we ask for help. No place could need it more than this. I ask my brethren to come to my assistance."

G. Norman, Manor circuit: "St. Paul and Asbury Chapel are doing very well. June 8th was children's day, and we had a grand time at St. Paul M. E. Church. We had the centennial programme for the children's day, parts one, two and three, besides other reading matter. All of the Sunday school had something to say about the day; we also had a sermon by the pastor. We closed with a glorious class-meeting. Everybody went home rejoicing over what they had heard concerning the work of the old M. E. Church. The three Sunday-schools of the circuit were invited to meet at St. Pauls, as it was near the center of the work, but only two came. We also invited the congregations to come and bring dinner with them. They did so, and after the forenoon services were over, the people came together and spread their dinner, and had the schools to march up to the tables, and made them all comfortable, after which the congregation ate. Then the three o'clock service was taken up, and the work for the day was finished. Collections $3.20."

J. C. Johns, San Marcos: "Children's Day was observed with complete success; 169 children were present. Times are hard, and collection was $3.30. Our pastor, Bro. Browley is loved by all."

ALABAMA.

H. Matthews, Dadesville circuit: "I am glad of the election of Dr. Taylor to the editorship, and I hope it will result in great good to the church and people. My church is doing very well at this time, and we have raised for benevolent causes $6.25. F. M. Ragland shot himself, but is not dead. We are weak and moving slowly. Pray for us."

Keep Looking Young

This is the age of young men. Other things being equal they are everywhere preferred. Save your young looks. It means position and money. Is your hair falling off—dry or lustreless? Preserve and beautify it by using Parker's Hair Balsam. Not an oil not a dye, sure to work, clean, harmless. Restores color.

New Orleans District.

The child of God should not be a mere bundle of opposites and inconsistencies. He is the only Bible t at multitudes read, and if he is devout to-day and frivolous to-morrow, truthful to-day and fluent in falsehoods to-morrow, he is a terrible curse, he does more to embitter men towards the religion of the Lord Jesus than any Ingersoll that ever cursed this world. No argument is more powerful in attracting men to Jesus than that of a correctly living Christian; and none is more effectual in repelling men from Christ than that of one whose life is covered with blots and with disgraceful records. It is unfortunate when the church has to apologize for the bad conduct of her members. At Pleasant Plains Bro. Forrest is abundant in labor. The church is not strong, but the faithful few stand ready to co operate with their pastor in every good word and work. The absentees from church, class, prayer meetings and Sunday-schools are carefully looked after. The spiritually sick and backslidden are cared for; strangers are visited and cordially invited to the church, and made welcome when they come. Over forty have been added to the Sunday-school, and the congregation is steadily increasing. The second quarterly conference was held June 24. The reports were all in order. The class reports were as follows: No. 1, $8.80; No. 2, $8,90; No. 3, $8.25; No. 4, $6.25; No. 5, $11.95; No. 6, $12. The report of the stewards showed that for all purposes a little over two hundred and fifty dollars had been raised during the quarter. Bro. Forrest has occasion to rejoice in what has been accomplished. In the porch of Solomon's temple there were two massive pillars which bore the names of "Jachin" and "Boaz;" "Jachin" signified "The will established," and "Boaz" signified "in strength." Taken together they are emblems of the strength of real goodness. Sin is an element of weakness, while goodness and strength go hand in hand. The Christian pastor who builds up the church shuns laxity in morals and sanctimonious harshness; both are hateful to God and harmful to men.

At Mount Zion Bro. Hudson is having a year of marked prosperity. The congregations are large, and the Sunday-school constantly increasing. The reports at the second quarterly conference were all in perfect order, showing that over $430 had been raised during the quarter, and that all current expenses had been promptly met. At an entertainment given by the trustees over $140 was raised and applied in paying old debts. Bro. Hudson does not belong to the class of ministers who seem afraid to mix with their fellow men lest their goodness rub off. He goes to the homes of all as a light and a leader. That Chrirtian minister is most like Christ who does most "to seek and to save the lost."

Simpson Chapel bears the name of a man who was a burning and a shining light. We refer to him with grateful remembrance, and profound gratitude to "the Great Head of the Church" that the "light was visible so wide and so long." Thus far during the ministry of Bro. Jackson this church has enjoyed continued prosperity. God has honored the honest, persevering faith of his people. The congregation and Sabbath-school have more than doubled; and over a hundred have been converted and joined the church. All the current expenses have been promptly paid and nearly $600 raised and applied in paying the debts that were upon the church when Bro. Jackson was sent there.

L. P. CUSHMAN.

The Millennium.

EXTRACT OF A SERMON BY REV. W. T. HARRIS OF BALTIMORE.

Text—Rev. 1. 2-10.

Who are the singers in this grand chorus? The prophet calls them the four beasts or properly translated four animate beings, and the four and twenty elders. He also calls them saints, which appears in verse 8th. They sung a new song. The four beasts is a figurative representation of the whole New Testament and Church, both in character and chronology, presenting the four different stages of trial through which the church should pass in her pilgrimage in this world before she would enter the visible kingdom of her glorious Redeemer, the New Jerusalem, and reign on the earth. Every individual Christian who lives any length of time after his conversion passes through some or all of those states of trial.

The four and twenty elders are the twelve patriarchs, which are sometimes called prophets, and the twelve Apostles of the Lamb, for it is said that we are "built on the Prophets and Apostles, Jesus Christ being the chief corner stone." It also represents in a figure the faithful ministers of Christ, the same as the twenty-four courses of the priest-hood under the Jewish economy, which you will see by reading 2 Chron. 24, 7 19. It is typified by the four grand divisions under Moses. The first on the East was to follow the standard of Judah; that on the South, and second on the march, was the standard of Reuben; on the lowest side Ephraim, and his was the third standard; on the North side was Dan, who brought up the rear in the march of the Jews through the wilderness. Under the figures above stated we are called upon to notice the Gospel church in Apostolic times marching forward bold as a lion. But in all this there is nothing seen to indicate a temporal reign of Christ upon the face of this earth. During the days of Constantine the Great the Church enjoyed full privileges, but soon became proud. Her last state of trial was indicated by the anti-Christian beast, Rev. 12th. She was ready to meet it, for wings were given her with which she flew to a wilderness which God had prepared. Undoubtedly this means the Church all through the state of human conflict until it reaches the land of spiritual and endless song. Admitting that Daniel 7-10 means to set forth the Church in glory and splendor as God's gracious kingdom, he in no wise claims that this will be a temporal reign of Christ on earth. Though the whole chapter is full of glowing prospects of glorious triumph, but only a portion out of every kindred and tongue and people and nation, are to participate in it. We will now call your attention to the new songs. We sing songs of praise and triumph, "God bless our native land," and "My country 'tis of thee," and many such, but they sung a new song. We pour forth honor to the happy results of the labors of Christopher Columbus in opening the new American world. They sung praises to the living God; a new song, as they entered into the new happy land having the glory of the new Jerusalem, washed in the blood of Jesus Christ. There they stood and sang their new song, "Where no storms ever beat on the glittering strand, while the years of eternity rolled." Should not the day of Gospel victory animate the faithful pilgrim with songs of everlasting joy; when having trod the golden plains of the new earth in company with Christ our life, and the unnumbered millions of the happy saints for whom he shed his blood, and whom he redeemed from earth to the heavenly home of many mansions. He who would give a heart of perfect obedience is surely able to give such a glorious reward as would produce joy and gladness, praise, thanksgiving and the voice of melody. Having passed through the wilderness and over the Jordan should we not sing "Pharaoh and his host is drowned." The dominion of the wicked is at an end.

"Bright shore beyond the river
Where we'll meet no more to sever
In the bright, the bright forever,
In the spirits land of song."

We do not look for a personal, temporal reign of Christ on earth. Where is any authority for such a doctrine? Is it the Bible? It cannot be. If so the Jews are right in their belief, and are justified in looking for a king who will reign on earth as a temporal monarch, for which sin we learn that they found no place for repentance though they sought it diligently with tears. We call and look for an endless reign of government; yea, that rests upon the shoulders of an eternal King whose kingdom shall stand forever. Have we a continual city here? No, but we seek one which is to come, "whose maker and builder is God." We shall reign amid the glories of the celestial. We do not mean to say that the Church will not enjoy many beautiful, calm and gentle summer days, but will they not be succeeded by gloomy clouds and storms? or how are they to go "up out of great tribulation?" It is supposed that the great increase of riches and wealth, arts and science, and civilization combined with the preaching of the Gospel will bring in this personal reign of Christ. If we judge the future by the past, we shall consider it quite different. Temporal prosperity, has as a rule caused more to become proud, and as the end drawns near, the nations become more careless and vain. See Sodom and Gomorrah and the antediluvians at the time of the deluge. And if we retrospect upon the the past history of the church, we will see that all though her seven stages nations have arose and fell. Let us ever remember the words of our dear Lord's Gospel, "There shall be a new heaven," and "The earth shall pass away." "When this corruptible shall have put on incorruption, and this mortal shall put on immortality" and "They that are alive, on earth" need not fear for they "shall be caught up in the clouds to meet the Lord in the air" and this "earth shall melt like wax." I may say in conclusion, if we meet no more on earth "Where Christ who is our life shall appear," from the Nile to the Danube, the Hudson and the Mississippi, Rhine and the Thames, "We shall appear with him in glory."

For the SOUTHWESTERN.

Memorial Services in Washington.

In keeping with the expression "Honor to whom honor is due," a meeting was held at Asbury Methodist Episcopal Church, on Sunday evening June 29th, beginning at 8 p. m., in memory of the late Bishop Mathew Simpson. This church is constructed of brick and seats comfortably about 2,000 person. The recent improvements upon this edifice place it among the finest houses of worship white or colored. The members of the congregation are of average intelligence, sprinkled here and there with men of culture and learning. At half past six the stream of those interested in the beloved Bishop began to flow and continued steadily and increasingly for two hours. The galleries of the church were draped in mourning for a trustee, while the pulpit was also trastefully mantled in robes befitting the occasion; below the reading desk in letters which glittered in the gas light were these words, "Memoria in aeterna;" beneath this was a collection of straws arranged to represent the rays of the sun, and under this in letters as above "1811 Bishop Simpson 1884." After waiting some time for Rev. Brown, presiding elder, who was unable to be present, contrary to his wishes, a procession consisting of delegates from the different Methodist Episcopal Churches of the city filed in, after them the speakers headed by Revs. Hughes, Dennis Wright, and Mr. Chestnut, Supt. Asbury S. S. Then followed an organ voluntary, after which Rev. Read read the 90th Psalm solemnly and impressively; hymn, "The precious seeds of weeping" was sung, and an appropriate prayer was offered by Rev. Dennis, who also gave the first address of the evening. Rev. S. R. Hughes, a rising minister of the church, read a well written paper on the life and character of the Bishop, which was highly but becomingly ornamented with figures, and filled with eloquent passages Rev. Wright next took the floor, at first he was calm and somewhat

lisping, but before long he warmed up, as a slumbering volcano, when unexpectedly it sends forth fire, smoke, ashes and lava, and when he stopped cries of "go on," etc., were heard from every quarter. Mr. Chestnut next entertained the audience with a biographical sketch of the Bishop, which was exceedingly interesting and instructive. Last came Rev. Read whose eloquent tribute to the Bishop and skillful interjections of lessons drawn from the life of this noble man, completely electrified his congregation, calling forth vociferous ejaculations, "amen, glory," etc. Mr. Read is one of the few men, who posesses a fertile and productive imagination, and here lies to a great extent the secret of his success as a preacher. The music was exceedinly fine often melting members of the audience into tears. The great number present, the marked attention given the speakers and the sorrowful countenances, attested the fact that the people felt keenly the wound inflicted upon Methodism and religious denominations in general by the death of Mathew Simpson. Soldier, rest! thy warfare is over.

Rev. H. R. Elbert, who is about 80 years of age preached in this church on Sunday morning; he is probably the oldest colored veteran in the cause. The vitality which he still possesses, his remarkable memory, his skillful division of his text, unique illustrations and parables, also his ingenious display of wit is astounding. I spend many evenings with father Elbert and the more I visit, converse and hear his sermons, the more I am persuaded he is a philosopher.

Mr. E. A. Forest, who has probably had more experience in journalism than any young man of his age, is completing a history of colored journals and journalism at the earnest solicitation of friends, who have the greatest confidence in his ability and fitness for the task. Mr. Forest is noted as a rapid methodical writer and thinker. He would be glad to receive information form all who can give it. Success must crown this young man in this pursuit, for a good honest, earnest effort never fails. WRAP.

Washington, D. C.

Letter From Dr. Revels.

MR. EDITOR—There is a matter which I, till recently, thought was understood and hence my long silence in regard to it. My apology for speaking in reference to it through the columns of your valuable and interesting paper at this late day is, the fact that I have been lately convinced that my action respecting the matter refered to is and has been entirely misunderstood and that I have been damaged to the extent of that misunderstanding in the judgment of many. I allude to my election to the editorship of the SOUTHWESTERN CHRISTIAN ADVOCATE, by the General Conference of '76. That action of the General Conference of our great church was hailed and welcomed as an evidence of the freedom of our church from caste prejudice, and its firm resolve to do every thing in its power to elevate socially, intellectually, morally and religiously, a people who had been degraded by abject slavery; but on being informed of my resignation, their painful disappointment was inexpressible, and (strangely as it may sound to many) I shared with them in it. But at this point the question may be asked Why did you not stick to the position, and allow the Methodist Episcopal Church through your instrumentality to confer upon your poor unfortunate race the great benefit intended by their election of you to the above position and I reply my answer is, 1st. That on receiving a telegram from [illegible] Hartzell, informing [illegible] and assuring me [illegible] himself and the [illegible] commenced [illegible] and satisfactory [illegible] the duties of the [illegible] fully desired and expected [illegible] prepared [illegible] a letter from Mr. Phillips, now of Phillips & Hunt informing me that he would soon call by Holly Springs on his way to New Orleans and see me relative to my editorship, and he did so, when he and I agreed to meet in the above city, and arrange matters pertaining there to. A friend had written to me from New Orleans, informing me that Dr. Hartzell in advancing the SOUTHWESTERN to the point of success it had reached had, under the circumstances, done wonders, and what few other men could have done, and that from its present financial condition and the comparatively small appropriation by the General Conference, he seriously feared that unless I had some means of support other than editor's salary, (for there was no salary) I would not be able to run the paper for one year. He however, advised me to go to New Orleans and ascertain whether I could by Dr. Hartzell's assistance (of which I had already been assured). The above letter led me to write to Dr. Hartzell that I was not fully certain of being able to occupy the position, but at last Mr. Phillips, Dr. Hartzell and I met in New Orleans, and Dr. Hartzell laid before Mr. Phillips and myself the real financial condition of the SOUTHWESTERN, and we found first, that the revenue from subscribers together with the $2,000 appropriated by the General Conference was not sufficient to defray the expenses of running the paper while a debt of $1,600 stood against it. It was further found that the former editor of the paper had not drawn any of his support in the way of salary for services as editor, but had entirely depended upon church work (presiding eldership) for his support. It was also found that outside of my employment as editor there was no presiding eldership, nor even a small charge in the bounds of the Louisiana conference open to me. Some of the leading colored men of the city seeing that there was not a shadow of support in the editorship in question, consulted in regard to the matter but could find nothing in which for me to engage for a livelyhood. Your readers will feel the force of the fact more fully on being informed that even Bro. Cushman and his assistant Bro. Albert did not depend on, nor were supported by editorial salaries, but by compensation for their services to the church as presiding elders. Mr. Phillips and Dr. Hartzell gave me all the encouragement they could, but were not able to solve the question how I could support my family, while almost, if not entirely, gratuitously editing the paper. It was under these circumstances that I resigned. I desired that the paper should be continued and become a power for good in our zion and in the world, and in the coming years be the herald and palladium of truth, justice and religion, and in order that such might be the case I persuaded Mr. Phillips to use his influence to induce Dr. Hartzell to accept the position, as it was evident that we were crossing a dangerous stream, and that if the conductorship was placed in new and inexperienced hands, all would go down. But as to the great SOTHWESTERN, we to-day have nothing but joy and gladness. The last General Conference confered a shining, lasting honor upon the colored race of the world by electing to its editorship that great Christian, finished scholar, eloquent speaker and writer Rev. Dr. M. W. Taylor, a man of whom any people may be proud, and of whom not only the colored people but the white friends as well are proud. I have not explained this matter in the hope of becoming popular on behalf of promotion. For the church has nothing that I desire above what I now am, that is a herald of free salvation. The greatest honor I ever have realized, is the knowledge of the fact that God has called me to the great and glorious work of the Gospel ministry. He has already given me souls as seals of my ministry, and if faithful to my calling they will be crowns of my rejoicing in heaven. I would not give my office merely ministerial for that of a crowned head of Europe. While I admire the true friendship of many who give me a complimentary vote as delegate to the General Conference every four years, I have refused to be elected as such. I never asked a man in church or State to vote for me for any thing. Then the object of this explanation is to let my brethren know that I am keenly sensible to the needs of my people, and stand ready at all times not merely to do any thing I can for the amelioration of their condition but to sanction and abet whatever in their behalf emanates from others. H. R. REVELS.

"The New South."

THE MEASURES WHICH WILL RESULT IN THE SOLUTION OF THE NEGRO PROBLEM AND THE REGENERATION OF AFRICA.

Below we give the concluding paragraphs of the eloquent oration delivered by the Hon. Geo. W. Williams at the Emancipation celebration at Washington, April 16, containing some pertinent suggestions as to the present needs of the race and a happy augury for the future.

Mr. Williams said: "The Blair Educational bill is the grandest measure of our times. It is broad, comprehensive and beneficent. It is a prophecy of better things to come, and a pledge that this country is not to be Europeanized or turned over to native ignorance, and the nihilism of Russia, the communism of France, the socialism of Germany. What we want is more light in America. The electric light in the streets of Washington is more than your police force. Light in this country is more than our army, stretching from Lake Itaska to where the Mississippi mingles his golden thread in the deep blue of the Gulf of Mexico; more than our navy, overshadowing the ocean. 'The new South,' as Gen. James B. Gordon puts it, must aid this work. A happy solution of the Negro problem can be speedily reached if the white people of the South will take an interest in this question. Three things must be done by the white people there, viz., the chain-gang system should be abolished; the iniquitous cheating plantation credit system should be abandoned; and every child, white and black, should be sent to school for at least seven months in every year.

The Negro is thirsting for knowledge, and should be gratified. Some years before the war, an artist of Philadelphia was secured by the State of South Corolina to paint some national emblematic picture for her State House. Jefferson Davis was invited to act with the South Carolina committee at Washington, in criticising the studies of this work. The most creditable sketch presented was a design representing the North by various mechanical implements; the West by a prairie and plow, while the South was represented by various things, the centre-piece, however, being a cotton-bale with a Negro upon it fast asleep. When Mr. Davis saw it he said, 'Gentlemen' this will never do; what will become of the South when the Negro wakes up?' The Southern rebellion startled the Negro; the reconstruction struggle brought him to his his feet; he has yawned, and today, with open eyes, he is manfully looking the serious questions of life squarely in the face. He is learning the practical lessons of life with ease and thoroughness; and all he requires is kind treatment and fair dealing from the whites, and no people in the country will more heartily rejoice that he was aroused from his slumbers than the Southern people themselves. The valley of the Congo, in Africa, is attracting intelligent attention. Africa is yet going to pay this nation dollar for dollar of the three billions spent in prosecuting the war; and America is going to compensate Africa for stealing her children by placing the means of civilization in her waiting and willing hands. Thanks to his Excellency President Arthur for his message on the Congo, and loud huzzas for the United States Senate for recognizing the International African Association. Africa is sure to be the scene of the world's greatest civilization. She will be quickened in every nerve and fibre by the power of commerce; and Christian civilization will give tone to her sluggish moral pulse. Africa will be regenerated; tribes will be converted; states will be founded; arts and letters will flourish; peace will reign in her mountains and smile in her valleys; ships and cables, journals and literature, science and discovery, will bind her to the civilized world in bonds of eternal friendship.

New leaders for the Negro race are needed. Not the time-serving lickspittle, not the self-seeking parasite, not the obsequious, cringing go-between, not swaggering insolence or skulking cowardice in leadership, nor any man who is either ashamed of being, or mean enough to deny that he is, a Negro. We want, we demand leaders, first of all, who are not ashamed of the race; who are possessed of brains, character, courage, zeal and tact. We want leaders who know the history of the race's trials, struggles and achievements; and who can, from that history, draw inspiration for the great work to be accomplished. We demand leaders who are the friends of mechanical education for the rising young men; and who are pledged to a system of thorough education for young women. We demand leaders who will neither touch, taste, nor handle, nor put to their neighbor's lips, in private or public, at home or abroad, on land or sea, the accursed cup of drink. Men they must be of noble instincts and generous impulses; who have a genius and heroism to lead the way to the heart of the race's moral need. God grant that such men may be forthcoming. Moral emancipation is what we most need now. Many salutary lessons are taught us by the bitter past. Let us lay them to heart, and, taking fresh courage, turn to the great work that awaits us on every hand. All that remains of this tempestuous state of things is but the rocking of a troubled sea to rest. For He whose chariot the winds are, and the clouds, the dust that waits upon His sultry march shall visit us in mercy; shall descend propitious in His chariot, paved with love."

Hon. Geo. W. Williams, an extract from a speech of whom we clip from the *Globe* has placed us under obligations to him for the beautiful sentiments so beautifully expressed in his address. He is wise in political matters, leaning always toward conservative progress.—ED.

A holy life is made up of a number of small things, little words, not eloquent speeches or sermons; little deeds, not miracles or battles, nor one great heroic act of mighty martyrdom, make up the true Christian life. The little, constant sunbeam, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not the "waters of the river, great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles, little indulgences of the flesh; the avoidances of such little things as these go far to make up, at least, the negative beauty of a holy life. —*Bonar.*

William Hallett Greene, colored, was among the fifteen Bachelors of Sciences graduated from the City College in the Academy of Music, last evening. There were twenty-nine Bachelors of Arts. —*Sun.*

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...RSHALL W. TAYLOR, D.D., Editor.

THURSDAY, JULY 24, 1884.

Mr. Blaine's letter accepting the ...publican nomination for the ...residency was published on the ...th. It is a lengthy review of the ...ountry's condition and the bene... of Republican administration ...ring the past twenty-three ...ars. The tariff receives a large ... of attention, and the ques... in all its bearings upon our ...ricultural and commercial pros...rity is skillfully handled. The ...ument is a very able one, and ...ll be generally read by intelli...nt citizens of all parties.

The B. M. C. of the Grand Uni... Order of Odd Fellows meet in ...cinnati, Ohio, this fall. If the ... city does not give them a ...yal reception we shall be greatly ... fault in our prediction. There ... some odes which will need ...ttering if Christians are epected ... sing them. The days of Socie... are numbered if it comes to be ...derstood that they militate ...inst rather than support relig... morality and substantial be...volence.

Rev. Henry Tuckley's Forthcoming Book.

The book will scarcely be pub...hed until fall. We do not know ... what the title will be, but it ... treat of interesting facts and ... ons of English life, more espicial... as to its social aspects. We ... been associated with Bro. ... in the pastoral work; we ... him as a refined orator, a ... thinker, a fluent and easy ...; we know him as an occasion... correspondent to the New Or... *Picayune*. His style is such ... who may come into posses... of the work will be pleased.

We Will if You Help Us.

...l attention to a letter from ... a friend of ours, who had no ... to have it published, and ... we withhold the real ... We value the estimate our ... makes of the situation. The ... of the Church, we know, are ... We are glad of it; we ... by the grace of God, to so ... ourself and the SOUTH... be to secure further con... in our proper sense of the ... of the...our, and the relation ... to the greatest Church, ... country on earth. ..., press work, proof ... general make-up of the ... is to be improvement ... we get into the office. ... *shall need 20,000 new ... These will enable ... things according to ... We are now on the wing ..., because our pub... orders from the General ... remain this paper pay ... cease its publication.*

...r the Differences.

... differs at one point ... church, and ... who proposes to unite ... himself a real injus... is to look up such dif... may be between his ..., and give himself ... searching examination ... belief in and ability to ... comply with our view, ... these different ... church can consent to ... of absolute obedi... of its authority ... ministers, and if the ... training and ... at the time of ... such as to seem to ... of any rule of ... it is not a persecu... justice to the other ... church itself, ... suffer the pen... It sometimes ... good men, for doc... or other equally ... called upon ... church affilia... the best min... of a church are ... circumstances ...ction.

Yes, We'll Have It.

With characteristic energy and forethought the secretaries of the Freedmen's Aid Society propose, if agreeable to the people concerned, a Centennial Jubilee in the South. What is more fitting than that? Such a jubilee for the purposes named in the circular letter of Drs. Rust and Hartzell should be held. The Christmas Conference of 1784, in which the Methodist Episcopal Church was organized, was held on slave soil, and for political purposes in the South. That the great Centennial meeting of Methodism is to be held in Baltimore in commemoration of that vastly important event, does not in the least militate against the proposition to hold one strictly of a denominational character among our members in that section of the country. We can, and ought to hold it. New Orleans is to have a great cotton exposition, which will prove to be an attraction that will draw thousands from every quarter of the nation. Among them will be scores of hundreds of influential members of our Church, whose presence will be useful in more ways than one. The season selected, the facilities for easy and rapid transportation, the reduced rates of tariff, and many local attractions centering in point to New Orleans as the place, and sometime during the Exposition as the time of holding it. Such a gathering of the Methodists of the South can do nothing else but good. The impressions made must of necessity be helpful to all our work in the South. Our schools need money for buildings and endowments. This money must come as the gift of friends abroad or ourselves at home. We would in better grace and respect receive the gifts of others after we had made a tremendous effort to aid ourselves by giving until it is evident that we feel it.

The SOUTHWESTERN goes, therefore, for the Centennial Jubilee, and at least one hundred thousand of the half a million dollars desired to be raised by the "whole Church" for the Freedman's Aid Society's purposes.

SHALL THE SOUTH HAVE A CENTENNIAL JUBILEE?

To our friends in the South—

This is the centennial year for American Methodism. One hundred years ago—that is in 1784—the Methodist Episcopal Church began its present organized form. It is proposed to celebrate this great historic fact throughout the whole Church. One part of the celebration will be to ask every body to contribute money to the work of Christian education. Will our people in the South enter heartily into this centennial jubilee?

The General Conference passed the following resolution with special reference to our Southern educational work:

Resolved, that an appeal be made to the whole Church for half a million of dollars, as a centennial offering to the great work of the Freedmen's Aid Society.

"The whole Church" includes the South, and as that section is to receive this half million dollars if it is raised, we of the South surely ought to rally, and do our best in the grand effort. What say you, Bishops Andrews, and Bowman, and Walden, and Malalieu, our four resident superintendents on Southern soil?

What say you, editors Fry of St. Louis, Carroll of Baltimore, Carter of Chattanooga, Taylor of New Orleans, Johnson of Fort Worth, Fisher of Atlanta, and Webster of Charleston; who preside over our seven papers, published on what was slave territory?

What say you, presidents, and principals, and teachers, in our universities and academies in the Southern States? What say you, presiding elders, pastors, and Sunday-school superintendents, who lead our gallant army of 400,000 members in the same section?

The General Conference said:

The Freedmen's Aid Society is hereby authorized and directed to organize and prosecute such financial effort among the conferences of the South.

We are anxious to know what our leading brethren in the South think of this question.

The Methodist Episcopal Church has never had a centennial celebration in the South. In 1866, the other centennial year, the Church was struggling for reorganization south of the Ohio. The Church is now forever re-established in every Southern State. Why not begin our second hundred years with a joyful and thankful recognition of this great fact? The colored people of the South have not as yet beeen asked to make a thank offering to God for freedom and for education. Can there be a better time than this 1884?

Our institutions in the South must have more money, our Southern people must be more self reliant and self-helpful. Other Churches and people in the South need to know what we are doing there, for their good of well as ours. Would not centennial meetings and sermons and addresses and Sunday-school exhibitions through out the South, and a contribution from every one of our Southern people, be just the things to help bring about these results?

What say you, brethren of the whole South? We want to hear from you. Address your letters on this subject to Rev. J. C. Hartzell, D. D., 190 West Fourth Street, Cincinnati, Ohio, and give us your ideas and suggestions. Out of the multitudes of counsel definite and wise plans will grow.

R. S. RUST,
J. C. HARTZELL.

Cincinnati, Ohio, June 18, 1884.

The Negro in His Relation to the White Race.

We shall proceed to the discussion of this question with the understanding that those who represent the opposite view are as deeply concerned for the welfare of the Negro as ourselves. The theme is an old one with new phases produced by the changing attitude of the two races toward each other. It has occupied the attention of America, indeed of the whole civilized world, for two hundred and fifty years. The question involves features which many of us of varied opinions would gladly surrender to an unerring providence to be worked out to the divine glory. But it so happens that while God works, he requires man to work; and while He is developing His own puposes, the human mind can not be still. What is inevitable to the Negro? This is the question before us. Neither his heathenism in Africa, nor his slavery in America would warrant the highest civilization; and his emancipation, and enfranchisement are events too recent to exemplify their failure as yet. But has he to encounter any insurmountable obstacles to his early achievement of first class manliness? If so, from what source are they to be expected? *Nature, grace, or Providence?* Is there anything in the nature of the Negro which forbids it? The Anthopologist will have to go down several degrees below the Negro to find his nearest human approximation to the brute, who ever may be above the Negro. The Esquimaux are below him. The South American tribes poleward are below him. His head measures three square inches more than the head of the Hindoo. Is his skull thick? The Vandiemanlander breaks fire wood over his. The ethnological classification of mankind is five, namely, Caucasian, Mongolian, Ethiopian, American, Indian, and Malayan. Would the chances for future prosperity in the South be increased with four million Malays, Chinese, or Indians instead of Negroes? Out of five fifths of the world, white men regard the Negro as next best man after themselves. Does the Negro not compare favorably with the typical Caucasian by the Black Sea? It has been charged that the Negro's mind does not originate, that it is not capable of high efforts, that they are an imitative race. The Egyptian Sphynx was supposed to type the most ancient inhabitants of that country, it is said to be in all its peculiar features a Negro head. Was this an imitation of Caucasian inventive skill? The head of Memnon, in the British National Museum, is also said to bear the Negro features. Did Caucasian art suggest this? It was from the Negro head that the Pyramids and all the great African monuments, splendid even in their ruins took form. These stand today a demonstration of Negro inventive skill. Negro invention must have supplied both Archimedes and Euclid with their ideas. Egypt gave letters to Greece and through the Grecians to us. Did they not? Richard Watson, an authority in the South, concedes this point with many others that we might mention, including Bishop Bascom. Specimens of cutlery, weaving and other arts from the middle of Africa have been produced by Dr. Livingston. Was not our sewing needle the invention of Fatima, a Moorish woman? The Moors were masters of government in Spain for many centuries. Blumenbacks, the first of German naturalists has a large collection of books exclusively the results of Negro authorship. We have a collection of books from Negro authors, among them two royal octavo volumes by George W. Williams, and another of the same class by William Still. There are 150 newspapers, monthlies and weeklies owned and controlled by Negroes in this country. Our German scholar declares that there is no branch of literature in which Negroes have not excelled. Gregoria, the ex bishop of Blois in France, had a library filled with the productions of Negroes. This seems to refute the idea that the the Negro is not original in thought. We need not mention the polished rhetoric of Frederick Douglass, John M. Langston, Richard T. Greener and Sella J. Martin, the mathematical skill of Benjamin Banneker, the poetry of Phillis Wheatley or Francis Ellen Watkins Harper, the gallantry of Robert Smalls and Martin R Delaney, the historical ability of Dr. Brown, or the ripe scholarship of the Cardoza's. In war few captains have excelled Phillip Breda [Toussaint Louverture]; his bravery and his generosity to his master and others who by the fortunes of war became his prisoners or were thrown into his power, has not been surpassed by any soldier in history, and he reaches an incomparable height when measured by Major Tarlton, of the Carolinas, in revolutionary times. He with Dessalines was also great in peace. Liberia affords an example of Negro's governing ability. It has produced of the typical African one of the foremost scholars of his times, in the person of Prof. Edward W. Blyden. Then there is the volume of sermons, by Dr. Alexander Crummell. In favor of the Negroe's many good and Christian qualities, we have the testimony of Dr. A. G. Haygood. The fairly good behavior of the Negro in a state of freedom where the conditions have been onerous, the compensation poor, his rights abridged, and his privileges curtailed at every point, attest his great patience and forbearance. Truly he is often killed without law or mercy, under accusation of a great crime which in court is seldom proved against him. True he has had to contend with the ire of masters who were full of choler because of the loss of their property in him. True he has had to look on in silence while the chastity of his wife and daughter has been made the toy and sport of the lecherous and dissolute of his own and of all races. True he has in many places been compelled to bare his back to the "smiters," and with his blood satisfy the claims of justice for crimes which he did not commit, instead of the white men who did commit them under the mask, or with charcoal on their faces. True that by these disadvantageous circumstances he has gotten a hard name and aroused the contempt of many. True he has in many instances been denied a chance to work with the hope of pay, and for the effort to find more congenial climes, has been thrown into prison under statutes which were conveniently made to serve this unholy purpose. True his wrongs have been told in public until the nation, weary with hearing them, at times seems almost ready to consent that his extermination would be a relief to the country. But notwithstanding all of this, and notwithstanding his real and true personal imperfections, the Negro is rising, and will rise steadily in the national favor. He loves the country; he can be counted on in perilous and critical times to support the laws and uphold the constitution. He is our best Southern work hand. The Negro woman too, she is rising, not so fast as the man is, but she is coming. The girls are fascinated with the charm of music. They love the parlors better than the kitchens, and all that 'tis true, but this was to be expected for a while. It is the other extreme from slavery. It is the intoxicating affect of long sought and new found freedom. Sober second thought hastens on apace, 'tis coming, 'twill come ere long, and when it comes it will be abiding. The Negro can originate, plan, and execute. Give him time and help him. After the South does as much to help, as it has done to hinder him, in literary, financial, and moral growth, and he fails to rise, we shall admit his incapacity. It would be unjust to do so before.

Pastoral Visitation.

There is a hidden quality of power for good in pastoral visits, which comes to no pastor who fails to make them. They are useful in correcting improprieties in the homes of the people, and they have a secret potency in bringing careless people to church.

A friend of ours relates an experience in pastoral work which illustrates the truth of this. There was, in his parish at Versailles, a family who was regarded as being inorably unclean in their person and home. He called there to see them and upon his first visit found only dirt, pigs, confusion and more dirt. He called again, but it was no better; he called again, and things had improved a little. But his members now began to complain of his going into such a place o' filth. He went again this time just as the man of the house came home to dinner.

The gentleman sat down to a bare table, and ate from a skillet, with his bread lying on the unwashed table. The pastor sat down with him and had his dinner. Afterward the man said, "If you respect me like this I will do better;" in a little time the floor was scrubbed, the pigs were penned up in the yard, the children and wife were clad in clean clothes, a new bed and carpet with furniture was brought in. Pretty soon, with a new cashmere dress and bonnet, the lady made her appearance at church. Now she is a leading member of the church in that place and claims that it resulted from the effect of these visits.

The End.

SAN FRANCISCO, June 21.

I congratulate you, and wish you all manner of prosperity, you have a splendid position for doing good.

B. F. CRARY.

Dr. Crary closes the long roll of friends who have spoken a kind word to us, and encouraged us in our new work. The whole country has been touched, every section of the church has been heard from, and the sentiment is that the General Conference did a wise and popular thing in this election. Many letters have been printed here so that our readers may judge of the effect this action has upon our membership in all quarters. Many letters have not been printed, these we have answered personally. We thank each writer for their kindly expressions. Now we close the congratulations by congratulating ourself.

We are glad we are elected because everybody else seems to be glad. We all rejoice together. May that joy be made permanent by a much heavier subscription list, a prompt meeting of obligations, and hence the accomplishment of the other beneficial results desired.

The Outcome of Proselyting.

The Rev. R. T. Huffman is the rising colored Baptist preacher in Louisville. He had a fair start, being spiritually born in Coke Chapel Methodist Episcopal Church of that city when we were its Pastor. The good work which Methodism has indirectly done for the world through other Christian communities by means of the Christian labor of Methodist among them, and of the Methodist converts who by one means or another have been induced to unite with them, is second in importance only to that which is directly done by Methodism as an organization. By this overflow will come after a while such an intermingling of Christian people of varied beliefs as will compel a relaxation of the high dogmatic grasp of certain denominations on their communities. In this coming result is to be seen the compensation for much systematic proselyting with a different end in view.

Ministerial Education.

The course of study prescribed in the Discipline of the M. E. Church is somewhat difficult, the books are numerous and, for a poor man, some of them are quite costly. But the object sought to be attained by those who prescribed this course was the highest practical standard of ministerial efficiency, and with this intention the course is none too difficult nor the books too numerous or high priced. The Episcopalian church demands a collegiate education as a condition to ministerial acceptability; the Presbyterians do the same; even the Baptist church is doing something to advance the literary qualifications of its ministers. Hence this is no time for our Church, or any part of it under local option law, to consider the project of simplifying its course of study, which would be equivalent to letting down the ministerial literary standard. A college course is not a pre-requisite for admission to the ministry of our church, and hence the increased importance of maintaining a standard for the conference course of study at least as high as it now is. There should certainly be no letting down in any colored conference, as it would be regarded as an acknowledgment of Negro mental incapacity. No man ought to be above his standard. Keep it high and climb, and climb, and climb 'til you reach it.

Exemplary.

Honorable mention must be made of Rev. J. F. Goucher, Henry W. White, Gen. Fiske, Gov. Pattison, Ex-Gov. Evans, Hon. Clem Studebaker, Hiram Shaw, Esq., and Otis W. Snyder, Esq., Christian brethren, colored and white ministers and laymen of our own and other churches, residing North and South of Mason and Dixon's line, who have evinced a spirit of friendliness to us which will take the substantial form of an increase in our subscription list of not less than 500 new names. God bless and increase these brethren in substance and multiply their like a thousand fold. They little know how much Christian light has been infused into, and how much gloomy darkness has been expelled from Christian hearts and homes by their noble benefactions. There are not only in the North but also in the South thousands of good men, colored and white, who can and will do as they have done. Which one shall we place next upon our roll of honor?

We have just received a very brotherly letter which will find its place among all the other good things which constantly appear in the SOUTHWESTERN. With it came the programme of a Sunday-school concert which we were requested to publish and then send the writer five copies of the paper containing it for canvassing purposes. It was dated for June 6-7 and reached us too late for publication in time for the concert. We make a difference between the publication of notices of church services, conference meetings, etc., and printing programmes of this nature. We charge for programmes as for other advertisements. The bill before us cost $1.50 or $2; if brethern will send about what it costs to get any local printer to print these programmes, we will it for the same, and give them a good deal more general notoriety, and if proper work is done in circulating our paper, it will be equally as good or better for local advertising than your home paper or a poster. Send us notice of

everything going on, and all those of a religous character will go in free.

Caste and Envy.

We regard our correspondent "Jar" as a scholar and Christian and of course a gentleman with the first characteristic is an impossibility without the latter. We are glad to have his criticism in which ever way it may apply to us. We are as proud as he that it is our privilege to number him as one among our acquaintances and to share his respect.

We anticipate much strength through his friendship and support. We solicit his ever wise and discreet counsel, but we do not see that "case" has ever done us much personal damage, and, as for "envy," a man is entitled to be proud when he has something to be envied for.

The further we go, the more we are confirmed in the belief that the American Negro needs to look after his merits rather than his rewards. The way is clear for him a good distance forward.

May God prepare our men and women to worthily fill the positions which are accessible to them, and more than all the positions of husband, wife, father, mother, son, daughter and Christian neighbors.

Kind Words.

Rev. B. H. S. Ferguson, Mississippi Conference:

Rev. M. W. Taylor, D. D.—Accept my congratulations for your fortunate election to the editorship of the SOUTHWESTERN by the General Conference. I have only to say, may your stay here in the South be one of sublimest felicity, and may it be a stay of interest to our people. You shall have my prayers as to your future welfare and success as an editor.

Rev. D. W. Hayes, Chattanooga, Tennessee:

Dr. Taylor—I am right glad of your appointment to the editorship of the SOUTHWESTERN, and while a little slow to offer my congratulations I hope you will never find me behind any one in aiding you to the extent of my means in the endeavor to enlarge the circulation and usefulness of the paper.

Mr. George O. Moore, Kentucky:

Dr. Taylor—I congratulate you on your nomination and election to the high and honorable position you now hold. It shows that the old Methodist Episcopal Church is still working for the good of the nation, for humanity and equal justice to all men. Go on in the name of the Lord.

Dr. T. B. Ford, Sloam Springs:

Dear Dr. Taylor—Please send me the SOUTHWESTERN for the balance of this year. I like the tone of your salutatory and editorial on Centennial General Conference. I wish you great success.

The election of Rev. Marshall W. Taylor, D. D., of the Lexington conference, as editor of our SOUTHWESTERN CHRISTIAN ADVOCATE, at New Orleans, is a just tribute to his ability, scholarship, and discreet judgment. This election ought to inspire and encourage the colored membership of our church. It says emphatically that when a man stands on his merits and ability, color is no bar to promotion. Dr. Taylor in all race questions has in the past shown himself calm, dispassionate and judicious. If he carries into the editorial chair the same good judgment he has hitherto exhibited, the church will enjoy the benefit of a wise and safe discharge of his editorial duties.—*Texas Advocate.*

The editors of the *Advocate* appear in their issues of last week in words of salutation. Dr. [illegible] of the *Western Christian Advocate* writes as he would speak upon the duties of a [illegible]. His style is fluent, [illegible] strong in vigorous Saxon, [illegible] Methodist preaching appearing through [illegible] cannot see how he [illegible] a strong and successful [illegible]. Dr. Marshall W. Taylor mounts the editorial tripod of the SOUTHWESTERN and swings his hat towards the North, South, East and West. He has evidently read all the good things that have appeared in the papers concerning him. His style is of the "splendid Ciceronian fullness." His love of the South is evident from the fact that Latin derivatives suit him better than words derived from the Saxon. He has inspired a great deal of respect for his abilities. Dr. Buckley of the New York *Advocate* says his talents must constrain the respectful attention of the strong men of both races. Success to the new editors.—*Methodist Messenger.*

There are about 300,000 teachers who instruct 10,000,000 pupils each year. We expend for these schools and teachers $7,000,000 annually and have $315,000,000 of common school property in the United States.

PERSONAL.

—Mr. John McGovern, for several years a member of the editorial staff of the Chicago *Tribune*, has become one of the associate editors of *The Current*, Mr. G. C. Cochran retiring.

—Rev. Dr. W. H. DePuy has resigned the Recording Secretaryship of the Sunday-school Union, a position which he has held for twenty years, and Mr. R. R. Doherty, of the New York *Advocate*, has been appointed to the office.

—Bishop Simpson is buried in the beautiful Laurel Hill Cemetry, Philadelphia, where rests the dust of Dr. Durbin, Dr. Nadal and Alfred Cookman. His grave is within a few yards of the latter's. It is on a bluff that overlooks the Schuylkill, a bank fragrant with flowers and choice in situation.

—Rev. S. Duncan, presiding elder of the Shreveport, and Rev. P. Landry, presiding elder of the Baton Rouge district, Louisiana conference, called last week. Both made good reports of their work, and promise a vigorous canvass for this paper. Bro. Landry expects to see the completion of one of the finest churches in the State capitol, and its dedication to Methodism.

OUR SOUTHERN WORK.

[illegible] with

10 cts.; Leona Robinson, $2; Lucinda Reed, $1.10; Lucinda Seabrooks, $2.20; Alonzo Saunders, $1.50; Sarah A. Tyler, $1.05; Octavia Lee, 75 cts.; I. H. Norwood, $17.85; Michael Laundry, 50 cts.; Mary E. Mason, $1.70; Mary Antreman, 50 cts; Alfred Murphy, $4.50; Nellie M. Chapman, $11.; Isaac Bates, $5; Caroline Bates, $3; Viola Watson, $3; Ellen Jackson, $3.40; C. C. Murrell $24.75; Kitty Cox, $1.15; Palla M. Brewer, $1.75; Maria Collins, $1; Katie Samuels 60 cts.; Cecelia Baptist, $1; Francis Jackson, $1; M. C. B. Mason, $5; Albert Foster $3.

ARKANSAS.

C. C. Riley, Saulsbury: "Some of the people came six or eight miles to be present at children's day services in Todd's Chapel. Nice flowers were brought to decorate the church Rev. McMahan, of the Presbyterian church, delivered the opening prayer. Opening address by Master John Daniels. All the seats were filled, and wagons were brought near the windows to accommodate the people. We never saw such interest manifested. The children sang and recited very well. A sad event, near the close of the services, was the announcement of the death of sister Sarah Anderson, aunt of several scholars. She was just waiting on the Lord, and lived near the church. We omitted part of our exercises. Collection $5."

Edward Pinkett, New Edinburg: "We observed Children's day, and had a nice time. Collection $3. We have received 2 in full membership, 13 on probation, and collected some benevolent money. The people are poor chiefly because of bad management. I expect to get some subscribers for the paper."

TENNESSEE.

C. L. Fields, Memphis: "Children's day was coudncted by Elder Jesse P. Price, in Centenary M. E. Church, June 8th. The Sabbath school met at the usual hour, and opened by singing a hymn. The regular lesson was read in concert by the Sabbath-school. Brief address on the occasion by the elder. The regular programme of the children's day was taken up. Address—subject, "Glance at the past," by Bro. J. E. Land. Song, "Only a step to Jesus." Address by Miss Emma King. Song, "Blow Ye the Trumpet." Responsive reading. Address—subject, "The Church's Jubilee," by Bro. M. A. Majors. Song, "Whosoever will may come." Doctrinal, by J. P. Price, presiding elder. Song, "The land of Benlah," led by the choir, Miss Mattie Griffin organist. Address—subject, "Higher education," by Bro. J. N. Mahoon. Song by the choir. Sermon for the occasion by Elder Jesse P. Price, text "Tell ye your children of it," Joel 1, 3v. After which the elder baptized eight children. The occasion will be long remembered by the children. Collection $6. Two got the Golden medal for $1 each. Total number of students present 84. Benediction by Rev. J. E. S. Reed."

Arkansas—Then and Now—Sketch No. 2.

BY L. W. ELKINS.

Arkansas was admitted into the Union as a State in the year 1836. The legislature that met this year was notable for two things, viz: The Real Estate Bank was incorporated, an institution both in principal and practice, as infamous as any gambling house in America; and the duel fought between the Speaker of the House and the representative from Searcy county, in the legislative hall. The Speaker of the House was the leader of his political party in South Arkansas, and his great reputation as a duelist gave him great popularity as a politictian. He had fought six duels before this, always fatal to his opponent, and notwithstanding this, he had been a member of the territorial legislature for ten consecutive years, and all this time he remained Speaker of the House. This, his last duel, was fought on the floor of the hall during the hours of business. The Speaker left his chair, never more to resume it, and fought the duel in the presence of the members of the House, with fatal results to his opponent. The Speaker receiving a severe wound, sunk to the floor in a swoon by the dead body of his victim. He was then expelled from the House, a thing that ought to have been done ten years before. A merciful judge admitted him to bail, and after long delay he was brought to trial and triumphantly acquitted. This man, notorious as he was, stood forth as the exponent of the moral sentiment of his time. It is said that at this time the bowie knife ruled Arkansas. When a member of the legislature of 1836 arose to speak, the question of the opposite party was not, how many iders are in his head, but, how many pistols are in his pocket!

With such iniquity in high places, is it any wonder that Arkansas should gain an unenviable reputation abroad, and be called the land of bowie knives and shot guns. Place bad men at the head of the government and you set in operation a train of evil influences that contaminate every thing they come in contact with. During this period of demagogism, mob law seemed to be the order of the day, and lynch courts were not uncommon. About twenty-five years ago I heard it said repeatedly that a Negro and a preacher had threatened to burn Van Buren, a town near the West line of the State on the Arkansas river, and as the names of the parties were not given, those who gave credence to the story were suspicious of all Negroes and preachers; especially of the preachers who were in any opposed to slavery. About this time Rev. Mr. Beulah was arrested near the Missouri state line, and on his way back to Texas in the hands of the officer, he stopped in the town of Fayetteville, where Mr. P. R——, the county sheriff, went through the streets like the town crier, saying: "Two bits a sight to see a North Methodist preacher." From this place Mr. Beulah was taken to Texas where he suffered death at the hands of the mob. These were perilous times, when brother was afraid to trust brother. Soon after this the war cloud that arose in 1861 burst in fury upon this fair land, and the epaulets of fashion were exchanged for that of war and the implements of the farm and store for swords and muskets, and the clash of arms and the boom of artilery were heard clear across this broad continent from ocean to ocean. After four years of strife, the angel of peace spread her wings again over this land, and the old M. E. Church began missionary opperations here; with what success we shall see in another sketch.

I know that these sketches will be crucified on the pitiless pen of the critic, but I speak from an experience of 28 years in Arkansas, and have had ample opportunity to learn the past and present, written and unwritten history of this state.

Louisville District—Lexington Conference.

Meeting of the first session of Lonisville District Confrence, held at Frankfort, June 25, 1884.

Rev, Thomas R. Tompkins was elected to the chair in the absence of Rev. Marshall W. Taylor, D. D., presiding elder of the district. Roll call, present 32. The chair appointed the several committees. The pastors made their reports, showing their work to be in a fair condition, with highly exciting and gratifying prospects for the future success of the church.

SECOND DAY.

Rev. M. W. Taylor, D. D., presiding elder, having arrived, occupied the chair. He reported the work of the district to be in a good condition, with room for improvement. Local preachers then passed and their licenses were renewed except Edward H. Hicks and Henry Dotson. J. A. Taylor was discontinued by request. Exhorters were granted local preacher's licenses. Rev. H. W. White, presiding elder of Lexington district, in company with Revs. W. Evans, N. L. Carr, S. G. Turner, and J. H. Stanly, as fraternal delegates, were received, who expressed their friendly and brotherly feelings to the conference, which were heartily received and responded to by the conference.

Memorial services on the death of Bishop Matthew Simpson, D.D., L. L. D., were held, conducted by M. W. Taylor, D. D., W. L. Muir and N. Walker.

The following resolutions were offered in congratulation of Dr. Taylor on his election to the editorship of the SOUTHWESTERN ADVOCATE:

Whereas, The General Conference in its Godly judgment deemed it wise and prudent to elect one from our midst to the responsibility of editorship; therefore, be it

Resolved, That we, the members of the Louisville district conference, heartily concur with the General Conference in its choice and most heartily congratulate Marshall W. Taylor, D. D.

Resolved, That we deem it a high honor to have the material in our district that meets the pressing demands and needs of the people.

Resolved, That we regret the necessity of a separation in ties and relation between us and Dr. Taylor, but since duty calls, amen.

W. W. Locke steps in, we hail him with joy and friendly greeting and wish him success in his work. The hope and outlook is that we will come to the next annual conference with all the benevolent money. God grant Methodism a blessing. JAS. L. PERRIS, Sec'y.

Coffee Growing in Africa.

REV. J. F. MILLER, DOVER, DEL.

The incidents recorded in this little description are those as remembered by a youth of ten or twelve summers. In our youth we were accustomed to visit various mission stations on the west coast of Africa. Among the variety of things to be seen and examined in that strange country the manner of raising coffee seems to affect us. As we observed it when a farm was about to be planted with coffee trees, it at once took the name "coffee farm." The seed coffee being gathered in the pod, are placed in barrels or tubs of water from twelve to twenty-four hours, so it may swell. Then it is sown in ground prepared for it; there it remains until it has reached the height of five or six inches, then the plants are thinned out, yet kept closely together. When the farm or field is prepared these small trees are planted about eight or ten feet apart, and the middle space between the trees are planted with some useful product. This is kept up for five successive years, after which time the trees begin to bear. To be a successful coffee grower it is very necessary that extreme care be taken to dig about the roots of the trees, so that insects will not destroy them. The tree yields well when it is about three years old. It is necessary to cut the top from the tree, so that it may spread out widely. Coffee trees will grow from eighteen to thirty feet in height, if not topped, in good soil. Hence the great care taken by planters to top out at the proper time, a tree that yields three or three and a half pounds. Good cured coffee is considered a valuable yield. Picking and curing coffee will be our next description.

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—THE BEST TONIC.

This medicine, combining Iron with pure vegetable tonics, quickly and completely Cures Dyspepsia, Indigestion, Weakness, Impure Blood, Malaria, Chills and Fevers, and Neuralgia.

It is an unfailing remedy for Diseases of the Kidneys and Liver.

It is invaluable for Diseases peculiar to Women, and all who lead sedentary lives.

It does not injure the teeth, cause headache, or produce constipation—*other Iron medicines do.*

It enriches and purifies the blood, stimulates the appetite, aids the assimilation of food, relieves Heartburn and Belching, and strengthens the muscles and nerves.

For Intermittent Fevers, Lassitude, Lack of Energy, &c., it has no equal.

☞ The genuine has above trade mark and crossed red lines on wrapper. Take no other.

Made only by BROWN CHEMICAL CO., BALTIMORE, MD.

The plague has made its appearance in Caucasus. At Bedra, in May, 800 persons died.

A revenue vessel will patrol off the month of the Mississippi river to prevent cholera vessels from coming up.

Cholrea still rages at Marseilles and Toulon, causing from 10 to 20 deaths daily. It is spreading over Southern France.

The best method of preventing the introduction of cholera into the United States was made the subject of a Cabinet session.

Russia and Germany have adoped a treaty against he Anarchists. In future Russians will not be allowed to reside in Germany without the permission of Russia.

The Arkansas *Herald* of July 12, announces the consolidation of the *Mansion* and *Herald*, and the title hereafter will be the *Herald Mansion*. J. T. Bailey is editor.

The appearance of the French fleet in Chinese waters has had the effect of strengthening the peace party in Pekin. The question of granting the indemnity demanded by France is being discussed.

Dr. Schweinfurth, African traveler, appeals to the English to rescue Gen. Gordon, who, he says, has been abandoned. His condition is desporate. He is defending his house against an increasing mob.

What a Mississippi Pilot Says.

Capt. D. M. Riggs, who is well known at New Orleans and along the Mississippi river, says, "I have been suffering from dyspepsia for the past five years, and from broken rest, by severe pains in the bowels and kidneys. I tried every medicine recommended for these diseases, without success. At last I used a bottle of Brown's Iron Bitters, which proved a perfect success in my case." It cures all liver, kidney and malarial diseases.

Lieutenant Greeley and seven out of the 25 members of his Arctic expedition have been rescued and brought to St. Johns, Newfoundland. They were nearly dead when found, and had endured terrible privations.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.

July 17-1y.

EDUCATIONAL.

For A Business Education Attend the

Commercial College

Of Kentucky University, Lexington, Ky.

Students can begin any week-day in the year. No vacations. Time to complete the Full Diploma Business Course about 10 weeks. Average Total Cost, including Tuition, Set of Books and Board in a family, $50. Telegraphy a specialty. Literary Courses free. Ladies received. 5,000 successful graduates. Over 300 pupils last year from 15 to 45 years of age, from 22 States. Instruction is practically and individually imparted by 10 teachers. Special courses for Teachers and Business Men. University Diploma guaranteed to its graduates. This is a special aim to make for its healthfulness and society, and is on leading Railroads. Fall Session begins Sept. 8th. For circulars and full particulars, address its President, WILBUR R. SMITH, Lexington, Ky.

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TEACHERS WANTED—10 PRINCIPALS, 12 Assistants, and a number for Music, Art, and Specialties. Application form mailed for postage. SCHOOL SUPPLY BUREAU, Chicago, Ill., Methodist journal. js 17 1y.

Medical Department—University of Louisiana, New Orleans.

As it is universally admitted that Practical Medicine and Surgery cannot be taught elsewhere than at the bed-side of the sick and wounded, this institution justly claims unrivalled advantages in the introduction of its classes into the wards of the Charity Hospital, whose Eight Hundred beds and an annual admission of Eight Thousand patients supply an unrivalled clinical material. Circulars sent upon application j 24-1m

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THOS. OPIE, M. D., (Dean)

july24 4t 179 N. Howard Street.

The Housekeeper.

ORANGE JELLY.—Boil twelve large sweet oranges (blood if possible), cut them into small slices and squeeze thoroughly through a colander. To each pint of juice add one pound of sugar; when the sugar is dissolved put it over the fire, dissolve two ounces of ising glass in enough water to cover it and add to the jelly as it begins to boil. Let it boil very fast for twenty minutes, pour it while some-what hot into jars or bottles, and when cold cover the corks skins or parchment so as thoroughly to exclude the air.

GRAPE JELLY.—Strip from the stalk some fine ripe black grapes, bruise them; with a wooden spoon over a gentle fire until all have burst and the juice flows freely from them strain off, being on your guard that no pressure is applied to the bag; pass it through and through the bag until quite clear; simmer gently for twenty minutes; when draw it from the fire and stir in until well dissolved sixteen ounces of extra refined sugar (roughly powdered); boil the jelly quickly for fifteen minutes longer, taking care constantly to stir and skim.

CALVES FEET JELLY.—Boil two feet in four quarts of water for several hours, well skimming off the scum that constantly keeps rising. Then, when sufficiently tender strain the liquor through a fine sieve, and set it to cool until the next day undisturbed, when remove with a knife the accumulation of fat and wipe dry with a cloth the jelly, so as to be quite sure that no particle of grease remain on the surface. When this has been done melt the jelly. Beat up the whites and crush the shells of three eggs into three-quarters of pint of cold spring water. Stir this liquid into the jelly, and allow it to simmer five minutes before straining. It is always better to buy calves feet at a butcher's and boil and prepare them yourself than at a pork butcher's, where they are supposed to be parboiled and cooked, for then the gelatinous portion of the jelly has been destroyed.

CEREAL DRINK.—It is one of the best recipes printed for gratuitous distribution by the National Temperance Society. Put three tablespoonfuls of coarse oatmeal into a pint of cold water and boil half an hour; while boiling sweeten with brown sugar. Some prefer it strained, but it is very good mixed with the meal. Add half of cream, as a hot drink may be flavored with vanilla or lemon peel boiled in it. Some drink cold one half cream may be added to three gallons. Lemon juice added to the cold but not to the boiling liquor. Rice or barley water may be made in the same way as oatmeal. Rice and barley are also used. Any of the above drinks for the sick should be made very cheap.

MAPLE SYRUP.—Take two pounds of the best double refined sugar, one quart of hot water, the juice of a lemon; put them in a saucepan; stir until perfectly dissolved, take off the scum and bottle. The flavor of the syrup may be hightened by the addition of a gill of orange flower water to the above quantity.

Needless waste of substance. Throw away the pods of green peas. They contain a large amount of valuable juice, which should be saved and used. Boil them in a little water or in a stock pot, and when done throw away the pods, saving the liquor for the value of the vegetables contained and will be found excellent for soup, which will be richer and thicker than if the pods are boiled in the soup.

BISHOP SIMPSON

BY REV. E. H. STOKER D. D.

Ascend! ascend, O Bishop of the people,
Shepherd, good shepherd, patriot and friend;
Through floods of light thy path unfolds before thee,
While we staud mute, beholding thee ascend.

Bow down! Bow down! it is a day of weeping,
And sorrow's sighs drift courseless through the air;
Our joy eclipsed, and at the full our sadness,
While spirits bend in wordless forms of prayer.

Our souls are draped with symbols of breavement
The crook laid down, and shepherdless his fold;
This gentle Shepherd who divinely guided
With white-robed saints forever is enrolled.

The mountain eagle plumes his wings in sunrise,
And bathes his breast in morning's freshest dew;
With earth beneath, and arching skies above him,
His pinions sweep through fields forever new.

Ascend Bishop! earth's attractions lessening,
Time's shores recede and dissappear from sight;
Eternal realms are widening out before thee,
And higher worlds are blossoming in light.

All heaven hails thee with triumphant gladness,
Ascending steeps of light away! away!
Earth's conflicts ended, white-robed throngs are rushing
With waving palms far down the slopes of day.

Exultant welcome! multitudes are surging,
With nigh-wrought rapture through melodious air;
Billows of bliss o'er shoreless seas are bearing
Immortal songs with which to greet thee there.

O! what a life! Earth life in Christ unfolding,
Fadeless and fragrant under frostless skies;
Millions of years! and all forever vernal,
In stormless climes where nothing ever dies.

An honored life! Intensified in splendor,
Gentle and loving, tender, good and true;
Like living seeds continually expanding,
And filling heaven with rich surprises new.

The calla lily, pearly in its whiteness,
In spotless depths his high perfections show;
Whose modest sisters, bending bells of beauty,
Type his humility in vales below.

Lowly and good his beautiful foundations,
On these he built and rose supremely high;
As great, as good, as high as he was lowly,
He stooped on earth and towered to the sky.

His towering words, like loftly domes majestic,
Or Alpine summits in their heights immense;
Graceful and glowing, burning, leaping, rising,
Divinest art, O, matchless eloquence!

That matchless eloquence was laid in meekness,
With every honor at his Master's feet;
All consecrated to advance His glory,
And that advancement made his joy complete.

His country called, and patriotism answered,
His soul aglow with this inspiring flame;
Impassioned boldness, over all triumphant,
And freedom crowned him amid high acclaim.

Tread softly now, and slow, I would not venture
To say, or do that which would not be well;
But if this life unfolds in life eternal,
Shall not his voice with eloquence still swell?

O, may he not, on some bright mount of glory,
Where trees of life afford delicious shade,
Gather the saints and thrill with higher rapture,
As he shall there receive diviner aid?

What joy of joys to hear the same old story,
In love's own language, now first understood;
The Cross, the Crown, anguish and exaltation,
Until the soul shall melt in gratitude.

Think it not strange! Heaven is the earth completed,
Rather, restored to what it would have been;
Royal and loyal in its peerless beauty,
A heaven itself if still untouched by sin.

Oh, if our Bishop in his great ascension,
Is simply more of what he was below;
His saintly smile still saintlier in its sweetness,
His wondrous words more wondrous in their flow.

What thrills of bliss it will be then to meet him,
Where we shall know as all are ever known;
Walking, it may be, through the groves immortal,
And lowly bend with him before the throne.

I bow and weep for thee, O cherished Bishop;
And yet I swoon with love's delicious joy,
Although my tear-washed eyes with clearer vision,
I see thee still in loftier employ.

My grief and joy, oft in an even balance,
Now change, and joy predominates in thee;

The Church's loss! But, oh, thine own sweet rapture,
Broader and deeper, full eternally.

Then let the Church bow down in meek submission,
God is supreme, and He is always right;
In love He gave, in tenderest love has taken,
And we adore Thee. O, thou Infinite.—*Ocean Grove Record.*

Commencement at Pittsburg Female College.

Notwithstanding the disturbances of finances and other causes, this widely known Ladies' school, has enjoyed much prosperity and maintained its national fame, the past year. Upwards of 400 pupils were in attendance, gathered from California in the West, to Connecticut in the East. The college is a combination of several distinct schools, each school having its own faculty, separate and apart from the others. President Pershing, who has been at its head for a quarter of a century and has given it national fame, is still directing its interests.

Commencement week is always an occasion of rare interest, on account of the competitive examinations, conducted by committees of teachers not connected with the college; and the many brilliant public entertainments. The brief mention of the salient features of the commencement exercises of eight days, will indicate the galaxy of interesting exercises during that time.

The exercises opened with the examination of the class in Butler's Analogy, in contest for the vice-president's gold medal. The next day the class in Latin were examined and the honor divided between two, one of whom was the president's daughter, and a gold medal awarded each. An entire day was devoted to the review of the junior class in Mathematics, for the Bishop Simpson gold medal. Two of the closing days were occupied with the examination of the undergraduates by expert teachers, with fine results.

The series of evening entertainments were of a high order, as was the vocal and instrumental music interwoven with these performances beginning the first evening with the piano contest for the McKee prize, a superb gold medal cast at the U. S. Mint, then followed the reading contest for the Mrs. M. Davidson prize, a beautiful silver cup; the Hamilton prize, a gold medal, contested for by seven pupils from the vocal department of the Conservatory of Music, and the Grogan & Merz gold medal for proficiency in the School of Elocution.

The other special exercises were the Bacalaureate discourse on Sunday evening in the M. E. Church, by the pastor, Dr. A. C. Hirst, who discoursed with much ability. The "Fruitage of Conflict," and the Art Exhibition for two days, at which the gold medal for oil painting and prizes in drawing were awarded.

The grand finale was the graduating exercises. The essays and music were of a high order. Dr. C. W. Smith, editor of the Pittsburgh *Christian Advocate*, spoke most admirably to the graduating class. There were eight graduates: Misses H. R. Pershing, F. Moore, J. V. Pierce, A. Smith and K. M. Hogan, of Pennsylvania; Miss E. H. Brown, of West Virginia; Miss Z. M. Barnes and N. Eakin, Ohio.

The claims in favor of this college are generally known: The admirable plan of distinct schools and saperate faculties; its central location in a city offering superior advantages in literature and music; its remarkable healthfulness and freedom from epidemic forms of disease; the thorough work done in all departments, and low terms compared with other first class ladies' colleges.

Horsford's Acid Phosphate.
Incomparable in Sick Headache
Dr. Fred Horner, Jr., Salem, Va, says: "To relieve the indigeston and so-called sick headache, and mental depression incident to certain stages of rheumatism, it is incomparable."

A pistol is not half so dangerous when the owner is not loaded.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my relatives. I had four sisters—Sallie, Rachel, Ellen and Lizzie. Ellen was burned to death. I had two half brothers, William and Hiram. Mother was Frankie McMillan, father I never saw. I believe his name was Bedford. Hiram was living in Tuscaloosa county, Alabama, the last I heard of him, and brother William was in Danville. My name then was Edward McMillan and is now Bedford. My owner in slave time was Jim McMillan. I was brought to Texas by Jack Grove and Woodruff. Address me at Hallettsville, Texas, care of Sam Grant.

EDMOND BEDFORD.

MR. EDITOR—Mr. M. C. Gary's youngest brother lives at Cleveland, Tennessee, and his name is Samuel Thomas. S. D. HANDY.

MR. EDITOR—Please allow me to inquire for my relatives. Mother's name was Vannoy; my two sisters Harriet and Corilla, who also belonged to the Vannoys, and, our mistress Polly Vannoy. We all lived in Palmyra, Missouri, and I was sold, in 1850, to Grandaly Blakely, a trader, and was carried to St. Louis, Missouri. Mr. Blakely bought my sister Harriet also, and carried her to St. Louis. We were sold to a Mr. McAtee. The white people carried brother to Kentucky when quite a boy. Address me at Bryan, Texas.

MATILDA JEFFERSON.

MR. EDITOR—I wish to inquire for my people, mother, two brothers and one sister. We all belonged to the widow Lovejoy, and she lived in Jasper county, Georgia; and we were all sold two years before the surrender. A man by the name of Bill Parker bought my mother and the baby child, and my sister was sold to Ann Stafford, a daughter of the widow Lovejoy, who married a man by the name of Stafford, and lived in Coweta county, Ga. A man by the name of Amos Brown bought me and my oldest brother, Clark, in Morgan county, Ga. My mother's name was Elvay, oldest brother Clark, sister Harriet, and yonngest brother Alfred. The last time I saw my brother Clark was in Savannah, Ga, in 1865, and have not seen my mother, sister Harriet and brother Alfred since we all were sold. I heard from Harriet when she was living in Newnan, Ga., about 7 years ago, and brother Clark went and took her to Atlanta, Ga. I heard that she was married. I would be glad for ministers to read this in churches in Atlanta, Ga. Address me at Wedowee, Randolph county, Ala. JANE MOULTRIE.

A card issued by one of the suburban churches near Chicago has this for its motto: "I am only one, but I am one; I cannot do *everything*, but I can do *something*; what I *can* do I *ought* to do, and what I *ought* to do, by the grace of God I *will* do."

The man who goes into any business that injures his neighbor, gives that neighbor a right to interfere. Who will claim that the open saloon is not productive of injury?

The Danger of Insomnia
If you are a sufferer from Sleeplessness that warning indication of serious nervous derangements, which, if not arrested may lead to most disastrous consequences send a statement of your case to Drs. Starkey and Palen, 1109 Girard St., Philadelphia. They have successfully treated many such cases with their new Vitalizing remedy, which acts directly on the nervous centres. An opinion will be promptly given, and they will at the same time furnish you with reports of cases from which you will be able to judge for yourself as to the value of their special Treatment in your particular case.

A congregation of worshippers at the Norwegian Mission Station at Inhlabatki, South Africa, was attacked by a band of Usutus, as they were leaving the church, and three persons were killed. Though the missionaries were spared, the cablegram says the maraudders returned at night and killed all the Christians they could find.

Facts and Reasons.

Effects Produced by AYER'S SARSAPARILLA and by Nothing Else so Perfectly.

It strengthens and invigorates sufferers from enervation, languor, weakness, and mental depression.
It has an almost magical effect in curing eruptive and cutaneous disorders.
It eradicates from the blood the taint of that terribly destructive disease, Hereditary Scrofula.
It expels from the system the baneful poison of Mercury, which is as serious as that of Scrofula.
It purifies and regenerates the life current polluted by the corruptiou of contagious disease.
It stimulates the secretory organs, effects the removal of all impurities from the blood and makes it new, rich, and pure.
It restores health to sufferers from thin blood and impaired vitality.
It saves, by its thorough purification of the blood, from Rheumatism, Rheumatic Gout, and Tubercular Consumption.
It cures Scrofulous affections of the Liver and Kidneys, and their symptoms, Jaundice and Dropsy.
It cures Scrofulous Catarrh, Itching Humors, and the purulent Sores caused by Scrofula.
It clears and improves the complexion.
It neutralizes the poisons left in the system by Diphtheria and Scarlet Fever, and restores the debilitated patient to perfect health and vigor.
It is, in short, an unfailing remedy for all disorders arising from impurity of the blood, where such disorders have not become so deeply seated as to be beyond all human aid.

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It is composed of the most efficacious alterative, diuretic, and tonic drugs known in pharmacy, among which are the genuine Honduras Sarsaparilla, Yellow Dock, Stillingia, and the Iodides of Potassium and Iron.
It is a highly concentrated medicine, scientifically and honestly compounded so as to secure to it the highest degree of activity and perfect uniformity.
It has received the hearty endorsement of the leading men in the medical profession, who recognize it as a standard pharmaceutical preparation, and prescribe it in their practice.
It contains no poisonous minerals or other dangerous drugs, the use of which for temporary effect in the many crude and cheap mixtures sold as alteratives, produces effects on the system often worse than the diseases they are offered to cure.
It costs no more than any other, but would still be the cheapest blood-purifying medicine in the world, even were its price three times greater, since it is the only one that does "real, lasting good."
It has been before the public for nearly forty years, and has constantly grown in popular favor, both at home and abroad, until there is hardly a place in the civilized world where it has not a host of friends, made so by its marvellous cures.
It has been used in, and approved by, at least 4,000,000 families in the United States, and 7,000,000 throughout the world. Women have especial reasons for commending it.
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General News Items.

The Dutch Cabinet has prepared a bill making the Queen regent if the King dies before the Princess Wilhelmina attains her majority.

Should the House of Lords reject the franchise bill in the fall, the government will disolve Parliament and a general election will take place before Chistmas.

It is announced that it is not intended that the French forces in Madagascar shall march on Antanariva, but that they only went to seize points on the coast which are healthy.

Gen. Butler had a long conference with President Arthur, which is suspected to have some connection with the transfer of the John Kelley vote to the Republican interests in New York.

Congress held a session on Sunday before adjournment, and then managed to blunder in the appropriation bill so that every member, and government employes also, will lose one day's pay.

Of 200 Turks in the Egyptian army at Abassies who were ordered to Assouan, when called to start 130 had deserted. The seventy Turks who finally reached Assouan deserted on their arrival.

Vessels from Europe must have certified clean bills of health from the American consul at the port from which they sail, or they will not be allowed to enter American ports.

Tourists avoid Southern France and Italy, and all the health resorts of those regions will be empty until the autumn. It is estimated that 30,000 persons have fled from Marseilles since the epidemic appeared.

The Democrats of the first district of Mississippi nominated J. M. Allen, of Lee; for Congress. Republicans of second district endorsed Gen. Chalmers; discontented delegates also nominated Dan Johnson, colored, of Panola county.

At a Republican ratification meeting in New York city chairman Smith, in his opening address asked what was the issue in the canvass? A voice in the gallery replied: "Protection." At this the audience got up and cheered long and loudly. Hon. Wm. M. Evarts and Senator Hawley addressed the meeting.

The Electoral College of Mexico finished its session on the 15th, and followed by crowds and preceded by a military band, went to the residence of Gen. Diaz and informed him of his unanimous election to the Presidency. There were patriotic speeches and great enthusiasm. The bells of the city were rung for hours in honor of the election. Gen. Diaz assumes the office Dec. 30.

The *Pall Mall Gazette* continues to threaten the lords. It says: "If a compromise on the franchise bill is rejected the Liberals will not sheath the sword until it exterminates the power which is incompatible with the government of modern England." Gladstone has written a letter to the Liberal Association of Leeds, saying he still hopes to avert the loss of the franchise bill.

The French ambassador here has been instructed to express to the German Government the regret of his government at the action of the Alsatian students, who tore down and burned a German flag at the Hotel Continental, Paris, and state that owing to the quickness with which the incident happened the police were unable to interfere. The newspapers of Berlin urge the government to demand reparation and the punishment of the students.

At the Boston Republican ratification meeting Tremont Temple was crowded to overflowing. Gov. Robinson and Senators Dawes and Hoar were among the speakers.

[illegible] cannot spend the season of [illegible] to sunny Florida without [illegible], Bull's Cough Syrup in [illegible]. It is the best remedy for [illegible] and will relieve suf[illegible]

The Negro Republic.

The Chicago *Tribune* prints the following letter from the President of Liberia which was addressed to Mr. James Otis, of that city:

Executive Mansion,
Monrovia, Liberia, W. C. A.,
May 5, 1884.

Dear Sir: I had the pleasure, about the 1st of the present month, of receiving your postal card of the 24th March, congratulating me upon my new position and requesting a copy of my inaugural address, &c. I received also, by the next mail, a copy of the Chicago *Tribune*, which you were kind enough to send me. In the first place, I must thank you for your good wishes and the interest you take in our little republic. Our beginning is small, but we have great potentialities. The only future for the negro is building up a nation in Africa. It is God's law, and the negro cannot evade it.

The mistake sometimes made by some of our friends is this: In order to induce the negro to emigrate they are inclined to represent to him that in Africa nature does everything for him. Now, nature does a great deal for us here—more than she does for people in other climes. But in no part of the world (I believe in no part of the universe) is there any evading God's law that enjoins labor. It is a fact, however, that in Africa, especially in Liberia, one can succeed with much less exertion than is required in other parts of the world. I give a single instance—the agricultural interest. Crops can be produced throughout the entire year; even in the height of the dry season they can be profitably cultivated on the lowlands. Land is abundant and fertile. Each adult male immigrant receives free 10 acres and family 25 acres; and an abundance of rich land can always be purchased for a small sum. Coffee, sugar, arrow root, ginger, cocoa, ground nuts, palm oil, vegetables, and root crops can be produced in abundance. The vegetables of temporate zones that require only one season to mature can also be grown. I have raised some fine grapes on my own farm, some bunches weighing 14 to 16 ounces. I believe on fair trial other fruit of the temperate zone would do well. Most tropical fruits grow with little attention. The pineapple flourishes wild in orchards sometimes a mile in extent. They are excellent—sweet and juicy—in the wild state, but they improve rapidly in size and flavor on cultivation.

Trade is profitable. Some foreign houses have large establishments in the republic. The Liberian merchants also are driving a successful business. Besides the articles already named, camwood, ivory, india rubber, &c., bring good prices. Our great drawback is lack of economy. If our people could live within their income they would do much better. This lack of economy puts them to a great disadvantage when coming in competition with people who have always learned to live within their income.

Press of business prevents me saying more just now. I send you a copy of the inaugural and the Monrovia *Observer*. I shall be pleased to hear from you at any time. With sentiments of respect, I am very truly yours.

H. R. N. JOHNSON.

We have read of a young man who, while he was kneeling at the altar seeking religion, was told that he was converted. "No" he replied, "I must have something more than I have got, for if I were to lose this I should not miss it." A superficial religion is the worst thing a man can have in this world. He needs a religion that he will miss when it is gone. We know of persons who have been at the mourner's bench, professed conversion and joined the church, but if they were to lose all they would not miss it. They know nothing about a sound, substantial, thorough and unequivocal conversion to God. The man who has not religion enough to make him tell the truth, pay his debts, and live peacefully at home, might lose the whole of it and not miss it.—*Exchange.*

For the SOUTHWESTERN.

Tribute to Bishop Matthew Simpson.

BY REV. HENRY W. TATE, OF LEXINGTON CONFERENCE.

Our beloved and much lamented Senior Bishop, Matthew Simpson, passed to his heavenly reward in Philadelphia, Wednesday the 18th, in triumph of his faith.

This great man was born in Cadiz, O., June 20, 1811, making his age 72 years 9 months and 23 days. The intelligence of this doleful event brings sadness to a church of 1,769,534 laymen and 24,654 itinerants and local preachers, constituents of the chosen field of his life-time labors, in which he so faithfully filled his ministerial functions. Besides this the great State of Ohio, which has the untold honor of such a noble ecclesiastical son must unite with us in dropping green laurels at the spot where his sacred dust rests. Then the fraternal brethren of our family, and all Christendom, are with us in sympathetic tears—"that there is prince and a great man fallen this day in Israel," and the world is constrained to say he was a man of "an excellent spirit." In this great personage we have a learned scholar, succesful teacher, admired lecturer, able theologian, pulpit orator of unequaled ability, and a Bishop of unspotted character. My recollection of Bishop Simpson extends back to the spring of 1880, when he presided over our conference at Paris, Ky. I was remarkably impressed by his kind ways, his apostolic and fatherly appearance.

The power that attended his preaching was indescribable to me; after having gotten my attention I could think of nothing but the wonderful truths that fell from his lips. I class him with the great preachers; to me he was the St. Paul of the nineteenth century. I was received on trial in our annual conference by Bishop Simpson. He presided at our conference (Lexington) in 1873 and 1880. He dealt in the sublime in his discourses. The venerable Bishop was a man that truly could be called great, and was a power for the advancement of the right in the religious world. There is but one Matthew Simpson. He was a man of profound thought and practicability. What did he say or do but was good and useful? He was the young man's friend to direct and encourage him in the battles of life. He was the world's peer—equal to all emergencies. He fell in active service, worn out in usefulness for his master, a great man has quit the stage of action.

We have more of our bishops in the glory land than with us; Bishop Simpson has joined them.

Life is a mystery; our lamented Bishop has lived the natural, he partook of the spiritual and has now entered into the eternal life.

His life and usefulness for the church, God, and humanity will ever have a green memory in our hearts.

"Blessed are the dead which die in the Lord, from henceforth yea saith the Spirit that they may rest from their labors and their works do follow them."

Keeping Memoranda.

It is a pity that the habit of keeping memoranda of the home or other records of the family life is so little observed. I remember being shown a book in which a mother had written everything interesting and pleasant which had happened in her girls' lives. There are pen and ink drawings cleverly executed by the artist friend who had been a guest, and these, by a few happy touches, put on paper, scenes droll and mirth-provoking, in which the children had engaged. There was the account written in the mother's hand of the visit to a distant city, of a narrow escape, of the illness of a dear child and the thankfulness felt at her recovery. Here was a page of pretty illuminated texts and cards, here again a bit of poetry, further on an invitation to a little friend's birthday party. Such a record of the growth of children, their development from infancy onward, will be beyond price to parents and to the young people themselves by-and-by.

Another good way of keeping a home journal is to establish a large book somewhere in the library or sitting-room, leaving it where any one who chooses may have access to it and then insisting that each who has anything to tell shall tell it there.

A book of guests and the date of their coming is pleasantly suggestive in houses where guests are frequent.—*Intelligencer.*

Those who study the life of Christ with care will be struck with his regard for humanity. He never looked upon any one with scorn or contempt. The mearest and meanest form of humanity that crawled into his presence, no matter how trampled, torn and defiled, seemed sacred in his eyes. Two things are to be noted. He never despised any human being. He never stood before men as a haughty and imperious being, demanding attention, reverence and service. He never seemed to think of what was due him. He only wished to serve, to help to lift up, to comfort. And if any man has not the spirit of Christ, no matter about his other attainments, he is none of His.

There are a thousand hacking at the branches of evil to one who is striking at the root.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an old East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its curative powers in thousands of cases, has felt it his duty to make it known to his fellows Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this receipt, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 *Power's Block, Rochester, N. Y.* jan10-19teow

FOR THE BENEFIT OF

The Pedestal Fund

—OF THE—

Bartholdi Statue of Liberty Enlightening the World.

This colossal statue was given by the people of the French Republic to the people of the United States as a monument of ancient friendship, and as an expression of the sympathy of France in the Centennial Anniversary of American Independence.

It is 150 fee in height, cost $250,000 to which cost more than 250,000 Frenchmen subscribed, and it is so far finished that it will be ready to be shipped to this country in the course of the coming summer.

There has been voluntarily contributed about $100,000 towards pedestal for the statue, which is to be placed on Bedloe's Island, at the entrance of New York harbor, and about $150,000 is still required.

The foregoing is from the Report of the Executive Committee to the General Committee of the Fund, of which the Hon. Wm. M. Evarts is chairman.

With a view of aiding the object, another committee, under the supervision of the Hon. Rufus F. Andrews, has arranged for a new issue of art subjects, to be offered the public generally, who will thus be able to secure a magnificent Standard, steelengraving, and at the same time have the satisfaction of contributing to the Pedestal Fund.

The following subjects have been selected, viz:

Washington Irving and his Friends	28x36
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These engravings will be from the original plates, and will be as fine as the first proofs, which were sold at $100 each. They will be forwarded by mail, and their receipt guaranteed. The price for each will be $5, which must be sent with the order. Persons wishing to subscribe, are respectfully requested to do so as soon as possible.

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Is there to be a War of Races in America, by Rev. A. E. P. Albert	10
The Colored Race Weighed in the Balances; Reply to Dr. Tucker by Rev. Dr. C. K. Marshall	25
Lithographs Methodist Bishops, in group, up to '72, each	10
Historic Picture, "Garfield and his Family," steel engraving	2 00
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Mitchell's New School Geography (1875)	50
Independent Youth's Speller	30
Gems of Praise	20
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Black Horse and Carryall. By Rev. J. H. McCarty	70
Notes on Baptism, by Rev. R. Gregg	60
Temperance Reform and its Great Reformers, By Rev. W. H. Daniels	1 00
Waddington's Church History	2 50
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E SUNDAY SCHOOL.

D QUARTER, LESSON IV. July 27. ESS TO JONATHAN'S SON. (2 Sam).

id, though he had become and powerful; remembered who had been his friends he was in danger and trouble. thought first of the ark of hen of Jonathan and the he had made to him years hat he would be kind to to his family for his sake, So David asked if there one living of the House of whom he could show kind- Jonathan's sake. Ziba, been a servant of King as brought, and told him of th, Jonathan's youngest was very lame, as the day father was killed his nurse as she was fleeing with e Philistines. In that world, in those times, custom for a new king of any other family who claims on his throne. But God, who had given him m, was a God of love, ught him a better way. do right and keep his the Lord would take throne. So David sent lame man to come and house and eat at his he were a prince. Then the land that had be- is father, and told Ziba ke care of it and bring to Mephibosheth. So homeless man was made table at once, for sake. There is noth- d did in all his life pleasant to study this grateful kindness, keeping of an old people feel thank- for what is done for awhile they forget, do not need any their friends. This to the Lord, who we give one of his a cup of cold water will remember and athan did not know the best thing he own son to show David, the shepherd afterwards be king.

a smile on the face with a racking cough esent of a bottle of p. Just try it and ed at the result.

DEATHS.

Laura Williams died May 20th, at Plantersville, Texas. She was a faithful member of the church, and leaves a husband and six children. A. ALEXANDER.

Walker Tharp, aged 50 years, died June 5, at Mansfield, Tenn. He left a widow and children to mourn his loss. May the Lord bless the widow and friends of the deceased. Sister Sallie Box, died June 12. She was a faithful Christian unto death. She was a member, and a worker for Christ, in the Methodist Episcopal Church for four years; aged 20 years, 5 months and 5 days. J F R W SUMMERHILL.
Springville, Tenn.

Miss Victorine Tharp, of Mansfield, Tenn, daughter of Andrew, and Bell Tharp, died June 1st, 1884. Age 16. She professed faith in the Lord.
J. F. R W. SUMMERHILL.

NEW PUBLICATIONS.

The *Ladies' Floral Cabinet*, 28 Vesey Street, New York, is a neat illustrated monthly, $1.25 per year.

Our Little Men and Women, (Boston, D. Lothrop & Co.) for August, has choice pictures and stories.

The *English Illustrated Magazine* for July opens with a paper on the Royal Collection of Miniatures at Windsor Castle; continues an Unsentimenal Journey through Cornwall; has a paper on the Weasel and his family, and another on How a Bone is Built. Price 15 cts. New York, McMillan & Co.

The *North American Review* for August contains an article by Justice James V. Campbell on "The Encroachments of Capital" which will command the serious attention of all readers. Richard A. Proctor treats of "The Origin of Comets," and succeeds in presenting that difficult subject in a light so clear that persons who have little or no acquaintance with astronomy can follow his argument. "Are we a Nation of Rascals?" is the startling title of an article by John F. Hume, who shows that states, counties and municipalities in the United States have already formally repudiated, or defaulted in the payment of interest on an amount of bonds and other obligations equal to the sum of the national debt. Judge Edward C. Loring finds a "Drift toward Centralization" in the recent judgment of the United States Supreme Court on the power of the Federal Government to issue paper money, and in the opinion of the minority of the same court rendered in the suit for the Arlington property. Julian Hawthorne writes of "The American Element in Fiction," and there is a symposium on "Prohibition and Persuasion," by Neal Dow and Dr. Dio Lewis.

The August number of "*The Popular Science Monthly*" contains two brilliant and striking articles on the future of religion. The first, "The Ghost of Religion," is by Frederic Harrison, and is an attack on Mr. Spencer's "Unknowable," and the second, "Retrogressive Religion," is Mr. Spencer's reply. Grant Allen's "Hickory-Nuts and Butternuts," Dr. C. C. Abbott's "Some Rambles of a Naturalist," and M. J. Fischer's "My Monkeys," may be equally well described as lively or amusing essays, or as scientific articles, for they are both; and Dr. Peale's "The World's Geyser-Regions," with several full-page illustrations, is also readable, scientific, and instructive. Professor David S. Jordan contributes a sketch, enlivened by the warmth of personal friendship, of Don Felipe Poyey, the distinguished Cuban ichthyologist. The Editor's Table is occupied with a discussion of the relations of Science and the Temperance Reform." New York: D. Appleton & Company. Fifty cents a number, $5 a year.

The *Universe* of St. Louis, Missouri, began its fourth volume with the July number. It is a magazine of refined and valuable literature, well illustrated. Price 15 cents.

The *English Pulpit of To-Day* is a new monthly periodical for ministers, Alfred E. Rose, editor, published at Westfield, N. Y. Price $1 a year.

The numbers of *The Living Age* for June 21st and 28th and July 5th, contain James Hope-Scott, *Quarterly*; Frederick Denison Maurice, *British Quarterly*; The Princess Alice's Letters, *Contemporary*; "Italia Redenta," The Clothes of Religion, and Letters from an Idle Woman's Post-Bag, 1884, *National* ; Fashionable Philosophy, *Blackwood*; Henry Greville's Diary, and Hayward's Essays, *Temple Bar*; My Arab, *Cornhill*; The Library of a Lady in the Seventeenth Century, *Leisure Hour*; Valentine Baker, *Army and Navy Magazine*; wers of Irish Speech, In- in Geography, and The of Religion," *Spectator*; Dr. Goodford, and Tennyson on "The Princess," *Academy*; Five Letters of Pope, *Athenæum*; The Abandonment of Wind-Power, *Chambers' Journal*; Arminius Vambery, and Earthquakes in England, *All the Year Round*; The Coins of Venice, *Antiquary*; Wharton's Commentaries, *London Literary World*; with instalments of "The Baby's Grandmother," "Beauty and the Beast," "A Mysterious Dwelling," "Moonlight and Floods," and "Mitchelhurst Place," and poetry. A new volume begins with July. Subscription price ($8) Littell & Co., Boston, publishers.

In the Midsummer *Century*, Novelettes by Henry James and Professor Boyesen are to begin, and there will be two short stories of a humorous interest by "Ivory Black," and the famous author of "The Lady or the Tiger?"; besides interesting personal articles, on "Chinese Gordon," "The Queen of Roumania," and "General Sam Houston."

The story of the romantic life of General Sam Houston, who was in turn United States senator, Cherokee chief, general in the army, and first president of the Texan republic, will be told in the August *Century* by Alexander Hynds, who has been assisted in the preparation of his paper by the family of the "hero of San Jacinto." Two portraits of Houston, one from a miniature showing him as a Cherokee chief, will accompany the article.

One of the most interesting forms of co-operation in this country is the business organized under the style of "The Associated Artists," in New York. The artists are Mrs. Candace Wheeler, her daughter Miss Dora Wheeler, Miss Rosina Emmett, and others, all women, and their work is art-embroidery, which is done by workwomen, from their own and other designs under their direction, and the manufacture of art fabrics. The experiment has so far been commercially as well as artistically successful, and their goods are sold in Boston, Detroit, and other cities, as well as in New York. An account of the artistic side of their work will be given in the August *Harper's*, by Mrs. Burton Harrison, with illustrations from their designs and of their workshops.

Gen. Butler will make a fight in some of the States where the Anti-Monopolists can work most efficiently.

Cummings Nelson, for the murder of John Martin, was hung at Houma, La., on the 18th.

Conference Notices.

GULF DISTRICT—MISSISSIPPI CONFERENCE.

Third Round.

Crystal Springs	Aug.	2- 3
New Hope	"	9-10
Union Church	"	13-14
Fayette and Fayette circuit	"	16-17
Hamburg and Meadville	"	18-19
Bay St. Louis & Pass Christian	"	23-24
Pascagoula	"	25 26
Handsboro and Ocean Springs	"	30-31
Brookhaven and Hazlehurst	Sept.	6- 7
Columbia	"	9 10
China Grove	"	13-14
Liberty	"	20-21
Summit and Magnolia	"	27-28
Augusta	Oct.	4- 5

Brethren, the apportionment to Gulf District is $45 80; I hope that each pastor will raise his part, as this is the centennial year. Let the Gulf District raise every assessment.
W. McDONALD, P. E.

HOT SPRINGS DISTRICT—LITTLE ROCK CONFERENCE.

Third Round.

Peytonville	Aug.	23-24
Fulton	"	26-27
Garland City	"	26 27
Texarkana station	"	30-31
Texarkana circuit	"	30-31
Lewisville	Sept.	6- 7
Paraclifta	"	13-14
Centre Point	"	16
Washington	"	18
Prescott	"	19
Hot Springs	"	20-21
Little Rock mission	"	23
Pine Bluff station	"	27-28
Pine Bluff circuit	Oct.	4- 5
New Edinburg	"	11-12
Monticello	"	18 19

L. W. ELKINS, P. E.

PROGRAMME

Of the Literary Exercises of the West Tennessee district Tennessee, Conference, which will convene in Paris, Tenn., Aug. 26, 1884:
To preach the opening sermon—E M Manson; alternate, J B Bradford.
Essay on the true call to the ministry—C E Alexander.
Faith in the Holy Trinity—A Swift.
Christian perfection—A F Lane.
Free will—D Collier.
The Sacrements—H Dunlap.
What is the Church?—G C Harden.
Essay on the Centennial—J B Bradford.
The relation of baptized children to the Church—S B Danley.
The future of the M E Church—A Burdett.
What is class meeting?—J W Hall.
Higher education—J B Marbry.
Temperance—C L Fields.
Judgment—J J Barr.
The resurrection—J L Massey.
Quarterly conference—R Palmer.
District conference and who should attend —J Kirby.
How many courts in the M E Church and who are the members?—J A W Moore.
The true aim of the Church—J P Price.
The local preachers and exhorters will choose their own subjects, and answer such questions as may be asked on the same. E. M. CRANSON, Sec'y.

PROGRAMME

Of the Literary and Religious exercises of the Murfreesboro District, Tennessee Conference:
The Atonement of Christ—C H Bullington
The Doctrine of Predestination—Thornton Woods.
The Extent of the Atonement—A Phillips.
The Doctrine of Election—B B Manson.
Justification—John Kenseer.
The Nature of Justification—Jacob Wade.
Regeneration—B F Whitley.
The Adoption—G W House
Sanctification—Benjamin Anderson.
The Possibility of Apostacy—Felix Yeargan.
Repentance—Braxton James.
Faith and Work—John Coppage.
Duty of Prayer—Chas E Seward.
The Love of our Neighbors—Osborn Green
Christian Church—Alford.
Sacrament—Samuel Knight.
Infant Baptism—W C Miller.
The Mode of Baptism—P R Woddson.
The Lord's Supper—Thomas Belcher.
The Immortality of the Soul—Anderson Phillips
One Hundred Years of Methodism—H W Key.
All local preachers will select their own subject, and come prepared to take part in the exercises.
Committee—C H Bullington, W C Miller and John Kenseer.

CAMP MEETING.

The District Camp-meeting of the Navasota district will commence August 7th. The District Camp meeting Committee will meet on Thursday, 29th of July to repair and get the camp grounds in trim. Each pastor will notify his steward that was appointed by the conference to prepare and meet the committee. Bro. J E Shackleford, of Navasota, will act as chairman of the auditing committee. All preachers are invited to come. Each pastor will send as much help as possible, such as provisions, vegetables and money to help to care for friends from afar.
Committee—Thos Cole, J E Shackleford and J L Smith.
Approved by W B PULLAM, P. E.

CAMP MEETING.

Camp meeting on the Navasota district will commence at Millican Aug. 14th and close Aug. 22, 1884 The camp ground is about three miles from town, where there is plenty of good spring water, and the committee has spared no pains in having everything arranged for success. Persons coming by trains will have a committee meet them at the depot; also persons coming from Anderson, Burleson, Welborn Washington, Brushee and Independence on horseback will be attended also. All denominations are invited to take part in the meeting, and the following pastors of the M. E Church and their congregations. The opening sermon will be preached by the pastor—1 Sam. 12, 7. The presiding elder is expected to be with us, as our elder, Rev. W. B. Pullam, is greatly loved by all. Navasota Rev. J E Shackleford; Hempstead, Enoch Jeffersou; Brenham, J K Loggins; Brenham circuit, W H Jackson; Caldwell, A Thomas; Plantersville, A Alexander; Courtney, I Snell; Bedville, R J Campbell; Hearne, W Hamilton; Franklin, Thos Cole; Bryan, B M Taylor; Bryan circuit, Simms; Iola circuit F D Bookman; Patterson circuit, F Gilmore All pastors of the Texas Conference are invited. Come, praying for success. Committee on Arrangements—Calvin Adkinson, Daniel Chew, H Williams, Peter Foster. Geo Davis, Jackson Davidson, Wilsoo Constant, Hockless Edwards, George Jackson. Committee at the Grounds—Mrs. Sarah Foster, Chary Foster, Charlotte Davis, Sallie McDaniel, Clarsie Baker, Letsie Davidson, J Robert Krupt, David Nephew and others.
JOHN L SMITH, Pastor.

CAMP MEETING.

There will be a camp meeting held at Fayette, Gulf District, Mississippi Conference, commencing on the first day of August. All necessary arrangements will be made. All the preachers of the Gulf district are cordially invited, and all those who desire to participate. There will also be an excursion running from Jackson to Fayette for the camp meeting occasion. Opening services will be conducted by Rev. W. McDonald, presiding elder. Committee of Arrangements—W McDonald, presiding elder, H Henderson, preacher in charge.

NOTICE.

To the presiding elders of the Tenth General Conference District:—Will you please furnish me your name and postoffice address, as I desire to communicate with you freely before the annual meetings of the General Missionary and Church Extension Committee. Let our motto be, The full amount asked for these great agencies of the church. Yours, in the Gospel, T. B. FORD.
Siloam Springs, Ark., July 8, 1884.

CAMP MEETING.

The following committee has met and made arrangements for a Camp Meeting at Pleasant Hill, to begin Aug 17, 1884: Elder Duncan, chairman; A J Pickett, secretary; H Daniel, G Darby, Reuben Johnson, Abner Crowell, Crawford Taylor, and Randall Elder, committee. This is the first camp meeting ever had in the parish of Sabine. All ministers are invited to attend and help us fight the devil. A. J. PICKETT.

NOTICE.

To the preachers of the Huntsville District:—Please furnish me with a list of the number of members that will attend the District Conference at Cold Springs from each pastoral charge, that I may prepare for them a home, as we live in the country. The brethren from Willis, Montgomery, Danville, Walker, and Huntsville had better come on horseback as that is the nearest way. The brethren from Orange, Beaumont, Liberty and Wallisville can come by railway to Shepherd Station, where they will be met with horses and wagons. The people are expecting a full attendance. Yours. W. McKENZIE, P. C.

LA TECHE DISTRICT—LOUISIANA CONFERENCE.

The district conference of the LaTeche district convenes at Washington, La, on Wednesday, August 6, at 9 o'clock a. m. All members of the district conference, preachers, exhorters, district stewards, and one Sunday-school superintendent, and one class-leader from each charge, are hereby notified to attend and come prepared to report, pass annual examination, and to deliver the literary work assigned them. Those to whom no subjects are given will make their own selections. In connection with the conference a Centennial Jubilee Celebration, District Camp Meeting, Temperance, Women's Home Missionary and Sunday-school Anniversaries will be held. Mrs. Suzan Barksdale, Mrs. Peggy Powell, Miss Mary Alice Thomas, of Alexandria, and Mrs. A E P. Albert, of New Orleans, and other ladies are expected to take part in these anniversary exercises. Bishop Marvin, Dr. Marshall W. Taylor, editor SOUTHWESTERN, and other prominent ministers have been invited to attend. Arrangements for reduced rates on railroads will be made. No efforts will be spared to make this session one worthy of the centennial of our Methodism. Brethren, pass the harvest in collections. Secure subscribers and cash for the SOUTHWESTERN. Fraternally, A. E. P. ALBERT, P. E.

PROGRAMME

Annual Sermon—Chas Shallowhorne.
Missionary Sermon—John Sparks.
Centennial Sermon—J F Marshall.
History of the Christian Church—R Anderson.
History of Methodism—Chas Monroe
Distinctive Features of Methodism—H Johnson.
Our Work in the South—A E P Albert
Our Duty to the SOUTHWESTERN—J F Marshall.
Points of Differences between our Church and other Branches of Methodism—S E H Morant.
Revivals and how to Promote them—A Jones.
Evidences of Conversion—Wm Murrell.
Care of Converts—C Larkins.
The Class Leader and his Work—S Green.
Qualification and duties of Stewards—Wm Davis.
The Sunday-school and its Officers—John Lee.
Churches, How to Build them, and where —W Hampton.
Baptism, Subjects and Mode—Ed Fields.
Duties of Church Members—A Lnster.
The Divine Call to the Ministry—Chas Shallowhorne.
Temperance and Prohibition—A E P Albert, B D.
The Pastors Duty to his Church and Sunday school—Jules Augustus.
Our Benevolent Societies Missionary, Church Extension, etc—Jos Johnson.
Ministerial Character and Qualifications J F Marshall.
Influence and Duty of a Pastor's Wife in the Family and in the Church—S E H Morant.
Christian Education—J H Pierre
Woman's Work in the Church—J Sparks.
Resurrection of Christ—B Bolden.
WM DAVIS and A JONES,
Committee on Programme.

MARION DISTRICT—CENTRAL ALABAMA CONFERENCE.

This conference will convene July 17, at Marion, at 9 a. m. Members of the district conference will please meet promptly with written reports. Let all who can bring some money with them for the new church which is now in course of erection at Marion. Local preachers will be prepared for examination The district stewards will meet to attend according to paragraph 348, Discipline. By request the presiding elder will attend to collections for our new church during term of district conference at Marion; we must complete the building. Third quarterly meeting for Marion will meet in conjunction with the district conference on the evenings of the 19th and 20th, at 3 p. m. Let every officer be ready to report.

A word to the laity of our Church: I hope all will take our paper, the SOUTHWESTERN: let Marion District give that paper one help; it is a good paper and our Church organ. Let the Sunday-school superintendents in all our Sunday-schools take it; ask your pastor to send for it for you; only $2 per year. There are many things I wish to say, but will not now
Your Bro, E. B McCAULEY, P. E.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, July 14, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8 13-16; Middling 9 15-16; Good Middling, 11 1-16; Middling fair, 11⅛.

SUGAR, ℔ lb—Yellow clarified, 5¼@5⅝; White clarified, 5¾@5⅞; Common 4c.

MOLASSES, in bbls, ℔ gallon—Common, @15; fair, 18@25; choice, 43@45c.

RICE, Louisiana, ℔ lb—Common, 4¼@4⅝ fair, 5¼@5⅝; choice, 5¾@5⅞.

Moss, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western. 20@21.

COFFEE, ℔ lb—Ordinary, 9½; prime, 11½.

CHEESE, ℔ lb—Western factory 9½.

CORN MEAL, ℔ bbl—Choice, $2.80.

FLOUR, ℔ bbl.—Fancy, 5.35; Choice, 5.00; Family, 4.50.

LARD, ℔ lb—Choice, 7½.

SALT, ℔ Sack—Coarse, 82½; Fine, $1,02½.

ESCULENTS—Irish potatoes, ℔ bbl., $1.75@2.25; sweet potatoes, ℔ bbl. onions, ℔ bbl. 2.25@2.75; apples, ℔ bbl. $5.75@6 25; cabbages, $5.00@5.50 per crate; sour kraut, $9 00 per cask.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, 62@63; boiled, 63@65; cotton seed, 28@50.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $16.75.

BACON, ℔ lb—Breakfast, 11; shoulders, 6½; sides, short rib, 9½; sides, long clear, 9½; hams, sugar-cured, 14c.

DRY SALT MEAT, ℔ lb—Clear rib sides. 8½; clear sides, 8½; shoulders, 6@6½.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.25@3.50; young $1.50@$2.00; ducks, $2.50@3.00; geese $1.00@; turkeys $9.00@12.00.

Western Eggs 10@12c per dozen

Louisiana Eggs 11@12c per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $5.00@$5.25 ℔ dozen; young do. $1.50@3.25; ducks $3.00@3.50—; geese $4.00@4.50; turkeys $11.00@13.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 65; white, 70; mixed, 65.

OATS, ℔ bushel—Western, 40.

BRAN, ℔ 100 lbs—Choice, 90.

HAY, ℔ ton—Prime, $14@16; choice, $16 50@17.



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April 10

AGENTS wanted for the History of Christianity, by Abbott. A grand chance. A $4 book at the popular price of $1.75. Liberal terms. The religious papers mention it as one of the few great religious works of the world. Greater success never known by agents. Terms free. STINSON & Co., Publishers, Portland, Maine Mar27-eom

CHRISTIAN EDUCATORS IN COUNCIL.

Ocean Grove, N. J., Aug. 9-12, 1883.

Sixty Addresses by American Educators.

Edited by REV. J. C. HARTZELL, D. D.

8vo. 272 pp. Price, stiff paper..$1. 25
Cloth..... 1 75

The *New England Journal of Education*, speaking of the National Education Assembly, for 1883, says: "It was the most remarkable gathering ever held in our country in matters connected with the schooling of the people. The volume of addresses is the most interesting collection of popular educational documents ever given to our people, and should be in the hands of every educator, legislator, and intelligent citizen in the land."

The sixty addresses are arranged topically, as follows:

1. Education and Man's Improvement.
2. Illiteracy in the United States.
3. National Aid to Common Schools.
4. The Negro in America
5. Illiteracy, Wealth, Pauperism, and Crime.
6. The American Indian Problem.
7. The American Mormon Problem.
8. Education in the South since the War.
9. Christ in American Education.
10. Tabulation of Illiteracy and Educational Facts from Census of 1880—ten tables.

It is a book for all who want information on any of these great practical questions. The addresses are carefully prepared and revised by the authors, and are filled with information and incidents. The authors are nearly all engaged in actual work in the fields of which they speak The book should be in every public library. A full table of contents is supplemented by a carefully prepared index.

A special feature of the book is a series of ten tables, compiled by the Hon. H. R. Waite, Special Statistician U. S. Census, and the Hon. John Eaton, U. S. Commissioner of Education, giving complete data upon the illiterate and educational status of the United States, each State and also of the South as a section.

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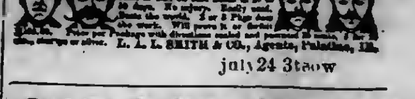
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SOUTHWESTERN Christian Advocate

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Editorial Notes.

A sister wants to know if she and her husband are not one. Yes, sister, but you are the most one; you are he better half.

When surrounded by proud and frivolous multitudes, the Christian can say: "Teach me thy way O, Lord I will walk in thy truth; unite my heart to fear thy name."

Dr. Rust wishes us to say that the New Orleans University will open at the regular session in the new building recently purchased, and a live President and an able corps of teachers will be on hand.

A man with a small salary can never purchase a home, pay his debts and keep even, if his wife and daughter insist on dressing like the wife and daughter of a retired merchant for elegance.

Experience in Christian work and in the mercies of God, is an encouragement to further trust and faith and work. Thus do we realize that "mercy and truth are met together, righteousness and peace have kissed each other."

When we look to the past and consider all the goodness of God towards us we are strengthened in our confidence and purpose to trust for the future. "Righteousness shall go before him, and shall set us in the way of his steps."

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BY L. W. ELKINS.

The days of duelistic glory have past away, and lynch courts are no more. The slave is freed from his master, and never more shall the bugle sound of the pitiless overseer awake him with the rise of the morning star to resume the dreary toils of the long summer day. Educational facilities have been increased until now, a liberal education is within the reach of every youth in the State; churches, colleges, schools and universities can be seen everywhere with their spires culminating in the sunbeams. This is the Lord's doings, and it is marvelous in the eyes of the fossilized Southerners who sit upon the crumbled ruins of "Southern civilization," and weep because "Ichabod" is written thereon. All that Arkansas is to-day above the state of depression that prevailed fifty years, ago she owes to the benign influence of Christianity. In this work of Godlike benevolence the M. E. Church stands in the front rank with her eighty five itinerant preachers in the State, who are God's heroes, laboring to better the condition of others, and not expecting their reward in this life. In anti-bellum days the M. E. Church could not have lived and labored here. Her churches and colleges would have been destroyed like our seminary twice burned at Harrison, and her preachers would generally have met the fate of Rev. Mr. Buelah. Bnt now, since the advancing tide of Christian civilization has changed the current of thought and feeling in Arkansas, our preachers can labor with a tolerable degree of safety; but still, in obscure places, our preachers suffer outrages, such as that of Brinkley, Emmett, Murfreesboro and Lewisville.

The Little Rock University, the Arkansas Conference Seminary at Harrison, the Texarkana Gymnasium and Philander Smith College at Little Rock, are doing noble work, and are setting in operation a train of civilizing and Christianizing influences that will tell upon the destiny of the generrations of Arkansas throughout all future ages. The printing press has done a great deal in bringing about a better state of affairs. There has been great improvement in the quality of literature circulated in the state, and Christian papers, the *Southwestern*, *Central* and *Christian Advocate* are weekly visitors to many Christian homes and are doing effective work in leading the youth to Christ. It is true that there is still in circulation as vile literature as the foulest passages in Horace, Ovid, Catullus, or Martial; but it is to be found in the slums and sewers of society. These conquests of Christianity have not been won by might of sword; her victories have not been guided by worldly wisdom. By love, by persuasion, by patient toil and suffering, the self offered but God-called missionaries have done this work God be praised for their lives, their work and their successes. There is much yet to be done. The Great Captain is rallying his forces for the great battle. He expects every man to do his duty.

For the SOUTHWESTERN.

Letter From Houston District.

The Richmond Circuit Quarterly Conference, July 19 and 20, was a successful time. Bro. Geo. Davis is doing a good work. His report showed 50 taken into the church on probation, 40 conversions, 4 received by letter, 5 received into full connection, 7 subscribers for the SOUTHWESTERN, and the trustees had collected $64 65; paid out on improvements $66.85; cash on hand $3.80. Richmond Church is nearly filled with new comfortable seats, the whole property brightened up outside by whitewashing. Stewards reported $75.20 collected, collected $20 50 this quarter and $15 balance towards a monument to be placed at the grave of Rev. S. Hardwell, their former pastor. $2.85 collected for Freedmen's Aid. Through the Secretary of Houston District Camp Meeting Association this call is made for $500 to pay for the 25 acres of ground and erect the necessary buildings. Richmond members subscribed the first $50 in a few minutes. We have bought 30 acres for an orphanal home and general headquarters for home missionary work and workers, convenient to the two great cities of Texas—Houston and Galveston. The Richmond people are ready to do still better on that when the call is made. $40 was collected on children's day, but it was mostly spent for brass band music. This has been common here. A small school spent $30 last year with outside help. If $5 of the money had been spent for books and the training of home singers for the occasion, the scholars and the church would have been lasting gainers by it. In many places it has been the habit to exhaust the strength of the Sunday-school on May day and have only the dregs for children's day. Keeping May day was a habit before children's day was talked of among them. To change it is like changing the channel of the Mississippi river. Children and people go with such a rush preachers tell me they have to get out of the way. The example and influence of surrounding churches in many cases is not in our favor. They try to please all tastes and have, if they permit, in many cases, lager beer stands, dance platforms and little stomach bitters for those who would have the colic without it.

F. C. M.

Outing for August, is a midsummer number of fresh and vivid interest. Its frontispiece is one of Garrett's best drawings, with a brief poem by Charles E. Pratt, "Art in August." The leading illustrated article is by Frank Dobbins, describing "Tricycle Trips in Tokio." Sarah Leslie contributes "Yachting around Cape Cod," which is profusely illustrated. Other illustrated articles are "The Shaybacks in Camp," by S. J. Barrows, and "An Unlucky Trip," describing a bycycle tour, with almost vexatious mishaps. *Outing* is gaining steadily in its hold on the public, and its unique field is one that it fills handsomely. Price $2 a year. The Wheelman Company.

SOUTHWESTERN Christian Advocate

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THE SOUTHWESTERN

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Editorial Notes.

A sister wants to know if she and her husband are not one. Yes, sister, but you are the most one; you are he better half.

When surrounded by proud and frivolous multitudes, the Christian can say: "Teach me thy way O, Lord I will walk in thy truth; unite my heart to fear thy name."

Dr. Rush wishes us to say that the New Orleans University will open at the regular session in the new building recently purchased, and a live President, and an able corps of teachers, will be on hand.

A man with a small salary can never purchase a home, pay his debts and keep even, if his wife and daughter insist on dressing like the wife and daughter of a retired merchant for elegance.

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For the SOUTHWESTERN.

Letter From Houston District.

The Richmond Circuit Quarterly Conference, July 19 and 20, was a successful time. Bro. Geo. Davis is doing a good work. His report showed 50 taken into the church on probation, 40 conversions, 4 received by letter, 5 received into full connection, 7 subscribers for the SOUTHWESTERN, and the trustees had collected $64 65; paid out on improvements $60.85; cash on hand $3.80. Richmond Church is nearly filled with new comfortable seats, the whole property brightened up outside by whitewashing. Stewards reported $75.20 collected, collection $29.50 this quarter and $15 collected towards a monument to be placed at the grave of Rev. S. Hardwell, their former pastor. $2.85 collected for Freedmen's Aid. Through the Secretary of Houston District Camp Meeting Association was called to be made for $500 to pay for the 15 acres of ground and erect the necessary buildings. Richmond members subscribed the first $50 in a few minutes. We have bought 30 acres for an orphanal home and general headquarters for home missionary work and workers, convenient to the two great cities of Texas—Houston and Galveston. The Richmond people are ready to do still better on that when the call is made. $40 was collected on children's day, but it was nearly all spent for brass band music. This has been common here. A small school spent $30 last year with foreign help. If $5 of the money had been spent for books and the training of home singers for the occasion, the scholars and the church would have been lasting gainers by it. In many places it has been the habit to exhaust the strength of the Sunday-school on May day and have only the dregs for children's day. Keeping May day was a habit before children's day was talked of among them. To change it is like changing the channel of the Mississippi river. Children and people go with such a rush preachers in the way. The example and influence of surrounding churches in many cases is not in our favor. They seem to please all tastes and habits they permit, in many cases, lager beer stands, dance platforms and little stomach bitters for those who would have the colic without it.

F. C. M.

Outing for August, is a midsummer number of fresh and vivid interest. Its frontispiece is one of Garrett's best drawings, with a brief poem by Charles E. Pratt, "Art in August." The leading illustrated article is by Frank Dobbins, describing "Tricycle Trips in Tokio." Sarah Leslie contributes "Yachting around Cape Cod," which is profusely illustrated. Other illustrated articles are "The Shaybacks in Camp," by S. J. Barrows, and "An Unlucky Trip," describing a bycycle tour, with its most vexatious mishaps. *Outing* is gaining steadily in its hold on the public, and its unique field is one that it fills handsomely. Price $2 a year. The Wheelman Company.

R SOUTHERN WORK.

MISSISSIPPI.

Scarborough, Pickens: "The ay-school is prospering. We ave exercises on children's Collection $10.15."

m. Gatewood, Greensboro, cir-t: "The people here are poor, rk hard, and get into debt. I nd no Sunday-school on the cir-t. My first work was to gather children and instruct them. we proceeded to build a ch, and received assistance all sides. We now have three and seven Sunday-schools, 50 pupils, all paid for. We ht books for $93, and expect end up a large collection this year."

Tubbs, Okolona: "Our Sun school celebration was a great We had 150 scholars in 30 visitors, and a collection, $7.44. We had on Methodism, its origin and progress since 1774, de-with great enthusiasm, by B. E. Long, of Okolona M. E. ch, white. Our church is in order both spiritually y since our pastor, D. W. Calvert has been with We are more than thankful to conference in sending us a live and working minister; we have gone ahead a lot, and now we have nearly complete; our our house will cost only two rooms 15x16. paying the land we a house with two rooms, and have been torn down, and now made two rooms with front, and ends, and nearly ceiled. We in prosperity."

Hendsboro: "Our meeting closed with 29 and 11 converts. Our conference closed with preached and ministered On children's collected $35.40; for other There were wreaths, and anchors of

Enterprise: "Children's delivered greatly to the en-all present. Prof. S. L. superintendent and our at this place, he spared make the day a success. of the day were as the report of the Board The singing was A competition was prize to be awarded to raising the most money, the greatest number of which Class No. 2 were and a nice banner was to them. Collection

TEXAS.

Johnson, Mooreville: "The is in a prosperous with about 80 in actual under the cont ol of

Campbell, Elgin: "When visited us every-pleasantly; since then we the weeds out of our temporal condition On children's day superintendent, all the little folks the church was decor-pleased all. our beloved pastor, instructive sermon on A class meeting was the exercises, and Jesus."

LOUISIANA.

Harris, Bertie: "We are get-nicely. I found the laboring under a heavy people very much dis-have paid on debt a balance of $149.90 We expect to be clear August. Have re-bers and reclaimed 2 congregation is on Bayou Lafourche, is increasing Sunday in June ted us, and was Child medals. Collection $4. Bros. S. Davage, W. Brooks and T. McCary have visited us."

ARKANSAS.

W. H. Higgins, Jacksonport: "On account of high water I did not reach my work until March 15. The water was two to four feet deep all over town, and in nearly every house. I found that Bro. A. J. Phillips had left the work at the the end of his three years' service in very good condition. The past two years the town has been going down and business people moving away. Many houses have been torn down and hauled away. Houses and lots which sold for $1500 three years ago can be bought for about $150. There is very little work for laborers to do. But our people are doing all they can for the church; we commenced taking up benevolent money at the beginning of the year. Elder Sams visited us, but he was in poor health. A large number have paid their quarterage. So you see they are still trying to keep to the old land mark. Newport is a place where the people come and go all the time. Our church is very weak there, but I hope we will soon have a good society there. We are trying to raise money to finish our church there. When the church is finished or repaired so we can be comfortable, I think our work will move along. The people seem to lean toward our church all over this part of the country, although there are some who say our preachers take up money from our people to send North to educate and keep up the white people. May God bless them. Pray for us that the Lord will bless our work this year."

TENNESSEE.

H. Dunlap, Atoka. "My third quarterly conference was held June 14 and 15, and our beloved elder, J. P. Price, was on time. The elder preached an awakening sermon on Sunday, and 30 came to be prayed for, and 100 partook of the Lord's supper. Additions to the church 26. The members gave me a suit of clothes. We had a grand time on children's day, and collected $5.25. Reported for the pastor, $46; elder $17.50; missions, $2; Church Extension, $1; Freedmen's Aid, $2; education, $1; tract, 10c; Sunday-school, 25c.

J. T. Henry, Kingston: "Elder Provine, held third quarter and found the work prospering, and refreshed us with sermons and a talk to the Sabbath-school. Additions to the church 19. Elder's collection $10.75; pastor's $35.07. At Rockwood, we enjoyed the blessings of Children's Day. Rev. G. N. Brown, Congregationalist, and Rev. J. Knox, Missionary Baptist, were present and assisted. collection $1.29. As this was the first observance in Rockwood, we were pleased to have several express themselves on Methodist methods."

G. A. Sanford, Dover: "Elder Pickett held second quarterly meeting, and the people were well pleased. 50 at Lord's supper. Collection for elder $12.50; pastor, $14.75."

Eulogy.

By Rev. S. R. Hughes, at Asbury M. E. Church, Washington, D. C. Delivered June 29, 1884.

The occasion which brings us together is one of great moment—the contemplation of one of the purest characters of all the sons of Methodism, and one of the brightest gems that glistened in the ecclesiastic firmament. Though in contemplating upon this grand character our hearts are wrung with sorrow, in a sense, yet it is a stimulus to the mind, inspiration to the heart, and adds a charm to human life. There are a great number of men in the world, it is true, but of the number but few great men. The man whose memory we delight to honor and whose character and integrity this intelligent audience can abundantly testify, *well* deserves the epithet GREAT. In the council of Bishops M. Simpson acted as the leaven leavening the whole lump, and as the lever and force, in a mass, starting the ecclesiastic universe and propelling it in its majestic orbit around the central sun of truth and liberty. As to the Bishop's personal appearance, he was a good-looking man, about six feet high, and well proportioned; his intellectual faculties, phrenologically speaking, were amply developed; his bright eyes had a peculiarly penetrating glance, and when kindled under the inspiration of the pulpit, added much to the effect of his eloquence. All his features were expressive of intelligence and love, his whole bearing dignified and majestic, and the blending of these great and amiable qualities in his character commanded at once the reverence and confidence of all who knew him. As to his moral and Christian character, from the time of his conversion to the day of his death, Bishop Simpson exhibited a consistent and an exemplary piety. Though, doubtless, there were periods in his life in which his horizon of faith seemed to close in upon him, and his usual light supplanted by darkness arising from doubt, as is common with the best of Christian characters, yet he never forfeited his place in the church or tarnished in the least his Christian name. The uprightness of his deportment was acknowledged by friend and foe; and those of other denominations differing widely from him in creed and custom always accorded to him the reputation of "a holy man of God." But his piety was never ostentatious or austere. Among his most prominent qualities were modesty and humility; and a high degree of cheerfulness characterized his conversation. Irrespective of the ebb and flow of his religious enjoyment he was always careful to walk circumspectly before the world, that through his imprudence the cause of Christ might suffer no reproach. as a scholar his equal was seldom found; his superior nowhere found. He had the ability to penetrate the befogging speculations of Heterodoxy and to show the fallacy of the system. He set the infidel to wondering and pierced the skeptic through and through with the sword of the Spirit. The field of thought was his home; he walked with the great Master, listening as he unfolded to him great mysteries. He never grew wiser than his teacher, but felt himself a child to the last. Because of his superior classical and modern ability he was elected as tutor in Madison College at the youthful age of 18, and filled the position to the credit of himself and the college, as evidenced in his being promoted to the chair of Vice-President and Professor of Natural Science in the same college in 1837. He was consecutively elected President of the Indiana Asbury University, editor of the *Western Christian Advocate*, and Bishop of the Methodist Episcopal Church: He declined the offer of the Presidency of Woodward, Dickinson and other colleges, so as to be free to reach the masses of dying men. As Henry Clay would rather be right than President of the United States, so Bishop Simpson would rather be free to teach right to the masses than to accept the presidency of an institution where he could reach but few. As Thomas Jefferson, because of his matchless scholarship, was styled the sage of Monticello, so Bishop Simpson, on account of his churchmanship, statesmanship, patriotism, nobility, generosity, loyalty to the church of his choice and Christianity in general, well deserves to be called the sage of Methodism in the United States of America. As a preacher he was exceedingly methodical and perspicuous. His arraugement was never loose and vague, his thoughts never confused and mingled together; he was a wise master builder; he took care to lay a broad and firm foundation and then build thereon gold, silver and precious stones. There was a mutual relation of dependence borne on the parts of his discourse; his order was natural, so much so that a child could follow him; his manner so impressive that it was almost impossible to forget him. I heard him preach several times, first in Wheeling, West Virginia, where I had the honor, as well as the pleasure of being ordained deacon by him. Prior to the ordination he preached a sermon from Job 38, 7, "The morning stars sang together and the Son of God shouted for joy;" and again, at the Metropolitan M. E. Church, Washington, D. C., January 27, 1884, from Isaiah 42, 4, "He shall not fail nor be discouraged till He hath set judgment in the earth, and the isles shall wait for His law." Both of the sermons melted his audience into tears, and the impression made upon me by them time, with all its conflicting scenes and entangled devices, will not be able to eradicate. He understood himself, and was able to make his hearers understand and feel. As science passing its hand under, above and around the earth discovered its shape, so the Bishop investigated a text in all its extent. He had the power of making the most abstruse passages appear easy and plain; his talent enabled him to cast a ray of light upon the darkest parts of the Christian system. In his descriptive prayers he was equaled by none of his contemporaries, transcended by few or none of his predecessors. He had feeling as well as fancy, which distinguished him as an orator from the poet of his day; while the poet had the language of fancy, he had the language of feeling, and the power to make others feel and to move their will. His motto was that truth must be planted on the hot-bed of feeling if we would enjoy its fruits; and "truth from his lips prevailed with double sway, and fools who came to scoff remained to pray." But be it remembered he suffered not to be wrought up in an unmeaning fury, like a "tempest in a teapot," but was influenced and agitated by solemn considerations of truth, duty, interest and moral grandeur. The description of eloquence was realized in Bishop Simpson. He spoke what he felt and because he felt. The fountain of his soul flowed out upon his audience in streams of living water. He transported his hearers beyond the region of argument, leaving all their cavils and prejudices immeasurably behind, rapt them away to the third heaven of ecstacy. The secret of his power is found in his piety; a man of eminent faith and holiness; these virtues rendered him superior to himself, clothed him with a superhuman energy, 'till he seemed a messenger from the other world. By his eloquence, his audience was swept along the current of his discourse, acknowledging by tears and groans the preacher's hold upon their hearts, sometimes losing self control and bursting into extravagant expressions of wonder and delight.

The Bishop's labors were in a sense world-wide, and as successful as they were extensive. "The sound of heaven was to be heard in his sermons, the Holy Ghost attended his ministry. He had a large spiritual family in heaven awaiting his arrival, and leaves quite a number on earth who can claim him as their father in Christ. He was a connecting link between the beginning and ending of the present century; he had had the light, talent and taste of the beginning, and was enabled to accompany the career of Methodism in the morning of this century, and to follow its rapid strides in the evening. Thus the morning and evening light of the present century was in him. He had the strength to climb to the top Carmel in the morning and remain there during the heat of the day, and to behold the fire consuming the sacrifice and licking up the water. His strength continued by the hand of the Lord, so that he could descend from the mountain in the evening, run without fainting, leap into the chariot of God (drawn by the milk-white steeds of glory) and ride over the terrestial mountains, through the gates of pearl, into the New Jerusalem, the metropolis of God's golden empire, where he is crowned with an immortal crown, the besprinkled gems of which shine far brighter than the golden rays of the morning when seen shooting over mountains of pearl.

His chair is vacant in the Council of Bishops, but his seat in heaven is filled. He leaves the Church militant, he joins the Church Triumphant. His life is worthy of profound study, it is a volume the pages of whose imperishable record bear inscription wrought by the finger of God, it reveals to us God's model idea of a father, husband, preacher and philanthropist. But he leaves us, to rest from his labors, and the voice of the church says:

Rest, Bishop, rest;
From His throne the Lord has spoken,
And our strength and beauty broken;
Silent bow we, 'neath the rod,
Man is man, and God is God;
Rest, Bishop, rest.

For the SOUTHWESTERN.

Louisville Preacher's Meeting.

MR. EDITOR—Returning yesterday from a long and tedious yet, in many senses, an enjoyable business trip of three months "down east," it was a pleasant surprise to the greated and the meeting of old friends, when he dropped in upon the above meeting in Trinity Methodist Episcopal Church to-day. This church, be it known to our friends far and near, is beautiful for situation. the joy of the old Methodist Episcopal Church, on the corner of Third and Guthrie streets, within a few steps of the Custom House and post office, Louisville, Kentucky. "Befo the wah," it was not known, not being in existence till that great leader, in the good providence of God, in 1865 prepared the way, through enterprising and devoted Christian effort, for the establishment and permanent stay, in this boasted Southern Metropolis, of the Methodist Episcopal Church. Being still "in a crooked and perverse generation, the writer is thus particular relative to its location, that your readers, who may have occasion to visit the city will make their way to this house of God. Though a member of the above meeting, several months had elapsed since being privileged to sit in the body. "It was good to be there." Rev. I. A. Pearce, pastor of the church, and secretary, was in his place; the president, Rev. Dr. Jenkins, presiding elder of the Jeffersonville district, across the Ohio river, and Dr. G. L. Curtiss, pastor of Jeffersonville charge, Rev. Bro. Carter, pastor of one of our churches in new Albany, Indiana, yourself and Bros. McCoomer, Sims, and visiting brethren made the round dozen.

The instituting this Preacher's monthly meeting is for the gathering of the ministry and laymen of the Methodist Episcopal Church represented in the cities of the Ohio Falls, which includes New Albany, Jeffersonville and Louisville. It is hoped that the "old church," by its pastors, English and German, white and colored, will heed the call to assemble thus once a month alternately in the cities named. At this meeting new officers were elected. Rev. George L. Curtis, D.D., was made president for the ensuing term. Drs. Jenkins, McCoomer, Revs. Pearce and Carter, vice presidents, and Rev. I. A. Peace, secretary. A sermon predicated on the resurrection was read, as arranged for at the previous meeting, by Rev. Mr. Carter of New Albany, and discussed by the members. Suffice is to say all were interested and instructed. Your own remarks, dear editor, were timely, and the fallacies leading to heterodoxy and infidelity referred to, awakened the highest respect and thoughtfulness. At the close, too, your appeal to the preachers to aid you in the work to which you have lately been called, was well received and will be followed with corresponding zeal in behalf of the SOUTHWESTERN. The vice-presidents, as a committee on programme have divided up among the members, the work of preparing statistics of the numerical strength of Methodism in the Falls cities, to be reported at the next meeting. The writer is to prepare a paper for the same meeting on the centennial of Methodism. May great success attend you as editor, and the ministry be a unit in seeing you well supported with the sinews of war, as carried into Africa, at home and abroad, and abundant blessings attend you in your labors.

Very truly, W. H. O.

Louisville, Kentucky, July 3 1884.

For the SOUTHWESTERN.

Letter From Columbus.

MR. EDITOR:—As I boarded the train at Columbia, about 50 miles from Houston, down on the Brazos river the other morning, I met about 8 or 10 Baptist preachers on their way to Houston, to attend an association. and in their company were a lot of women of the same church. Well the train had not more than started before I saw a bottle in one of their pockets. I tried to think it was water, and this could not be correct for the cooler was full of water and he had no need of water in a bottle. However I soon found out that it was whiskey. We had not gone but 4 miles and come to the next station, where there were still more came on with bottles of the poison stuff, women and men, also with pipes and cigars. I cannot tell you how I felt. And about eight more miles brought us to the next station (Chenango), where there was more ministers and delegates to came on board more drunken than the first. The train arrived soon at the next station (China Grove) where only one got on. I thought then that they were about done coming in with their smoke and whiskey, but we had gone only 3 miles and we came to Sandy Point, where they ponred on until every seat was filled, and some standing up for want of room to sit. And my! how they did hollow and laugh, all from the effects of strong drinks; and from there to Houston, a distance of 25 miles they kept the times lively. I noticed in the crowd a saintly looking man of light complexion that I think was possessed of the right spirit. I heard him tell one of his brothers who seemed to think it was no harm to drink, that he had struck the wrong man now on the whiskey question, that he did not think a man could hold a true light for sinners and drink whiskey. After a while the brother that he was talking to became so drunk that he cried out, "If this train runs off of the track I hope it will run in glory!" Then there was another one very drunk that railed out on the Methodists, and my good brother took him up on it, told him that Methodists were not against the Baptists, if he did hurt himself the Methodists never would. I thought it was a good lick he struck him. My Lord, have mercy on such so-called ministers of the Gospel! I believe in a clean church and a pure ministry. This was not only among men, the women drank and smoked their pipes. Mr. Editor, I don't want to make you tired with a long article, but I would like to say, as I have intended to say heretofore, a few words about the objections raised in the West Texas annual conference of the A. M. E. Church, held at San Antonio, last December, to the fraternal message sent to their conference by ours, that was in session at the same time. The so-called Dr. Pyle said that it should not be published in their minutes. First, "because it has reached us when said (M. E.) conference has adjourned and their brethren have gone home." Second, "It is due to us a moment for thought, reciprocation etc. In all cases of Christianity and modesty let dignity be respected and feelings of regard." Our bishops and brethren are men. In our conference on Saturday Rev. C. L. Madison made a motion and it was carried, that we appoint a committee to convey greetings from our conference to theirs. Rev. R. H. Harbert and myself were appointed as that committee. Afterwards Prof. C. P. Westbrooks was added. Harbert and myself being statistical secretaries, and the conference was to adjourn on Monday morning, we had of course to work late that night to get the tables ready for Monday morning, and as their conference (A. M. E.) was not going to adjourn so soon,

we wrote out the greetings and sent them. Now I think the grounds of the Doctor's objections are not very high. We being adjourned did not hinder the accepting and publishing of the greetings. I think he had plenty of time for thought and reciprocation, as they did do, for two or three brothers made speeches on them, and about their adoption and publication. I am certain those speeches took up several moments. Again, I am certain we honored their dignity and regarded their feelings more than they did ours. As I suppose the A. M. E. conference nor Dr. Pyle either would have never during the session honored or respected our bishop and brethren's dignity by being first to appoint a committee to bear fraternal greetings to our body which they had time to do, as ours convened a day before theirs, and I know they had as much right to do so. No, this Dr. Pyle wanted to get up something, he did not know what, but I do. I see it is in the minutes of their session. I am glad it is in their journal because fair minded people who read them can easily see which body gave honor and respect, and how brotherly feelings were regarded. I reckon the West Texas conference of the Methodist Episcopal Church will be blessed more abundantly this year after receiving the good God bless you of Dr. Pyle of the A. M. E. Church. I will say no more at present. One of your brothers.

P. M. C.

Sunday-School Work and Education.

BY REV. JAMES L. PERRINE, OF LEXINGTON CONFERENCE.

Sunday-school work was long over-looked by the Christian Church. When the Scriptures say "A little child shall lead them"—"Suffer little children to come unto me," and the command to "feed my lambs" are beautifully suggestive of this work. In 1784 our church adopted, and in 1884 has organized, and in operation 21,400 such schools, containing 1,796,000 scholars. These have 220,500 teachers. In these schools, from among those scholars, there were 80,000 conversions during the year 1883. The marvelous rapidity and steadiness of our growth and power as a church has been due largely to this Sunday-school work. It is a feature worthy of special note that the annual increase has closely corresponded with the number of conversions in the Sunday-school. We claim that the baptism of young children is to be retained in the church, that the right of membership therein is to be granted to them as soon as they shall be able for themselves, to choose it. This has given our ministers great reason to study the relation of children to the church, and the church has greatly facilitated by adapting them to work among children. Nothing more fully establishes this than our statistics. There are now enrolled in our infant class a grand army of 360,000 "little ones." But in its purpose to prepare children for after years of usefulness, our church has gone far beyond the work of the Sunday-school. Methodism had its origin in a college, and almost the first step taken by organized Methodism in the United States was the foundation of Cokesbury College, for the support and endowment of which Bishop Asbury gave much anxious toil and weary hours of care. It was burned twice to the ground, but the thirst for knowledge was unquenchable. By its smoldering ruin the church though young and poor reconsecrated itself to the cause of popular education. In 1800 our church had 150 schools, embracing universities, colleges, seminaries, theological, medical, law, classical, and normal institutions for both male and female. Over and above all debts and many losses, our schools are probably worth $15,000,000. In these 1,300 [illegible] each night and day for improvement, and have, [illegible] great instruction to 400,000 students. With the coming century we ought to prepare to instruct millions, and these millions ought to be largely recruited from our Sunday-schools. Such is the intimate connection between the two branches of our work that we regard any man disqualified as a preacher or pastor who fails as a worker among the children, and dismiss every teacher from our colleges who is so utterly unworthy of such a position as to neglect to find Sunday employment in our Sabbath schools. Without a liberal Christian education it is impossible for any one to do the greatest amount of good in life. We want therefore to impress it upon the minds and hearts of Christian boys and girls that they are expected to fit themselves for a place in the highest rank of usefulness and that they are invited to come up into it. This will require effort, but effort is good, because it develops manhood. Children, we must have courage to succeed or we shall discourage parents who love us, friends who aid us, and after a while the church which has so bountifully provided all these noble facilities for us. What we need will be given us if we work to show that we need it. Our church has already in embryo a plan to aid deserving and needy youths who wish to enter the higher studies. The children can do much good, aided by the pastors in this direction, by a universal observance of Children's Day, and thus augmenting our connectional educational fund. In its operations this fund has already aided one thousand Sunday-school pupils to get a better education in eighty different schools. It is reported that two hundred of these have entered sixty of our conferences as traveling preachers, thirty of them have entered the foreign missionary work, in Bulgaria, India, Japan, Mexico, and South America. Still others have become teachers or have entered other professions. But never was the demand for help so urgent before. Let the offerings of this centennial year be only equal to our ability as a church and then they will be equal to our needs. The colored members this year should prove by their largely increased offering that the work bestowed upon, is in turn to come back from them, and bless others.

For the SOUTHWESTERN.

The Duty of Parents to their Children.

BY REV. JOSEPH COURTNEY.

We desire to write as though we were engaged in a common family talk, relative to the duties of parents to their children. Are we not responsible for their secular and religious training? Never were the minds of men more actively engaged about educating and training their children than now, because the age in which we live, is one of progress, and great thought. Our teaching and our influence does not end with ourselves, and our children in this world, but is perpetuated from generation to generation, and is only fully realized in the world to come. As is the way, so will be the end. "Whatsoever a man soweth that shall he also reap." Influence is an inherent attribute of our nature, it is an indispensable element attached to us, it cannot be disposed of. It will only bear an aspect of us before God, according to our character and course of life here. The word influence is susceptible of two variations, good and evil. There is only one *great right principle*; and all we possess that is good, flows to us from that one great rich fountian, that fountian is God. We were designed by our Creator, to be the true exponents of purity and justice. The one great design of Christianity to-day, is to Christianize, and to mold the world of mankind into a Christ-like likeness. To accomplish and carry into effect that essential of all other works, God has employed us as authentic agents of its execution. We are educators, God has blessed us with the high favor of being fathers and mothers. We are to teach immortal souls for whom Christ died, pilots to guide them through all the perils and dangers of their infancy, a light upon their pathway. Oh! what manner of people ought we to be? The care of precious angels are committeed to us. To perform this duty successfully we should be endowed with the highest Christian qualities, for we are laying the foundation upon which the entire safety of the building depends. Educate your children with great care, for education commences its work with the child during its infancy, and steadily advances in its development through, if not beyond mortal existence. Not in all the history of the world do we find where parents manifested more interest toward the education of their children than now. This duty is imposed upon all parents, but more especially upon Christian parents, because they are members of the house of faith, responsible to God, and are under obligations to the church, for the religious culture of their children. A Christian influence, is the strongest element of power that can be brought to bear upon the mind of a child, but if that Chirstian and educational influence on the part of the parents should be bad, so will that of the child's be also. But by the way of contrast; suppose the parents' efforts are associated with a deep seated Christian piety, the same would be influence unto the child and it would soon develop into a thorough, moral and Christian character. We are invested with parental authority, we are to teach and train our children in the way that they should go, not in the way that they want to go. Among the finest cultured minded men that have lived, were those whose first schools were their own homes, and their first and best teachers were their own parents. The first lesson that was taught John Wesley, by his mother in her home school, was submission, and the next was obedience, that is to say, intelligent submission to parental authority; and of course piety, and all other good qualities are connected with these two essentials. To my mind, I see no way possible for us to throw off this duty, it is divinely imposed upon the human family; to neglect it would make us guilty before God, the church and the world. Your happiness and that of your children in this life, and of the life to come, depends to a great extent upon the faithful discharge of their duties toward them during their childhood. We now commend you to the care of the allwise Being; be true, be faithful, be dutiful and apt to teach.

Letter From Bishop Taylor.

REV. W. MCDONALD,—*My Dear Bro.*,—Your welcome letter received. As for African episcopacy, I never sought it, nor desired it, nor expected it to come to me; but by a sudden whirl of the wheel of Providence, it came,—the nomination, election, and ordination, all within twenty-four hours. The presence of the Holy Spirit was so consciously manifest that hundreds of the brethren said, "This is of the Lord." I so receive it. I cannot see through it, and don't need to. I see the leading hand of Jesus, and put my hand in His to be led withersoever it may please Him to lead me. I am sure he will not have me go back on our record in regard to self-supporting principles or work.

I have not been in India for over eight years, but have not ceased for one day in all that time to work for that land, and have sent them meantime, over fifty missionaries. Most of my remaining years will probably be given to Africa, so far as concerns my personal presence; but I can work for India and South America as well from Africa as I have wrought for India during the past eight years of my absence, and sometime, when the Lord is pleased to give me a "summer vacation," I can visit my churches in those countries and see how they do.

Africa is the most forlorn hope of all the field before the church. The Wesleyan Missions of South Africa have the great advantages of a salubrious, healthy climate, and the support and protection of pioneer English colonies. Their Kaffrarian mission stations were established by treaty through those colonial governments with Kaffir kings, securing the grant of lands for mission purposes, and the recognition and protection of the missionaries; and yet, with all these advantages, those faithful missionaries had from twenty to forty years of hard work to put into the grading and track-laying business, before the glory of the Lord was revealed in a Pentecostal gathering of souls.

On the Liberian Coast we have none of those advantages; and in any other part of Africa, wheresoever the Lord may lead us, we shall have to begin at the beginning of a preparatory work, like the building of a railroad to the Pacific Coast. My only hope for manifest results in my lifetime, is on the principle of Mahomedan propagandism; viz., self-support on the line of the most simple, fraternal, and rigid economy. All the money of all the missionary societies would be insufficient to pay the hire of the men required for such a work; whereas, the possible resources of our "Transit and Building Fund"—or, to use, perhaps, a better name, our "Foreign Educational and Church Extension Fund"—may be adequate to pay the traveling expenses of the evangelists and teachers to the country, and her itinerant tours in the country, and also for the building of houses for our various purposes; but no salaries paid at either end of the line.

Put Africa on the list of our self-supporting missions, except Liberia, which belongs to our regular Missionary Society, and whose sucklings there, possibly, cannot be weaned. It will be my pleasure to do everything I can to help the Society in her great work; but I cannot for a moment entertain the question of a let-up of any sort on the principles and mission of self support, which God has entrusted to me as a specialty. Such a question is not debatable. No one at this General Conference has raised the question.

Let all our dear friends pray for Africa and for me, that I may clearly discern the Lord's leading, and be led by Him in every movement.

There is no mandatory authority between me and the General Conference, and I am sure the General Conference will rejoice to learn at the end of each quandrennium, that the Holy Spirit is the Supreme Leader of His conquering armies in the Dark Continent.

WILLIAM TAYLOR.

May 26, 232 W. Logan Sq., Philadelphia.

—*Christian Witness.*

"Is the Democratic party for free trade or protection?" is the question now being asked by the plain people in the country. "Is the earth round or flat?" was once asked of a country school teacher. "Oh I'm not particular," was the reply, "some like it round and some like it flat; I teach either."—[*New York Tribune.*

One sure way of making the community in which we live, or the church which we attend, or the building in which we do our daily work, a better place than it is, is for us to start with correcting our own faults. Every reformation which amounts to anything begins with the individual, and no one of us will ever find a more suitable individual to begin with than—himself.

Like an old Creaky Window Shutter.

This is the way a man's rheumatic joints sometimes are. Hinges old, rusty, and worn, and badly need oiling. The trouble is in the blood. A man who is of any account is worth repairing. The repairing can be done by means of Brown's Iron Bitters. That enriches and purifies the blood, drives out the pains, and works complete restoration. Thousands testify to it from happy experience. Mr. C. H. Huntley, 918 North Sixteenth street, St. Louis, says: "I used Brown's Iron Bitters for rheumatism, general debility and prostration, with the best results."

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SOUTHWESTERN.

ASHALL W. TAYLOR, D.D., Editor.

THURSDAY, JULY 31, 1884.

...d is able to hear, and like a ...ing friend He is ever bowing ...wn His ear, listening to the cry ...hose who call npon Him.

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...real proof of the progress ... by the Negro race is ... present our correspon... Baker as a sample ... than the average ... for schooling, and been ... dependent upon his own ... large enough to ... his daily bread, yet ... the past twenty years he ... himself a fair scholar ... wrought for the support of a ... family besides. He is one ... great number and the num... constantly increased. ... has not departed, but ... forbidden glory is returning ... Negro race. A sister to ... has been in our office ... years and is, like him, pos... with rare genius and vir... The letter we refer to was ... in reply to a series of let... from Ichabod in the Columbus, ...pol, *Weekly Index*.

...late General Conference ... provision for a centennial ... of the organization of ... Episcopal Church, ... in the city of Baltimore, ..., beginning on the 9th ... on the 17th of Decem... and authorized the ... appoint two delegates ... from each thousand of our ... attend it. The Bishops ... appointments ex... to either attend or ... substitute who will. It ... that a full representa... be had. The conference ... of representatives from ... of American Method... great things are expected, ... the shade, ... work ought to begin at ... time is flying. The editor ... has been appointed as ... representatives of the ...

...are needed for ... of our married ..., whether ... or single, is entitled ... to erect a parsonage ... The ministry ... that there is absolute ... view of the possible ... in future life, un... provision made for the ... effective," and second ... effective, inactive, in... nuate preachers to ... This provision must ... parsonage for each ..., and one for each ... in each conference or ... a home for the ... preachers, their ... and widows. Until ... and ex... where ...

Oscillating from Church to Church.

Every Pastor has in some degree and to greater or less extent, had to contend with this evil. It is perhaps more prevalent among our church members in the Sonth than elsewhere. The white people find its cause largely of a political, commercial and social character. Many of our people from beyond when coming South, after a few oscillations between their own and some church of greater power, because of greater likeness to the dominant order of things than their own, leave us. They are led by the blandishments of society people and a fascination of their elegance into a neglect of their own church and their dnty toward i. Business alliances and bnsiness competitions often form the gronnds of their estrangement from those of their own chnrch whose bnsi nesses are less predominant and far reaching. Political considerations also ent no small figure in working ont this disorganizing result. Some people gravitate toward power no matter what the character of the potentate or the end of its employment is. The steady growth and development of our white work in the Sonth reqnires not only money, bnt also snch an accommodation of their circumstances as will prove right, jns; and expedient, all things considered. Above all nnder God it needs and must have the personal influence and co operation of onr own people who come permanently or temporarily to sojonrn in the Sonth. If they are enlightened, refined and wealthy, if they are commercially inflnential and politically powerful, onr white work in the South ought to have the benefit of all these good conditions thrown to its help, by the identification of their possessors with i: in chnrch membership and work. It does not add greatly to the character of a person to worship numbers and blindly follow popular sentiments and social cnstoms. Our colored people suffer the same resnlts from a different cause operating throngh the force of different circumstances. They are largely inflnenced by the personal appearance or their likes and dislikes, of the matter and manner of the new pastor, and to show their disfavor attend another church where they finally form attachments and join, thongh snch was not their original intention. Then there is a strong pressure brought to bear by other Methodist communities upon such of our members as they presume to be weak and impressible. A great deal of proselyting has been snccessfully carried on by means of the old played-out twaddle abont "white bishops," "color line," "caste," and the like, continued without regard to truth or decency. Bnt the real element of success to such unchristian enterprises is the ignorance or gullibility of the snbject upon whom they operate. With the increase of Christian culture comes the loss o: their calling. A Christian is known by the steadfastness of his character. We shonld not only "stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage," bnt we should stand fast also in our denominational pride, relations and work. Once we were invited to attend St. Paul A. M. E. Church, St. Louis, because ours was "small, obscure, and composed of the lower elements of society." We told onr friend that his representation of the condition of onr church in that place presented the strongest possible reason to our mind why we shonld go there and give it the benefit of any possible influence we might possess. We did so, and found that his representations were false in almost every particular. Onr pastor was a scholarly gentleman, his home a handsome three story brick, the property of the church, and was finely furnished with an excellent library and all other needful arrangements. The church was a fine brick, and the congregation as to ... and numbers one of the best ... My informant was a ... for the African Methodist Church in the most offensive sense of that term. Not always ore onr chnrches as powerfnl as the one we refer to; in some places they are weak and uninfluential; and in most all places, Sonth as to the whites, and everywhere as to the blacks, you find the church drnmmer. Disconntenance them; they are nnworthy creatnres. Do as we did. Be true to the church and your brethren who are enduring hardness for Christ's sake.

Stand by Your Principles.

As a last resort Gen. Gordon was sent by the Gladstone power in Britain to the Sondan in Africa. When he went mnch was said of his Christian principles and the downfall of slavery as a resnlt of his appointment. Bnt he songht success at the expense of his principles and lo! his enterprises has not succeeded. The Soudanese have won a series of victories in the teeth of British valor, and in front of their scientific instruments of death. The false prophet will fail, and so will the Gladstone party, if by the abandonment of humanity they seek snccess.

There are 5,000,000 negroes in the Soudan. This conntry has snffered more than any other part of Africa by the slave traffic. Yet its vast host of people has been held in reserve there to answer the Almighty's pnrposes. They have fought most of the False prophet's battles and won the most of his victories. It has been a brilliant and so far a victorions campaign, bnt there can be no permanent snccess for hnman slavery, and Mohommedanism. Success for the false prophet of the Sondan means this. Hence his certain defeat in the end. England, France or Germany will prevail, whichever of them prove to be the exponent of right principles. The end is near; we shall not have long to wait for it.

Promise of a Redeemer.

When the Almighty announced onr first parents, He intimated the future redemption of manhood. To the serpent He said, "Thou art cursed above all cattle, npon thy belly shalt thou go, and dnst shalt thon eat all the days of thy life. *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel.*" By the "the seed of the woman" is meant Jesus Christ, and by bruising the serpent's head is meant that Christ wonld destroy the work of the devil. When the fnlness of time was come, God sent forth His Son made of a woman. Gal. IV. 4 "The God of peace shall bruise Satan nnder your feet shortly." Rom. XVI. 20.

The resolntions pnblished in the *Express* this morning by order of Fifth avenne Baptist Church shows that the party in the church who wanted to change the pastor for the much mixed W. J. Simmons, had such bad luck that they had to deny their pnrpose and say that brother A. Heath "is not too black," and that "he has good enongh learning to preach Christ and him crncified."—*Ohio Falls Express.*

The prime cause of the instability of the Haytien government has been color prejndice between the blacks and the mnlattos. This has also been the great hindrance to prosperity in the Repnblic of Liberia. In the latter country these factions were represented from a political standpoint by the Hon. E. J. Roy and J. S. Payne, who were competitors for the Presidency abont 1868. At one time it is said that Drs. Blyden and Crummel held very stringent, almost fanatical theories on the color question; but they were probably not more strennons in their partiality for the black than Hon. John M. Langston is said to be for the mixed races. The social relation of the colored people between themselves is in a condition to require considerable overhauling. The peculiar relation which their clergy sustain to the race and to each other, is a snbject the study of which can now be commenced with great promise of usefulness to all concerned.

Our Church's Influence Upon Others.

"All I know of the Methodist system, I learned it while I was in the Methodist Episcopal Church." This is what a prominent Indiana clergyman, a minister, and presiding elder in the African Methodist Episcopal Zion Church said to us lately. Our church is a great school of Methodism, in which the great men of all parts of the system have received their training in one way or another. Thank the Lord for this great influence, and for its overflow in a helpful way from us to others.

PERSONAL.

—Dr. Rnst still looks happy.

—Dr. Cranston begins already to fatten, and was never so rosy as now.

—Rev. W. S. Lankford of Union Chapel, Cincinnati, Ohio, is passing a year of solid progress.

—The little town of Foster, Kentncky, above Cincinnati, on the Ohio river, is named for Bishop Foster's father.

—Rev. A. McDade is succeeding nicely at Covington, Kentncky, and proposes to clear off their floating debt this year.

—Rev. J. Allen Ross has snceeded in freeing his church of debt, and donbling the membership. He is pastor of Aberdeen circuit, Lexington conference.

—Dr. Carey, the well known chiropodist and manecure of forty-three Emery Arcade, Cincinnati, is doing a really prosperous business.

—Mrs. Granderson, 15 Home street, Cincinnati, has placed ns under fresh obligations for the spendid collation served ns there a reduring cent visit.

—Rev. J. W. Moreland, of Maysville, Kentucky, Lexington conference, has been greatly afflicted in the loss of his oldest danghter, Miss Susie, and the constant illness of his wife since conference.

—Bishop Walden has been constantly engaged since General Conference transfering his previons great trust to his snccessor. Still there is a freshness about him which tells that he is resting from mnch of the care which marked its presence by a slight paleness in his featnres a few months ago.

OUR SOUTHERN WORK.

LOUISIANA.

T. P. Jackson, New Orleans: "I want to let our friends and the public know that Simpson Chapel is yet alive and in a moving condition. We observe i Sunday, June 22d, as children's day. The school and congregation attended en masse the 11, 3 and 8 o'clock services. The church was beantifully decorated. At the 11 o'clock service the p stor delivered an excellent centennial sermon, from Matt. 25, 4-27. After the sermon the son of onr esteemed presiding elder, Lewis Cnshman, presided at the organ with grace and elegance. At 3 p. m. there were splendid oratiohs and essays delivered. Why, sir, while we were on the inside singing and praising God, others on the ontside were with busy feet and throbbing hearts hastening to the place where God has promised to meet the children of men. At 8 p. m. the church was again crowded to its seating capacity, listening with attentive ears and hearts glowing with thanks to God, while onr organist, Bro. Louis Cushman, assisted by the danghters of Bro. John Page chanted (one at each organ) hymns of praise. The newly organized choir took no small part in the singing. At the appointed hour the snperintendant opened the exercises, and by reqnest Mr. Richard Williams rendered valnable services, for which we retnrn onr thanks. The collections were $7.35. The pastor gave the closing address. Pray for Simpson Chapel Sunday-school, its able snperintendent and humble pastor."

C. D. Shallowhorne, New Iberia: "Children's d y was observed, and the church beautifully decorated by Mrs. Hurst, ass sted by Mrs. Shallowhorne. A fine banner was presented to the school by me, bearing initials in gilt letters. There were addresses by Mrs. M. E. Johnson, J. J. Obe, H. Hurst, Mrs. Shallowhorne and others, closing with one by J. O. Richard. The day was enjoyed, and the collection $4.35."

TENNESSEE.

H. W. Key, Murfreesboro: "The centennial meeting will meet in Seay Chapel, the new brick church that I bought of Dr. Kynett for onr work, formerly owned by our white brethren. I recently made a payment of $700 on the property and took possession; also took ont a policy of $200 on the property. It is named for Rev. John Seay, who has given so mnch to aid our church work. I was down to see Bro. Seay on the 4th inst. Though he has been confined to his bed for months, he has not lost any of his interest for our work. He gave 35 ponnds of bacon, which is equivalent to $3.50. He also promised some outstanding debts as soon as they are collected. My prayer is that the Good Lord will restore Bro. Seay to perfect health and add to his life many years. I close np my fonrth year on the district. I have added two fine brick chnrches to the list of onr chnrch property dnring fonr years, valned at $20,000, only about $1,500 of that amonnt nnpaid. There has been 15 churches bnilt within the bonnds of the Mnrfreesboro district dnring the four years I have had charge, and two or three more being erected. I have donations from a great many friends, but none have been more liberal than father Seay."

A. P. Blakemore, Springfield: "Onr children's day was a joyful occasion, and exceeded any previons experience. The Baptist school joined ns in procession, and the chnrch was crowded. The children participated in the exercises. The collection $9.40. Afterwards an invitation was offered to sinners; six have been added to the chnrch. Bro. Gregg preached for me during protracted meeting, and there have been 17 additions to date."

ALABAMA.

M. McKenney, Scottsboro circnit: "Our second qnarterly meeting was held Jnne 21 22; A. S. Lakin, presiding elder, was present; the business of the qnarter was transacted Satnrday. Reports from the brethren showed improvement on the work. Sunday, at 11 a. m., the presiding elder preached an interesting sermon to a very large congregation, after which the administration of the sacrament of the Lord's Supper. Collection $10."

TEXAS.

Thomas J. Donglass, Donble Bayou: "Honston Seminary is a most useful school. I believe God has given ns that blessing in view of the cond tion of the people in this part of the conntry. It has a beantifnl location in the city and shade trees shnt ont the dnst. Honston is a railroad center. The teachers love to do good, and the instrnction given is eqnal to any in the State. I desire to represent this school according to my knowledge of it. Pray for the school that it may be blessed with the mercies of the Lord."

J. Jones, Prairie Lea: "Our school is prospering; on Children's Day we collected $11,55. There are 60 students, and abont 45 are able to read the Bible. Our excellent day school teachers assist ns in Sabbath-school. There was a contest between Union Hill school and onrs, they won first, bnt we were finally victorions in the matter of taking up collections."

B. F. Smith, Calvert: "There are some things respecting this field of labor that shonld be known. Calvert is claimed to be a self-supporting charge. The amonnt collected for the support of myself and family the past six months is $92,35. I have five in family, so it averages $3 each per month. Food of the most common quality is costly here, and the person who does not consnme more than $3 a month scarcely lives, then where are clothes, fnel, etc., to come from? There is too mnch intoxicating liquor used by the people, and some of them protest against a rigid enforcement of the Discipline. I mean to stick to the tnth and defend the canse of my Master.

R. H. Ponton, Boxville: "I have had a hard time trying to preach the Gospel, and report 4 conversions, and a gain of 5 from the A. M. E. Church. The brethren of that denomination are very busy in making uncharitable reflections upon members of our conference."

GEORGIA.

Any one who should read this, having any books they wish to donate to a poor preacher who is laboring to build his people np, may address L. F. Becks, Palmetto, Georgia.

MISSISSIPPI.

Holly Springs: "I find two errors in the commnnication sent yon concerning the Methodist Women's Mntnal Aid and Benevolent Society, nnder the signature of "A Methodist." Instead of a division of $30,000 in should be $3,000; where yon say $2.16 per month it is $216."

R. H. Patton, Panlding: "Elder Campbell visited us and preached a good sermon. Ten children baptized; collection $13. At night we had a glorions time, and six were converted. I am doing all I can for missionary canse."

S. H. Nevils, Hazlehnrst: "At our children's centennial services there were 115 present. Rev. H. Terry, Baptist, offered prayer; the pastor, A. W. Banks, and Hon. W. Overton, delivered addresses on edncation. Rev. P. O. Gnllage closed the programme of exercises in which the children had participated. We had an enjoyable time."

New Orleans District.

One of the first votes passed by the Pilgrims after they landed at Plymonth Rock was that each man shonld bnild his own honse. In more sense than one do we approve of this action. Every man should build his own mental honse, do his own reading and thinking, and be snre that he keeps clear of all compromises, shams and delnsions. Every man shonld bnild his own moral house, and be careful that the s ructure be solid and enduring. The grace of self-help would enable not a few chnrches and congregations to bnild their own place of religions worship. Certainly this grace needs to be enconraged among oxr people.

The church and congregation at Sixth Street are resolved to help themselves. They are devising plans for the enlargement of their church at an expense of from ten to fifteen hundred dollars, which will secure for them one of the most commodions chnrches on the district. Not many years hence and Sixth Street passes to the front rank of our churches in this city. The Sunday school is large and prospering. Children's day was properly observed. The chnrch was neatly decorated, and appropriate addresses were made by the pastors and others. The children recited their verses with accuracy. The music was good. The collection amonnted to $12.10. A good religions interest prevails among the people. During the second qnarter 12 were converted to God; 20 were received on probation, 14 were baptized, and 2 received into full connection. One of the distinctive featnres of the religion of Jesus Christ is found in its life-originating and life-sustaining power. Our Lord never presented himself as an expert in logical formnla for his opponents. As a preacher he was eminently practical and personal. The argument that reaches most men is practical. If they are inclined to donbt mere hair-splitting distinctions or well worded theories addressed to the intellect seldom, if ever, produce dnce a change of purpose or condnct. But the precept and example are always life-inspiring. That preacher who most perfectly imitates Christ will be the most successfnl in indncing men to practice the truth. He will be able so to touch their hearts on Sunday as to influence them to carry the Gospel rule into the secular transactions of

each day of the week. There is no argument like a holy life to unfold and enforce the regenerative truths of the Gospel.

At Clinton Street Bro. Ford is having a good measure of success. The Sunday-school and congregation are working harmoniously with with the pastor. The reports at the quarterly conference indicated a good degree of prosperity. The contributions of the classes were as follows: No. 1, $27.15; No. 2, $10.10; No. 3, $15.90; No. 4, $25.25; No. 5, $8; No. 6, $4.15. The reports were all good, and every one seemed to be cheerful and hapeful. Few things are more destructive than the common temptation in nearly every breast to put off for by and by what should be done now. This temptation seems to affect the old as well as the young. With reference to the urgent calls of duty most people think that to-morrow, next week, next year, will do as well as to-day, forgetting that present work if neglected will make future work all the harder. We pity the man or woman who is trying to do the work that ought to have been done year before last.

At Haven's Chapel our people are at least in one respect discharging present duty. On the 9th of May, 1883, they bought their present church property for $1000. They borrowed $400 to make the first payment, the remaining $600 was to be paid in four equal annual payments. The fact that they had come in possession of this nice property evidently displeased the devil and he sent forth a lying spirit among the people, and about one-fourth of the members withdrew and organized a Baptist church that reaps only what it sowed. Those remaining came close together and went to work. From friends in the North enough was secured to pay the $400 borrowed, to make the first payment, while the church raised enough to take up the first note of $150 and interest, due May 9th. To day our people at Haven Chapel have a property worth not less than $3500, with only a debt of $450, and the first Sabbath of each month is given to the trustees who, with the pastor, are making vigorous efforts to have the next $150 in hand when the note shall become due. The church and congregation are gradually increasing. The Sunday school is one of the best on the district. Let no one say that the "former times were better than these." Never was there more spiritual power in the church than now. We could wish that there was more of a disposition to go out into the by-ways and hedges after the lost, but in this respect the "former times were not better than these.' The outlook is full of promise. The "handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like the grass of the earth."

L. P. CUSHMAN.

History of Clark Chapel M. E. Church, Nashville, Tennessee.—No. 1.

BY REV. L. M. HAGOOD.

The thought has often come to me that we, the members of the Tennessee conference, ought to have a conference historian; so that we, in future, may be able to have material, etc., from which the history of our conference can be written. I wish in these series of articles to give a complete history of the leading church in our conference. I say leading church, because it is situated at the capital of the State and numbers among its members some of the leading men of the race in the South. I am sorry to say that in the case of this church, and in this respect I fear it is an example of a good many, if not all, of our churches, no historical record has been kept by any of the pastors who here had charge, at any rate no such record has been found, and I have gotten these points from sketches here and there in Davison College Record. In the year 1847, [illegible] to hold

in trust for the Methodist Episcopal Church, South, a lot seventy-two by ninety feet, fronting on South Franklin street between College and Cherry streets. On this site was erected a substantial brick edifice, two stories high, with entrance on Franklin street, and two enterances, one on the East and the other on the West side of the basement; the front entrance made over a flight of massive rock steps, called Andrew Church, so named after Bishop James O. Andrew. The society occupying the church had recently moved from the corner of Market and Franklin streets, where they suffered no little embarrassment on account of lack of sufficient room to accommodate the numbers who attended the services. They continued to worship at the latter place until the year 1865, when the property was sold. There being in the city a vast number of colored people unable to provide themselves a place of divine worship, though enthusiastically attached to our beloved Methodism on account of her past record on the question of slavery, and her desire to do all possible for the elevation of the race's condition, the Missionary Society of our church, under the supervision of our beloved Bishop D. W. Clark purchased the property. Immediately that man of God called our people together in this magnificent place of worship and organized all who desired to enlist under the old flag of Methodism. A board of trustees, consisting of Randall Brown, Squire Fain, Elias Polk, (former steward of President Polk and still a member) and others were elected by the quarterly conference, to whom the property was afterwards deeded. In consideration of their high esteem of Bishop Clark and their ardent love of Methodism, these trustees named the church Clark Chapel, which name it still retains. Methodism always believed in the education of her communicants, and in the case of our people she has never relaxed her ardent desire for their education, and in this instance, to provide educational facilities for a hitherto neglected portion of the citizens who were just emerging from slavery and its concomitants, ignorance and superstition, a school was opened at once in the basement of Clark Chapel, where a large number of our downtrodden and dejected people received at her hands instruction. Revs. John Seay and O. O. Knight, two of the most sacrificing, earnest Christian servants of God, who until to-day believe in and preach every where the grand doctrine of the fatherhood of God and the brotherhood of man, had charge. We pray that their shadow shall never grow less and that their good works may follow them. Thus we see that Clark Chapel is the mother of our educational work in the State of Tennessee. Just here we have a beautiful picture that the Tennessee conference historian must not fail to weave in; that many a family among us have begun the education of a daugter in an humble manner in some dingy cellar, and when an opportunity affords she enters college, and when she returns home spreads her benign influence, scatters sunshine and smiles where despair and doubt once reigned without a rival. Comes home knowing more about everything than mother; washing, ironing, sewing, cooking, reading, and calls the once familiar dog and cat canine and feline animals; her thoughts seem to dwell in the clouds and she talks of cities and countries mother never thought of. Nevertheless she is Mary to mother, and she points with pride to the girl who has outgrown the "hoe-cake," and "straight cut frock," and tells every body far and near "that's my girl." Just see her to day sitting there upon a hill in South Nashville, with her name changed to Central Tennessee College; with four hundred children, and from that hill of beauty seems to rule the world. The new society commenced under favorable auspices and grew rapidly, when its progress was arrested by an unfortunate division. A few bigoted persons succeeded, by slander and misrepresentation, in producing a feeling of disatisfaction, which resulted in the withdrawal of a considerable number, who went out and formed themselves into an African Methodist Society. The spirit characterizing this movement here and elsewhere is aptly, and I think accurately, described by Milton where he puts into the mouths of others "Here we may reign secure, and in my choice to reign is worth ambition, though in hell. Better to reign in hell than serve in heaven," and hence but few if any, who were then in office, uncha lenged left our church. Revs. John Seay, (white) Daniel Brown, (colored), W. B. Crichloir, (white), J. Braden, D.D. (white), assisted by Calvin Pickett (both colored), J. Pickett, J.G. Thompson, Wm. S. Butler, second term, C. S. Smith, from Atrican Church, C. W. Woods, D. W. Hays and H. M. Hagood (all colored) have served this charge. The latter two serving three years each. During the ministry of these several pastors, stretching over nineteen years, this church has often had fightings within and fears without, but rather more of the former than the latter. Each of these pastors made his mark, some of which the church is not ashamed of. It is impossible to speak of the work of these pastors separately as in many cases no record of the work of the church, the years they were pastors was made or kept. Rev. Daniel Brown died in Murfreesboro, from a sudden attack of sickness while on a visit to that place, while pastor here. Those who know Rev. John Seay who now lives not far from Lebanon, Tennessee, and a superannuate of our conference, and of his princely giving to our churches in Tennessee, and of his Godly life and the high esteem in which the people hold him, know that my pen can never portray his character or call up a reminicence of him not already legibly written on the hearts of his admirers Of Bro. Crichlow but little could be learned more than that he had the interest of the church at heart and worked for its advancement. When he was removed the Rev. John Braden, D.D. was appointed. He having formerly been a vocal music teacher in Ohio, during his successful pastorate, was well qualified to take charge of a people whose very nature was musical, and whose souls flowed out in song. His pastorate was successful in every respect, sore it was he was a white man, and here the superstition and ignorance of those days met him every where. Hooted at by white Southerners on the street as a "nigger preacher and teacher," and talked about by colored men, who were too ignorant to lead those they had huddled together; but the most of the complaint came from those colored men who left our church, and indeed it was the reiteration of that old story of the union of Pilate and Herod Those were days that tried men's souls who dared teach or preach for colored people. He was succeeded by Rev. Wm. S. Buttler, a very dark, but noble looking son of his race. The enemies of the church could not say he was white unless they were utterly blind, but they said he was a servant for white folks, and hence he too felt the sting. He did probably all he possibly could for the advancement of the condition of his people. Having enjoyed but few, if any, educational advantages he, by close application to study and earnestness of purpose, learned to read, and thus was of service to his people who were then without leaders of moral stamina.

For the SOUTHWESTERN.

San Antonio Sunday-school Convention.

The San Antonio District Sunday-school Convention met according to appointment at San Antonio, July 10.

Presiding Elder G. W. Richardson in the chair opened the exercises by reading Cor. vi. 13, which was followed with singing, lead by Rev. G. O. Richardson and prayer by Rev. A. R. Norris. The following officers were elected:

Secretary, Miss P. M. Glover; Assistant Secretary, Miss A. Goodrich; Treasurer, J. C. Mays; Organist, Miss Ella Frazier.

About forty were enrolled and took part in the convention. Three committees were elected to bring in reports and resolutions.

1. Sunday-school literature.
2. Temperance work in Sunday-schools.
3. The Sunday-school Missionary Society.

After organization G. O. Richardson of the Northwestern University, Evanston, Illinois, who was sent by Rev. A. H. Gillet, agent of Sunday-school Union, to hold conventions in Texas, explained the work and the purpose of the meeting. The convention decided to hold a teachers' meeting at 4 p. m. each day. To spend the time of night services in platform discussions of two important features of Sunday-school work. Hold a model Sunday-school at 9 a. m. to be followed with criticism and sugestions brought out by the work of teachers in the model Sunday-school, and half an hour devoted to question drawer.

Seven questions were received the first session and distributed to seven persons to be answered the next day. The teachers' meeting was attended. The time spent in studying the third lesson of the third quarter, and impressing the thought that teachers were to work for, pray for and expect conversions every day till all their classes were converted.

At night the relation of the adults to the Sunday-school was discussed as follows.

The necessity of having grown folks in Sunday-school, by Rev. M. Henson. How to get them into the Sunday-school, by Rev. G. W. Richardson.

How to keep them in the Sunday-school, by G. O. Richardson.

The handling of these topics answered brother Harveys' question, How should Bible classes be conducted?

Second Day—Morning session, model Sunday-school met in pursuance of adjournment. Children and adults enough were on hand to form seven classes. G. O. Richardson drilled the school in singing, using selections from songs of Redeeming Love and D. C. Cook's song Cluster for the primary classes. After opening five minutes were given the teachers to teach their first six questions of the Catechism. Twenty-five minutes to teach Bible lesson. Five to call the roll, take up collection and bring small classes to the front. Seven minutes for review by the superintendent, which was followed by secretary's report, singing and dismission.

After a few minutes intermission the convention was called to order by the chairman.

Criticisms were in order; most of them were in praise of the work done. A few were too much confined to the journals and the printed questions.

The answers to the questions assigned the day before disclosed the fact that the members of the convention only needed to exchange their stock of information and experience to clear up the troubles and difficulties that each found in his particular field.

Afternoon session, Teachers Meeting was better attended and interest increased.

Night session, topic Temperance Work in Sunday-schools.

Miss M. M. Vaughn discussed the Band of Hope work in Sunday-school. Having established a band in her school in Riddlesville she spoke with the authority of experience. If we had all our Sunday-school superintendents up to her standard of knowledge, zeal and tact on this question, it would not require many years to create a public opinion that would demand, obtain and operate a prohibition law in the State of Texas.

Mrs. C. A. Richardson followed with a lecture on temperance, using as a text a chart illustrating our liquor and tobacco bill as compared with what we pay for necessities and comforts, compiled from the last United States census. It was a telling speech.

The presiding elder worked out the following arithmetical question on the black board: If a man spends on the average of five cents a day for tobacco how much will he spend in eighteen years?

The third day was much like the second only the interest kept increasing and the work was more thorough.

Fourth day, Sunday-school was in the charge of G. O. Richardson. The faith of the teachers had reached such a degree that there had been earnest pleading with the Lord to give us some conversions in our Sunday-school. While we were singing our first hymn "Jesus is the Friend of Children." A young man got up and came and knelt by the organ for prayers. When they were coming unbidden we thought it a good time to extend the invitation. One old man and six boys responded. While we had two seasons of prayers two were born in the kingdom; the young man and Bro. Henson's twelve year old son, Isaac. We then went to our lessons, with more interest on the part of both scholars and teachers than is usual. Closed the convention with a Sunday-school convention love-feast, every body old and young who felt that they loved every body else was invited to partake of the bread and water. Then followed short talks in which the workers reconnted the good they had received from the convention, and others declared their love to God and intentions to live pure faithful lives.

Nearly all the Sunday-school at the close of the service stood up and holding up their right hand said: I will be a Christian by the help of Jesus. It was a precious occasion. The field seemed indeed ready for the harvest. Have since learned that Bro. M. Henson has followed up our work with special meetings and several more both old and young have been converted.

NEW PUBLICATIONS.

Harper's Magazine for August is a Number of unusual variety and interest, with sixty-two fine engravings. The Frontispiece is an engraving by Juengling, from the the beautiful painting by T. W. Dewing. The "Artist Strolls in Holland," by George H. Boughton, are resumed, and will be read with zest. The papers are illustrated by the Author and E. A. Abbey. Mrs. Burton Harrison contributes a very interesting article, entitled "Some Work of the "Associated Artists,'" treating especially of the Wheeler tapestries. William H. Rideing, under the title of "The Gateway of Boston," describes the picturesque islands off Boston Harbor. A timely and interesting article, finely illustrtted, on Salt Lake City, is contributed by Earnest Ingersoll; and G. O. Shields describes, with animation, the hunting of antelope in Montana. A series of papers, by the Rev. Treadwell Walden, entitled "The Great Hall of William Rufus," and giving a panoramic view of English history as associated with Westminister Hall, is begun in this Number, with a number of excellent illustrations. There is a valuable contribution from Dr. F. J. Nott on the medical virtues of Richfield Springs and other New York sulphur waters. Julian Hawthorne contributes an article entitled "The Building of the Muscle," in which he pays a pleasant tribute to William Blaikie, and deprecates professionalism in athletic sports. Poetry is contributed by Lucy Larcom, Annie Fields, and Laura M. Marquand. The Editorial departments are vigorously sustained.

The numbers of *The Living Age* for July 12th and 19th, contain The Malay Archipelago, *Quarterly*; Dictionary Making, Past and Present, *British Quarterly*; What Do the Irish Read? *Nineteenth Century*; Le Style c'est L'Homme, by the Earl of Lytton, *Fortnightly*; The Scots Brigade, *Scottish Review*; In a Greek Family To-day, and Under the Shadow of the Sphinx, *Macmillan*; A Remarkable Irish Trial, *Longman's*; Charles Lamb's Letters, *Golden Hours*; The Irish "Coronation Stone," Conquest and Character, and The Destiny of Holland, *Spectator*; The Wellington Statue, *Times*; with instalments of "Mitchel[illegible]

hurst Place," "Magda's Cow" and "In the Tunnel"; poetry: For fifty two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low, while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or Weeklies with *The Living Age* for a year, both postpaid. Littell & Co., Boston, publishers.

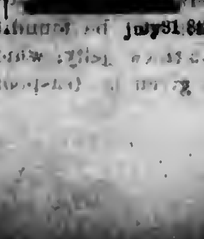
In *The Current* (July 26), C. W. Waite has a paper of great interest entitled "An Early Grapple of Political Giants in Illinois"; Lucy H. Hooper writes of the French artist, William Bonguereau; the second chapter of Ada Langworthy Collier's short serial, "Dolores," is given; Edgar Fawcett presents Chapters VII. and VIII. as the fourth installment of his Virginian romance, "Mildred Allaire"; Lucinda B. Chandler discusses a phase of the woman question with brevity and force in "A Timely Recognition"; N. Smith continues the discussion, in "A Question of Authorship," regarding the authorship of the hymn "What is Prayer?"; Chapter XXXVII. of "The Wonderful City" is given; G. O. Matthews, one of the editors of *The Current*, has a paper entiled "Private Citizens"; an interesting paper is by A. Flexner, on "The Bacon-Shakspere Controversy"; while Charles J. O'Malley contributes the second of his delightful papers on "Summer in Kentucky."

Prof. R. T. Greener has recently made an extended tour through the Southern States. His opinions of the progress of his race, as reported by the daily press, are worthy of great respect. Few men are better qualified to form a correct judgment. He finds more pride of race, more independence of character, greater neatness of dress, a stronger desire to enter business, and increasing thirst for education. He expresses high admiration for the work of the missionary teachers. He found the Negro not only in the cotton-field and tobacco-factory, but acting as carpenter, wheelwright, hackman (often owning the stable), blacksmith, brakeman, and in other avocations. He returns very greatly encouraged as to the future of his race. It is a burning disgrace that this cultured gentleman was four times ordered out of "first-class" cars; and it is to his credit that in each case he refused to go. —*N. Y. Advocate.*

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BREAKFAST ROLLS.—Sweet or sour milk, two cups; sugar; one cup; salt, one teaspoonful; compressed patent yeast, one cake; flour to make a stiff batter; eggs, two; butter, four ounces. Set the yeast melted in the warmed milk, sugar and salt to raise in the flour over night. In the morning cream the butter before the fire, and with a teaspoonful of soda add to the batter, which corrects any sour. Add the eggs well frothed and flour to make a soft dough. Shape into rolls, and set to rise in buttered tins till well sponged; bake quickly. Some cooks wash them over with milk and scatter salt crystals and fennel on top of each.

APPLE CHEESE.—Pulp any quantity of apples, and to every pound of pulp add a pound of powdered sugar, the grated rind and juice of four small lemons and four well beaten eggs. When the ingredients are well mixed put them into a stewpan in which butter is melted in the proportion of one ounce to every pound of mixture. Stir it over a moderate fire until all the butter is thoroughly absorbed, then pour into pots or glasses. If tied down like jam and kept dry but not a hot place it will keep for many weeks.

An excellent meat sauce is made with a pint of vinegar, two spoonfuls of mustard seed, two of horseradish grated, two small onions cut in bits, a teaspoonful of red pepper, and a little salt. Put this in a glass can and set it away for a week or two, and it will be very nice when prepared for the table. If any sediment rises on the top skim it off before pouring out the sauce.

Unleached wood ashes added to the bed will keep it free from worms.

FOR MAN AND WIFE.—The inward neatness and beauty of mind in womankind, but it can be entirely destroyed by the slow process of discouragement and the belief that nobody cares. The truth is that human beings need not only food and clothing, but to see fresh-ness and change; and there should be no more of pleasure and interest for woman than to the man. There is much that she can do without him. She can scrub floors, but he could and should whitewash the ceiling. She cannot paint walls, perhaps, though sometimes a wife has done that; but give her the money, and she will buy the paper and find some one to hang it. After her floors have been scrubbed away and her dry-goods, any man who has ordinary tools can make the frames and screens for her windows and doors. If, besides this, he can buy the prepared paints, and little by little gives a fresh coat to the various rooms, it is no more than his share of the task.

SALAD.—Cut up and season the lobster the same as for Salad. Break the leaves from a head of lettuce one by one, and wash thoroughly in a large pan of cold water. Lift them in a pan of ice water for about ten minutes, and then drain in a wire basket to free them from water. Place in the ice chest until serving time. When you are ready to serve put two or three lettuce leaves in the form of a cup, and arrange these leaves together on a flat dish. Mix one tablespoonful of the mayonaise dressing with the lobster. Put a tablespoonful of lobster in each cluster of leaves, and garnish with a teaspoonful of the dressing on each spoonful of lobster. This is an exceedingly invitting salad. There should be two-thirds lobster and one-third of lettuce.

JELLY.—Take one [illegible] ingredients [illegible] simmer [illegible]

fuls cold or dissolved, where great exhaustion is experienced), or can be dissolved as a common liquid, and added to gruel or milk.

CHICKEN SALAD.—Take equal parts of chicken and celery, or half as much chicken as celery. Cut the chicken in quarter inch slices. Scrape, wash and cut the celery in slices. Mix with French dressing and keep on the ice till ready to serve. Make a mayonaise dressing and mix part of it with the chicken. Arrange the salad in a salad bowl or dish, and pour the remainder of the dressing over it, and garnish with celery leaves and capers.

The Drunkards' Dream.

"The drunkard dreamed of his old retreat,
Of the cosy place in the tap-room seat.
The liquor gleamed in his gloating eye,
As his lips to the sparkling glass drew nigh.
He lifted it up with an eager glance,
And he laughed (ha! ha! ha!) as he saw the bubbles dance.
Here's a truce to care, an adieu to pain,
No more sick heart and weary brain,
Welcome the cup with its dreamy foam,
Farewell to work and a mopey home,
With a jolly crew and a flowing bowl,
In tap-room pleasures I love to roll.
Like a flash there stood at the drunkard's side,
His angel child who that night had died;
With look so gentle, mild and fond,
As she tapped his glass with her little wand;
And off as he tried that glass to drink,
She silently tapped on its quivering brink,
Till the drunkard shook from heel to crown,
And set the untasted goblet down.

"Hey! man," cried the host, 'what meaneth this;
Is the man sick, or the dram amiss?
Cheer up, my lads quick the bumper quaff."
And he glanced around with a fiendish laugh.
The drunkard raised his glass once more,
And looked in its depths as of old before,
And started to see on its pictured foam,
The face of his dead little child at home.

The landlord once more at him sneered,
And the crowd of swaggering drunkards jeered.
But as he tried that glass to drink,
The wand of the dead one tapped the brink.

The landlord gasped; 'I swear, my man,
You shall drink every drop in that flowing can."

The drunkard bowed to the very brim:
His heart beat fast and his eye grew dim.
But the wand beat louder than ever before,
And he dashed the cup to the bar-room floor.

As all around the fragments lay,
And the poisonous current rolled away,
The drunkard awoke: his dream was gone;
His couch was bathed in the light of morn;
And he shook with pale, cold fear,
A beautiful angel hovered near.
He arose; that seraph was with him still,
Subduing his passion, controlling his will.
It dashed from his lips the maddening bowl,
And victory came to his ransomed soul.
And ever since that night he dreamed,
The drunkard has been a man redeemed,
And this is his prayer on that dawning day,
And this is the prayer let us help him pray,
That sin is may come in every land,
To dash the cup from the drunkard's hand."

From Dick's Reading's and Recitations No. 5.

Preserve Your Voice.

The voice is so important a matter to a public speaker, that he can hardly err in giving constant attion to it. And to this end he needs professional advice. In this, as in other things, he cannot see himself as others see him. We once knew a physician who regularly took his carriage to the blacksmith, not to remedy defects discovered, but to see if any defects *could be* discovered. Usually a screw would be found loose, or a brace was started, or a nut was about dropping off. He was a wise physician. He took one of the stitches that saved nine.

Just so, a preacher should, at not distant intervals, submit himself to the discreet critio—the practal elocutiononist. It will be a marvel if no defect is discovered. "Mannerisms" are always forming. Bad intonations, "sing-song" accents, false emphasis, come like barnacles to a good ship. The victim does not feel them. His friends both feel and hear them!

We remember the convenient proverb that he who drives fat oxen need not himself be fat. Therefore we advise the preacher—young or old—to submit himself to the inspection of the proper expert. It will prove a good investment in more ways than one.—*Christian Leader.*

Forty thousand veteran attended the grand Army reunion at Minneapolis, Minnesota, commencing on the 22d.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my people that I left in Marshall county, Miss.—my mother, brother and three sisters. I have not seen or heard from them since the war. My mother was Lucinda, father Willis, but he died when I was a small boy. My brother's name was John, my sisters Dorcas, Mary Ann and Hannah, who was the baby when I left home. My name was Riley, and we belonged to Lem Smith. Our mistress was Loveley, who was the daughter of Joseph Chairs. We fell to Mr. Smith, by his wife. My brother Isam was my mother's oldest child, and sister Dorcas the next, then a brother died of the lockjaw by cutting his big toe; his name was Pressly, but we called him Pedler. Riley, Mary Ann and Hannah were very small when I left home. We lived about 7 miles Northeast of Holly Springs, near a village called Hudsonville, and than people would get off the cars at Sylvester Church, and if that church still stands please tell the preacher in charge to read this to his congregation. Address Riley Smith, Giddings, Lee county, Texas, in care of Rev. T. J. Smith.

MR. EDITOR—My father was Scipio Moore and mother Rachel Young, belonging to Wade Young. Father was taken away when I was three days old. Mother had three children, three boys and one girl. Mother died when I was young, five miles east of West Point, Miss. I wish to hear from father. Address me at Meridian, Miss.

S. YOUNG.

MR. EDITOR—Allow me to inquire for my people. I left them in Rutherford, Tenn., in 1849. They belonged to D. C. Dement; he died and they were sold to James Fleming. Their names were Austin Dixon and Dilsia Dixon. They had three children with them, Caroline, Virgil and William. The last I heard of them they were living with Joseph Dement in Carroll county, Tenn., in 1869. The latter were my grandmother and grandfather. My mother's name is Mary Jane Ford, their daughter. I was brought to Mississippi in 1850 by Lucinda Dement. I was called Beriah Dement at that time. Since then my name is changed to A. B. Dickson. Address me, care of Rev. N. Pearce, Yazoo City, Miss.

A. B. DICKSON.

MR. EDITOR—I wish to find the following named persons: My mother Sally, (father Abraham Turner, died during the war), brothers Isaiah, George Washington, often called Lit, and one whose name I cannot remember; sisters Sally Eliza, Nancy Franklin and Matilda; aunts Eliza, Phillis, and Winnei; and uncle Mack. I am the oldest child and got lost from her and the children during the war, as she stopped to get some meal from a mill, and the army of soldiers moved on. I have never seen or heard from them since. I think it was Sherman's raid in North Carolina. Before the war we were owned by Gary Druhorne, in Simpson, N. C., and after his death his widow married a Mr. Hudson, and at her death we were divided off to the children of Gary Druhorne. His children were George T., one I cannot remember, Martha Jane, Francis Ann and Nora. Uncle Mack was sold to Blaney Williams, near or in Clinton, N. C. I was called by the names Nettie, Nep, Hetty and Big Sister by my brothers and sisters. Their whereabouts will be gladly learned by me. Address me, Ester Turner, New Haven, Conn.

Horsford's Acid Phosphate.

A Valuable Remedy for Gravel.

DR. T. H. NEWLAND, Jr., St. Louis, Mo., says: "I have used it in diseases of the urinary organs, such as gravel, and particularly spermatorrhœa, with very good results, and think it a very valuable remedy in those diseases."

The number of gun-boats on the Nile has been increased.

The Methodist Book Concern has recently issued the Autobiography of Bishop E. O. Haven. He was editor of *Zions Herald*, in Boston when the war for the Union began, and thus speaks of Dr. Round, now Senior Professor in the Centenary Biblical Institute:

"My young assistant editor, Rev. J. Emory Round, recruited a company of soldiers in our office, and was chosen and commissioned a captain. A brother-in-law of mine was one of his soldiers, and subsequently came home to my house with just strength enough to enter his room, which he never left alive. Captain Round, after serving his time, returned, and since the war has been the successful President of the Centenary Biblical Institute of Baltimore, where a large number of ministers among the colored people have received an education. Quietly and unostentatiously he has been doing a noble life-work. It is doubtful whether any missionary in a foreign field, or any college president at home whose name is widely known, has done more to advance the best interests of his generation."

The only effectual cure of unbelief is to *act*. Every step towards Christ kills a doubt. Every thought, word and deed for him carries you away from discouragement.—*T. L. Cuyler.*

Having used Dr. Bull's Cough Syrup in my family for the last three years, I find it is the best preparation I have ever used for Coughs and Colds giving almost immediate relief. B. WALKER, Gen'l. Com. Merchant, 113 Light St. Balto, Md.

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nov23-1y

FOR THE BENEFIT OF

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—OF THE—

Bartholdi Statue of Liberty Enlightening the World.

This colossal statue was given by the people of the French Republic to the people of the United States as a monument of ancient friendship, and as an expression of the sympathy of France in the Centennial Anniversary of American Independence.

It is 150 fee in height, cost $250,000 to which cost more than 250 000 Frenchmen subscribed, and it is so far finished that it will be ready to be shipped to this country in the course of the coming summer.

There has been voluntarily contributed about $100,000 towards pedestal for the statue, which is to be placed on Bedloe's Island, at the entrance of New York harbor, and about $150,000 is still required.

The foregoing is from the Report of the Executive Committee to the General Committee of the Fund, of which the Hon. Wm. M. Evarts is chairman.

With a view of aiding the object, another committee, under the supervision of the Hon. Rufus F. Andrews, has arranged for a new issue of art subjects, to be offered the public generally, who will thus be able to recuse a magnificent Standard steelengraving, and at the same time have the satisfaction of contributing to the Pedestal Fund.

The following subjects have been selected, viz:

Washington Irving and his Friends	28x36
Shakespeare and his Friends	28x36
Falstaff Mustering his Recruits	28x36
Landing of the Pilgrims	28x36
Departure of the Pilgrims	28x36
Farmer's Saturday Night	26x34
Preaching of John Knox before the Lords of the Congregation in St Andrew's	28x36

These engravings will be from the original plates, and will be as fine as the first proofs, which were sold at $100 each. They will be forwarded by mail, and their receipt guaranteed. The price for each will be $5, which must be sent with the order. Persons wishing to subscribe, are respectfully requested to do so as soon as possible.

All orders, drafts, &c., must be directed and made payable to the Secretary.

WM. WHELPLEY,
Post Office Box 2,949, New York City. | 28-tf

Books, Pictures, Etc

The following is a list of miscellaneous articles that may be had at this office on receipt of the prices annexed. They will be sent, post-paid, to any address desired:

What They Say; or Echoes from Birmingham	10
Is there to be a War of Races in America, by Rev. A. E. P. Albert	10
The Colored Race Weighed in the Balance; Reply to Dr. Tucker by Rev. Dr. C. K. Marshall	25
Lithographs Methodist Bishops, in group, up to 72, each	10
Historic Picture, "Garfield and his Family," steel engraving	2 00
Wentworth's Arithmetical Problems	30
Mitchell's New School Geography (1875)	50
Independent Youth's Speller	30
Gems of Praise	20
French's Mental Arithmetic	30
Black Horse and Carryall. By Rev. J. H. McCarty	70
Notes on Baptism, by Rev. R. Gregg	60
Temperance Reform and its Great Reformers, By Rev. W. H. Daniels	1 00
Waddington's Church History	2 50
"Missed It," wood engraving	35
"A Nibble at Last," engraving	25
"Romeo and Juliet," engraving	1 00
"The Huguenot," engraving	1 00
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Lithographs of John Wesley, each	20

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Second Edition, Enlarged and Improved.

A remarkable and unique collection of religious songs, with their accompanying weird, pathetic, ever varied and charming melodies, as sung for generations by the colored people of America. A few of the songs will be familiar, but the great majority have never before been printed and are now given for the first time with the original words and music. The music has been carefully written, and is well adapted for quartet, chorus, and congregational signing, and is especially excellent for social evenings at home. All singers should have it. First edition was exhausted in sixty days. Send for a copy.

"These songs ought to be saved and they ought to be sung."—*Bishop I. W. Wiley.* "Should think that the book would sell by thousands, and that it would do good."—*Dr. J. M. Buckley.* "It is grand. I like it."—*Dr. R. S. Rust.* "Just the thing—the gold saved from the dross."—*Dr. Jacob Krehbiel.* "Am perfectly delighted with it; it will sell by the thousands."—*Rev. A. E. P. Albert.* "There should be a copy in every household."—*Rev. H. W. Tate.* "Having carefully read your hymn-book, and being acquainted with many of the soul-stirring anthems spread upon its pages—especially one that was the cause of my conversion—I can and will commend the book, in the name of God, to all the world."—*Rev. C. H. Collins.*

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Coffeeville	5:25 a m
Water Valley	5:55 a m
Oxford	6:42 a m
Holly Springs	7:52 a m
Grand Junction	8:50 a m
Jackson, Tenn., C., S. L. & N. O	11:05 a m
Dyllan " " "	12:15 p m
Martin " " "	1:27 p m
Fulton " " "	1:55 p m
Cairo, Central Illinois	4:20 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
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TO

Kansas and the West.

Attention is called to the new Kansas City railroad line now completed and in operation between Memphis, Tenn, and Kansas City, Mo. By this new route the south and west is brought into close relation. Saving several hundred miles and many hours travel between the two sections. It is in fact now the only practial route from the south to all points in Kansas, Missouri, Colorado and all western states. A through train with Pullman Palace Sleeping car and elegant day coaches leave Memphis daily, running through to Kansas City without change of cars, where it arrives in time to make connection in the Grand Union Depot with all trains leaving Kansas City. For emigrants to the Pacific coast and the Northwest, or for home seekers in Kansas and Missouri, time and money is saved by this short route as against the circuitous routes via St. Louis, heretofore the only outlet. Special low rates are made for this class of business and all are carried through to Kansas City in first class cars on first class trains. Round trip, Land Explorers' tickets on sale at low rates. Send for the *Emigrants' Guide*, an eight page paper, giving full and reliable information in regard to Kansas and Missouri—mailed Free.

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oct4-1y

AGENTS wanted for the History of Christianity, by Abbott. A grand chance. A $4 book at the popular price of $1.75. Liberal terms. The religious papers mention it as one of the few great religious works of the world. Greater success never known by agents. Terms free. STINSON & Co., Publishers, Portland, Maine. Mar27-eom

General News Items.

Of 60,000 Jews in New York not one is a bar tender.

Marriage licenses may be had for twelve cents in New Jersey.

Greebackers and Democrats, Sixth Iowa District, nominated Gen. Weaver for Congress.

Jane Gray Swisshelm, died July 22. She was a noted advocate of abolition and woman's rights.

There is great alarm in Cairo, owing to the knowledge that 150 armed deserters in female disguises are hiding in town.

A mob attacked the Salvation Army Hall at Brienne, 22d, and completely wrecked the building. The police were powerless. The mob outnumbered them greatly.

Henry A. Stanley, who resigned as director of the African International Association work in the Congo country, is expected in England.

Advices from Assouan state that a number of desertions have occurred in the Egyptian army, and that the rebels are massing fifteen miles from Assouan.

Bishop Hurst has committed to Bishop Harris the supervision of the New York East and the New Hampshire Conferences until they shall be reassigned at the Annual Meeting of the Bishops.

The Czar has decided to visited Warsaw in August. Thirteen thousand picked troops will guard the railroad between St. Petersburg and Warsaw. All Russians in Warsaw unable to satify the officials concerning their identity and loyalty will be expelled.

On the 22d at Marseilles, France, 57 deaths from cholera were reported within the past 24 hours. There were 14 at Toulon, 9 at Arles, and 2 cases reported at Vienna. The Russian government ordered a strict guard at frontier stations.

The convention of Independent Republicans held in New York on the 23d was presided over by Charles Colman. Carl Schurz was placed at head of national committee. George William Curtis read the platform. It declares Blaine an unfit leader and approves Gov. Cleveland.

The "faithful" from this country who purpose visiting Italy, and enjoying the pleasure of kissing the Pope's toe, will be saddened to learn that his Holiness is so troubled by an ingrowing nail as to render the least pressure on the foot intensely painful. Fortunately, however, this affliction is confined to the great toe, and the Pope has substituted the left foot for the right in this important ceremony. The true Catholic will find no difficulty in believing that the left foot is the right one when the Pope says so; and we see no reason why the exercise may not be just as charming and enlightful, just as rational and philosophical, just as religious and profitable, with the great toe of the left foot as of the right one. It is a ceremony, however, that does not harmonize with [illegible] of the nineteenth century.—*Advocate.*

An Overtasked Brain.

A clergyman in Iowa, after a few weeks' use of our Treatment, says:

"Your Compound Oxygen has worked like a charm. I have no special ailment except from an overtasked brain. Wakefulness, nervous irritability, and tendency to paralysis were the most marked symptoms. Now, after three weeks' use, [illegible] of weight, clear mental horizon, freedom from incipient paralytic attacks, and good rest. What more could I ask?"

Our "Treatise on Compound Oxygen," containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases, will be sent free. Address DRS. STARKEY & PALEN, 1109 and 1111 Girard street, Philadelphia.

The *Conference Worker*, the local [illegible] of the Wilmington Conference, passed out of the hands of H. Smitman, who has been editor and publisher, [illegible] Mr. J. Miller Thomas, [illegible] T. Snowden Thomas, [illegible] Md. It will hereafter [illegible] the name of [illegible].

Conference Calendar of of the Methodist Church South.

At the recent meeting of the Methodist Episcopal Church, South, the following assignments for Episcopal administration were made for 1884 5. We give the names, places of meetings, Bishops severally presiding, and dates of sessions:

Denver Conference, Denver, Colo., Granbery, July 23.

Montana, Stevensville, Mont., Granbery, August 21.

Columbia, Dayton, Wash., Granbery, September 3.

Kentucky, Mt. Sterling, Ky., Wilson, September 10.

Missouri, Shelbina, Mo., Parker, September 17.

Louisville, Louisville, Ky., Wilson, September 17.

Indian Mission, Paul's Valley, I. T., Pierce, September 18.

St. Louis, St. Louis, Hargrove, September 24.

Holston, Bristol, Tenn., Keener, October 22.

Los Angelos, San Bernardino, Cal., Granbery, October 22.

West Texas, San Antonio, Tex., McTyeire, October 29.

N. W. Texas, Waco, McTyeire, November 5.

Illinois, Nashville., Ill., Wilson, September 14.

Western, Council Grove, Kansas, Parker, September 25.

S. W. Missouri, Jefferson City, Mo., Parker, October 1.

Pacific, Santa Rosa, Cal., Granbery, October 8,

Western Virginia, Greenup, Ky., Hargrove, October 8.

Tennessee, Nashville, Tenn., Pierce, October 8.

Virginia, Lynchburg, Va., Keener, November 12.

North Texas, Sulphur Springs, Texas, McTyeire, November 12.

East Texas, Longview, Texas, McTyeire, November 19.

Arkansas, Van Buren, Arkansas, Hargrove, November 19.

Little Rock, Little Rock, Arkansas, Hargrove, November 26.

N. Alabama, Talladega, Ala., Pierce, November 26.

N. Georgia, Atlanta, Ga., Wilson, November 26.

N. Mississippi. Aberdeen, Miss., Keener, November 26.

N. Carolina, Wilmington, N. C., Parker, November 26.

German Mis., Houston, Texas, McTyeire, November 27.

Texas, Galveston, Texas, McTyeire, December 3.

White River, Batesville, Ark., Hargrove, December 3.

Memphis, Memphis, Tenn., Keener, December 3.

Mississippi, Yazoo City, Miss., Parker, December 17.

South Carolina, Charleston, S. C., Pierce, December 17.

S. Georgia, Savannah, Ga., Wilson, December 17.

Alabama, Opelika, Ala., Keener, December 17.

Louisiana, Minden, La., Hargrove, January 8.

Florida, Gainesville, Fla., Pierce, January 8.

Baltimore, Salem, Va., Parker, March 11.

Done in Six Months.

That coil of hair on the back of your head, dear lady. It is better than nothing and deceives nobody. In six months or less from to-day you may dispense with it if you are inclined to give Parker's Hair Balsam a fair trial. Cleanses the scalp, restores color, a delicious dressing. Not a dye, not oily, elegantly perfumed.

A Tariff Fact.

Some of those who have been so earnestly asserting that the South needed no protection for its iron industries, and that iron is made there now so cheaply that it can be transported to any part of the country and compete successfully with any imported iron, do not account for the fact that it is not sold now in American markets where a price rules, which, according to their figures of cost of production and transportation, would give a handsome profit to the Southern furnace man. They do not explain why Southern iron does not seek and monopolize these markets. Taking Mr. Robert P. Porter's figures as to the average cost of producing a ton of pig iron at eleven representative furnaces in Virginia, Tennessee, Alabama and Georgia, which he puts at $12 08 per ton, with the added statement that with transportation added this iron costs $15 25 in Cincinnati or St. Louis, and $17 25 in New York, the price of No. 1 anthracite pig in New York, $20 50, would give the Southern maker a handsome profit. Taking the *Courier Journal's* estimate on the cost of production the profit would be still better, and yet we do not find the Southern irons monopolizing those markets or cutting any figure in the New York market. The truth is that different kinds of iron are needed for different purposes, and the Southern cold-short irons and fine chilling hematites will not answer all the purposes of founders, steel makers, and other consumers of pig. The South does not make, and is not likely to make, in large quantities any other brands than those two, and, therefore, cannot supply, much less monopolize, the iron business of the country. Supposing that the Southern iron manufacturers needed no protection, which they do not admit, other manufacturers whose product is essential to the iron business do. No country can afford to be dependent for its iron supply on foreign sources, and it is in the interest of the whole country that there should be such a duty on pig iron as will enable the abundant ores for all purposes, which we possess, to be utilized.—*Louisville Commercial.*

The Democratic Nominees.

Stephen Grover Cleveland was born at Caldwell, Essex County, N. J., in 1837. His father was a minister of the Presbyterian Church who died when his son Grover was fifteen years old. The family were unable to give him a collegiate education, but he attended a high school at Clinton for some time, and was afterward for two years a teacher in a blind asylum. He then went to Buffalo, and entered a law office, where he remained until his admission to the bar. In 1863 he was appointed assistant district attorney of the county of Erie, and in 1869 was elected sheriff of the same county, and in 1881 was made mayor of Buffalo. In 1382 he became governor of New York. He has never married; is a large man, weighing in the neighborhood of 200 pounds. Governor Cleveland's great grandfather was a city missionary in Boston, and was widely known as "Father Cleveland;" his grandfather was for twenty-five years a deacon in the Congregational Church. We have no information as to any religions proclivities in this politician of such orthodox descent.

Thomas A. Hendricks, the Democratic nominee for Vice president, was born in 1819, in Muskingum County, Ohio, but was taken by his parents to Indiana when but a few months old. After a course at Hanover College, he went to Chambersburg, Penn., to study law and was admitted to the bar in 1843, when he returned to Indiana, settling in Shelby County. He began his political career as a member of the State Legislature in 1848; was prominent in the Constitutional Convention of 1850, and was in Congress from 1851 to 1855. In the latter year President Pierce appointed him commissioner of the general land office, which office he continued to hold under President Buchanan until 1859, when he resigned. He was afterward made a senator in Congress for the long term, which ended in 1868, where he served on several of the most important committees. In 1872 he was elected governor of Indiana, which office he held until 1877, when he resumed the practice of law. In 1876 he was nominated for Vice president by the Democratic convention on the ticket with Mr. Tilden. Mr. Hendricks has a good presence and social qualities, and his domestic life is irreproachable. He is an Episcopalian.—*Western*

The Hudson's Straits exploring expedition sailed from Halifax on the 22d.

A WICKED ADULTERATION.

Eleven Per Cent of Tartrate of Lime Discovered in Price's Baking Powder.

Analysis of Price's Baking Powder, of Chicago, shows:

LIME..... 3.53 per ct.
AMMONIA..... 1.05 per ct.
Starch .....19.00 per ct.

Prof. Habirshaw, of New York, found the following in Price's Powder:

TARTRATE OF LIME.....11.85 per ct.

Aside from the inferiority of a powder containing a useless substance equaling about one-eighth of its entire weight (and which is the cause of the great lack of strength of Price's Baking Powder, as shown by the tests of the Government Chemists), there is to be considered the serious consequences that may arise from taking this large amount of lime into the system.

Lime can not be decomposed by heat, and is not eliminated in mixing or baking, and, therefore, all of this enormous proportion, as found in Price's Baking Powder, remains in the bread, biscuit, or cake with which it is mixed, and is taken into the stomach.

By the application of heat to lime, carbonic acid gas is driven off, and there is left quick-lime, a caustic so powerful that it is used by tanners to eat the hair from hides of animals, and in dissecting-rooms to quickly rot the flesh from the bones of dead subjects.

Lime mixed with starch (and both are found in Price's Powder) will produce a ferment. The process is not quick, and does not take place until the food in which the baking powder is used has been some time in the stomach. Indigestion, dyspepsia, and more serious disorders result.

The cause of this large amount of Lime in Price's Baking Powder is the use of cheap and impure materials.

Prof. C. B. Gibson, Chemist of the College of Physicians and Surgeons, Chicago, had in view these impure powders containing lime, like Price's, when, after having made an examination of many of them, he volunteered the following testimony that Royal Baking Powder is the best and purest in the market:

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"ROYAL BAKING POWDER CO.: I recently procured a sample of your (Royal) baking powder from the kitchen of a private family in this city, and subjected it to an examination. I found it so different from many of the baking powders advertised as 'strictly' and 'absolutely pure,' and so far superior that I thought you would be pleased to know it, and might find use for the certificate.

"In view of the vast difference and stupendous frauds that are offered to the most 'gullible' people on the face of the earth, it pleases me occasionally to strike an 'honest article.' Respectfully,

"C. B. GIBSON, Analytical Chemist."

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And Diseases of the HEAD, THROAT & LUNGS! Can be taken at home. No case incurable when our questions are properly answered. Write for circulars, testimonials, etc., REV. T. P. CHILDS, Troy, Ohio.

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dec6-1y

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26 inches	175 lbs	325 lbs	$45 00
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40 "	750 lbs	1050 lbs	160 00
44 "	1000 lbs	1350 lbs	200 00
48 "	1300 lbs	1800 lbs	260 00
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feb1-26t-eow

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july3 26teow

HARTER'S IRON TONIC

Will purify the blood, [illegible] and Restores [illegible] and Vitality to [illegible] dyspepsia. Wasting [illegible] digestion, [illegible] and Debility [illegible] cured. Bones, [illegible] nerves receive [illegible] Enlivens the mind, [illegible] appetite. [illegible] Suffering from [illegible] peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe, speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST. Send your address to The Dr. Harter Med. Co., St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.

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jy24-1y-tour 8

THE SUNDAY SCHOOL.

THIRD QUARTER, LESSON V. Aug 3.

DAVID'S REPENTANCE. (Psalm li, 1-19.)

We learn from the Bible as well from what we see about us, that men are not always good. David, whose patience, piety, [illegible] to have been study[illegible] into sin; disobeyed the com[illegible] of the Lord. But he became very sorry and [illegible]nestly, as we read in the [illegible] that God would forgive him and give him once more a clean heart. He did not try to excuse himself, not tell how good he had been before, nor how bad others [illegible] he was a sinner, but only because God is merciful. He could think of [illegible] but of the great wrong he had done, and, of course, was unhappy all the time. The better he [illegible] been, the worse he must have displeased the Lord. He knew that no sacrifice or anything that money could buy would be of any use. [illegible] every sinner, [illegible] spirit of a "broken and con[illegible]trite," humble and full of sor[illegible]row for sin. This he will not de[illegible]spise. Clean in the [illegible] to him this [illegible] and [illegible] built from [illegible] heart this blessed [illegible] even if its [illegible] Better be sorrowful [illegible] happy in its [illegible] re[illegible]pay closed by asking [illegible] the Church.—*Western* [illegible]

[illegible] is the cheapest." This is an [illegible] and the essence of wisdom [illegible]dicines, and the only sure cure [illegible] the liver, kidneys and blad[illegible]der, old and reliable HUNT'S [Kidney and Liver] REMEDY. Physicians en[illegible]dorse it highly and prescribe it in their [illegible]

MARRIAGES.

At the bride's residence, July 16, Mrs. [illegible] Johnson, daughter of Rev. E. [illegible] to Mr. John Lang. May peace and happiness attend the happy pair.

A. J. FORD.

On the 6th Mr Willie Jasper of Belton [illegible] Woods of Salado were united in [illegible]bonds of matrimony

[illegible]. 17th Mr Alex Wilson to Miss [illegible]; and Mr Wesley Doolittle to [illegible] Minfield, all of Lampasas, Rev J W Robinson, officiating

[illegible] mellow sound reminds the [illegible] of the "Silver Tone" bells made [illegible] Baltimore Bell Foundry, by J. [illegible] & Sons, Baltimore, Md.

DEATHS.

[illegible] Adams departed this life [illegible], aged 19 years, daughter of [illegible] Arebanna Adams. She was a [illegible]mber of the church, a Chris[illegible], teacher in the Sunday-school, [illegible] the class of children formed [illegible] instruction, and at the time [illegible] an assistant teacher in the [illegible] She rests from her labors [illegible] follow her. Bro. Robert [illegible] 12, 1884, aged 49 years, [illegible] of faith. P. BLUM.

[illegible] 7th, Frank Degen, son [illegible] Degen, died after in[illegible] two days, and passed to [illegible] rest, peace and hap[illegible] Frank was a brilliant boy and was very dear to the family, but their loss is his eternal gain. The bereaved family have our deepest feelings of spmpathy S A COWAN

At 6 a. m., Susan Nellie age 5 years, 17 days, daughter of Rev. E. E. Cooper, West Texas Conference, Oakland Circuit.

WM. ISAACS.

Mrs. Cecelia Boyce, who was converted at our last August camp meeting, joined the M E Church and was baptised passed up the King's high way in the faith June 6th. She leaves a husband and 3 children. J W ROBINSON,

Lampasas, Texas.

Sister Hulda Childs, the wife of Wm Childs, died June 29, in the full triumph of faith. She said before she died, if any one asked how she died, don't say how I died—but tell them how I lived—I lived a Christian and died the same.

WM PERRY

Marion, Ala.

Mary Waters died in New Orleans, La, June 22, in full triumph of the Christian faith. Sister Waters was one of the ready and willing Christian workers of the First Street Methodist Episcopal church in this city, loved and respected by all who knew her. She leaves a husband and a son who stand in need of the same Christ who saved the wife and mother.

T G MONTGOMERY

Fathy Longe died in New Orleans June 26, aged 66 years. Sister Longe was among the original sixteen who united and formed the First Street Methodist Episcopal Church, of which she has ever been a faithful and devoted member. The minister always found in her a ready and loving helper in every good work. Her life was in harmony with her profession. She rests from her labors. May the Lord give to the church multitudes of such workers.

T G MONTGOMERY

Sister Jennie Johnson, aged 16 years 2 months. She joined the church 4 years ago, and lived a consistent Christian She was loved by all who knew her She leaves a mother, brothers, sisters, uncles and a host of friends to mourn her departure. S B DANLEY

Adamsville, Tenn, June 3, 1884

A citizen of the Quaker City, Mr. F. Freed, living at 122 Vine street, recently spoke as follows: "Being afflicted with a distressing cough, Dr. Bull's Cough Syrup was recommended to me for that relief. I am happy to say that a few doses not only gave me instant relief, but effected a complete cure."

NEW BOOKS.

THE ORIGIN OF SPECIES. By Charles Darwin In Two Double Numbers of the *Humboldt Library of Science*. Price 30 cents. Part I now ready; Part II in August. J. Fitzgerald, Publisher, 20 Lafayette Place, New York.

It is a commonplace that the theory of Darwin has revolutionized every department of Natural Science, and has profoundly affected Philosophy, History and Art; in short that it has changed fundamentally the whole domain of human thought. But precisely what are the conclusions and principles developed by Darwin as the result of his famous researches! The answer is to be found only in the study of his immortal work, the Origin of Species, which is now for the first time published at a price which brings it within the reach of all. For sale by Geo. Ellis, opposite post-office, New Orleans.

A GOLDEN INHERITANCE. By Reese Rockwell. New York: Phillips & Hunt. Price $1.25.

A handsomely bound story book of 348 pages, devoted to the delineation of a sound Christian life.

Kitty Kent's Troubles. By Jules A. Eastman. Illustrated, Boston: D. Lothrop & Co. Price 25 cents. The publishers have shown rare judgment in putting this excellent story into their new Young Folks' Library. Miss Eastman, took the prize of one thousand dollars offered several years ago by this house, for the best Sunday-school story, and the present book is its equal. The heroine is the daughter of a clergyman, a girl who was neither all good nor all bad, but was partly one and partly the other," and the narrative of her trials and experiences is intended as a guide and a help to other girls who have those of the same kind to contend with, and to impress upon them the lesson that "the only road to happiness lies through the land of goodness."

McShane's foundry in Baltimore has recently been exporting church bells to England. It recently supplied St. Anne's Catholic Church, Birmingham, with a fine bell. Bells from this foundry have been introduced into China, West Africa, Nova Scotia, Newfoundland, West Indies, South America and other points of the world.

SANITARIUM, Riverside, Cal The dry climate cures. Nose, Throat, Lungs, full idea. 36p, route cost free.

Mar. 27 26teow

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.

July 17-1y.

Conference Notices.

MURFREESBORO DISTRICT—TENN. CONFERENCE.

Fourth Round.

Lawrence	Aug	30-31
Liberty, by Rev A Phillips	"	30-31
Martin Creek	"	25 26
Woodbury	Sept	6- 7
Murfreesboro circuit	"	6- 7
Cooksville, by Rev B B Manson	"	13-14
Petersburg, by Wm Miller	"	13-14
Alexandria	"	13.14
Sparta, by Rev C H Bullington	"	13 14
Shelbyville	"	13-14
Cana Fork	"	21 22
Manchester circuit	"	21-22
Van Buren	"	21 22
McMinnville, Rev Bullington	"	21-12
McMinnville ct,, Rev Wm Miller	"	27-28
Tullahoma circuit	"	27 28
Lebanon and Seays	Oct	4 5
North Lebanon	"	4- 5
Murfreeshore	"	11-12
Stone River	"	11-12

District conference will meet at Murfreesboro Oct. 7th; centennial meeting 8th; centennial sermon by Rev B B Manson. H. W. KEY, P. E.

MARSHALL DISTRICT TEXAS CONF.

Fourth Round.

Clarksville	Sept.	6- 7
Clarksville circuit	"	11
Paris	"	13-14
Brookston	"	18
Paris circuit	"	20-21
Fannin circuit	"	25
Blossom Prairie	"	37-28
Texarkana	"	29-
Marion	Oct.	4- 5
Queen City	"	4- 5
Marshall circuit	"	11-12
Cyprus	"	18-19
Hughes Springs	"	25 26
Jefferson	Nov.	1- 2
Jefferson circuit	"	1 2
Pittsburgh	"	8- 9
Centennary	"	13
Ebenezer	"	13
Red Oak	"	15-16

H. WEBB, P. E.

HOUSTON DISTCICT—TEXAS CONF.

Fourth Round.

Hockley	Aug.	30-31
Trinity, Houston	Sept,	6- 7
St. James, "	"	7- 8
St Paul, Galveston	"	13.14
Tabernacle, "	"	14-15
Mt Vernon, Houston	"	20 21
Sloan Street, "	"	21 22
Harrisburg	"	27 28
Richmond	Oct.	4- 5
Spring circuit	"	11 12
Columbia	"	18 19
Brazoria	"	25 26
Frost's Chapel and Pittsville	Nov.	1- 2

District conference commences Sept. 10, 1884. F. C. MOORE, P. E.

PROGRAMME

Of Centennial meeting for Murfreesboro District, Tennessee Conference, M. E. Church, to be held at McMinnville, Aug. 12 13, 14:

The work of the Christmas Conference—H W Key.

The origin and influence of Methodism, moral world—Rev J Braden, D D

The origin and progress of the M E Church—Rev A Martin.

What has the M E Church done to destroy slavery?—C H Bullington.

All you know about the Wesley family—Rev Wm Miller.

What about the work of Coke and Asbury—Rev B B Manson.

The origin and influence of lay preaching—Rev S Knight.

Woman's influence on Methodism, her connection with the first M E Church—Miss Fannie Key.

The influence of the M E Church on the temperance cause—Revs J Kenseer and B Anderson.

Class meeting and its design—Rev A Phillips.

Sunday-schools of the M E Church, its origin and influence—Rev S P Bell.

The work of the Sunday-schools of the Tennessee Conference for the last 19 Years—Mrs T A Phillips.

H W KEY.

MARSHALL DISTRICT—TEXAS CONF.

District Conference will convene at Clarksville, Sept. 3, at 8 p. m; opening sermon by Rev A Harbert, of Marshall. Thursday, at 9 a m., conference business; 3 p m, Church Extension anniversary; 8 p m, revival service. Friday, at 9 a m business; 3 p m, educational meeting; 8 p m, revival service. Saturday, at 9 a m, business; 3 p m, quarterly conference for Clarksville; 8 p m, revival service Sunday, at 9 a m, Sunday-school; 11 a m, sacrament of the Lord's supper; 3 p m, centennial meeting; 8 p m, love feast. Monday, at 8 a m, closing business. Let each brother fill his head and heart with these great subjects and be prepared to contribute to the success of the meetings. Come with your hearts full of love and salvation, and your minds stored with truth, and look for a glorious refreshing from God. Yours truly,

H. WEBB, P. E.

PROGRAMME

of the Literary Exercises of the Baton Rouge District Conference, Louisiana Conference, which will convene at Lake Providence, La., August 28, 1884:

The opening sermon—Rev. F. T. Chinn.
On Sacrament—Rev. J. H. Rylander.
On Centennial—Rev. George W. Wells.
Faith on the Holy Trinity—Rev. Chas. A. Taylor.
Duty of class leaders—Rev. John Franklin.
How to conduct Sabbath-school—Rev. Nicholas Burton.
Temperance—Rev. Andrew Branch.
Work of the Spirit—Rev. Prince King.
Repentance—Rev. G. J. Rogers.
On church laws—Rev. C. W. Kershaw.
Sanctity of the Sabbath—Rev. E. Harrison.
What is the Bible—Rev. H. James.
Is dancing a sin—Rev. F. T. Chinn.
What is Home Missionary work—Mrs. Hester Williams.
How to increase our collections—Rev. H. T. O. Abbott.
Adoption by faith—Rev. George Lacy.
The dying sayings of Jesus, and what did each mean—Rev. F T. Chinn.
What is baptism—Rev. A. Moore.
Why are we called Methodists—By the Presiding Elder, P. Landry.
Why should we support the SOUTHWESTERN CHRISTIAN ADVOCATE—By Marshall W. Taylor, D. D.
Is it right for the church to give prizes, and is it gaming—By Rev. M. Franklin.
On the call to preach—Rev. S. Carroll.
The itinerancy—Bro. Wm. Duplesis.
Man, fall and depravity—Rev. Simms Williams.

The time for the above will be fixed on the first day of the session, when each brother will read or hand in his paper on the subject assigned to him.

PIERRE LANDRY, P. E.
Baton Rouge District.

LA TECHE DISTRICT CAMP MEETING.

Let every pastor of the district invite every body to come to the Camp Meeting at Washington, La., August 6-11. Round trip tickets on Morgan's Railroad will be sold at three cents a mile—cheapest rates ever offered. District stewards must collect and ship, or take to the Camp Meeting all the provision possible, to assist in caring for the meeting. Address Rev. S. E. H. Morant, Washington, La.

Fraternally, A. E. P. ALBERT, P. E.

HOT SPRINGS DISTRICT—LITTLE ROCK CONFERENCE.

Third Round.

Peytonville	Aug.	23-24
Fulton	"	26-27
Garland City	"	26 27
Texarkana station	"	30-31
Texarkana circuit	"	30-31
Lewisville	Sept.	6- 7
Paraolita	"	13-14
Centre Point	"	16
Washington	"	18
Prescott	"	19
Hot Springs	"	20 21
Little Rock mission	"	23
Pine Bluff station	"	27-28
Pine Bluff circuit	Oct.	4- 5
New Edinburg	"	11-12
Monticello	"	18 19

L. W. ELKINS, P. E.

PROGRAMME

Of the Literary and Religious exercises of the Murfreeshoro District, Tennessee Conference:

The Atonement of Christ—C H Bulington
The Doctrine of Predestination—Thornton Woods.
The Extent of the Atopement—A Phillips.
The Doctrine of Election—B B Manson.
Justification—John Kenseer.
The Nature of Justification—Jacob Wade.
Regeneration—B F Whitley.
The Adoption—G W House
Sanctification—Benjamin Anderson.
The Possibility of Apostacy—Felix Yeargan.
Repentance—Braxton James.
Faith and Work—John Coppage.
Duty of Prayer—Chas E Seward.
The Love of our Neighbors—Osborn Green.
Christian Church—Alford.
Sacrament—Samuel Knight.
Infant Baptism—W C Miller.
The Mode of Baptism—P R Woodson.
The Lord's Supper—Thomas Belcher.
The Immortality of the Soul—Anderson Phillips
One Hundred Years of Methodism—H W Key.

All local preachers will select their own subject, and come prepared to take part in the exercises.

Committee—C H Bullington, W C Miller and John Kenseer.

CAMP MEETING.

The District Camp-meeting of the Navasota district will commence August 7th. The District Camp meeting Committee will meet on Thursday 29th of July, to repair and get the camp grounds in trim. Each pastor will notify his steward that was appointed by the conference to prepare and meet the committee. Bro. J E Shackleford, of Navasota, will act as chairman of the auditing committee. All preachers are invited to come. Each pastor will send as much help as possible, such as provisions, vegetables and money to help to care for friends from afar.

Committee—Thos Cole, J E Shackleford and J L Smith.

Approved by W B PULLAM, P. E.

CAMP MEETING.

Camp meeting on the Navasota district will commence at Millican Aug 14th and close Aug. 22, 1884. The camp ground is about three miles from town, where there is plenty of good spring water, and the committee has spared no pains in having everything arranged for success. Persons coming by trains will have a committee meet them at the depot; also persons coming from Anderson, Burleson, Welborn Washington, Brushes and Independence on horseback will be attended also. All denominations are invited to take part in the meeting, and the following pastors of the M. E Church and their congregations. The opening sermon will be preached by the pastor—1 Sam. 12, 7. The presiding elder is expected to be with us, as our elder, Rev. W B, Pullam, is greatly loved by all. Navasota. Rev. J E Shackleford; Hempstead, Enoch Jefferson; Brenham, J K Loggins; Brenham circuit, W H Jackson; Cardwell, A Thomas; Plantersville, A Alexander; Courtney, I Snell; Bellville, R J Campbell; Hearne, W Hamilton; Franklin, Thos Cole; Bryan, B M Taylor; Bryan circuit, Simms; Lula circuit F D Buckman; Patterson circuit, F Gilmore All pastors of the Texas Conference are invited. Come, praying for success. Committee on Arrangements—Calvin Adington, Daniel Chew, H Williams, Peter Foster, Geo Davis, Jackson Davidson, Wilson Constant, Hockless Edwards, George Jackson. Committee at the Grounds—Mrs. Sarah Foster, Chary Foster, Charlotte Davis, Sallie McDaniel, Clarsie Baker, Letsie Davidson, J Robert Krupt, David Nephew and others.

JOHN L SMITH, Pastor.

CAMP MEETING.

There will be a camp meeting held at Fayette, Gulf District, Mississippi Conference, commencing on the first day of August. All necessary arrangements will be made. All the preachers of the Gulf district are cordially invited, and all those who desire to participate. There will also be an excursion running from Jackson to Fayette for the osmo meeting occasion. Opening services will be conducted by Rev. W. McDonald, presiding elder. Committee of Arrangements—W McDonald, presiding elder, H Henderson, preacher in charge.

GULF DISTRICT—MISSISSIPPI CONFERENCE.

Third Round.

Crystal Springs	Aug.	2- 3
New Hope	"	9-10
Union Church	"	13 14
Fayette and Fayette circuit	"	16-17
Hamburg and Meadville	"	18 19
Bay St. Louis & Pass Christian	"	23-24
Pascagoula	"	25 26
Handsboro and Ocean Springs	"	30-31
Brookhaven and Hazlehurst	Sept.	6- 7
Columbia	"	9 10
China Grove	"	13-14
Liberty	"	20-21
Summit and Magnolia	"	27-28
Augusta	Oct.	4- 5

Brethren, the appointment to Gulf District is $45 80; I hope that each pastor will raise his part, as this is the centennial year. Let the Gulf District raise every assessment.

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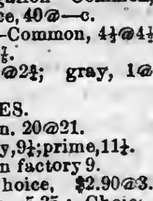
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july8-6teow

The prohibition party has nominated for President, ex Governor John P. St. John of Kansas and for vice president Hon. William Daniel, of Margland.

For all Brain Workers.

Mr. J. R. Francis, of the *Religio-Philosophical Journal*, Chicago, says: "Parker's Tonic is the specific for all the ills that literary flesh is heir to. I have used it for digestive disorders, and for coughs, colds and pains generally. Workers on the press, in the law, the school and the pulpit will find it the right thing.

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July 28, 1884.

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Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8 13-16; Middling, 10¼; Good Middling, 11; Middling fair, 11¼.

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MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

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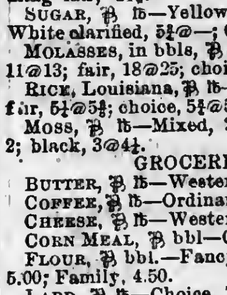
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SOUTHWESTERN Christian Advocate.

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THE SOUTHWESTERN

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Editorial Notes.

There are times when both lover and friend will either desert or be unable to assist us. At such a time the Christian's experience of the friendship of the Savior is a satisfying portion.

The Blaines are in religion Congregational, and the status of Mr. Blaine on the liquor traffic is satisfactory to such Nazarites as Neal Dow and Hon. Hiram Price. How about Logan?

The numerous Sunday excursions which various congregations, societies, or individuals originate must be regarded as merely social festivities with a slight fringe of religious ceremony.

Banks are breaking, financial ruin is still impending, but the people seem bent on gaining fortunes in an unwarranted and precarious way. To the fields, to the fields! There and there only is true independence, and the sure road to comfort, competence and a right conscience.

Riches are uncertain, and sometimes a blessing in disguise. Therefore the rich should not trust in their wealth, nor the poor be distressed because of their poverty. It is possible for each to be rich in good works, and consequently rich in the possession of a conscience void of offence.

In the United States Circuit Court, district of Massachusetts, in the case of Fitchburg Railroad Company vs the United States, for unlawfully confining animals in course of transportation, decision was rendered in favor of the government. Humane associations may proceed under the statutes and prevent cruelty to animals by the railroads.

It is coming. Are we ready? There soon will be no distinctions on common carriers, between travelers paying the same fare. There ought not to be any, because it is a clear case of forcible seizure and detainer of the rights of one class of people by another. In the South, not as in the North there are large communities of colored people constantly passing from one place to another for profit or pleasure, often crowding whole cars with this class of travelers, and in truth it must be said that they are not always either civil, clean or polite. If they ride where such, clean and polite people ride, they must follow their example. With increased privileges comes these new duties. Are we ready for them? The SOUTHWESTERN is ready for and from [illegible] people in all things.

For the SOUTHWESTERN.

Breezes From the North

BY REV. JAMES A. DEAN, A. M., D.D.

"The king is dead. Long live the king." So proclaims the herald, when the death of one king has been immediately succeeded by the accession of another, and people leaving out the first part, echo: "Long live the king." So I join with your loyal subjects all over our great Southwestern realm, and shout "Long live the king!" But we omit the first part of the proclamation, for we have no dead king, nor even deposed ones; but two kings have gracefully addicated to bestow the tripodal throne on a new one and I, as a loyal subject of the realm; join with the others in welcoming him to his new capital and throne. But, the welcome of the new does not mean forgetfulness of the old, nor ungrateful remembrance of their faithful labors and sacrifices. The change was to me unexpected and undesired, and I wish to say so to them, through their successor. And yet I wish also to say to their successor in their hearing, that I welcome him just as heartily as though I had been longing for a change, and I know them well enough to almost imagine that I can hear them say, "Amen." But, speaking no more in parables let me say that I am glad of two things. The first is, that it has been decided that one man shall give all his time and energies to the paper; for all the energies of one man are worth more than half the energies of two men. In the second place, I am glad that a colored man was found who is, as I believe, fully equal to the place, and that the wisdom of the General Conference led them to elevate him to the place. But I am still more glad to believe that the Conference did not elect the editor simply because he was colored, and without a full conviction that he was able to do the work successfully. For I believe that no greater evil can happen to the colored people in their present formative condition than to place one of their number in a conspicuous position for which he is unqualified. If this seem unorthodox to any one, whether white or colored, let him write me down as a heretic. But that will not change my thinking, nor my speaking. If a white man fails, the world looks upon it as simply the failure of an individual; but if a colored man fails in the same position, the same world reckons it that the race has failed. Therefore let no man be raised an inch above his natural level because he is colored. But for whatever positions colored men are found equally suitable, let them have their full share. I say again, therefore, "Welcome to the tripod of the SOUTHWESTERN."

People who have come to New England this Summer to escape the heat, have been unusually successful. I have not seen a day, nor scarcely an hour, that was uncomfortably warm since I came, though July is generally our hottest month. As a result crops are rather backward, especially corn, which demands not only hot days, but hot nights also. On the whole the farmers have good reason to thank a kind Providence that seed time and harvest are far from failing, though not so favorable as in some other years. But the cool weather has had an unexpected effect on me. The malaria which had entered my system, has worked out in the form of chills and fever—for the first time in my life. But, thanks to a good Providence and to the Universal Chills and Fever Cure of my friend Dr. Smith (which ought to be known and used wherever malaria exists), I am now free from all taint of miasm.

Stocks in the Presidential market, since the adjournment of the conventions, may be quoted as "quiet." The fever stage, both of conflict and of enthusiastic demonstrations, which characterized both conventions, has been succeeded, not perhaps by a chill, for that, as my experience testifies, would be a reversal of nature's process, but, in one case, I imagine, by a sweating stage. I doubt whether the more thoughful Democrats can reflect upon the nomination of Mr. Hendricks without feeling a cool perspiration gathering on their bones. Not that Mr. Hendricks is the worst man that could have been selected—though by no means the best,—but his nomination was a bold, and I think an inconsiderate, challenge to the Republicans to open the issues of eight years ago. It was unwise; for in the first place it will arouse bad blood during the campaign; and second, it will be the occasion of bringing many things to remembrance which they will wish had been wholly forgotten. And yet it may have been a shrewd scheme—schrewd, but still not wise—of the few who precipitated the action upon the convention, to raise an issue that would divert the minds of the people from the great issue, the tariff question. There are those that are unscrupulous enough to desire to perpetuate feuds of race and section, so that those States in the South which feel the need of a protecting tariff may be made to forget their true interests in a mad strife for sectional and race predominance. But it is to be hoped that the self control of our colored citizens will withhold all excuse for violence, while their sturdy self-respect shall convince the blood thirsty ones that violence is not the safest mode for gaining their ends. But, as I have said, all is thus far calm, and we ought all to fervently pray that neither violence nor bribery nor fraud may be permitted to triumph, nor even to have any part in the great contest that is now beginning to loom up, and is soon to overshadow all other temporal questions of the day. In the mean time let us listen to Christ, as he says, "Ye believe in God, believe also in me." This is still God's land, and the party that trusts most fully in him, and works most faithfully for that which shall upbuild his cause, and the well being of humanity, will in the end triumph. It will have the experience that Gibbon attributes to the Romans; in a single battle it may sometimes be defeated, but in the final issue of the war it will always triumph. Let the motto on our banner be, "God and the right," and God will lead the party that rallies under that banner to final victory.

I close with a few words regarding our New Orleans University which occupies a prominent place in the thoughts of easy one that is anxious for the upbuilding of the colored people. May it live forever, and flourish in perpetual youth! When it has suitable buildings; and an adequate faculty, it will become a power that will be felt by all. May the Lord hasten the day.

Many questions have been asked me, with reference to my retiring from it, and with your permission I will answer a very few of them. I resigned my position there, not from any lack of interest in the work. From the day I took charge of it till I severed my connection, all my interest centered on it, and all my labors were undergone for its present and future welfare. I had not become weary *of* the work, though I had become weary *in* it. I felt that it would be impossible for me to endure the strain of another year like the last. And even with a stronger faculty, as probably it will have in the future, I was led to believe that some one could be found who could manage its interests more satisfactorily than I. For these reasons I offered my resignation.

To the question of what will be done without me, I can answer only in a general way, that the school will go right on, as in the past. There have been many changes of presidents, but no interregnums. Where one has laid down the work the next has taken it up. And so it will doubtless be now. To one who speaks of having received letters from several students, all desiring my return, and who begs me to continue, and refuses to return if I do not, I would say, that while no pleasure could be greater than to be surrounded again with my students of last year, if all circumstances were favorable, yet I consider that the reasons given above were sufficient ground for my resigning, and they still have their original force. I hope all the old students will realize that the great object of the school is to give a thorough education, and that they will doubtless be able to secure such in the future, as well as in the past. Gather back again, therefore, under the new faculty, and uphold them in all their efforts to build up the school, and in doing this you will secure sound scholarship, while you will at the same time be happy yourselves, and will make the school doubly prosperous. Let this answer be sufficient also for the one who wrote me that it was the almost unanimous desire of the students that I should return, and requested my sanction to secure a petition from them to that effect. I think the above will show him the undesirableness of such a step, else I would give other reasons why I would not approve it.

I conclude with a summary of my advice on the subject: Leave the proper authorites to select the faculty, assured that they will do what their best wisdom shall direct. Rally around the school, every one of the old students that can; don't let the little inconvenience of distance or any thing else that is not insuperable, hinder you. Determine to make the school a success, both in sound scholarship, though the masses may never see and applaud it, and also in those things that will bring you more prominently before the public, which they *will* see and applaud. Your success in this respect during the last commencement week, amid many difficulties, shows what are your capabilities, and what you can do at any time when you will make the effort. And above all, remember that not what you learn, but the use you make of what you learn, is the true gauge of success. Therefore use your abilities and the acquisitions thus secured, in the cause of God and humanity. Then will your education be a success, and you will make the school a success, in the noblest and highest sense.

Mr. Editor, please pardon the length with which I have written upon this subject. Henceforth my letters will have less of the ego, and I will try to find some spice for them, so that they to some slight extent be, "spicy breezes."

For the SOUTHWESTERN.

Marshall District Conference.

The Conference met at Marshall, Texas, Tuesday, June 10th. The introductory sermon was preached by R. R. Roberts, of Houston, on Tuesday evening at 8 o'clock, after which president T. Mason of Philander College, Little Rock, Ark., was introduced and made some very pleasing remarks; he also lectured on Wednesday night the 11th., at Wiley University to the Conference the students, and the people of Marshall; the house was crowded.

The members spent Tuesday, Wednesday, and Thursday in visiting Wiley University and witnessing the closing exercises of the school. Thursday evening at 3 o'clock the members met at Ebenezer M. E. Church, and was called to order by the Presiding Elder H. Webb. After the election of a secretary the conference proceeded to its regular business. The literary exercises took up considerable time of the session, and were ably discussed by the members.

The appointment of local preachers and exhorters was left to the presiding elder and each pastor. The Conference was organized into a Sunday-school led by Rev. R. H. Harbert, pastor of Ebenezer, and each morning at 9 o'clock there was a Sunday-school session held with much interest and benefit to the members of Conference.

The presiding made a full report showing a great increase and a renewed energy in the District with few exceptions. He had been able to visit all the appointments and found in nearly every one a revival going on. The pastors made very encouraging reports, and they all seemed to be pleased with the progress of the churches. We give a few of the resolutions adopted as follows:

By W. Ripetoe—Resolved, that it is the sense of this Conference, that legal prohibition is the royal road to success in abolishing the traffic in intoxicating drinks.

By R. H. Harbert—Resolved, that each pastor be requested to hold an entertainment for the benefit of Wiley University, and that each church be urged to send at least one student to Wiley University from its own members, and may assist such student from the proceeds of such entertainment.

By V. M. Cole—Resolved, that this District Conference feel very thankful to the General Conference for locating the residence of one of our Bishops at New Orleans, and that the resident Bishop be requested to visit our next District Conference and travel among us.

The Conference requested the presiding elder to appoint a committee on resolutions to memorialize the Missionary and Church Extension Societies to make a larger appropriation to the Texas Conference. The committee reported: Resolved, —That we respectfully ask the Missionary Board in view of the fact that there is a vast territory unoccupied by our church, and which can be worked up into flourishing fields with larger appropriations, than allowed us at present.

Resolved—That we ask the Board of Church Extension to give us a larger appropriation to prosecute the work of building and extending houses of worship into those places so densely populated, and the ground of which is not taken up by others; also, in order that we may be able to improve some of our bad churches in prominent places. Resolved, that a copy of these resolutions be sent to each presiding elder of the Texas Conference, to their District Conferences, and the same to the Church Extension and Freedmen's Society committee.

On Sunday morning the [illegible] an interesting consecration [illegible] perience meeting held at 11 [illegible] At 3 o'clock p. m., the sa[illegible] was administered and the [illegible] ation of the Freedman's Aid [illegible] was made. Short addresses were made by several members and a collection lifted of $16 05.

Conference adjourned to meet September 3d, 1884, at Clarksville, Texas. H. WEBB, P. E.

F. PARKER, Secretary.

The Prohibition Candidate.

The following is an outline biography of J. P. St. John, the prohibition candidate for president of the United States: "John P. St. John was born at Brownsville, Franklin county, Ind., Feb. [illegible]. At twenty years of age he went to California, where he worked at farming and other manual labor, making voyages to South America, Central America, Mexico, and the Sandwich islands. In 1852 and 1853 he was engaged in the Indian wars in northern California and southern Oregon. In 1860 he returned to Illinois, entering the law office of Starkweather & Holden, in Charleston, Ill., and at the end of twelve months became a partner. At the commencement of the rebellion he entered as a private in company C, Sixth Illinois infantry, and at the election of officers was chosen captain. Upon the organization of the One Hundred and Forty-third Illinois infantry, St. John was elected lieutenant-colonel, serving until 1864, when he resumed his law practice. In February, 1865, he removed with his family to Independence, Mo., where he continued to reside for four years, taking an active part in politics. In May, 1869, he moved to Olathe, Kan., his present home. In 1872 he was elected to the state senate from his district. In 1876 he was nominated for governor by the Kansas state temperance convention, but declined. The same year he was a candidate for the nomination by the state Republican convention but was defeated. Two years later he was nominated and elected governor, serving two years. He also obtained a nomination for a third term two years ago, but was defeated at the polls by the Democratic candidate, owing to third-termism and the complications growing out of the question of prohibition. Gov. St. John is a very effective campaigner."—*Northwestern.*

Mr. Seney's financial embarrassment has interfered with the execution of his munificent plans for building and equipping the great Methodist Hospital in Brooklyn. The enterprise is about three-fourths completed, and the Church will be called upon to take hold where Mr. Seney was obliged to leave off. The trustees have appointed a special committee to suggest means for meeting the present emergency.

OUR SOUTHERN WORK.

LOUISIANA.

A Spears, Shreveport: "We had ... overflows, and thirteen famil... of my church were under water. ...ey are now trying to plant over ...gain. One of my churches was ...blown down by a storm, bu. we will ...rebuild Mt. Zion. We built a new ...church ten miles from Shreveport ...across the Red chute. Mr. Stark... gave us a lot fronting the city, ... which to build a church, and we ...hope to finish it by fall. We are ...growing in strength, though we ...lost by death—Ann King, Betty ...McConal, Steve Johnson, Lewis ...Harvel, Henry James and Jacob ...Brown."

G. A. Payne, Holmville: "I have ...received encouragement by words ...of good will from leading men ...throughout the parish."

...D. Richard, Columbus: "Rev. ... Butler, our pastor, is the ...successful we ever had. He ...calling sinners to repentance. ...our converts recently."

TEXAS.

W. H. Mosby, Lagrange: "Chil... Day was observed for the ... time on this circuit. The pro... was compiled from that ... by the Board of Educa... occupied the hours be... a. m. and 3 p. m. All en... day. We raised $4."

...Sadia, Secretary: "On ... the Supday-school ob... Children's Day, and listened ... addresses. Collection ..."

...Black, Sept. Brenham cir... June 22d was a time of re... at Copeland Spring ... With assistance of G. W. ... church was nicely deco... Our pastor, W. H. Jackson, ... hand, and addressed us. ... $1—$2 for medals, and ... tional fund. Later we ... the death of our dear ... some of us will carry his ... with us a number of years."

...Carr, Brenham circuit: ... Day passed off nicely ... Grove. The church ... with flowers and ... The regular pro... followed. Collection ... for medals, reserved as ... school, $1.55 to edu... Our pastor pur... medals. Bishop Simp... on our medals, as a ... forever."

...Father A. Roberts, Bren... uit: "Our third quarterly ... was held. Elder Pal... hand, and the members ... good reports. Pastor's ... that he was a work... —5 converts, and 4 by ... A. M. E. Church; pur... two bells weighing 190 ...; paid pastor $29.90; ... current expenses $6.50. ... under the pastorate of ... is growing."

...school of Groesbeck ... pupils, observed Chil... and raised $3.45.

...ville: "Our third ... ference was an enjoy... Presiding Elder E. ... t. Our church has ... Childrens's Day ..."

MISSISSIPPI.

...ina, Vaiden: "Chil... was observed, with the ... the Board of Educa... were 68 present. Col... Sunday-school is in ... The presiding el... and addressed us."

..., Byhalia: "Elder J. ... seemed to be glad to see ... met us by riding under ... A large congregation ... at love feast, and to ... sermon. Collection $8.85."

TENNESSEE.

..., Franklin: "Chil... was a success, all ... pleased. The church ... tastefully decorated, and ... essays. Collec...

..., Friendship: "El... second quarter at ... We listened to a ... Paid elder, $14; ... pastor, $5.25; mis... Freedman's Aid, $.50; church, $2 50. Paid on churches $18.75. We hope the brethren of West Tennessee will send the money to pay on the church."

For the SOUTHWESTERN.

The Idolatry of Rome.

Cardinel McCloskey "Prince of the Holy Roman Empire," has issued a circnlar to the churches of his charge, which is the echo of a brief issned by the Pope to the Roman world calling on all his devotees to redonble their devotions to the Virgin Mary, by the nse of the rosary, in view of the impending dangers to the Roman propaganda by unfriendly action of the Italian governmeni. We find the circnlar reprodnced in the *Christian Advocate* of March 13th, thanks to the care and dilligence of Dr. Buckley, who I trnst will keep ns advised of the movements of Rome in that great centre of her activity, New York. The Cardinal's letter is intended to impress on Romanists the valne and obligation of that form of worship known as as "The Rosary of the Blessed Virgin Mary," who has been made the patron saint of the United States. The moral of that papal brief, and Cardinal's letter is bad, as they enforce idolatry, the crime for which God is now cursing and crushing the Roman nations still guilty of the worship of Mary. Herein lies the danger to the United States, if this crime of one-eighth of our people goes without protest. Humble as may be our pen, the South shall not be without its protest, inasmuch as we dwell in the midst of vast masses who were the bond men of yesterday, but being the freemen of to-day. Rome desires to make them her slaves. Thank God our colored people have as a general rule been true to the religion of the Bible, the Protestant faith.

In enforcing the proscribed form of prayer, the Cardinal says: "From this devout practice we argue great good to our souls, not only in virtue of this powerful evidence of our heavenly patroness the Queen of the Holy Rosary, who has never yet denied the petition of those who have recourse to her." Let us now inquire what is the nature of this devont practice that promises so much good, this idolatrous worship as enforced by Rome. Turning to the books for a description of the rosary, I find it is an instrument for counting certain prayers, consisting of a string of about fifty small beads, divided into decades or tens, by five large beads, to this circular string, a small crucifix and five other beads are attached. For each one of these small beads the devotee repeats "The Hail Mary," and when this has been repeated ten times, one of the large beads is reached on which the Lord's prayer is repeated, so that for five "Our Fathers," to use the technical terms of the institntion, about fifty "Hail Mary's" are nttered. Such is the rosary. But in the case enjoined by the Pope and Cardinal, the greater rosary mnst be used, which is three fold larger, requiring the devotee to repeat the Lord's prayer fifteen times and "the Hail Mary" no less than one hundred and fifty times in rapid rotation. The books further give the exact formula, which I will here qnote; it reads as follows: "Hail Mary full of grace, the Lord is with thee. Blessed art thon amongst women, and blessed is the fruit of thy womb, Jesns, who may increase our faith. Holy Mary, mother of God pray for us sinners, now, and at the hour of death. Amen."

This address to Mary is the grossest idolatry that can be nttered or nsed by man, as I will undertake to prove in my next letter. It is without authority in the word of God; the formula is a cunning blending of the words of the angel, addressed to Mary on the annunciation of her selection as the daughter of David's line who should be the mother of David's greatest son, and the words of the idolatrous church of Rome; a blending of truth and falsehood, as in the case of the satanic temptation in the garden of Eden. As to the nse of any instrnment for counting prayers it is of Pagan origin. There is no reference to such a thing throughout the Holy Scriptures, it is a sinful novelty amongst God's people. Its pagan origin is well defined, the rosary as an instrnment to connt prayers is now nsed in oriental lands, and has been used time out of mind, long before the Christian era, by that ancient religion Buddism, one of the most extensive religions of the earth. It is altogether possible that some snch practice as the Buddist rosary was in the mind of Christ, when He said, "Use not vain repetitions as the heathens do." Undoubtedly this command of Christ bears hard against the rosary of the Holy Virgin and marks it as of Pagan origin.

The modern Bnddists have made an improvement on their ancient mode of prayer by rosary, that Romanists might nse to advantage, if rapidity of utterance and gravity of repetition is the thing desired. They facilitate their devotions by the use of a wheel or praying machine to roll off the petitions fast and in large quantity. Such machines might be constituted in Christian lands for the use of Romanists who use the rosary, as a wheel would lessen the labor of bead men. And even to that a further improvement might be added, by applying some kind of motive power other than human to the wheel, the spring of a watch, electricity, or even steam power. May God save the American people from the crime and absurdity of such a worship as that of the rosary of the Roman church, and deliver American Romanists from such delusions.

In my next I will show the idolatry of the formula called "The Hail Mary," of which the Roman ritual is so full, and which if removed, with the enjoined prayers to other saints, would be a long stride towards the reformation of that apostate church.

J. MITCHELL.

Atlanta, Ga., July 4th, 1884.

For the SOUTHWESTERN

Prayer to the Virgin Mary an Act of Idolatry.

The Pope and Cardinal have recently united in enforcing the duty of prayer to Mary, that she may interpose to protect the vested rights of the Propaganda from the grasping hand of the Italian Government. We will not discuss the merit of that quarrel in this paper, but attempt to fulfill our pledge made in the last article, to the effect, "That prayers made to the Virgin Mary, or any other being other than God is idolatry, and that the Pope and Cardinal love enjoined idol worship, in the use of the Rosary.

Mary, the daughter of David, was a holy woman, and is now undoubtedly one of the saints of the Most High. As Protestants we honor her memory, as we do that of all the ancient saints of the Most High, but we dare not pray to her or them.

Protestants claim that when man prays to a superior being in the spirit world, he by that act invests the person addressed with all the attributes of divinity, and he honors that being as good men honor God.

The church of Rome claims about one hundred and eighty million devotees, scattered throughout the earth. She loves to boast a large communion, and claims universal dominion. Be it so. We will allow that her people are in Europe, Asia, Africa, in America, on the islands, and in the ships at sea. This net-work of souls we will allow covers the world. Thousands of them are departing this life every hour, to be replaced by other thousands born. And I will allow that the sun never sets on these worshippers, all holding like faith, all using the same prayers to the Virgin Mary and other saints. This universality is at once the glory and the weakness of Rome. This uniformity is at once her boast and her confusion.

1. As it is the imperative order of Rome that these wide spread millions should pray each day, in all places, to the Virgin Mary, is there any absurdity in our supposing that on some occasions they conclude to address her audibly in prayer at one and the same instant of time? Here you have one hundred and eighty million voices rising from all parts of the earth—from city and village, from hamlet and farm house, from the chamber of death and the chamber of birth; midst storms at sea and the calm of the desert; the whole world becomes vocal with prayer. Can the Virgin Mary be present in one hundred and eighty million places to hear all these prayers?

If so, she is *Omnipresent*, and Rome has taken one of God's attributes and given it to an other. Thus has she so far dethroned God, and substituted an idol.

2. Again all prayer is not uttered in word, but the most successful is the mental prayer of the heart, when burdened with sorrow or care, and that often finds its best expression in weeping, groans and tears, that no human eye or ear can comprehend.

I will suppose that the followers of Rome are in distress, and that their one hundred and eighty millions pray as ordered to the Virgin Mary—*mentally*—at one and the same instant of time. Can she be present in attendance on them all, and can she understand the import of those *mental* prayers, those unformed sentences, sighs and groans, unknown to man, but which, nevertheless, profoundly agitate the souls of her worshippers? If so, you have given Mary another attribute of God—*omniscience*—for none can comprehend the thought of the heart but God, and in so doing Rome has made her an idol.

3. Furthermore: All the petitions that men offer to God are liable to an alloy of error; some being prompted by passion, some desiring forbidden things. Hence when the good man prays, he submits all to the wisdom of God, and says: "Father, thy will be done." Our Heavenly Father, receiving such a prayer, looks down the years and ages, and sees whether it is best for you and your kindred, your neighbors and your country, your church and your soul, to grant the things asked. By his knowledge of the future, and his unerring wisdom, he determines the response to be given. If the Virgin Mary can know the end from the beginning, then may we safely pray to her? But no created being has that power. *Prescience* belongs to God alone, and to give it to a woman, however holy, is bold idolatry. The Holy Scriptures nowhere attribute such a knowledge of the future, such unerring knowledge to Mary. Indeed this attribute of Diety is one of the most sacred in the list, the one most carefully guarded, and denied to men and angels, so Christ informs us, Matt. 24 chap. 36v., yet Rome has dared to impose it upon her idols.

4. But this is not all. What matters it to Rome's many millions scattered to the four winds if Mary can be everywhere present, know the thonghts of the heart, and see the end from the beginning, yet lack *power* to aid in distress, or hold back from sin and danger? The being man addresses in prayer must have *power*.

Can the Virgin Mary be present everywhere to pluck from death all who implore her aid—the sailor in the storm, on any and all seas; to cover the soldier on the battle field from ball and bayonet, and shape the course of the struggle; to pluck from the burning house, in the midst of a city's fire, say of Paris, Chicago, Boston or New York, as the billows of flame lick up whole blocks? Can she display in such hours of danger *Omnipotent* power, to protect whom she will? Can she stop the earthquake in its march of ruin, or say to a sweeping cyclone: "Peace, be still!" and exercise this omnipotence everywhere on earth at the same moment, and through all the Christian ages, and to all eternity? Just as gravity grasps every atom of matter the moment of its creation, the moment of its birth, in its unyielding hand, can she control gravity and all other laws of nature, reversing them when she wills? Then is she the Lord our God, and worthy of our prayers? But this I deny, on the authority of the Word of God. The Holy Scriptures nowhere gives *power* to Mary. But such is the idolatrous claim of Rome for her chief saint, and be many others she has dared to lift to a place in her calendar of Gods, to be addressed by her devotees in prayer.

To myself and other Protestants it is no matter of surprise that Rome has struck the Second Commandment out of the list of the ten, because it forbids this great crime of idolatry, and has divided the last Commandment—the tenth, into two, to cover the frand on the souls of men. But let me warn Romanists that there is no escape from the penalty contained in the Second Commandment, as the nations under your rule must learn to their sorrow, and as they are now learning.

I appeal to the Irish priesthood of the United States, and ask them to abandon idol worship, and return to the purity of the ancient faith of the Church of Patrick, Columba, and Columbain.

J. MITCHELL.

Atlanta, Ga., July 23, 1884.

History of Clark Chapel—No. 2.

BY REV. L. M. HAGOOD.

Rev. Wm. S. Butler was succeeded by Rev. James Picket, a man of urbanity, stability, courage and forethonght, and beyond all a lover of the church of his choice. It took him but a short time to get hold of the people. There being nothing in his appearance or character repulsive, he soon gained a place for himself in the affections of his people. It was during his pastorate, I think, that stalwart Methodist, Randall Brown presented the church a pure silver communion sett, which even to-day is the pride of the church. The church prospered financially, intellectually, morally and spiritually, and there was added to the church souls that are now saved. These men shall never be forgotten. It is true as we stand nearly twenty years away and look back on their labors we see what we consider many mistakes, many places where they might have done much better than they did, where they might have lain the foundation deeper and firmer we think. But no one but God knows and eternity alone will tell of the heart readings, tears, afflictions and cruel trials of Clark Chapel in the years when these men served the church faithfully. These two men have now grown gray and feeble in God's service, so that the swift revolutions of the world and church to-day make them dizzy as they look down. They are now incapacitated for the work the church has to do, but we know the time never will came when their services will not be needed in the church, if for no other purpose than to fill the station of John with children at the temple gate. Me thinks the church says to them to day.

And when hoary hairs shall their temples adorn
Like lambs they shall still in my bosom be borne.

Bro. James Picket, was succeeded by a returned missionary from Africa, the venerable J. G. Thompson, who was appointed in 1873. As to his domestic affairs he was situated similarly to the servent of God Eli, with the exception no death occnred. He was fatherly, but positive; calm, but rigid in disciplining members of the church, and he did some valuable pruning. The church moved on slowly but surely during his administration. One thing in the church gave him much concern and that was the Baptist notion that immersion is the only valid mode of baptism. We only wish it was possible to say truthfully that Baptist notions were entirely eradicated. To obviate the necessity of running to the river every time one professed religion he built a recess behind the pulpit in which he intended to build a pool. The pulpit was of the old style, up above every person's head except those in the gallery, and it was wonderfully handy in hiding from view the wet forms of the baptized. He left with the good wishes and benedictions of his congregation and members, and was succeeded by Rev. Wm. B. Butler, for his second term. However it may be with others, with us, as a race, but few if any of our preachers can leave a place two or three years and then return and be successful. So in this case, Bro. Butler, though he seemed to try to do right, and kept things moving, found his pathway hazy. It was during his second term that his wife crossed the river and left him to battle all alone in this cruel and cold world. The care of his children, some of whom were not able to help themselves, took much of his time. The walls of the church had grown dusty and dingy, the seats were shackelly and uncomfortable, panes of glass were out here and there, the cupola was down and the old bell that once woke up the morning with its early peals, lay quietly in the cellar as if waiting the resurrection morn to rise. After two years of earnest toil on his part, and doubtful benefit on the part of the church, he was succeeded by Rev. C. S. Smith, a convert from African Methodism. This brother was of medium height, straight built and what would have detracted from his otherwise noble appearance, short sightedness, was overcome by a pair of golden spectables that gave him a learned appearance. Indeed he was a man of no mean ability having previously been a member of the Alabama legislature and an honored minister in the African Church, and an incomparable orator on political subjects; his influence, while pastor was wide spread and beneficial to the work he was was then engaged in. Being often called upon to make speeches at political meetings he drew to his church, for some time, large congregations of the better sort; when he got them there they were so highly entertained they were nearly always sure to return. He took charge of the church October, 1876 under two ominous clouds: 1. He was a man who was not raised up in the bounds of the conference and therefore carried a transfer which in most conferences here in the South, if not a crime is synanymous with foreigner. He not only in a certain sense, was a transfer which was bad enough, but a transfer from the African Church which was considered still worse in that they split our church here and then tried to cover with mund those who would not split. I ought to add also an other cloud that hung over this minister's head and that was that some people said he was the best preacher in the conference. Not being on the ground I can't say. Notwithstanding these things the first time his master hand touched the ship's wheel it began to quiver then heave, and eventually set sail and moved forward as it never did before in its history. He was a sensational preacher no one doubted, though many here doubted whether he could here hold out any length of time as he began; but he succeeded a while in doing much good. Being of a nervous temperament he often found arrows fastened in his side made of his own wing feathers. During his work, which we give in his own language below, he studied medicine at the Meharry Medical College and was graduated M. D. in 1880. He at once saw the need of improving the church, and he began by tearing down the great box formerly used for a pulpit, and converted the pool behind it into a dry recess for the beautiful modern style pulpit and altar he built, in which he placed beautiful and serviable pulpit chairs. He had the walls and ceiling nicely and appropriately papered and the wood work painted and then published the work done and the workers who did it in a pamphlet called "the first printed annual report of Clark Chapel" as follows:

For the SOUTHWESTERN.

Industry.

Our success in life depends on our industry. If men want to become great, they must be industrious; for industry is the road to greatness and wealth. Whatever is useful in art, science and general literature, is the work of industry. Industry will build up any nation, while idleness will pull any nation down. It has been said "that the best cure for hard times is to cheat the doctor by being temperate, the lawyer by keeping out of debt, the demagogue by voting for honest men, and poverty by being industrious." Do you think the founders of these United States were idle or industrious persons? I am sure every person would answer the question by saying they were industrious. Can preachers, teachers, or scholars make any progress without industry? I answer no; preachers can not preach the word of God correctly if idle, and they should follow the One whom they teach, and if so, they will be industrious while on earth. Idle teachers can not teach their scholars, for to be a successful teacher you must be *very* industrious. Every body should be industrious. Some may think that they can not enjoy themselves if they be industrious. There is an old saying which runs thus: "The way of duty is the way of safety." We all have a duty to perform, and if we do not perform our duty, I am afraid it will not be well with us. To perform our duty we must be industrious, for honorable industry always travels the same road which enjoyment and duty travel. Some one may say: "I am rich; I can pay some one to perform my duty." If there is a person who thinks so, I am sorry to say he is mistaken. God did not intend every person to do the same work. If he has blessed you with plenty, your work is in a different sphere than a poorer person's work. He requires more work of charity from you, than he does from the poorer class.

"Work, for the night is coming,
When man works no more."

The idler can learn of the ant how to be industrious. "Go to the ant thou sluggard; consider her ways, and be wise." Here the idler is called a sluggard, and is therefore sent to school to the insignificant but provident ant, who is without a master, yet takes more care for its future than the sluggard does.

All is the gift of industry; whate'er
Exalts, embellishes, and renders life
Delightful.

FANNIE M. WARREN.

For the SOUTHWESTERN.

My First Visit to Grenada

Was on the 21st instant. When we reached the depot we met Rev. A. M. Trotter, his face beaming with smiles, for among our number were the orators for the next day (Sunday), when he was to hold his Centenary Services.

At 10 o'clock a. m. the church was nearly filled with children, for that hour was devoted to Children's Day exercises, and from the way they poured in their "nickels," one would suppose that they understood well the object of such a meeting, and that planted in their young hearts are the germs of charity.

Their songs and responsive services showed that great care had been taken in their preparation.

The house was beautifully decorated, and all things tended to make the occasion a pleasant one. It was also very creditable to the superintendent and teachers.

After an excellent dinner, which we enjoyed at Sister Dudley's, came the Centenary Services. We were addressed at 3 o'clock by Rev. S. A. Cowan, of Holly Springs, and at 8 o'clock by Rev. A. D. Payne, of Abbeville. Both speeches were highly interesting and instructive.

Notwithstanding the weather was disagreeably warm, the pastor was well rewarded for the efforts he had made, by having such a crowded house, and what was considered best of all, a fine collection.

The people of Grenada are proud of their pastor, and well they may be, for they will have to "look sharp" to find another who will give them such entertaining services for their next centenial.

A. LENNINGTON TALBOT.

June 23, 1884.

We have heard of a presiding elder who begins his Quarterly Conferences with an inquiry into the religious condition of the members of the Quarterly Conference! Not every presiding elder could do this effectively. Yet official men are sometimes so hardened with the temporalities of the Church that they need to be reminded that they are first Christians and then business-brothers.—*N. Y. Christian Advocate.*

The *Wheeling Register*, (Dem.) has attacked the Democratic candidates for electors in West Virginia, and also charges corruption against State officials. The indications are that it will bolt the ticket, and the excitement in Democratic circles is growing. The nominations of the recent convention have engendered bitter feelings.

GREENVILLE, CT., May 8, 1883.

"Was attacked with severe kidney disease. HUNT'S [Kidney and Liver] REMEDY was advised, and one bottle completely cured me."—Chas. H. Alexander, Foreman Dye House, Shetucket Mills.

"I will certify to the truth of the above."—John A. Morgan, Druggist, Greenville, Conn.

Fifty Canadian newspapers have declared in favor of independence.

Dr. Doddrige's Dream.

Dr. Doddrige was on terms of very intimate friendship with Dr. Samuel Clarke, and in religious conversation they spent many happy hours together. Among other matters, a very favorite topic was the intermediate state of the soul and the probability that at the instant of dissolution it was not introduced into the presence of all the heavenly host, and the splendors around the throne of God. One evening, after a conversation of this nature' Dr. Doddrige retired to rest with his mind full of the subject discussed, and in "the visions of the night," his ideas were shaped into the following beautiful form; he dreamed that he was at the house of a friend, when he was suddenly taken dangerously ill. By degrees he seemed to himself to grow worse, and at last to expire. In an instant he was sensible that he had exchanged the prison-house of suffering and mortality, for a state of liberty and happiness. Embodied in a light aeriel form, he seemed to float in a region of pure light. Beneath him lay the earth, but not a glittering city or village, the forest or the forest or the sea was visible. There was naught to be seen below save the melancholy group of his friends weeping around his lifeless remains.

Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his happy change, but by some mysterious power utterance was denied; and as he anxiously leaned over the mourning circle, gazing fondly upon them, and struggling to speak, he rose silently upon the air, their forms became more and more indistinct, and gradually melted away from his sight. Reposing upon golden clouds, he found himself swiftly mounting the skies, with a venerable figure at his side guiding his mysterious movements, and in whose countenance he marked the lineaments of youth and age were blended together with an intimate harmony and majestic sweetness. They traveled through a vast region of empty space until at length the battlements of a glorious edifice shone in the distance among the far-off shadows that flitted athwart their path, the guide informed him that the palace he beheld was for the present to be his mansion of rest. Gazing upon its splendor, he replied that while on earth he had often heard, that the eye had not seen, nor the ear heard, nor could it enter into the heart of man to codceive the things which God had prepared, for those who love Him, but, notwithstanding the building to which they were then rapidly approaching was superior to anything which he had actually before beheld, yet its grandeur had not exceeded the conceptions he had formed. The guide made no reply, they were already at the door and entered. The guide introduced him into a spacious apartment, at the extremity of which stood a table, covered with snow-white cloth, a golden cup, and a cluster of grapes, and then said he he must leave him, but that he must remain, for he would receive in a short time a visit from the Lord of the mansion, and that during the interval before his arrival, the apartment would furnish him with sufficient entertainment and instruction. The guide vanished, and he was left alone. He began to examine the decorations of the room, and observed that the walls were adorned with a number of pictures. Upon nearer inspection he found to his astonishment that they formed a complete biography of his own life. Here he saw upon the canvas, that angels, though unseen, had ever been familar attendants, and sent by God; they had sometimes preserved him from imminent peril. He beheld himself first represented as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils. Most of the occurrences here delineated were perfectly familiar to his recollection, and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness. Among others he was particularly struck with a picture in which he was represented as falling from his horse, when death would have been inevitable, had not an angel received him in his arms, and broke the force of his descent. These merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love, as he surveyed in them, all an exhibition of goodness and mercy, far beyond all that he had imagined. Suddenly his attention was arrested by a rap at the door. The Lord of the mansion had arrived. The door opened and he entered. So powerful, and so overwhelming, and withal of such singular beauty was the appearance that he sunk down at his feet completely overpowered by his majestic appearance. His Lord gently raised him from the ground, and taking his hand led him forward to the table. He pressed with his fingers the juice of the grapes into the golden cup, and after having himself drunk, presented it to him saying, "this is my new wine in my Father's kingdom." No sooner had he partaken than all uneasy sensation vanished, perfect love had now cast out fear, and he conversed with his Saviour as an intimate friend. Like the silver rippling of a summer sea, he heard fall from His lips the grateful approbation: "Thy labors are over; thy work is approved, rich and glorious is the reward." Thrilled with an unspeakable bliss, that glided over his spirit and said into the very depth of his soul, he suddenly saw glories upon glories bursting upon his view. The doctor awoke. Tears of rapture from his joyful interview were rolling down his cheek. Long did the lively impression of this charming dream remain upon his mind, and never could he speak of it without emotions of joy and tenderness.

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Sunday-School Register and Receiving Book	40
Sunday-School Class Book	10
Church Record	2 50
Church Class Book	20
Hymnal 24 mo	50
" 16 mo, with Ritual	75
" 16 mo, "	1 00
" 12 mo, "	1 00
" 16 mo, with Tunes	1 00

RAILROADS.

Ohio & Mississippi R. R.

In Connection with the

"Great Jackson Route,"

Makes the following

FAST TIME.

STATIONS.	Daily
Leave New Orleans, C. S. & L. & N. O.	5:30 p m
Jackson, Miss.	12:35 a m
Canton	1:30 a m
Durant	2:50 p m
Grenada	4:48 a m
Coffeeville	5:25 a m
Water Valley	5:55 a m
Oxford	6:42 a m
Holly Springs	7:52 a m
Grand Junction	8:50 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " "	12:15 p m
Martin " " "	1:27 p m
Fulton " " "	1:53 p m
Cairo, Central Illinois	4:20 p m
Carbondale " "	6:58 p m
DuQuoin " "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:29 p m
Leave Odin, Ohio & Mississippi.	9:26 p m
" Louisville, "	6:20 a m
" Cincinnati "	6:39 a m

SPECIAL INFORMATION.

Passengers living on the line of the C. St. L. & N. O. R. R will please remember that a Through Sleeping Car is run from New Orleans to Cincinnati, via Odin and the O & M. Railway. Berths can be secured by applying to any of the Agents of the Great Jackson Route.

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Cincinnati, Ohio. jy31tf

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ILLINOIS CENTRAL R. R. CO.

Double Daily Passenger Trains.

LEAVE.	ARRIVE.
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Mail No. 4.....5:30 p. m.	Express No. 3.10:45 a.m
Sunday Excur'n 7:30 a.m	Sunday Excu'n 8.20 p.m

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The old reliable route to all Eastern cities. Through without change to Mobile, Montgomery, Pensacola, Nashville, Louisville, Cincinnati, Atlanta, Savannah, St. Louis, Jacksonville, Fla., Lynchburg and Washington, D. C., in Pullman cars. Entire trains through from New Orleans to Louisville.

	Leave.	Arrive
Express	8:20 a. m.	9:50 p m
Coast Accommodation	3:35 p. m.	9:05 a. m
Fast Mail	6:25 p. m.	9:45 a.m

Only one change of cars to Northern and Eastern cities. Ticket office corner St. Charles and Common streets, where sleeping car accommodations can be secured. C. P. ATMORE, General Passenger Agent.

W. B. Knickern, Ticket Agent; J. T. Harahan, General Manager, John Kilkeny, Assistant General Passenger Agent, New Orleans; O. M. Dunn, Superintendent N. O. and M. Division. ap5-1y

THE NEW SHORT ROUTE TO Kansas and the West.

Attention is called to the new Kansas City railroad line now completed and in operation between Memphis, Tenn, and Kansas City, Mo. By this new route the south and west is brought into close relation. Saving several hundred miles and many hours travel between the two cities. It is in fact now the only practical route from the south to all points in Kansas, Missouri, Colorado and all western states. A through train with Pullman Palace Sleeping car and elegant day coaches leave Memphis daily, running through to Kansas City without change of cars, where it arrives in time to make connection in the Grand Union Depot with all trains leaving Kansas City for all points to the Pacific coast and the Northwest, or for home seekers in Kansas and Missouri, time and money is saved by this short route as against the circuitous old "Air Line" via St. Louis. Remember this is the only routes. Special low rates are made for this class of business and all are carried through to Kansas City in first class cars on fast express trains. Round trip, Land Explorers' tickets on sale at low rates. Send for the Emigrants' Guide, an eight page paper, giving full and reliable information in regard to Kansas and Missouri—mailed Free.

J. E. LOCKWOOD,
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A PRIZE Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in this world. All, of either sex, succeed from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address, TRUE & Co., Augusta, Maine. sept6

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Sunday-School Journal.

For Teachers and Young People.

To clubs of six or more, one address, 55 cents each. 65 cents a year.

The best help for teachers and older scholars. The questions from all the Question-books will be published regularly in the JOURNAL

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For Superintendents, Primary Teachers, and Advanced Workers.

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It contains Plans and Lesson-hints, Black-board Outlines, and a "Bureau of Information."

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For Bible Classes and the Adult Department.

20 Cents a Year.

The Senior Leaf will contain each quarter the words and music of new songs, besides the words of Church Hymns, and responsive readings.

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For Scholars from 10 to 16 Years of Age.

6 Cents a Year.

The Berean Leaf will contain more matter than ever before. The words and music of a new Song, and the words without music of the Songs (with music) in the Senior Leaf.

The Beginner's Leaf.

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The beginners will find in this Quarterly the same songs and Hymns as in the other Leaves, and questions adapted to their grade.

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For the Little Folks.

$4 a Year; $1 a Quarter.

The Leaf Cluster has been enlarged and made beautiful by a new process of engraving, and is a valuable help in the teaching of the lessons to the little ones.

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25 Cents a Year.

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Single copy, 35 Cents a year. To clubs of six or more, one address, 25 Cents each. The freshest, finest and best paper for children.

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For Scholars from 12 to 18 Years of Age.

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This beautifully illustrated paper contains the best reading for young people.

N. B.—All orders should be sent weeks in advance to prevent delay in reprinting, and other business for the Orleans for periodicals and books must be made seperate.

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We are now prepared to furnish the following Juvenile Periodicals and books at the lowest subscription prices:

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WIDE AWAKE, the most beautiful and entertaining, the most handsomely illustrated of all magazines for young people.

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The Only Magazine in the World Especially for Babies.

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E SOUTHWESTERN.

ARSHALL W. TAYLOR, D.D., Editor.

HURSDAY, AUGUST 7, 1884.

SPECIAL NOTICE.

To Our Agents: At the be ning of this year we requested t something be paid on snb cription accounts each qnarter. me have heeded that reqnest, greatly eased onr burdens; have been content to send lists, bnt no money. In many ces we have evidence that pastors ve almost completely neglected paper interests; we therefore ly those delinquents, that if we to hear from them within a few s we shall strike off or revise r lists.

If any subscriber now receiving paper has not paid the whole a part of the subscription money the pastor, he will not be sur- if its weekly visits cease a short time after this no- It should be remembered that riptions are not properly pay- at *the end* of the year, but at *beginning* or *during* the year. If nt has made any promise, or to the contrary, it has without our consent and st our interests in the matter. hope the friends of the paper cheerfully rally to its support, send us the means to do all in power for their good. Send by postal note, registered express, or money order, to

Phillips & Hunt,
Natchez street, New Orleans.

"We are Rising as a People" is of a sermon recently by Rev. J. Bowman, D.D., M. E. Church at Hopkins- Kentucky. We have re- printed copy.

acres of good land without fence or cultiva- the South and hundreds reclaimed in the West, hundreds of farm hands cities laying idle all the places, because that ured them. Why is

who works for wages whether of man or one competency requires that the ser- ...

Improper, Immodest and Immoral.

Having written to Rev. James G. Kitchen and Dr. G. W. Harris for, and failing to obtain any information from them as to the truth or falsity of the matter related below, we can conclnde either that the parties have not received our letters, or having received them they do not care to make any reply. If the latter, it wonld seem to imply that the report to which we have called attention is trne. If the former they can still write when their attention shall be called to it.

There is a very low moral tone prevailing where an occurrence such as that could take place without thorongh investigation. We presume it will be had. The relation our Southern work and onr colored work everywhere sustains to the whole church, renders it necessary that the same vigorons Discipline should be enforced upon each class. This case ongnt to be examined. It is due to all concerned. We cannot afford to be lowered on acconnt of moral laxity and the only preventitive lies in sqnarely and firmly uprooting snch things as these, and casting them from us at any cost of labor and courage.

The only proper excuse for the presence of a minister at such a place, would be an official call there to give religious advice and comfort. Shame on any minister or Christian people, who would ntilize the hanging of a man as an attraction to draw a crowd and run an excursion for the purpose of making money. No race or ohurch oan carry such a load as this and rise to useful power. The following is a copy of our letter to Bros. Kitchen and Harris.

"Dear Brother:—I send you an excerp from the Louisville *Commercial* and other papers as stated below, which concerns you personally as a Christian minister. It concerns also our church, because you belong to it, and our race, because it seems to display a very discouraging degree of moral obtusity. It concerns me especially, because it is used as an argument against the philanthropic work being done by such institutions as the Methodist Episcopal Church, and by snch grand men as the Rev. John P. Newman and Henry Ward Beecher, for the mental and moral elevation of our race. I am unwilling to publish things of this character until I know the facts on both sides, and I write to you because I know that you are able to give me the facts on your side. Please send me immediately any thing you wish to say with reference to this matter; address 513 Laural Street, Louisville, Kentucky. I will wait a week or ten days for your reply."

The following is clipped from the Louisville *Commercial*, June 21st, 1884:

A GEORGIA HANGING.

Ministers get up an Excursion, and [illegible] to Attend the Hanging at a Dollar the Round Trip and a Hop thrown in.—Criminal News.

Atlanta, Ga., June 2.—A dispatch from Brunswick, Georgia, [illegible] Parson Brownlow there at noon to-day for the murder of his best friend, the [illegible] over which [illegible] while gambling. [illegible] from [illegible] pertaining to [illegible] the [illegible] Rev. [illegible] in the [illegible] of [illegible] to the attempt of Rev. Brother Parson New- [illegible] Methodist Episcopal Church, North generally, who have publicly [illegible] themselves for some years past in the moral and intellectual development of the colored race of the South.

Dr. G. W. Harris and Rev. James G. Kitchens, are clergymen of the Methodist Episcopal Church, *North*, the latter now in charge of the colored congregation of that persuasion in Darien. The unfortunate colored murderer Rabe Peyton, is the person alluded to in the language of the notice as "He will hang on June 20th. "Notice! He will hang on June 20th. There will be a grand excursion from Darien to Brunswick, Thursday, June 19th $1. Everybody can go cheap. $1. Go and see a wonder that has not taken place in Glynn county before in twenty years. The steamer will leave Darien wharf at 3 o'clock on Thursday evening and there will be a big supper and hop at the hall in Brunswick, Thursday night. Will return on Friday evening. $1. Round trip only $1; children not excepted.

"Remember, good order will be enforced. Remember, refreshments will be had on the steamer. Remember, a good band of music will attend. Remember, we will go on Thursday June 19th. Remember, round trip only $1. Remember no difference made for children. Come one, come all, and go with us. Tickets can be had at any line from the committee. Dr. G. W. Harris and Rev. James G. Kitchens, committee.

Respectfully yours,
Marshall W. Taylor,
Editor of the Southwestern Christian Advocate.

Simpson Memorial Hall.

Simpson Centenary College, so-called in honor of Bishop Simpson, is located at Indianola, Iowa. It makes the following strong appeal to the Church for an endowment, and also funds to build a hall on the college grounds, which is to bear the name, and ever memorialize the great and good Bishop Simpson.

There is any number of meritorions institutions like this one, only needing a little aid to enable them to do with great ease and certainty the work which they have undertaken. It is impossible to think of failure after reading the following appeal of Messrs. Stnart, Vinson and Bennett. Let onr patrons read it, and then do their best to support them in this most laudable undertaking.

AN OPEN LETTER.

To the Bishops, Ministers and Members of the Methodist Episcopal Church.

Dear Brethren:—In these days when the attention of the whole church is called to the saintly character, pre-eminent ability and distinguished services of *our lamented Senior Bishop—Matthew Simpson*, D. D., LL. D., we deem it proper also to call your attention to the fact that Simpson Centenary College, located at Indianola, Iowa, is the only educational institution which bears his name. The appropriateness of such a memorial as the name of a Christian college, to commemorate the character, life and services of such a man must commend itself to all.

We are confident that our college is in some sense worthy of this distinction. It is situated near the center of the great state of Iowa—a state [illegible] geographical position, vast agricultural resources, extensive coal fields, and favorite climate, as well as the character of its inhabitants have not only given it no secondary place in the nation, but give promise of a still more prosperous future. For the intelligence, enterprise, moral and spiritual culture of its inhabitants it is to-day the peer of any state in the nation. An evidence of this is to be seen in the fact that her citizens have taken the most advanced position on the temperance reform, and that according to the last U. S. census Iowa is first in the nation, having the lowest percentage of illiteracy. The patronizing territory of this institution is destined to sustain a vast population of the strong and enterprising middle classes in her towns and thriving farming communities, and from these will come forth the very best educational material of the future. Upon such both church and state must build their hopes. Methodism has paralelled the rapid growth of the state in population, culture and material wealth. Its membership nearly equals that of all other evangelical denominations combined; and the church has no better field for a great educational institution, which, as a center of intellectual and spiritual power, shall extend its influence not only over this great state, but also far and wide throughout the nation.

The school has been in existence as an institution of higher learning under the control and patronage of Des Moines conference for twenty-four years. Seventeen years ago it was raised to the grade of a college and given Bishop Simpson's name. The funds for the building were raised during the previous year, the Centenary year of American Methodism; hence the title, *Simpson Centenary College*. It has been in successful operation as a college ever since. The Des Moines Annual Conference controls the institution, elects the Board of Trustees, and gives it a hearty and united support.

A debt which had resulted from years of financial stringency, and had assumed large proportions, was entirely removed in the years 1881-1882. The college has since remained out of debt, and for four years its income has equaled its expenses.

The faculty consists of ten members, nine of whom spend all their time in giving instruction. For four years past there has been a steady growth in attendance, each term's attendance being an increase over the corresponding term of the previous year. The aggregate attendance during the past year has been 270 students, and the average attendance 203 students. The graduating class numbered eleven—seven gentlemen and four ladies. Three of the former enter the Methodist ministry, and one of the latter the foreign missionary field.

Rev. B. H. Badley, A. M., B. D; Rev. C. L. Bare, A. M., and Mrs. C. H. Bare, M. S, are all graduates of the college, and Mrs. B. H. Badley was a former student. Their prominent position in our foreign missionary work in the field of India is familiar to our whole church. Besides these, a large number of persons who have graduated from the institution are in the ministry, while many others are filling honorable professions as lay workers in the church. Therefore whatever may be the future before it, "the past at least is secure."

During the past four years, each year has been characterized by a general revival in the college, being the result of the prayerful, systematic, consecrated labors of the faculty, in perfect sympathy and co-operation with the pastors of the churches. The profonndly religious spirit of the institution, along with the high moral tone of the community in the midst of which it is located, points to it at once as a most desirable agency in all its appointments and surroundings in the work of higher education for the youth of our church and country.

Dear Brethren, we feel assured that the seal of the Divine approbation has been given to this work of the church. It has passed through the fires of adversity, and has come forth purified. It has served its probation, and has demonstrated its right to perpetuity; yea, more, that the church needs it. It is for the church to say whether its growth shall be commensurate with her needs for agencies of higher education in the country where it is located.

Two years ago Bishop Simpson visited Iowa for the express purpose of preaching the Annual Sermon, and delivering the annual address before the Literary Societies of the college. He preached in a large tent on the campus, to thousands of people. He carefully inquired into every feature of the life and work of the college, and expressed himself as pleased with its work, and confident of its large future. He insisted that measures should be speedily taken, looking toward its future larger development.

To accomodate the rapidly increasing number of students who are seeking collegiate advantages, the college needs additional buildings, appliances and endowment. Can the great Methodist Episcopal Church show its respect for the memory of its lamented senior bishop in a more suitable manner than by a thorongh endowment and equipment of the collge which has so worthily borne his honored name for seventeen years, making his name an inspiration to the youth in the future onward march of the church to the conqnest of the world? Can the church build a more suitable monument to his name and memory than by erecting a hall on the campus of this institution, with which his name was first associated and with which it must remain connected forever, to be known as "Simpson Memorial Hall?" And also by endowing the institution that increased facilities may be given to meet the growing deeds of the work of higher Christian education.

We invite correspondence and co-operation. All correspondence addressed to the President of the college, Rev. E. L. Parks, A. M., Indianola, Ia., will receive prompt attention.

By order of the Trustees.

T. Mc K. Stuart,
F. W. Vinson,
W. D. Bennett, } Com.

A Cure For Proscription.

When the great men of onr own race will refnse to avail themselves of any special or strategic way of obtaining rights which are plainly denied them as colored men; when they shall demand the same treatment for their race as for themselves, and nse their fortnnes, their culture and influence to secnre it; their patriotic efforts will be reinforced by the brave and trne of every race, and soon snceed. The battle for the rights of freemen will then have begun in earnest. It will be sharp, decisive, short and victorions for the right.

The expedient employed by Ellen Crafts to secnre a ride for herself and her husband to freedom, would be pusilanimons if employed by a freeman to obtain a ride for pleasnre or even profit.

We prefer a colored man who will go up and demand of the train employes to show him the "Nigger Car," thus putting the brand of infamy, squarely on the company's property, rendering it odious to all white travelers, and hence, soon a financial incubus to the stock-holders. It was the preference of Moses to suffer affliction with the people of God, rather than to endure the pleasurs of sin for a season.

Murder of Abel.

Two sons were now born to Adam and Eve; Cain, the elder, became a tiller of the ground, whilst Abel the yonnger, was a keeper of sheep. After a time the two brothers offered sacrifices to God. Cain bringing a portion of the fruit of the earth, and Abel the firstlings of his flocks. The offering of Abel was alone accepted by Jehovah, but he fell a victim to the envy of Cain, and the agonized parents, who had brought sin into the world, now saw its terrible consequences in the fratricide by their first born. Gen. iv. 1-15. "As by one man sin entered into the world, and death by sin" Rom. v. 12.

Drinking and spitting in the pulpit are habits which a great many ministers cultivate to the loss of both their health and influence. If they were not thus unprofitable they would still be useless and vulgar habits. Unusual thirst in the midst of pulpit service is an invarable evidence that there are abnormal conditions in the physical system which ought to receive immediate medical attention from a physician. Then too, there is absolute danger that the lungs may be seriously and permanently impaired by such procedure. As to spitting, it sometimes happens that a man is compelled to spit even in a nice pulpit and where they have no spittoon. But it is generally a habit cultivated for elocutionary purposes. It is an accompaniment to the famous nasal twang with which some preachers blow out their ideas. Holding an ear with one or both hands in the time of greatest warmth is also a companion habit to this excessive expectoration. Then again, your spitting preacher has such an exquisitely delicate way of discharging his surplus accumulation of saliva or tobacco juice. He will gather up a good mouthful and spit it out in small particles to the discomfort of any one nearer the pulpit than the first row of seats across the opening in front of the chancel. As a general thing your best and most scientific spitter is also an adept in gymnastic performances. However, the man that indulges in all or most of these habits has the fortnne to live a very short life. He hurries his end and dies before his time; he literally spits and drinks himself to death. Long life, good health, great usefulness, professional maturity, physical preservation and development, mental growth and perfect articulation are generally absent where this spitting and drinking disease prevails. It is probable that a sermon deluged with spit and water is less effective than the hot and burning words of a carefull, even balanced, genteel looking man, who speaks correctly, and behaves decently when in or ont of the pulpit, who is as well behaved, polite and dignified in private as in public. Such ministers are respectable, respected and influential for good, at home and abroad.

Any number of nicely written, properly spelled and correctly punctnated articles come to ns. We welcome them as indices to the rapid progress of the colored people in letters, but they are not representatives of the great mass of onr people. They do not read and write so well as most of these letters wonld indicate. While we want these nice letters to continue and to increase the nnmber and freqnency of their visits to us, we especially desire to have a large, free and easy correspondence with the whole race. Therefore, we ask our friends to sit down and write on a postal card what they think on any subject and send it to ns, it does not matter how poor the writing nor how bad the spelling. You can write neither so good or so bad that We cannot read it. We do not care so much for the manner as we do for the matter. Your ideas are diamonds, and it is these though in the rough which we seek. Men tell us what the colored people think, and we langh at them, because we know that nobody knows what the masses of the colored people are thinking. Write, brothers and sisters, friends and children, and let us know what you are thinking about, speak for yourselves, this is your paper. When your piece is printed go and show it to your neighbors, so they will be encouraged to write to us and also to take, pay for, and read the paper. Don't promise to pay, it won't be half so easy to keep your promise after a while, as it is to pay now. Don't ask the preacher to send for the paper for you unless you give him the money because he is not able to lose, or even wait for it. But give him the money and then tell him to send it on at once. Send your correspondence yourself; don't ask any one what you ought to send, write anything only nothing untrue or offensively personal. We need not tell you to write nothing coarse or vulgar.

—Rev. Milton S. Terry, D.D., of the New York conference, has been elected to the chair of Old Testament exegesis in the Garrett Biblical institute.

—Bishop Fowler left Chicago, July 26, for the Pacific coast. After selecting a place in San Francisco for a permanent residence, he will visit Puget Sound conference, and will preside over the conferences along the Pacific railroad, and will return to Chicago late in the fall. He is looking exceedingly well and happy.—*Northwestern.*

—Bishop H. M. Turner, of the African M. E. Church, is described as a Bishop, with a capital B. He wears a black silk gown in the pulpit, and puts on all the airs of a full-fledged high-churchman. There seems to be quite a disposition on the part of some of the sons of our African sister to move toward Rome.—*Pittsburgh Advocate.*

Bishop Merrill will dedicate the Mississippi Rapids Bluff Park assembly grounds, Sunday, August 10. These grounds are located on the river, about ten miles above the city of Keokuk, and opposite the town of Nanvoo. Persons who have visited this place think it the most beautiful site on the river.

Half a Million Dollars for Christian Education in the South.

CENTENNIAL APPEAL.

To the ministers, members, and friends of the Methodist Episcopal Church:

FELLOW WORKERS,—The last General Conference, with great unanimity, passed the following resolution:

Resolved, That an appeal be made to the whole Church for half a million of dollars, as a centennial offering for the great work of the Freedmen's Aid Society; and, while through all other portions of the Church the usual agencies are employed in raising this amount, the Freedmen's Aid Society is hereby authorized and directed to organize and prosecute such financial effort among the conferences of the South.

In addition to this important resolution the General Conference directed:

1. That the "entire educational work in the Southern States should be under the direction of one society."

2. That the Freedmen's Aid Society should "have full charge of this work in that section."

3. That the Freedmen's Aid Society be placed prominently among the Church societies, to be specially remembered by our people in their thank-offerings during the centennial year.

4. That, there might be no interference with local centennial efforts, it was directed that this special plea for education in the South be made, "when, in the progress of the year, the ordinary annual appeal . . . is made."

These legislative acts by our highest ecclesiastical council, in which the whole Church was represented, indicate a profound conviction that our Southern educational work is of supreme importance. This work involves the development of institutions of Christian learning on what was slave territory in the nation, where now are found one-fourth of our Church membership, a large majority of whom are ignorant and poor.

This appeal for $500,000 from our whole Church for this work is a reasonable one. Already more than fifty institutions of learning in the South, in which are six thousand young men and women, look to this society for entire or partial support.

In accordance with the action of the General Conference, and in order to meet the exigency upon us for immediate action, our society will apportion the half million dollars [illegible] annual collections throughout the Church, as a special centennial appointment. This will be done with the hope and prayer that every pastor will earnestly place the [illegible]

[illegible] Collars of [illegible] will be needed in [illegible]; [illegible] proportion of this [illegible] Church will rise [illegible] work of the Church is to educate Christian teachers and ministers. This is the work of our society.

Shall we not have the half million?

R. S. RUST.
J. C. HARTZELL.

Centennial M. E. Church. Formerly Old Strawberry Alley M. E. Church Baltimore, Maryland.

The pastors, officers and members of Centennial Church hereby invite your attention to the consideration of the following circular:

Centennial Methodist Episcopal Church has both a national and ecclesiastical reputation. It has in its possession the old Strawberry Alley Church, the first building of the kind commenced in the State under the anspices of Methodism, (see Daniel's History of Methodism, page 425,) and the old building yet remains. It is a precious relic, historical of early Methodism in Maryland. The congregation during the National Centennial year, 1876, completed a neat and commodious building, corner of Caroline and Bank Streets, and named it Centennial M. E. Church in honor of the National Centennial of our country, at a cost of $22,000 in fee. There is a remaining indebtedness on the property of $9,000, at 6 per cent. interest. The year 1884 being the great Centennial year of the Methodist Episcopal Church in America, we greatly desire to free our church from its indebtedness in connection with the celebration of the Centennial. Should we succeed in accomplishing this all important end, we will be able to throw off this burden and assist a congregation struggling to free itself. The membership numbers about 360. They are a prompt, hard-working, energetic people and loyal to the church. They have done wonders in carrying the burden of debt thus far. They are pecuniarily unable to complete this work without aid. Will not the Methodist Church and our friends of other denominations rally to the aid of this noble church and pay off its indebtedness, thus making it an object of charity in connection with the celebration of the Centennial? We hereby set apart January 1st, 1885, as Centennial Church Victory Day, at which time we hope to be entirely free for the purpose herein named, praying that the blessings of God may attend this our worthy and earnest effort to honor His name, extend His cause, and perpetuate our National and Historical Church. All contributions can be forwarded by money order or postal note to the Rev. W. T. Harris, 125 South Caroline street, Baltimore, Md. To this end we respectfully appeal to the church at large and all friends of Methodism to contribute any amount they may feel able and willing to assist us in freeing from debt a people who have always been loyal to every interest of the church. The action of the trustees and pastor of Centennial Church has received the sanction of the Board of Bishops of the M. E. Church, the [illegible] endorsement of Bishops H. W. Warren and E. G. Andrews.

We remains yours in the work of the church,

James Morris, Philip Wye,
James Green, Jno. Z. Pinkett,
W. S. Emmmerson, Henry How,
Henry White, Chas. Griffin,
George Myers, Trustees.

W. T. HARRIS,
Preacher in charge,
E. W. S. Beck, P. E.—*Baltimore Methodist.*

Old Strawberry Alley Methodist Church is one of the three remaining relics of early Methodism. The white members have "John Street" and "Old St. George." This one is in possession of the colored members of our church, and it should be saved in its present condition even if throughout the connection our people found it needful to send up such contributions of money as they are able to Bro. Harris for that purpose.

Twenty-one new cotton mills have been started in the South in the last four months.

OUR SOUTHERN WORK.

LOUISIANA.

A. J. Pickett, Pleasant Hill: "Elder Duncan held our second quarterly conference June 21. We are building a new church at Prairie Bayou, where the first was burned in 1881. I have succeeded in opening three schools. The one at Pleasant Hill is taught by the writer; at James Chapel, by A. J. Hall, of Franklin; at Prairie Bayou, by Anthony Burrell, of St. Joseph. At Pleasant Valley we need a teacher; one who is willing to stay in the country and suffer with our people."

At the second quarterly conference of Haven Chapel M. E. Church, recently held, the following resolution, offered by Thomas Brewe of the trustees, was unanimously adopted: "Whereas, Rev. L. P. Cushman, our beloved presiding elder, has, by his energy and faithfulness, rendered us invaluable service in raising funds to liquidate our indebtedness; therefore Resolved, That in Bro. Cushman we find an honored servant of the Lord, whose heart is earnestly bent on building up the kingdom of our Lord; and on behalf of the members and friends of this church, we tender him, and through him the good friends who so nobly assisted us, our undivided thanks. Resolved further, That these resolutions be published in the SOUTHWESTERN by the Secretary of this meeting."

MISSISSIPPI.

W. H. Scott, Sallis: "Children's day was observed and we had a nice time. Forty scholars and a number of visitors were present. Bros. Banks and Schuler addressed the school. Our pastor, J. M. Nevils, is a faithful worker for church and Sunday-school. Collection $3."

ARKANSAS.

J. D. Johnson, Little Rock: "I guess you would like to hear from us in this part of the Lord's vineyard. We are fighting under the blood stained banner of Jesus, and we are not discouraged yet. This is my second year on this work; I came to the work immediately after conference, in February, and I was received with courtesy by the people all over the circuit. I was attending school at Philander Smith College when I entered the conference, and by God's help I have been able to keep up the work and remain in school for two years. But it has been through hard work, study, and difficulty that I have gone [illegible] I was determined to not leave school as long as [illegible] chance for me to keep up my work. I began a protracted meeting, at one point on the circuit immediately after school closed, which resulted in 7 conversions and 22 accessions to the church. We observed the children's day and had a good time with the little folks all day. I preached to the children at 3 o'clock p. m., collection $3.05, and preached to the older people at night, and took a collection of $3.05; total collection for the day $7. While you may not think this is much, we feel much encouraged over it. You need not be surprised when I tell you that we do not own a foot of ground on the whole work for Church purposes, but have to worship in the school houses owned by the Government. There are as many Baptist members here as Methodists, and we all worship in the same house, but not agreeably. While I, to the best of my ability, preach all the Methodist doctrine I know on one Sunday, the next Sunday the Baptist preacher will come in and preach all the Baptist doctrine he can find. This is the way we are traveling to the city of our God; but, thank God, I have held the fort thus far; they have not gained any of our members, but once in a while a Baptist member gets his eyes open and joins the old Methodist Church. Pray for us."

TENNESSEE.

M. Williams, Gallatin: "Yesterday, June 29th, was another lively day for Key's Chapel. The Missionary Baptist Sunday-school came over to review with us. There were over 115 members of the Baptist school, and over 185 of the Methodist schools; over 300 in all. Dr. Braden, President of Central Tennessee College, was with us. He made a stirring address to the schools. He also preached two sermons that will not be forgotten by the members of the church, at the hours respectfully of 3 and 8 o'clock p. m., to a large congregation. We raised for the new church $69.80. Dr. Braden gave us $5. The Sunday-schools raised over $7, making $76.80. Rev. H. W. Simmons, pastor of Gallatin circuit, was with us throughout the day."

S. B. Danley, Purdy: "The children's day was also old folks day. They were delighted with the programme. We marched around the grave of Sister Jennie Johnson, who died June 3, and decorated it with flowers. Her last words and work with us, in May consisted in reading a fine essay before the Sunday-school Institute. Afterward we marched through the streets of the city. Collection $3."

A. P. Blakemore, Springfield: "Our public school closed June 25-26. It was taught by Miss Lydia A. Collins, of Boston, Mass. She has been my Sunday-school teacher and she had an excellent influence over the children, and worked as a true missionary. Some of our best citizens came out to witness the school examinations. We hope she will return in September next. Besides a fine Sunday-school a temperance society of 36 members has been organized."

TEXAS.

A. Brown, Hubbard City: "Children's Day we had a grand time. The pulpit was decorated with flowers. The house was full to its utmost. We commenced our lesson about the great work of the church and Sunday-school; the old people and children could not help rejoicing when told about Bishops Asbury and Simpson; though silent, their footprints are left in the sands of time. Collection $4."

G. A. Shanklin, Moffatt: "We have no Sunday-school at Cedar Creek, and no church. Bro. Alonzo is on this circuit and is trying to do all he can for the people's good."

J. T. Jacobs, Hondo: "Children's Day was observed on the following plan: local preachers attended points as follows: H. Williams, Fredericksburg, collection $6.05; F. Pierce, Bandera, $3; Bro. Johnson, Hondo, $1.50; I held at Elm Pass and collected $5; Bro. H. Johnson supplied a place to which a local preacher refused to go. I would not have one child on the circuit miss the day for any thing, and the celebration seemed sufficient pretext to their duty to their children. On May 30 Miss Anne Bradford and Marrah Labrace gave a festival at Hondo church, for the purpose of getting lamps for the church. They succeeded in raising money enough to get 14 light chandeliers, 2 crochet lamps, and other furniture costing $54.75. May the Lord bless these two young ladies and may the light of the Lord shine in their hearts as their grand lamps light up the sanctuary of the Lord. Our public school is taught at the church, by Miss E. Carter, late of Tillotson Institute. She is giving satisfaction to all. My camp meeting will commence August 13th in Elm Pass; all preachers and people are invited to attend, and to be at the Hondo August 11th. Some of the brethren will take you to the ground".

NEW PUBLICATIONS.

Pansy for August (Boston; D. Lothrop & Co.,) is out, with delightful pictures and stories for children.

"The Holy Spirit, the Conservator of Orthodoxy," a sermon by Rev. Daniel Steele, D.D., at the National Camp Meeting, Lansing, June 15, 1884.

Our Little Ones for August (Boston; Russell Pub. Co.,) tells of Dolly Town, Ten Years Old, Mrs. Humming Bird and the Spare Room. It has a piece of music with words "On the Beach."

"A Reply for the Ancient and Accepted Scottish Rite of Free Masonry to the Encylical Letter "Humanum Genus" of Pope Leo XIII," bearing the imprint. Charleston, July 1884, has been received.

The August number of *The Pulpit Treasury* is not a whit behind any of its compeers in variety of articles and excellence of matter, and in some features surpasses them all. Yearly, $2.50. Clergymen $2.00. Single Copies 25 cts. E. B. Treat, Publisher, 757 Broadway, New York.

Wide Awake, August issue furnishes some very choice vacation reading for its young patrons, illustrated with novel and artistic engravings. This year, the vacation number is beautiful with charming midsummer fancies. "Little Pitty People," forms the frontispiece and illustrates James Whitcomb Riley's musical poem of the same title. Almost as tasteful, are Brennan's three drawings for "The Meadow Princess," by Miss Poulsson. Barnes' six full page drawings for the Æsop's Fable, "The Shepherd Boy and the Wolf," are also very attractive. The opening story is for girls, and is an excellent one in its lessons; it is by Mrs. Frances A. Humphrey, and is entitled "A Modern Kate Barlass." The boys have, in their turn, an amusing hunting story by F. A. Stealey, called "Osito;" and Miss Sparhawk furnishes a funny and very dainty tale for the smaller children in the history of "Polly's Mortification." The "Little Biography" this month is of Dr. Wm. T. G. Morton, the discoverer of ether. Only $3.00 a year. D. Lothrop & Co., Publishers, Boston, Mass.

It will be a person hard to suit [illegible] can not find something to interest him in the August [illegible] for its contents present a variety of topics. The leading [illegible] is on the Yellowstone Park, by Ashley W. Cole, [illegible] thoroughly explored the park, and writes graphically. Another illustrated paper is "Paul Revere and His Pupils," by Ernest [illegible] with reproductions of Copley's famous painting, "The Hero," now in the Widener Gallery [illegible] Wilmore. The New [illegible] changes in New York is critically treated by Montgomery Schuyler, Jr. "Women Artists of [illegible] Time," by Leonie Corn[illegible] "What Women Achieved [illegible] and Sculpture down to the present century," "Kaleidoscopic Eyes, in Mexico," is by E. [illegible] Bartlett von Glumer, who [illegible] in Mexico, but is just now [illegible] a brief visit to New York. [illegible] Rosenthal has an interesting [illegible] pointing out the popular [illegible] "Poe in Paris" and Julian Hawthorne has a masterly paper [illegible] "Emerson as an American." [illegible] very original short story is "An Incident in the Life of Dr. Jame[illegible] ple," by Clara Lanza, the d[illegible] of Dr. Hammond, and a [illegible] amusing negro sketch than [illegible] Bones," by E. W. Bellamy, of Mobile, has not been printed [illegible] long while. The first part of [illegible] Field's vivacious "Diary in Lon[illegible] don" is capital summer reading. There is not much poetry, but [illegible] there is is good, and the [illegible] number is readable and entertaining.

All meetings of the Salvation Army have been prohibited in Switzerland.

A WICKED ADULTERATION.

Eleven Per Cent of Tartrate of Lime Discovered in Price's Baking Powder.

Analysis of Price's Baking Powder, of Chicago, shows:

LIME..... 3.53 per ct.
AMMONIA..... 1.05 per ct.
Starch.....19.00 per ct.

Prof. Habirshaw, of New York, found the following in Price's Powder:

TARTRATE OF LIME.....11.85 per ct.

Aside from the inferiority of a powder containing a useless substance equaling about one-eighth of its entire weight (and which is the cause of the great lack of strength of Price's Baking Powder, as shown by the tests of the Government Chemists), there is to be considered the serious consequences that may arise from taking this large amount of lime into the system.

Lime can not be decomposed by heat, and is not eliminated in mixing or baking, and, therefore, all of this enormous proportion, as found in Price's Baking Powder, remains in the bread, biscuit, or cake with which it is mixed, and is taken into the stomach.

By the application of heat to lime, carbonic acid gas is driven off, and there is left quick-lime, a caustic so powerful that it is used by tanners to eat the hair from hides of animals, and in dissecting-rooms to quickly rot the flesh from the bones of dead subjects.

Lime mixed with starch (and both are found in Price's Powder) will produce a ferment. The process is not quick, and does not take place until the food in which the baking powder is used has been some time in the stomach. Indigestion, dyspepsia, and more serious disorders result.

The cause of this large amount of Lime in Price's Baking Powder is the use of cheap and impure materials.

Prof. C. B. Gibson, Chemist of the College of Physicians and Surgeons, Chicago, had in view these impure powders containing lime, like Price's, when, after having made an examination of many of them, he volunteered the following testimony that Royal Baking Powder is the best and purest in the market:

THE ROYAL ABSOLUTELY PURE.

"ROYAL BAKING POWDER CO.: I recently procured a sample of your (Royal) baking powder from the kitchen of a private family in this city, and subjected it to an examination. I found it so different from many of the baking powders advertised as 'strictly' and 'absolutely pure,' and so far superior that I thought you would be pleased to know it, and might find use for the certificate.

"In view of the vast difference and stupendous frauds that are offered to the most 'gullible' people on the face of the earth, it pleases me occasionally to strike an 'honest article.'

Respectfully,

"C. B. GIBSON, Analytical Chemist."

The Housekeeper.

For a roasted ham, make a brown gravy of beef stock thickened with brown flour and a little lemon juice added.

To destroy all the rank taste that is apt to cling to kidney stew add a little vinegar to the gravy.

Salmon salad may be made by filling a salad bowl with alternate layers of finely chopped fresh cabbage and of finely pickled salmon. Pour over it a rich dressing.

Tomato pie can be made by peeling and slicing green tomatoes; to this allow four tablespoonfuls of vinegar, one of butter and three of half of sugar; flavor with nutmeg and bake very slowly with two crusts. If the tomatoes are first stewed there is then no danger of the pie being too juicy.

Lemon fritters are specially delicious after this receipt:—Take one cup of flour, one egg, half a tablespoonful of butter, one tablespoonful of sugar, one cup of sweet milk and the juice and grated pulp of one lemon. The grated yellow rind may be added to the sauce.

Whipped cream with gelatine is an excellent dish. Take three pints of rich, sweet cream, sweeten to taste and flavor with three teaspoonfuls of vanilla; whip to a perfect stiff froth; dissolve three-fourths of an ounce of gelatine in a small teacup of hot water, when cool stir it into the cream, pour into moulds and set in the ice chest.

IRISH POTATOES A LA MACAIRE.—The following amusing anecdote explains the origin of this dish. Philippe and his family were dining at the Tuileries one day, and the Prince de Joinville was so absorbed giving an account of one of his voyages that he ate a splendid dish of fried potatoes which was handed to him; when he had finished, he turned and asked for potatoes, but justice had been done to the dish, that not a crumb was left; a search in the kitchen for more was made, but there were none ready; there was no time for hesitation; the chef threw the trimmings of potatoes served at the table into a frying pan with a piece of butter, tossed the pieces until a golden color, so pleasing to the eye, and presented by a dash of finely chopped parsley; the prince found them so good that he ate them all.

COOKING PIE PLANT.—Cut the stems so as to form cubes, place them in an earthen vessel, put a good deal of sugar on them and let them stand in a warm place for two or three hours, then stew them just enough to cook them. The sugar draws out sufficient juice to cook them without a drop of water being necessary, and it hardens the plant so that each piece retains its shape and prevents th t mushy appearance so repugnant to looks as well as taste. If the skin is not removed, the bright color at the base of the stem gives it a delicious pink tinge, which adds to its beauty. If put into glass air tight cans it will keep all winter, for pies and preserves, and is very delicious.

Walking With The World.

BY MRS. MATILDA C. EDWARDS.

"The church and the world walked far apart,
On the changing shore of time,
The world was singing a giddy song,
And the church a hymn sublime.
Come, give me your hand, cried the merry world,
And walk with me this way;
But the good church hid her snowy hands,
And solemnly answered, Nay.
I will not give you my hand at all,
And I will not walk with you,
Your way is the way to endless death—
You words are all untrue."

"Nay, walk with me but a little space,"
Said the world with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny, and rough and rude,
And mine is broad and plain;
My road is paved with flowers and dews,
And yours with tears and pain;
The sky above me is always blue,
No want, no toil I know;
The sky above you is always dark,
Your lot is a lot of woe;
My path, you see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and me
To travel side by side."

Half shyly the church approached the world,
And gave him her hand of snow;
The world grasped it and walked along,
Saying, in accents low,
Your dress is too simple to please my taste;
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The church looked down at her plain white robe,
And then at the dazzling world,
And blushed as she saw his handsome lip,
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the church, with a smile of grace;
Then her pure white garments drifted away,
And the world gave in their place
Beautiful satins and shining silks,
And costly pearls and gems;
And over her forehead her bright hair
Crimped in a thousand curls.

[illegible]
[illegible]
So he built her a costly and beautiful [illegible]
[illegible] beautiful daughters
[illegible] gold;
[illegible] in the halls were
[illegible] and his children were
[illegible] and music and feasts were
In the place that was [illegible] for the rich and
[illegible]
[illegible] stabby
[illegible] outside.
[illegible] of misery sky over the church
[illegible] heavy sky,
[illegible] heart beat with weight
[illegible]
[illegible] to her,
[illegible] indulgence in [illegible] sports,"
[illegible] pleasure-mad throng.
And smiled and chatted, and gathered flowers,
As she walked along with the world.
While millions and millions of destitute souls
To the horrible gulf were hurled.

"Your preachers are all too old and plain,"
Said the gay world with a sneer;
"They frighten my children with dreadful tales,
Which I like not for them to hear.
They talk of brimstone and fire and pain,
And the hours of endless night:
They talk of a place which should not be
Mentioned to ears polite.
I will send you some of the better stamp,
Brilliant and gay and fast,
Who will tell them that people may live
[illegible]
And go to heaven at last.
The Father is merciful great and good,
[illegible]

Do you think he would take one child to heaven,
And leave the rest behind?"
So he filled her house with gay divines,
Gifted and great and learned;
And the plain old men that preached the cross
Were out of her pulpits turned.

"You give too much to the poor," said the world,
"Far more than you ought to do;
If the poor need shelter and food and clothes,
Why need it trouble you?
Go take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine;
My children they dote on all such things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."
Then the church held tightly the strings of her purse,
And gracefully lowered her head,
And simpered, "I've given too much away,
I'll do, sir, as you have said."

So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
And she drew her beautiful robes aside,
As the widows went weeping by;
And the sons of the world and the sons of the church
Walked closely hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.
Then the church sat down at her ease and said,
"I am rich, and in goods increased;
I have need of nothing and naught to do,
But to laugh and dance and feast."
And the sly world heard her and laughed in his sleeve,
And mockingly said aside.
"The church is fallen, the beautiful church,
And her shame is her boast and pride."

The angel drew near to the mercy seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed
And covered their heads with shame;
And a voice came down through the hush of heaven
From him who sat on the throne,
"I know thy work, and how thou hast said,
"I am rich, and hast not known
That thou art naked, poor and blind,
And wretched before my face?
Therefore from my presence I cast thee out,
And blot thy name from its place."

Lost Friends.

We make no charge for publishing these letters from subscribers: All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I desire to inquire for my brother, Willis Brooks. He moved to Elmore county, Ala. He married a daughter of Eliza Mitchel; and also Emma Brooks, who was living at Center Point, Ark. My mother was to go there last Spring. I don't know whether she went or not. William Gracen married Amanda Mitchel. When I last heard from them, they were in Coosa county, Ala. Address me at Farmington, Marshall county, Tenn. ELLEN STEPHENSON.

MR. EDITOR—I wish to inquire for my uncle through your paper. His name is Philip Morton. He was born in Georgia, on Beaver Dam Creek, in Green county. He belonged to Robert Rea. He lived there until he was five years old, after which he came to Arkansas. When eighteen years old, he was brought to Arkansas by Thomas Oliver. The overseer's name was Anderson Bussey, who lived in [illegible] Magnolia, near Mt. [illegible] old store. He belonged to Cornelius Rea. His parents used to go by the name of Rea, but their names have since been changed to [illegible]. Her name was Sarah Ann Shamerriedaman by the name of Nelson Holston, but [illegible] since been changed to [illegible]. The last two years before the Civil War opened, also another case left with him, by the name of Shad Rea. Any one finding the above mentioned, will greatly oblige by addressing me at [illegible], Crittenden county, Arkansas. G. W. HAYMAN.

Arresting the Progress of Con-

In this disease, as in all others, the only hope of cure is in the establishment of a higher vital condition. Efforts are made to reach this through out-door exercise, and by various other means for improving the general health which are known to invalids and physicians. Now in the Vitalizing Treatment of Drs. Starkey & Palen, 1109 Girard St., Philadelphia, has been discovered an agent that gives directly this higher vitality, which generally becomes apparent at the very outset of its use. This is manifest in an almost immediate increase of appetite, and in a sense of life and bodily comfort. If the Treatment is continued, a steady improvement nearly always follows; and where the disease has not become too deeply seated, a cure may be confidently looked for. If you would have satisfactory evidence of this, send to Drs. Starkey & Palen for such documents and reports of cases as will enable you to judge for yourself, and they will be promptly furnished.

A plan of moving street cars by electricity was successfully tested at Cleveland, Ohio.

Curious Old Burial Customs.

Charlemagne was buried seated on a throne, with Royal robes, his arms and ornaments, and the book of the Gospels on his knee. The Scandinavian Viking was buried with his arms because his Valhalla was a fighting place; but the Christian Kings of Denmark continued to be buried with their arms, although there was no Valhalla prepared for them. And now a strange fact has to be recorded. The burial with grave goods which was a distinctly Pagan character, and which the early Christians abandoned, and which afterward fell into desuetude even with Christian kings, was still retained by the clergy, and specially of the highest order. Thus Kornerup, describing the practice in Denmark, says the burials of the higher orders of the clergy in the Middle-Ages—"On their heads they bore the mitre, on their shoulders the cloak of gold brocade, on the finger the Episcopal ring, and the crozier lay by the corpse. Their feet were shod, and the chalice and paten were placed in their hands." Again, in the Twelfth century, a curious variety of lay burial prevailed, when it was not unusual for laymen to be buried in a monkish habit under the notion that the sanctity of the dress would preserve the body from molestation by demons.—[*Scottish Church Review.*

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an old East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its curative powers in thousands of cases, has felt it his duty to make it known to his fellows Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this receipt, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 *Power's Block, Rochester, N. Y.* jan10-19teow

Seventeen thousand rebels are around Suakin and make nightly attacks on the town, coming within short range of the garrison.

For Sufferers Chronic Diseases, 36 pp symptoms, remedies, helps, advice. Send stamp—Dr Whittier, St. Louis, Mo. (old est office.) State case your way.
sept20.26teqw

CHRISTIAN EDUCATORS IN COUNCIL.

Ocean Grove, N. J., Aug. 9-12, 1883.
Study Addresses by American Educators
Edited by Rev. J. C. HARTZELL, D. D.
8vo. 212 pp, Price, stiff paper..$1, 25
Cloth.....1 75

The *New England Journal of Education* speaking of the National Education Assembly, for 1883 says: "It was the most remarkable gathering ever held in our country in matters connected with the education of the people. The volume of addresses is the most interesting collection of popular educational deonment ever given to our people, and should be in the hands of every educator, legislator and intelligent citizen in the land."

The sixty addresses are arranged topically, as follows:

1. Education and Man's Improvement.
2. Illiteracy in the United States.
3. National Aid to Common Schools.
4. The Negro in America.
5. Illiteracy, Wealth, Pauperism, and Crime.
6. The American Indian Problem.
7. The American Mormon Problem.
8. Education in the South since the War.
9. Christ in American Education.
10. Tabulation of Illiteracy and Educational Facts from Census of 1880—ten tables.

It is a book for all who want information on any of these great practical questions. The addresses are carefully prepared and revised by the authors, and are filled with information and incidents. The authors are nearly all engaged in actual work in the fields of which they speak. The book should be in every public library. A full table of contents is supplemented by a carefully prepared index.

A special feature of the book is a series of ten tables, compiled by the Hon. H. R. Waite, Special Statistician U. S. Census, and the Hon. John Eaton, U. S. Commissioner of Education, giving complete data upon the illiterate and educational status of the United States, each State and also of the South as a section.

Sent postpaid on receipt of price.

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Is **AYER'S SARSAPARILLA**, a highly concentrated Medicine, scientifically compounded of the genuine Honduras Sarsaparilla, Yellow Dock, Mandrake, Stillingia, Iodides of Potassium and Iron, and other ingredients of great strength and curative virtue.

AYER'S SARSAPARILLA
Has been tested by and has received the unqualified commendation of 4,000,000 families in the United States, and 7,000,000 families throughout the world.

AYER'S SARSAPARILLA
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The foregoing is from the Report of the Executive Committee to the General Committee of the Fund, of which the Hon. Wm. M. Evarts is chairman.

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General News Items.

The populace at Vilago stoned refugees from Marseilles.

A letter from Gen. Gordon, dated the 11th instant, emphasizes the necessity of his remaining to protect Kassala.

Edwin P. McCabe, colored, has been renominated for the office of Auditor by the Republicans of Kansas in State Convention.

The Egyptian government is seizing farming implements and cattle of the fellaheen, as the crops are insufficient to pay the arrears of taxes.

Boston *Herald* (Ind.): General Butler will make a great mistake if he does not run for President this year. This is positively his last chance.

The *Morning Call*, of St. Louis, "a sparkling 2-cent journal," has gone up, and the Cincinnati *Sun*, another of the same class, is advertised to the highest bidder.

In an interview between Prime Minister Ferry and Li Fong Pao, the Chinese embassador, it was arranged that China should pay France an indemnity of 20,000,000 francs.

Captain Payne, the Oklahoma schemer, was formally notified by the representative of the Interior Department that he and his followers must quit Indian Territory immediately. They refused to go, and General Hatch will remove them by force.

The Czar of Russia has appointed a commission to revise the laws of Finland in the direction of the complete suppression of local government. This action is taken in consequence of the Nihilists making Finland their base of operations against the Czar.

The Greely party departed from St. John Saturday forenoon, July 26th, all the vessels in port displaying the national flags in mourning, and flags on buildings throughout the city being also draped. Thousands of persons witnessed the departure of the vessels.

Rev. Dr. [illegible] De Koven, the high church Episcopal divine, often mentioned [illegible] Ritualistic, died at Geneva, Switzerland, on the 10th, at the age of [illegible]. He was a native of Middletown, Ct., and was at one time teacher of modern languages in the Western University. He resided abroad since 1874.

Sergeant B. H. Witcher, of Lexington, Ga., returned to Captain Luke R. Tidd, of Woburn, Mass., a sword captured from the latter during the war. Captain Tidd sent in return to Witcher a picture of the fight wherein he lost the weapon, the reverse depicting the scene in Tidd's house upon the reception of the long-lost sword.

It is announced that Mr. Cleveland will bring a libel suit against [illegible] published his [illegible] life. We are [illegible] charges were [illegible] criminal, and punished; if [illegible] ought to be known be- [illegible] it is a [illegible] a candidate for [illegible] accused of [illegible] A national campaign ought not to be run on either malicious [illegible] of character or false [illegible] The election of Cleveland [illegible] on the ground of his [illegible] virtue, and the public is entitled to know the bottom facts [illegible]

Calendar of Dates in Methodist History—August.

1. Bishop Soule born 1781.
2. Bishop Robert R. Roberts born 1778.
3. Wesley's Conference adjourned, and he spent the night in Halifax.
4. J. D. Collins and M. C. White, first Methodist Episcopal missionaries to China, arrive at Macao, 1847. Bishop Asbury dedicated the colored people's meeting house in Campington, Pa. Text Rom. 1–16–18, preachin. to a large congregration of black and white people.
5. Dr. Erastus Wentworth, of Troy Conference, born 1813.
6. Dr. Alfred Bronson died 1882, aged about 89.
7. Bishop Andrews born 1825. Canada Conference united with British Wesleyan Conference 1833.
8. Wesley's last night at the Foundry, 1779. Bishop Harris organized Japan Mission, 1873.
9. Wesleys first visit to Dublin, 1747. Thomas Morrell died 1838, aged 91.
10. Phillip Embury arrived in New York 1760.
11. Corner stone of Forsyth Street Methodist Episcopal Church laid 1789. Dr. Thomas Sewell died 1870.
12. Jessie Lee died 1816, aged 58.
13. Mrs. Janes, wife of Bishop Janes, died 1876.
14. Rev. John Fletcher died 1785. Bishop Harris held conference in Stockholm 1874
15. Dr. Stephen Olin died 1851. Freeborn Garrettson born 1785.
16. Wesley held his twenty fifth conference in Bristol 1768.
17. Bishop Hurst born 1834. First session of Norway Conference held 1876.
18. Wesley's twenty fourth conference held in London 1767.
19. First room dedicated to Methodist worship in Boston, 1793.
20. Bishop Asbury born at Wandsworth, England, 1745.
21. First Annual Mission Meeting opened in India 1859.
22. Freeborn Garrettson visits Shelburn, Canada, 1780.
23. Bishop George died 1828, aged 60.
24. Bishop Morris organized Central German Conference 1864.
25. First Canada Annual Conference organized 1824.
26. Dr. Adam Clarke died 1832. Bishop Foster embarked for Bulgaria and India 1882.
27. Rev. Wm. Case born 1780. Dr. L. Swormsted died 1863. Dr. C. H. Doehring born 1811.
28. Corner stone of First Church, Boston, laid by Jesse Lee 1795.
29. First Annual Conference held in Readfield, Maine, 1798.
30. Dr. George Smith, author of "Sacred Annals," etc., died 1872.
31. Dr. Wilbur Fisk born 1792. Dr. Wm. Winans died 1857.

The Boy And The Man.

Many years ago a poor shepherd boy, clad in an old plaid mantle, went into a bookstore in Edinburgh and asked for a second-hand Greek Testament, being unable to buy a new one. The bookseller having handed him one, the boy asked the price. "For whom do you want it?" asked the bookseller. "For myself," answered the boy. "Can you read Greek?" "Yes, sir," modestly said the boy. "Then," said the bookseller, "if you read and translate a few sentences I will give you the book." The boy, highly pleased with the proposal, read the Greek text, and then translated it into English. "Take the book," my boy," said the bookseeler;,"you are welcome to it." The boy thanked him, clapped the book under his arm, and walked off in trinmph to the pasture to attend the sheep. Many years afterward that same boy (ah! he had grown to be a man now) stepped into the same bookstore, entered into conversation with the bookseller, and asked him if he remembered giving a second hand Greek Testament to a poor shepherd boy one morning.

"Yes, I remember it well," said the bookseller, "and I should like to know what become of that boy, for I am certain he has risen to eminence in some profession or other.' "Sir," said the man, "you see him before you." Now, who do you think he was? The Rev. John Brown, of Haddingtou, one of the most eminent authors and commentators of the scriptures the world has ever produced. It is a well-known fact that the children of parents in humble circumstances often succeed better than the children of the rich; and their greater success must arise from their being stimulated by their scanty means to improve to the utmost the talents which God has given them. To the sons of the poor man, then, say I, in the words of Solomon, "The hand of the diligent shall bear rule; but the slothful shall be under tribute." Be industrious, be frugal, and attentive to every duty. To the sons of the rich I would say; "He that loveth pleasure shall be a poor man; and seest thou a man diligent in business, he shall stand before kings; he shall not stand before mean men."

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No man ever became a drunkard, lived a drunkard's life, died a drunkard's death, and filled a drunkard's grave, as a matter of free choice. No one ever became an excessive drinker who did not begin the habit of being a moderate, a very moderate drinker. If it were the habit of all not to take the first step, and thus not become moderate drinkers, the unutterable horrors and woe, the destitution and crime, which results from this master evil of intemperance would cease. Wives and children, and friends and communities, would not mourn over loved ones thus dishonored and lost. But it is the habit of drinking becoming the law of their being and of their daily life, the lack of resisting power resulting from this terrible thraldom, the fever of habitual temptation and appetite, which causes that yearly death march of sixty thousand of our people to the saddest of all graves, followed, as mourners, by half a million of worse than widowed wives and worse than orphan children.

A strange story as to how the plans of a thief were thwarted is told by Parisian paper. In 1666 a diamond valued at over $600,000 was found in a Chilian mine near Caracotes. Its owner, Mr Joam Pareso, hawked it about Europe, and at length found a purchaser in Queen Victoria. It was put into the hands of a London jeweler to be set, and for eight days was exhibited in his window. One fine morniug the jeweler found the case in which it was specially set apart broken, and the jewel gone. No trace of the thief could be found, and the jeweler partially indemnified the Queen for her loss. On May 7 there died in a miserable lodging in Strasburg a man of seventy, named Julian Partridge. His landlord was amazed to find in Partridge's pocket a huge diamond; wrapped up in a letter, telling that he, finding himself dying, wished to explain that the diamond in his pocket was the "Sunbeam," which he had stolen, but knowing that Mr. Pareso had shown it all over Europe, he had not, after all, dared to attempt to sell it. The diamond was returned to the the Queen, who of course, repaid the jeweler.

Do you think of one falsity as harmless, and another as slight, and another as unintended? Cast them all aside; they may be slight and accidental, but they are ugly soot from the smoke of the pit for all that.—*John Ruskin.*

That preacher who is making no special effort to circulate the literature of the Church is failing of duty at a vital point, and should make haste to correct the error.—*Central Methodist.*

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HARTER'S IRON TONIC

With [illegible] and RESTORES [illegible] and LIQUOR [illegible] Dyspepsia, Want of Appetite, Indigestion, Lack of Energy, Nervousness and Tired Feeling cured. Bones, muscles and nerves receive new life. Enlivens the mind, supplies [illegible] blood. Sufferers from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST. Send your address to the Dr. Harter Medicine Co., St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information. Sent free.

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LADIES [illegible]

AYER'S Ague Cure

contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money.

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Sold by all Druggists.

may1-4m

AGENTS Wanted for our new book [illegible] CITIES RECOVERED. Nations exhumed; abilities rewritten. The doings of Prophets and Kings unfolded. Great discoveries. searches. Testimony from Pyramids, Tombs and Plain to a child; absorbing to all. Richly illustrated maps. Low price. Sells greatly. Sufferers WM. GARRETSON & CO., 4th & Chestnut Sts., St. L.

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SUNDAY SCHOOL.

THIRD QUARTER, LESSON VI. Aug. 10

ABSALOM'S REBELLION (Sam. xv, 1-14)

King David had many sons. One [illegible], Absalom, was celebrated [illegible] his great beauty. But his heart [illegible] in the sight of God. [illegible] was vain, revengeful, and sin[illegible] ambitious. He wanted to be [illegible] though he had no right to the [illegible] while his father lived. [illegible] any effort to get the [illegible] is a crime, as we [illegible] ingratitude to a father who has been [illegible] and forgiving. It is called [illegible] in these days, and men are [illegible] for it by death. Absalom [illegible] wicked, and committed many [illegible] He tried to make the people [illegible] him by pretending to care a [illegible] for them and saying [illegible] if he was judge they would [illegible] more attention in their diffi[illegible] and that he would [illegible] be done. It seems strange [illegible] there are those who love [illegible] him for it. They should have [illegible] that a man who was so false [illegible] good father would not be true [illegible] One day Absalom [illegible] of the king, his [illegible] to Hebron and offer a [illegible] saying that it was [illegible] His real plan was [illegible] kingdom. This was also [illegible] to speak against [illegible] men who were in his [illegible] parts of the [illegible] when they heard the [illegible] of the trumpet, would pro[illegible] that he was king in Hebron. [illegible] that there were always a [illegible] to follow a new [illegible] that it would [illegible] was doing [illegible] they [illegible] was [illegible] to [illegible] army [illegible] bring [illegible] This was a sad time for [illegible] but it proved a much sad[illegible] for [illegible] Absolom.

DEATHS.

Hughes, a faithful and [illegible] the Master, died June [illegible] aged husband and ten [illegible] She was for many years a [illegible] member of the church.

L. W. DAVIS.

[illegible] Mayton died June 19th. She [illegible] Christian and was well [illegible] presence of death. She told [illegible] her Master was coming and [illegible] prepared to meet him. Then [illegible] husband and parents farewell. [illegible] loving husband and a host [illegible] mother less.

T. EDWARDS, P. E.

[illegible] Seamless, wife of Bro. [illegible], steward of our church, April 26th in full triumph of [illegible].

E. WEAVER.

[illegible], Texas.

[illegible] Bell has recently [illegible] for which he will [illegible] books of many unfor[illegible]. The professor [illegible] many deaf children [illegible] to [illegible] ignorance; [illegible] be taught to [illegible]. They [illegible] speech, and [illegible] properly trained [illegible] to talk.

NEW BOOKS.

Hubbards *Newspaper and Bank Directory of the World*, Vol. III, fully describes the publications of the United States and British America, and gives information about how to advertise judiciously. It is valuable for editors, publishers, advertisers, and others. Price $5, H. P. Hubbard, New Haven, Conn.

CORRUPTIONS OF THE NEW TESTAMENT. By H L. Hastings, Boston. Price 15c.

This is the third volume of the Anti-Infidel Library, and is bound in cloth, 80 pages. It is a carefully prepared book showing how hifting are the assertions that the New Testament has been so compted that we do not know what the authors originally wrote. A large edition has been printed and widely scattered. The No. 1 of this Library is "The Inspiration of the Bible," and may be had for five cents.

The treaty recently negotiated by Great Britain with the king of Abyssinia, binds the latter to abolish slavery and the slave trade within his kingdom.

To correct a very wide-spread misapprehension, the authorities of Boston University desire to state that the private school known as the "Boston School of Oratory" has no connection whatever with the university, and that persons desiring to pursue oratorical and related studies in the latter should address some officer in the university.

At the meeting of the Egyptian Conference, Count Von Munste, German ambassador to England, repeated the proposal regarding a discussion of a reform of the Egyptian sanitary system, and the question was [illegible]

The London *Times* dispatch of July 31 says: China has refused to pay the indemnity demanded by France. The time granted China by France to decide upon the matter is not beyond Aug. 1. A secret edict has been issued ordering the Chinese not to molest foreigners or French civilians. The mandarins, however, assert that the lives of foreigners are not safe. The English fleet is landing sailors to act in defence of foreigners in Foo Chow. The China merchant fleet has been sold to an American firm for 5,250,000 taels, nearly $7,300,000. War to all appearances is imminent.

From a New Jersey Pastor.

"I have tried Parker's Tonic and believe in it. It goes at once to the root of all digestive and nervous derangements, so common among ministers. For women and chronic invalids it is a perfect invigorant. A single dose pervades the system and gives a new sense of life." Rev. F. E. Osborne, West Hoboken, N. J.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, July 28, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8 13-16; Middling 10¼; Good Middling, 11; Middling fair, 11¼.

SUGAR, ℔ lb—Yellow clarified, 5¼@5½; White clarified, 5¼@—; Common 4@5¼c.

MOLASSES, in bbls, ℔ gallon—Common, 11@12; fair, 18@25; choice, 40@—c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¾; fair, 5¼@5½; choice, 5¾@5¾.

MESS, ℔ bbl—Mixed, 20@21; gray, 19@—; blank, 20@—.

GROCERIES.

BUTTER, ℔ lb—Western, 20@21.

COFFEE, ℔ lb—Ordinary, 9½; prime, 11½.

CHEESE, ℔ lb—Western factory 9.

CORN MEAL, ℔ bbl—Choice, $2.90@3.

FLOUR, ℔ bbl.—Fancy, 5.35; Choice, 5.00; Family, 4.50.

LARD, ℔ lb—Choice, 7½.

SALT, ℔ Sack—Coarse, 82½; Fine, $1,02½.

VEGETABLES—Irish potatoes, ℔ bbl., $2.00@2.25; sweet potatoes, ℔ bbl. onions, ℔ bbl. 2.25@2.75; apples, ℔ bbl. $3.75@4.25; cabbages, $1.75@2.00 per crate; sour kront, $5.00@6 00 per cask.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, 62@63; boiled, 63@65; cotton seed, 28@50.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $17.00.

BACON, ℔ lb—Breakfast, 11; shoulders, 6¾; sides, short rib, 9¾; sides, long clear, 9¾; hams, sugar-cured, 13¾@14½c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 8¼; clear sides, 8¼; shoulders, @6¼.

POULTRY AND EGGS.

Louisiana Poultry — Grown chickens 3.25@3.50; young $1.25@$1.75; ducks, $2.50@3.00; geese $4.00@; turkeys $9.00@12.00.

Western Eggs 10@11c per dozen

Louisiana Eggs 10@11c per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $4.50@5.25 ℔ dozen; young do. $1.50@3.25; ducks $3.50@4.00—; geese $4.00@4.50; turkeys $12.00@15.00.

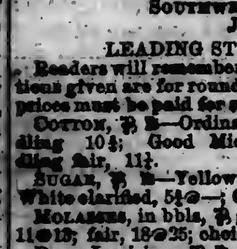
GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 65; white, 70; mixed, 63.

OATS, ℔ bushel—Western, 40.

BRAN, ℔ 100 lbs—Choice, 90.

HAY, ℔ ton—Prime, $14.50@17 50; choice, $18 50@20.



Invaluable.

In sickness. In all cases of dysentery or bowel complaints, Ridge's Food should be adopted as the diet. It is perfectly safe, being neutral in its action upon the bowels, and is easily assimilated. Moreover, it will be retained when anything else fails. Ridge's Food is essentially rich in all elements of strength, and being a thoroughly steam cooked food, is easy of digestion. For sale by Druggists. WOOLRICH & CO., on label.

Conference Notices.

Plan of Episcopal Visitation for the Fall Conferences of 1884.

[ALPHABETICAL]

Conference.	Places.	Time	Bishop
Alabama	Birmingham, Ala.	Oct 16	Walden
Arizona Mis'on	Phœnix Arizona	Oct 9	Foss
Austin	Austin, Texas	Nov 27	Harris
Bl'k Hills Mis'n	Sturgis City, Dak.	Oct 8	Andrews
Bulgaria Mis'n Sist'r	Bulgaria	Oct 1	Hurst
California	Monterey, Cal.	Sept 10	Foss
Cent'l Alabama	Tuskaw, Ala.	Nov 26	Walden
Cent China Mis.	Kin Kiang China	Oct 16	Wiley
Cent. German	Newport, Ky.	Sept 10	Merrill
Central Illinois	Galesburg, Ill.	Sept 24	Bowman
Cent N. York	Elmira, N. Y.	Oct 8	Harris
Central Ohio	Defiance, O.	Sept 17	Bowman
Cent Tenn	Dickson, Tenn.	Oct 6	Bowman
Chicago Germ'n	Beaver Dam, Wis	Sept 25	Ninde
Cincinnati	Hillsboro', O.	Sept 3	Merrill
Colorado	Longmont, Col.	Aug 7	Foss
Columbia River	The Dalles, Ore.	Sept 4	Fowler
Dakota Mission	Mitchell, Dak	Oct 1	Andrews
Des Moines	Red Oak, Ia.	Sept 10	Andrews
Detroit	E. Saginaw, Mich.	Sept 17	Ninde
East Ohio	Youngstown, O.	Oct 1	Warren
East Tenn see	Kingston, Tenn.	Oct 23	Warren
Erie	Erie, Pa.	Oct 8	Warren
Foochow	Foochow, China	Nov 19	Wiley
Genesee	Medina, N. Y.	Oct 8	Merrill
Georgia	Mount Zion, Ga.	Oct 9	Walden
Holston	Greenville, Tenn.	Oct 16	Warren
Idaho	Boise City, Idaho	Sept 17	Fowler
Illinois	Carlinville Ill.	Sept 17	Andrews
Indiana	Greencastle, Ind.	Aug 20	Foster
Iowa	Ottumwa, Iowa	Sept 17	Foster
Japan	Tokio, Japan	Sept 1	Wiley
Kentucky	Catlettsburg, Ky.	Sept 10	Walden
Michigan	Lansing, Mich.	Sept 10	Ninde
Minnesota	Duluth, Minn.	Oct 8	Fowler
Montana Mis'n	Helena, Montana	Sept 25	Fowler
Nebraska	Tecumseh, Neb.	Sept 3	Mallalieu
New Eng	Boston, [illegible]	Aug 21	Foss
New Mex. Mis.	[illegible]oro, N. Mex.	Oct 1	Foss
N. China Mis.	[illegible]ing, China	Sept [illegible]	Wiley
N Dakota	[illegible]ta go, Dakota	Oct 2	Fowler
N Nebraska	Blair, Neb.	Sept 10	Mallalieu
North Ohio	Tiffin, Ohio	Sept 10	Bowman
N.W German	Charles City, Ia.	Oct 2	Ninde
N.W Indiana	Attica, Ind.	Aug 27	Foster
N.W. Iowa	Spirit Lake, Ia.	Sept 24	Andrews
N.W. Norw'gn	Forest City, Ia.	Sept 26	Foster
N.W. Swedish	Burlington, Ia.	Sept 11	Foster
Ohio	Zanesville, O.	Sept 24	Merrill
Oregon	Salem, Oregon	Aug 27	Fowler
Pittsburg	Washington, Pa	Sept 24	Harris
Puget Sound	Seattle, W. T.	Aug 21	Fowler
Rock River	Rockford, Ill.	Sept 24	Warren
St. Louis Ger.	Paris, Ill.	Sept 3	Ninde
Savannah	La Grange, Ga.	Dec 3	Walden
S E Indiana	Seymour, Ind.	Sept 17	Merrill
S. California	Los Angeles Cal	Sept 18?	Foss
S. German	New Orleans, La.	Dec 24	Harris
South'n Illinois	Fairfield Ill.	Sept 3	Foster
South India	Hyderabad, in ia	Nov 20	Hurlbut
Tennessee	[illegible]	[illegible]	[illegible]man
[illegible]	[illegible]	[illegible]	[illegible]rr 18
Upper Iowa	[illegible]	[illegible]	[illegible]an
Utah Mission	Ogden, [illegible]	Aug 14	Fo s
West German	Lyons Kan.	Sept 18	Warren
W. Neb. Mis'n	Kearney, Neb.	Sept 17	Mallalieu
West Texas	Waco, Texas	Dec 4	Harris
West Virginia	Buckhan'n W Va.	Oct 1	Walden
W. Wisconsin	Eau Claire Wis.	Sept 10	Mallalieu
Wisconsin	Oshkosh, Wis.	Oct 1	Mallalieu

NOTICE.

The district conference for San Antonio District in West Texas Conference will be held at Goliad—commencing August 20, at 8 o'clock p. m., and close Sunday night August 24, 1884. Rev. A. M. Mason will preach the opening sermon Wednesday night.

The regular work of the district conference will begin Thursday morning at 9 o'clock.

We desire to have all the members of the district conference present at the opening.

A Sunday School Convention for the benefit of all the Sunday school workers in the district will be held in connection with the district conference. Rev. G. O. Richardson, of the Northwestern University, will take charge of the Sunday-school work. We hope all persons interested in Sunday-schools will come without fail—and come prepared to help meet the expenses of the Convention.

G. W. RICHARDSON, P. E.

PALESTINE DISTRICT.

Fourth Round.

Sabine	Aug.	23-24
San Augustine	"	26-27
Milsola circuit	"	30-31
Mineola station	Sept.	6- 7
Jacksonville	"	13 14
Crockett	"	20 21
Madison circuit	"	27 28
Leona circuit	Oct.	4- 5
Centerville	"	6- 6
Jewett	"	9 10
Butler	"	11-12
Fairfield	"	18 19
Cotton Gin	"	24-26
Palestine	Nov.	1- 2

The brethren will notice for the quarters that are ordered in the week, and be ready.

G. W. SMITH, P. E.

NAVASOTA DISTRICT—TEXAS CONFERENCE.

Fourth Round.

Belleville	Aug.	13 14
Patterson	"	16-17
San Felipe	"	23-24
Brenham circuit	"	27-29
Brenham station	"	30-31
Caldwell circuit	Sept.	3- 4
Franklin	"	6 7
Hearn	"	13
Bryan circuit	"	18 21
Bryan station	"	21-22
Millican	"	27 28
Prarie Plain	Oct.	4 5
Navasota	"	18-19
Anderson	"	11-12
Plantersville	"	25-26
Courtney	Nov.	1- 2
Hempstead	"	8- 9

W. B. PULLAM, P. E.

JACKSON DISTRICT — MISSISSIPPI CONFERENCE.

Third Round.

Jackson	Aug.	23-24
Mt. Salem	"	26
Madison	"	28
Canton	"	30-31
Clinton	Sept.	2
Bolton	"	4
Edward's	"	6- 7
Rolling Fork	"	9-10
Vicksburg circuit	"	12
Vicksburg station	"	13 14
Simpson	"	16
Brandon	"	18
Pelahatchie	"	20-21
Trenton	"	23
Forest	"	25
Lake	"	26
Hickory	"	27-28

J. M. SHUMPERT, P. E.

PROGRAMME

For Centennial meeting and Sunday-school Institute of the Murfreesboro District, Tennessee Conference, to be held at McMinnville, August 12, 13, 14:

Methodist one hundred years in America—Dr. J. Braden.
M. E. Church opposed to slavery—C. H. Bullington.
Class meeting—A. Phillips.
Progress of the M. E. Church—A. Martin.
Wesley family—W. C. Miller.
The work of Coke and Asbury—B. B. Manson.
Origin and work of lay preachers—S. Knight.

For Sunday-School Institute:

Origin of Sunday-schools in the M. E. Church—S P. Bell
The Sunday-school work of the Tennessee Conference for the last 19 years—Mrs. T. C. Phillips.
Woman's connection with Methodism—Miss F. Key.

H W. KEY, P. E

NAVASOTA DISTRICT CONFERENCE.

This conference will convene at Hearn, September 10th, at 9 o'clock a. m, and close on the 14th, at 10:30 p. m. All the brethren are expected to attend. All who fail to get their license renewed at the district conference will be null and void, as they are required to be examined on the course of study, and they can be examined if they want. Please take due notice, and act wisely.

W. B PULLAM, P. E.

July 26, 1884

CENTENNIAL JUBILEE

To the members of the Centennial Committee of the Mississippi Conference:

Dear brethren—On page 20 of our last annual minutes, you will find your names as follows: Presiding elders, ex-officio: W. W Hooper, H. R. Revels, A. K. Davis, S. A Cowan, J M. Swompert, A. M. Trotter and E L Gilliam. Also the words: "The committee was ordered to arrange for a grand jubilee during the year."

On page 24, the record states that they are "to call a grand centennial meeting in October, at such place as they may think proper."

It is now time that steps were taken to carry out the plans and instructions given in the above. I therefore suggest that this committee meet in Holly Spring, on Tuesday, August 18, to arrange a programme for said jubilee, and fix upon a place for holding the same, and the time in October when it shall be held.

Very respectfully, W. W. HOOPER.

PROGRAMME

Of the Literary Exercises of the West Tennessee district Tennessee, Conference, which will convene in Paris, Tenn., Aug. 26, 1884:

To preach the opening sermon—E M Manson; alternate, J B Bradford.
Essay on the true call to the ministry—C E Alexander.
Faith in the Holy Trioity—A Swift.
Christian perfection—A F Lane.
Free will—D Collier.
The Sacraments—H Dunlap.
What is the Church?—G C Harden.
Essay on the Centennial—J B Bradford.
The relation of baptized children to the Church—S B Danley.
The future of the M E Church—A Burdett.
What is class meeting?—J W Hall.
Higher education—J B Marbery.
Temperance—C L Fields.
Judgment—J J Barr.
The resurrection—J L Massey.
Quarterly conference—R Palmer.
District conference and who should attend—J Kirby.
How many courts in the M E Church and who are the members?—J A W Moore.
The true aim of the Church—J P Price.

The local preachers and exhorters will choose their own subjects, and answer such questions as may be asked on the same.

E. M. MANSON, Sec'y.

MURFREESBORO DISTRICT—TENN. CONFERENCE.

Fourth Round.

Lawrence	Aug	30-31
Liberty, by Rev A Phillips	"	30-31
Martin Creek	"	25 26
Woodbury	Sept	6- 7
Murfreesboro circuit	"	6- 7
Cookeville, by Rev B B Manson	"	13-14
Petersburg, by Wm Miller	"	13-14
Alexandria	"	13-14
Sparta, by Rev C H Bullington	"	13-14
Shelbyville	"	13-14
Cane Fork	"	21 22
Manchester circuit	"	21-22
Van Buren	"	21-22
McMinnville, Rev Bullington	"	21-12
McMinnville ct., Rev Wm Miller	"	27-28
Tullahoma circuit	"	27-28
Lebanon and Seays	Oct	4- 5
North Lebanon	"	4- 5
Murfreesboro	"	11-12
Stone River	"	11-12

District conference will meet at Murfreesboro Oct. 7th; centennial meeting 8th; centennial sermon by Rev B B Manson.

H. W. KEY, P. E.

MARSHALL DISTRICT TEXAS CONF.

Fourth Round.

Clarksville	Sept.	6- 7
Clarksville circuit	"	11
Paris	"	13-14
Bookston	"	18
Paris circuit	"	20-21
Fannin circuit	"	25
Blossom Prairie	"	27-28
Texarkana	"	29-
Marion	Oct.	4- 5
Queen City	"	4- 5
Marshall circuit	"	11-12
Cyprus	"	18-19
Hughes Springs	"	25 26
Jefferson	Nov.	1- 2
Jefferson circuit	"	1 2
Pittsburgh	"	8- 9
Centenary	"	13
Ebenezer	"	13
Red Oak	"	15-16

H. WEBB, P. E.

HOUSTON DISTCICT—TEXAS CONF.

Fourth Round.

Hockley	Aug.	30-31
Trinity, Houston	Sept.	6- 7
St. James, "	"	7- 8
St Paul, Galveston	"	13 14
Tabernacle, "	"	14-15
Mt Vernon, Houston	"	20 21
Sloan Street, "	"	21-22
Harrisburg	"	27 28
Richmond	Oct.	4- 5
Spring circuit	"	11 12
Columbia	"	18 19
Brazoria	"	25 26
Frost's Chapel and Pittsville	Nov.	1- 2

District conference commences Sept. 10, 1884.

F. C. MOORE, P. E.

PROGRAMME

Of Centennial meeting for Murfreeshoro District, Tennessee Conference, M. E. Church, to be held at McMinnville, Aug. 12 13, 14:

The work of the Christmas Conference—H W Key.
The origin and influence of Methodism, moral world—Rev J Braden, D D
The origin and progress of the M E Church—Rev A Martin.
What has the M E Church done to destroy slavery?—C H Bullington.
All you know about the Wesley family—Rev Wm Miller.
What about the work of Coke and Asbury—Rev B B Manson.
The origin and influence of lay preaching—Rev S Knight.
Woman's influence on Methodism; her connection with the first M E Church—Miss Fannie Key.
The influence of the M E Church on the temperance cause—Revs J Kenseer and B Anderson.
Class meeting and its design—Rev A Phillips.
Sunday-schools of the M E Church, its origin and influence—Rev S P Bell.
The work of the Sunday-schools of the Tennessee Conference for the last 19 Years—Mrs T A Phillips.

H W KEY.

MARSHALL DISTRICT—TEXAS CONF.

District Conference will convene at Clarksville, Sept. 3, at 8 p. m.; opening sermon by Rev A Harbert, of Marshall. Thursday, at 9 a. m., conference business; 3 p m, Church Extension anniversary; 8 p m, revival service. Friday, at 9 a m business; 3 p m, educational meeting; 8 p m, revival service. Saturday, at 9 a m, business; 3 p m, quarterly conference for Clarksville; 8 p m, revival service Sunday; at 9 a m, Sunday-school; 11 a m, sacrament of the Lord's supper; 3 p m, centennial meeting; 8 p m. love feast. Monday, at 8 a m, closing business. Let each brother fill his head and heart with these great subjects and be prepared to contribute to the success of the meetings. Come with your hearts full of love and salvation, and your minds stored with truth, and look for a glorious refreshing from God. Yours truly,

H. WEBB, P. E.

PROGRAMME

of the Literary Exercises of the Baton Rouge District Conference, Louisiana Conference, which will convene at Lake Providence, La., August 28, 1884:

The opening sermon—Rev. F. T. Chinn.
On Sacrament—Rev. J. H. Rylander.
On Centennial—Rev. George W. Wells.
Faith on the Holy Trinity—Rev. Chas. A. Taylor.
Duty of class leaders—Rev. John Franklin.
How to conduct Sabbath-school—Rev. Nicholas Barton.
Temperance—Rev. Andrew Branch.
Work of the Spirit—Rev. Prince King.
Repentance—Rev. G. J. Rogers.
On church laws—Rev. C. W. Kershaw.
Sanctity of the Sabbath—Rev. E. Harrison.
What is the Bible—Rev. H. James.
Is dancing a sin—Rev. F. T. Cuinn.
What is Home Missionary work—Mrs. Hester Williams.
How to increase our collections—Rev. H. T. O. Abbott.
Adoption by faith—Rev. George Lacy.
The dying sayings of Jesus, and what did each mean—Rev. F. T. Chinn.
What is baptism—Rev. A. Moore.
Why are we called Methodists—By the Presiding Elder, P Landry
Why should we support the SOUTHWESTERN CHRISTIAN ADVOCATE—By Marshall W. Taylor. D D.
Is it right for the church to give prizes, and is it gaming—By Rev. M. Franklin.
On the call to preach—Rev. S. Carroll.
The itinerancy—Bro. Wm Duplesis.
Man, fall and depravity—Rev. Simms Williams.

The time for the above will be fixed on the first day of the session, when each brother will read on hand in his paper on the subject assigned to him.

PIERRE LANDRY, P. E.
Baton Rouge District.

LATECHE DISTRICT CAMP MEETING.

Let every pastor of the district invite every body to come to the Camp Meeting at Washington, La., August 6-11. Round trip tickets on Morgan's Railroad will be sold at three cents a mile—cheapest rates ever offered. District stewards must collect and ship, or take to the Camp Meeting all the provision possible, to assist in caring for the meeting. Address Rev. S. E. H. Morant, Washington, La.

Fraternally, A. E. P. ALBERT, P. E.

He had just returned from his summer vacation, and describing the beauties of mountain scenery to a lady friend, he asked: "Have you ever seen the Catskill-mountains?" and she answered: "No! but I have seen the Bulls-cough-syrup.

The Bartholdi statue committee decided on laying the corner-stone of the pedestal on Aug. 5, at 2 p. m. The ceremonies will be performed by the grand master of the F. and A. M of the State of New York. Bishop Potter will make the prayer and pronounce the benediction.

The trial of the dynamiters at Warwick was concluded Aug. 1. McDonnell, who pleaded guilty to treason and felony, was released on bail to appear at any time if called upon. James Began was sentenced to penal servitude for twenty years, and John Daily for life.

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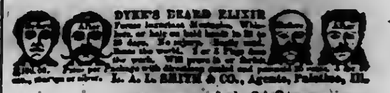
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Editorial Notes.

The new Discipline will be ready in September.

The General Conference Journal is now in press.

"I will continue to do what I can for the SOUTHWESTERN hereafter as heretofore."—James Mitchell, Ga.

The Independent Republicans in their recent convention made an apology for Southern political murder. Shame!

Hon. Jr. J. Speed is not the last survivor of Mr. Lincoln's cabinet. The Hon. Simon Cameron was also a member of it.

In these times of financial wreck and disaster, what a comfort it is to know that we have treasures laid up in heaven.

"I hope you may have good success in your new field, God bless you. You have a grand opportunity to do good. Send me your papers."—Rev. F. Grider, Ky.

A correspondent desires to know what kind of women make the best wives? They are all good. The one you love and can support is best for you.

"I admire your intelligence, pluck and energy. The colored race is honored in this elevation of the first colored man to a General Conference office. I congratulate you on the impression made by you on our Methodism at that great assembly."—Rev. Wm. H. Lawrence, S. C.

Hon. C. M. Clay has returned to the Republican party; he was United States minister to Russia under President Lincoln, went off with the Liberals, fell among the Democrats, and and is now once more in the party of his first and best manhood.

The Kentucky Republican almost rivals a religious journal for the prominence of its church news this week. Who will now say that a liberal circulation of the SOUTHWESTERN in the Blue Grass region has been without its immediate results for the better.

[illegible] of the Board of Trustees [illegible] following committee on improv[illegible] and repairs was appointe[illegible], George Dickerso[illegible], I. C. Brown, M[illegible]. These gentlemen wi[illegible] and with confiden[illegible] thanks to [illegible]

Organization of the Methodist Episcopal Church of the United States of America.

A Centennial Paper.

BY REV. MARSHALL W. TAYLOR, D.D.

Prepared and read before the Lexington Conference, at its session held in Ninth Street M. E. Church, Covington, Ky., March 26, 1884, and ordered by that body to be published.

Mr. President, Ladies and Gentlemen—I am here to lay before you such historic facts as I have been able to collect, in reference to the organization of the Methodist Episcopal Church. The subject has been so fully discussed by our church historians, Drs. Bangs, Porter, Stephens and other eminent authors, that little remains to be said about it, and that little resulting, in the main, from a reading of their able essays.

ITS HISTORY AND DEVELOPMENT.

The organization of the Methodist Episcopal Church, under God, was indeed a momentous occurrence! for, in the development of this great religious movement of modern times it was not the result so much of human forethought and planning, as of Providential direction. God was in it, and caused it.

Coincident with the advent of our Lord and Savior; or, rather, one hundred years ago, in 1784, there assembled in Lovely Lane Chapel, Baltimore, Maryland, the day before Christmas of that year, the most important convention of Christian men that ever met together on the American continent—the advent of a new adjunct and impetus to the Church of the living God—of the proclamation of "peace on earth and good will to man." This convention continued its session during the whole week, and has passed into history as the Christmas Conference. Its constituent members were not noted for fame or wealth; but to the glory of those early Methodist preachers, their coadjutors and successors, poor themselves, they preached the Gospel to the poor! Neither was it the influence, shed over the country by the convention, great as that was, which gave this Conference its chief notability; for it towers above all subsequent Methodist conferences, in the fact that the Methodist Episcopal Church was born then and there, and in concurrence with the Father of Methodism, Mr. Wesley, its polity arranged.

THE HUMBLE AND SMALL BEGINNING.

From this auspicious gathering of humble ministers of Christ, the history of Episcopal Methodism began, the influence of which branch of the Christian Church it was to become, and has since been demonstrated to be, a moral lever in the hands of earnest Christians everywhere, quickening the zeal of all other religious institutions around it, and permeating all countries with its moral tone and spiritual life. Its importance cannot yet be estimated, though considered in the light of the glorious results of the conflicts and triumphs already achieved in the past hundred years of *American Methodism*. We say American Methodism, because all Methodists, of every shade and type, in this country, germinated from that Christmas Conference. It was, hence, the further development, growth and extension of "Christianity in earnest," rather than being circumscribed to the present, that made the all-important occasion it was. Its effect upon the moral tone of the colonies, which a little while before had torn the womb of European monarchy, cutting the umbilicus of tyranny, thereby bringing into political life a confederation of independent States, cannot, even now, be fully calculated.

THE PATRIOT WORTHIES OF 1776.

The independence of those colonies was declared July 4, 1776. Richard Henry Lee, Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman and Robert R. Livingston are names whose memories have become fragrant for the patriotism they exhibited, in the fulmination of that famous document, the Declaration of Independence. "Liberty Bell" rung out to the nations the grand event and tolled the death knell of kingship, advertising to the world that a Republican Nation had been violently born across the sea. During this revolutionary war, Mr. Wesley and the English preachers had very properly continued their allegiance to Great Britain. They were patriots, not traitors, rendering obedience to the country of their birth, believing "the powers that be are ordained of God," hence, "honored the king" and his government. In preaching Christ, whose Kingdom is not of this world, their action was consistent and proper.

THE PATRIOTIC SUCCESSORS OF A NOBLE BAND.

The ministry of the Methodist Episcopal Church, succeeding them, has been true to the interest of the United States, always opposing revolution, treason and traitors. In the late civil war they loyally stood by the Union cause. In this our Church differed widely from the Methodist Episcopal Church, South. The English Fathers were loyal men. Strictly, the date of the Confederation of the Colonies, under the name and style of the United States of America, was June 12, 1776, and they had to make their Declaration of Independence good at the bayonet's point and cannon's mouth. Thus, armed with a sense of the justness of their cause, they went forth "to do or die." Many battles were fought and many heroes fell in the revolutionary field of glory; many equally patriotic wives and mothers were made to mourn, and orphans wept for their gallant fathers slain, while bravely fighting in the colonial army; but, before the notes of peace fell upon the listening ears of the still struggling survivors, ere the smoke of battle had rolled away and the roar of artillery ceased, their independence was admitted, and the fire-tried, blood bought Nation recognized among the powers of the earth.

MR. WESLEY'S SANCTION OF THE NEW ORGANIZATION.

Although Mr. Wesley and his preachers adhered to the British crown in the Revolutionary War, at its close they accepted the result, and adjusted their future proceedings to its demands. He neither believed it proper or practicable, after the independence of the Colonies, ecclesiastically or politically, as churchmen or statesmen, and especially as American citizens, that they should be subject to English rule. He, therefore, prepared a form of government suited to their altered relation, and sent it to America by Dr. Coke, for submission to the American brethren. He had previously qualified Dr. Coke to exercise a general superintendency in the States and authorized him to set apart Francis Asbury already in this country, as associate superintendent.

THE CHRISTMAS CONFERENCE OF 1784.

The arrival of Dr. Coke for this purpose, eight years after the organization of the United States Government, was the occasion which brought this first and most important Christmas Conference together. The ministry of these preachers had been attended by many hardships, growing out of their English citizenship, since the struggle for independence began. The patriots, naturally, though unnecessarily, mistrusted, and in many ways annoyed them. None, therefore, could more heartily rejoice upon the return of peace, and none were more fully prepared to adapt themselves to the new order of things, than these zealous preachers.

It was soon apparent that the new government was to have no more faithful, loyal or heroic supporters than they were. Five years later, Bishops Coke and Asbury grasped the friendly hand of President Washington and presented him an address in behalf of the Conference then in session.

CORRESPONDENCE WITH, AND ADDRESS TO GEN. WASHINGTON.

This transaction is fully set forth in a letter from Rev. Thomas Morrell to Rev. Ezekiel Cooper. It reads as follows:

"ELIZABETHTOWN, N. J., Aug. 27, 1827.

"*To the Rev. Ezekiel Cooper:*

"With regard to the information you request, concerning the address to General Washington, I can furnish you with every material circumstance respecting it, having acted as sub-agent in the transaction, and having a distinct recollection of the whole business.

"The history of it is, that Mr. Asbury, in the New York Conference, in 1789, offered, for the consideration of the Conference, the following proposal: 'Whether it would not be proper for us as a Church to present a congratulatory address to General Washington, who had been lately inaugurated President of the United States, in which should be embodied our approbation of the constitution, and professing our allegiance to the government. The Conference unanimously approved and warmly recommended the measure, and appointed the two Bishops, Dr. Coke and Mr. Asbury, to draw up the address. It was finished that day and read to the Conference, who evinced great satisfaction in its recital. Brother Dickens and myself were delegated to wait on the President with a copy of the address, and request him to appoint a day and an hour when he would receive the Bishops, one of whom was to read it to him and receive his answer. It was concluded that, although Dr. Coke was the senior bishop, yet, not being an American citizen, there would be an impropriety in his presenting and reading the address; the duty devolved, of course, upon Bishop Asbury. Mr. Dickens and myself waited on the General, and, as I had some personal acquaintance with him, I was destined to present him with a copy and request his reception of the original by the hands of the bishops.

"The President appointed the fourth succeeding day, at 12 o'clock, to receive the bishops. They went at the appointed hour, accompanied by Bros. Dickens and Thomas Morrell. Mr. Asbury, with great self-possession, read the address in an impressive manner. The President read his reply with fluency and animation. They interchanged their respective addresses, and, after sitting a few minutes, we departed. The address and the answer was, in a few days, inserted in the public prints; and some of the ministers and members of the other churches appeared dissatisfied that the Methodists should take the lead. In a few days the other denominations successfully followed our example.

"THOMAS MORRELL."

BISHOP ASBURY'S FIDELITY, AND LOYALTY OF MEMBERS TO THE UNITED STATES.

This letter shows the eminent fidelity of Mr. Asbury and the Conference to the country. They esteemed it their duty, after the institution of the government, the adoption of its constitution, and election of a President, to give utterance to their desire for its prosperity, and assurance of their support. Dr. Coke could sign the address as a bishop, though not a citizen of the country, without either duplicity or inconsistency, and, with this godly judgment, he did so.

The creed of the Methodist Episcopal Church was the first to acknowledge the supremacy of the government: the authority of Congress, the President, the assemblies and governors of the States. Our 23d article of religion is to this point, viz:

"The President, Congress, the general assemblies, the governors and the councils of the State, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States and by the constitutions of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction. *As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and, therefore, it is expected that all our preachers and people, who may be under the British or any other government, will behave themselves as peaceable and orderly subjects.*"

RECOGNITION OF THE NEW ORDER OF THINGS BY MR. WESLEY.

Mr. Wesley also recognized the sovereignty of the United States, and aimed to supply for its a Church which should be to it what the Establishment is to England. His intentions are clearly expressed in his letter to Dr. Coke and the American brethren, which is as follows:

"*To Dr. Coke and our Brethren in North America:*

"By a very uncommon train of Providences, many of the provinces of North America are totally disjoined from the British Empire, and erected into independent States. The English government has no authority over them, either civil or ecclesiastical, any more than over the States of Holland. A civil authority is exercised over them, partly by the Congress and partly by the State assemblies. But no one exercises or claims any ecclesiastical authority at all. In this peculiar situation, some thousands of the inhabitants of these States desire my advice, and in compliance with their desire, I have drawn up a little sketch of Lord King's account of the Primitive Church, which convinced me, many years ago, that bishops and presbyters are the same order, and consequently have the same right to ordain. For many years I have been importuned, from time to time, to exercise this right by ordaining part of our travelling preachers. But I have still refused, not only for peace's sake, but because I was determined, as little as possible, to violate the established order of the National Church to which I belonged. But the case is widely different between England and North America. Here there are bishops who have a legal jurisdiction. In America there are none, and but few parish ministers; so that for some hundred miles together there are none either to baptize or administer the Lord's Supper. Here, therefore, my scruples are at an end, and I conceive myself at full liberty, as I violate no order and invade no man's right by appointing and sending laborers into the harvest. I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint *superintendents* over our brethren in North America; as, also, Richard Whatcoat and Thomas Vasey, to act as elders among them, by baptizing and administering the Lord's Supper. If any one will point out a more rational and scriptural way of feeding and guiding these poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than I have taken. It has, indeed, been proposed to desire the English Bishops to ordain part of our preachers for America. But to this I object—

"1st. I desired the Bishop of London to ordain one only, but could not prevail.

"2d. If they consented, we know the slowness of their proceedings; but the matter admits of no delay.

"3d. If they would ordain them now, they would likewise expect to govern them and how grievously would this entangle us.

"4. As our American brethren are now totally disentangled, both from the State and the English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty simply to follow the scriptures and the Primitive Church. And we judge it best that they should stand fast in the liberty wherewith God has so strangely made them free."

RECEPTION OF DR. COKE AND FRANCIS ASBURY.

The above letter fully shows how Mr. Wesley viewed the matter. It was the warrant for the assembling and proceeding of the approaching Conference. Mr. Garrettson had now returned from more than twelve hundred miles of riding on horseback to summons the preachers to attend it. In answer, at 10 o'clock on the memorable forenoon of Friday, December 24, 1784, preachers and appointees of the Father of Methodism, a peaceful cavalcade of King Jesus, rode from Perry Hall to the chapel where their Conference began.

MEMBERS OF FIRST CONFERENCE.

The members of that gathering consisted of Dr. Coke, Mr. Asbury, Richard Whatcoat, Thomas Vasey, Freeborn Garrettson, William Gill, Reuben Ellis, LeRoy Cole, Richard Ivey, James O. Kelly, John Haggerty, Nelson Reid, James O. Cromwell, Jeremiah Lambert, John Dickens, William Gleudenning, Francis Poythress, Joseph Everett, William Black of Nova Scotia, William Phoebus and Thos. Ware—20. There were eighty-three preachers in all; but it does not appear that the other sixty three were present, though some have supposed that others were there besides those here named.

The zealous labor of these men of God were crowned with so much success, that from 1770, when the nucleus of the Methodist Episcopal Church was formed in New York by Mr. Phillip Embury, a local preacher from Ireland, to 1784, the time of its organization, they numbered fourteen thousand, nine hundred and eighty-eight members in their societies, two bishops, twelve elders, one deacon and sixty-nine helpers, besides the English preachers not included in this enumeration. There was a reorganization of the Church in 1785; with it the present paper is not concerned, save parenthetically.

THE WORK OF THE FIRST CONFERENCE.

Dr. Coke and Mr. Asbury were elected superintendents, and the latter was ordained deacon by Dr. Coke, December 25th. On the following day, Sabbath, 26th, he was

elder; and on Monday, th, he was consecrated superintendent (bishop). Thirteen deacons and twelve elders were also ordained. The project of Abingdon College was discussed. The twenty-four articles of religion, from the Church of England Prayer-book, were accepted, and one added on the sovereignty of the citizens of the United States. Also Mr. Wesley's liturgy for Sunday service. At this Conference a Book of Discipline was provided; *a plan for preaching to the black people recommended*. Mr. Wesley's rule *against dram-drinking and the use of spirituous liquors*, was adopted, and the following elaborate

RULE AGAINST SLAVERY

was inaugurated, and the accompanying *plan of emancipation* published, viz:

"What shall we do with our slaves that will buy and sell them?

"Ans. If they buy with no other view than to hold them as slaves, they have been previously warned, and if they be expelled and permitted to sell on no consideration.

"What shall we do with our preachers, who will not emancipate their slaves in the States where the laws admit of it?

"Ans. Try those in Virginia another year, and suspend the preachers in Maryland, Delaware, Pennsylvania and New Jersey.

"What shall we do with our traveling preachers that now are, or hereafter shall be, possessed of slaves, and refuse to manumit them where the law permits?

"Ans. Employ them no more.

"What methods can we take to extirpate slavery?

"Ans. We are deeply conscious of the impropriety of making new terms of communion for a religious society already established, except in the most pressing occasion, and such we esteem the practice of enslaving our fellow-creatures in any country. We view it as contrary to the golden law of God, on which hang all the law and the prophets, and the inalienable rights of mankind, as well as every principle of the Revolution, to hold in the deepest abasement, in a more abject slavery than, perhaps, is found in any part of the world, except Africa, so many souls that are made in the image of God. Therefore we think it our most sacred duty to take immediately effectual method to extirpate this evil from among us; and for this end we add the following rules of our Society:

"I. RULES ON SLAVERY.

"Every member of our Society who has slaves in his possession shall within twelve months after notice given to him by the assistant, or one of the assistants, immediately and without any further delay to give in their manumission to the assistant, duly executed and recorded, whereby he emancipates and sets free every slave in his possession, who is between the ages of forty and forty-five, immediately or at furthest, at the expiration of two years from the date of the said instrument; and every slave who is between the ages of twenty-five, immediately or at furthest, when they arrive at the age of thirty; and every slave, under the age of twenty, as soon as he arrives at the age of twenty-one; and every infant, born after the above mentioned rules are complied with, immediately on its birth.

"II. And in consideration that these rules are a new term of communion, every person concerned, who does not comply with them, shall forfeit his membership quietly to withdraw himself from our Society, or within the space of twelve months after proper notice is given as aforesaid, the assistant shall exclude him from the Society.

"III. No person, so voluntarily withdrawing or excluded, shall ever partake of the Supper of the Lord, or any of our love feasts, till he complies with the above requisitions.

"IV. No person holding slaves, shall hereafter be admitted into our society or the Lord's Supper, till he fully complies with these rules concerning slavery.

"These rules are to effect the members of our Society no further than are consistent with the laws of the State in which they live; and respecting our brethren in Africa, who are concerned, we leave the consideration of their case to the Divine Disposer of all things, we allow ourselves only to recommend the following hints, concerning the expediency of gradually complying with the above rules:

"I. Let all our preachers that have any thing to do with those

[illegible]

CONTINUED ANTI-SLAVERY SENTIMENTS.

The Conference was most deeply pervaded with a sense, not only of the sin of slave-holding, but the strange incongruity, made visible by the existence of this evil, in a country which had so lately gained its own freedom after years of terrible conflict and exhausted treasures: this, too, in the face of its boasted declaration that it was a self-evident truth, "That all men were created free and equal, and were entitled to life, liberty and the pursuit of happiness," and that "these were inalienable rights."

Inspired by such reflections and their knowledge of the cruel wrongs inflicted upon the helpless victims of the abhorrent system, the new church took higher ground than had ever before, or since, been occupied by any American Church on this subject; and though these rules were altered, changed and modified, from time to time, the Methodist Episcopal Church never ceased its warfare on slavery until the slaves of this nation were all made free. To secure this freedom, its prayers, sermons and rules were more effectual, than any other known instrumentality. To the credit of this memorable Christmas Conference, must be awarded a most fearless confronting of "the great evil," then existing in the land; and the inauguration of the war, then and there declared against American slavery, never ceased until the last slave was freed and its last link broken.

PREACHING TO THE BLACKS.

The provision for "preaching to the black people," culminated in the planting of Methodist Episcopal churches for them in almost every county and State, from the mountains of Vermont to the "Land of Flowers." So that, now, from the Empire State to the Golden Gate, "*the plan* of giving Gospel preaching to the colored people," has resulted in the establishment of more than fifteen hundred Methodist churches, with thirteen hundred preachers, probably two hundred and fifty thousand members, twenty-one colleges and schools of high grade, wherein twenty thousand children and youth, indeed, two hundred thousand, indirectly, have been taught, as the final outcome of this "plan" for preaching and teaching the black people of these United States. What, indeed, has God wrought out for us! A sense of gratitude should always pervade the minds and hearts of our people, toward the self-sacrificing Methodist Episcopal Church, who, with the blessing of God, has thus been able to raise the down-trodden to the privileges now enjoyed by them. Ah, wherever the history of its efforts and loving labors in behalf of this people, is truthfully told and faithfully read by the present and future generations, their hearts will intensify with love to the now one-century-old Methodist Episcopal Church!

OPPOSITION TO THE LIQUOR TRAFFIC.

This first Conference, held in Baltimore, took a decided stand in opposition to the liquor traffic; and, the Church has never ceased to deal deadly blows on the infamous head of this nefarious business. This convention of God's ministers did not propose to form any new sect, but, to reform the continent, particularly the Church, and spread scriptural holiness over these lands. To this end, they agreed to form themselves into an Episcopal Church, under the direction of superintendents, elders, deacons, and helpers, according to the forms of ordination and discipline enacted and set forth in the minutes then adopted. The essential features of the Wesleyan system, such as an itinerant ministry, class-meetings, love feasts, etc., as well as the doctrinal platform of the British connection, were fully adopted by the Methodist Episcopal Church.

FORMER CHURCH COUNCILS AND THIS CONFERENCE CONTRASTED.

The first Council of the early Church had no higher mission than to condemn the opinions of Arius and level the Pope down to an equality with other bishops; the second—the Council of Nice—to authorize the worship of images; the first Council of Constantinople, to condemn the errors of Macedonia; the second, to condemn the Origenists and the three chapters; while the Council of Ephesus ends its mission in the deposition of Nestorius, and the Council of Trent, by an unsuccessful effort to define the Romish doctrines. How tame and common-place are all these ostentatious convocations, measured by their objects and results, when placed in contrast with this noted Christmas Conference! Emperors and prelates constituted the one, penniless itinerants the other. To maintain political power, the distinction of empty honor and the propagation of sectarian dogmas, were the objects of these hierarchical councils; but to spread scriptural holiness over these lands, and reform the continent, was the humble, prayerful desire and only intention of the organization of the Methodist Episcopal Church, decided on at this conspicuous gathering or council! Its plans and members are alike illustrious, and have always been distinguished for their susceptibility of working out practical results.

LIBERTY AND EQUALITY—NOT CASTE.

True, she has recognized the presence of caste, in the course of her progress towards the conquest of the world for Christ; and, in her work of reforming this continent, has, at times, parleyed with that monster; but she has never at any time, place, or in any manner, endorsed it. Her creed and her progressive practice has been at war with all odious and invidious distinctions between men. What she could not demolish at once, has been borne with for a season; but her polity has been a continual warfare with sin, though "her weapons have not been carnal." She is for Christ, not caste. This fully appears as we study the work performed in elevating the colored people from 1784 to 1884.

Let there be an increase of faith and patience. Labor and wait. Another hundred years will right every wrong, and remove the last seeming cause of complaint. Our colored congregations are the logical outgrowth of the plan of preaching to the colored people, inaugurated by the Church one hundred years ago. The plan was made necessary by the relation the two races sustained to each other: a social antagonism, born of the effects of slavery on both master and slave. The Church recognized all these circumstances, and sought to correct the wrong by preaching the Gospel to all; by moral precepts, Christian example, and not physical suasion.

REVOLUTION—REFORMATION—CHRISTIAN FELLOWSHIP.

Revolution, while it has ever been the policy of the Church, and she might have even refused to preach to colored persons, unless their then owners, would both free them and all worship together on terms of equality; yet, such a revolution, it is easy to be seen, would simply have deprived the former of hearing and enjoying Gospel tidings and progress for their ultimate benefit, retarded, if not defeated, hence nothing gained for freedom, social recognition, or any of the advantages which have accrued to us. By proceeding according to circumstances, as Providence opened the way, plans so devised, have ever proven the blessed means, under God, of human elevation. All must recognize the existing line, by which white and colored people are separated, whether endorsed as a plan immutable or not, and that the natural sequence would be to work on both sides of that line, from extremes to the end desired. This is not fostering caste, but simply preaching Christ without stopping to contend with caste, with the distinct understanding that the Gospel is the power of God unto salvation; and that wherever it is preached, it will ultimately destroy all odious comparisons and individual distinctions. The Methodist Episcopal Church in, its history and its progress, knows no caste in its communion or Christian fellowships; in a word, is no caste Church.

OUR SOUTHERN WORK

TEXAS.

R. Weaver, Jacksonville. "We have had 8 additions to the church."

A. Jackson, Denison: "The children's day was beautifully observed for the first time here. Our Sabbath-school collected for the cause of education $2.60. Elder Gates held the second quarterly conference. Everything was conducted nicely. The reports from class leaders show that we are moving on. On Saturday night we had an old-fashioned Methodist love feast meeting. Sunday, at 11 a. m., the presiding elder preached an instructive sermon, after which sacrament was administered to 30 souls; six have been happily converted to God and joined our church. Collected for elder $6 25. Pray for us."

S. S. Riley, Flatonia: "Our Sabbath-school contains old and young and has 63 scholars. The parents are taking great interest, and sending their children regularly. Pray for our success. The school is six miles west of Flatonia, near Fivemile Creek."

Jeremiah Smith, Willis: "We are moving on slowly. The presiding elder held our quaaterly conference, and the power of the Spirit was felt among the people. In a protracted meeting of three weeks we had 34 conversions, and 6 received by letter. We will go to work on the church soon, and make it comfortable for the winter. Times are hard with us now. Elder Lee preached to and deeply interested the people. Paid him $11.25; pastor $23.85; on old debts $28.85."

J. M. Scott, Brazoria: "Our Baptist brethren frequently read our church paper. They are opposed to the establishment of the M. E. Church in Brazoria, but they want to know what is going on in the world."

J. C. Mays, Victoria: "Our second quarterly conference convened June 28. It was a meeting of great importance, and one in which I am not afraid to say there was much good done. Our presiding elder, Rev. G. W. Richardson, met us in due time, and conference, being sufficiently notified, was very well attended. Sunday was a day that I think will never be forgotten. With me it shall not. Our Sunday school is in a lively state, and has improved considerably since our first quarterly conference. The elder met with us in Sunday-school as is his usual custom, and gave an admired lecture. There was quite a congregation out at 3 p. m., to attend service; the subject was of the life and death of our dear Bishop Simpson, whose angelic form now swells the joyous host. Sunday night the elder preached to a full congregation a sermon which should always be remembered by all who heard it. It was one of full and deep interest. Collection $19.40, and the sacrament of the Lord's supper was administered to 91 persons. Our church in Victoria yet has life, but there are certain things which must be done ere we can prosper. Brethren, pray for our success here."

TENNESSEE.

S. Knight, Woodbury circuit: "I found members discouraged, as sheep having no shepherd; their pastor Rev. J. Sinclair had died in March. I organized two Sunday-schools, and they are in good condition, with 135 scholars and 25 teachers and officers. Rev. A. H. Gillett, Sunday school agent, donated us a lot of books, which the schools received gladly, and they are doing good work with them. Elder Key visited us in June. Collection $8. Received in full connection 2. We had a basket meeting. A steward went to the poor-house and brough a sister to church in his buggy. She had joined the church eight years ago but had not attended services for that time, and is 80 or 85 years old. I have 2 churches up but unfinished, and we are building the third. If pastors would get every family in their charge to take the SOUTHWESTERN they would have no difficulty in raising the missionary money. Let us circulate the church paper."

J. Kenseer, Tullahoma: "The Hillsboro and Manchester circuit is a very good work. In some degrees it will do very well for a man that has no family. They are willing to give any thing but money, this makes three years for me on this circuit. The night riding by masked men has run the people off and it is hard to bring up money for anything if the people are not there. My second quarter was held by Rev. W. C Miller. The weather was bad and raining all night and all day Sunday; only a few turned out; the amount received for the elder was $1.75; for the pastor this quarter $7.85"

For the SOUTHWESTERN.

"How to Make Life a Success.

Oration Delivered at the Closing Exercises of the N. O. University, by Rev. M. C. B. Mason at Winan's Chapel, New Orleans, La.

Wherever we cast our eyes we behold the evidence of labor, whether it be in the workshop of the inventor, in the studio of the sculptor or in the laboratory of the astronomer; whether turning to some beautiful leaf here or gazing with admiration and delight on yon portrait, the deeds which have made the lives of men illustrious in the history of the world have all been done by hard, persistent work. Nature as well as history confirms this testimony. It is the universal plan. It knows no race, no country, no clime. In all the walks of life it is so indelibly written that neither time nor eternity can erase it. Every leaf, every flower, every living being is struggling for life and supremacy. The lower animal and the vegetable world accept this order of things. Man, ushered into existence, and thrown involuntarily into the race of life—to him the world seems a contradiction of things. Instead of finding a shelter and a home, he must build one. The raw material which nature has furnished in abundance, must be sought and found and hewn and chiseled, and then the home. So that we cannot live unless we are alive to this order of things.

In this life-race every man is a competitor. There will always be obstacles, trouble and disappointments, but perseverance will at last triumph. Sir Isaac Newton was fifteen years finding out one philosophical principle, but by hard continued work he eventually conquered and gravitation was announced to the world. Let the spirit of true manhood arise in the breast of every young man. Let there be a determination to fight the battles of life without a demand for favor or sympathy. These are helps, but they can never accomplish the desired results. The ambition to arise above the petty details of life must be in the man or every effort thereat will utterly fail. Sympathy may open the door, favor may furnish the materials, but the former cannot seat you within, nor the latter accomplish the work. If done at all it must be done by you, and by you alone.

Be careful then to build aright for you are not only building for time, but for eternity. The first of all is to start right. Let your foundation be of the best material, packed and cemented together. Remember that a false hypothesis, though it be clothed with beautiful words pleasing to the ear, set to music, and though it may seem to open up, some field of adventure to the ambitious youth where honor and fame lie upon the surface, ready to be gathered abundantly, yet remember that such an hypotheses false in itself, will inevitably lead to a false conclusion.

Turn over one by one the leaves of history, where you see photographed in vivid letters the different characters of those who have played a conspicuous past in the affairs of life, and as you advance the admiring the one and condemning the other, entering the very secret chambers of life where you may see plainly the hidden sources for action, you will find some false theory at the very basis of the foundation of their characters. You will see that that brilliant star which rose so suddenly above the horizon, dazzling the eye with its brilliancy and then quickly disappearing would have continued to shine had there not been some defect in the materials which composed it and which gradually dimmed its lustre till it finally went out in gloom. Look at Aaron Burr, Benedict Arnold, and a host of others, and take warning. They continue for a time brilliant and honored but suddenly there came a crash in life and the man so highly lauded but, yesterday becomes the outcast of to-day. If the startling point is right, and the right direction closely followed, the conclusion will be right.

Build on a good foundation slowly but surely. In your education let there be line upon line, and precept upon precept, here a little and there a little, and the edifice will stand not only for time, but for eternity. But how shall this foundation be laid? By mastering the little things—learning perfectly what is attempted. Be a conqueror by overcoming every obstacle and difficulty by hard and continued work. Success in the solution of one problem though it may require hours and even days of hard work will give you strength and courage to undertake the solution of another still more difficult. Every victory strengthens, while every failure weakens. Never say "I can't." The "I can't's" have never accomplished anything for the world or for themselves. But the resolute "I will," encouraged by previous conquest, strengthened by sturdy toil, climbs over the hills, up the rugged mountains, faint it may be, yet pursuing and reaches the summit, while "I can't" creeps along in the valley far below.

If you would be a successful competitor in the race of life you must enter the course without the expectation of favors or rewards unearned. Thousands whose morning has been bright, who bade fair to attain the highest honors have been crippled—become enfeebled, weakened and ruined by favor. Do your own work. Let self reliance be your favorite weapon, and like the arm of the blacksmith by continued labor you will become stronger and stronger. Every man who has made the earth better, who has "turned the world upside down" has had difficulties almost insurmountable, has been pressed down by the strong, sometimes imprisoned by kings—even grim poverty with her thousand woes has stared them in the face, but perseverance stronger than any of these at last conquered. In our own day, in this enlightened land, there are some styling themselves followers of Him who is no respecter of persons and whose mission was to seek and to save the fallen, who attempt to teach that you should build only a part of the way and leave the edifice unfinished. But everywhere, from Maine to the Rio Grande, from the boisterous Atlantic to the calm Pacific, let the watchword be "Onward to victory," and Carthage will be conquered if not destroyed.

In conclusion—remember that you must build morally as well as intellectually. Your life's work will be far from successful unless the foundations of the moral character are well laid and built upon. You are far from right and wisdom when you sometimes think that intellectual training, independent of moral, is sufficient to make life a success. One deed occasioned by the weakness of the moral forces

with the dark deed haunting you like some frightful ghost—despair will turn darkness into still grosser darkness and you will be ruined forever. Rear up then the two pedestals together, the moral and the intellectual, Jachin and Boaz, beauty and strength of character and trusting firmly in God you will pass safely through the intricate windings of the journey of life, and wrapping your mantle around you enter the kingdom of Him who shall say, Come ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world.

History of Clark Chapel—No. 3.

BY REV. L. M. HAGOOD.

PASTOR'S REPORT.

Our pastorate began the 29th of October, 1876, under rather gloomy surroundings. We had fears within and foes without. The building sadly needed repairs, and the membership was without order or discipline. A firm administration was at once inaugurated, and though murmurings arose and dissension threatened to assail us, we held to our way, confident that God would give us the victory; and so it has been unto us according to our faith. We have triumphed, and the work of our hands has been established, and peace and prosperity reigns in our beloved Zion. Our friends are rejoiced and our enemies discomfited. Others may pile brick upon brick, and tower upon tower, but God dwelleth not in temples made with hands, but in the humble and contrite heart, and we give it out to the community as an earnest expression of our belief that there are one hundred and seventy five members of Clark Chapel who will never forsake their present tents or cease battling for the "Old Mother Church" until God shall say to them "It is enough; come up higher." We desire to express our heartfelt thanks to the members and friends for the gift of a handsome suit of clothes. May God bless them for their kindness and favor.

We present the following statistics:

Number of members enrolled,	230
Expelled,	13
Number removed by letter,	4
Names—Georgia Henderson, Mollie McCrea, Tennie White, Mary Parrish	
Number withdrawn,	2

BENEVOLENT COLLECTIONS.

Missionary, Sunday-school	$ 75 85
" Church	14 15
Total	$90 00
Woman's Foreign Missions,	2 00
Tract Society,	2 00
Sunday-school Union,	2 00
Freedmen's Aid Society,	20 00
Education,	2 00
Episcopal Fund,	5 00
Total,	$123 00
Last year,	82 78
Increase,	$45 22
Charitable purposes,	7 00

TRUSTEES' REPORT.

The Trustees have accomplished a good work this year and succeeded in making a great many improvements and repairs, and the [illegible] of funds received and dis- [illegible] ly e- d- p- on g ne of as ru Be eu ld le- a meeting of the members and friends was held, when it was at once decided to go to work and fix up. At this meeting three hundred dollars were subscribed. At the second meeting of the Board of Trustees, the following committee on improvements and repairs was appointed. [illegible] Dickerson, George Dickerson, [illegible] I. C. Brown, Mat [illegible] These gentlemen with [illegible] to God and with confidence [illegible] through without a [illegible] and [illegible] [illegible] [illegible] [illegible] thanks to Messrs. [illegible] & Brown, Slinkard & Rives, Isaiah Smith, Ben Williams, Cooper & Co., David Grewer, and Ben Munroe, for the complete and very satisfactory manner with which they executed the work, and for the liberal terms implied in their contracts. The committee also express their thanks to Rev. John Braden, D. D., for the donation of twenty dollars. The building has been rendered complete in all its appointments, and its interior of handsome paper finish, is one of the finest and most tasteful in the city. The Trustees return thanks to the Sunday-school for the gift of $31 20 in cash and a beautiful Bible for the pulpit at a cost of $18. Also to Rev. John Braden, D. D., for favors received, and to the pastor for invaluable services rendered.

The pastor desires to express his thanks to the trustees for the very cordial support received during the year.

The following resolution was unanimously adopted by the quarterly conference and approved by the congregation:

Resolved, That we are largely indebted to our beloved pastor for the success of this year, and that we tender to him our heartfelt thanks and appreciation of his labors, and in view of the good work accomplished, do earnestly request the Bishop presiding at the next annual conference to return him as our pastor for another year.

Signed on behalf of the Church, by the following officers: Geo. Dickerson, Ephraim Pickett, I. C. Brown, George Grubbs, A. Bowman, Ishmael Carter, James Cole, Peter Rainy, Alex Gleaves, Gus Green, H. T. Noel, A. Mays, A. Hamilton, Alex. Eagleton, Benjamin Merina, Jessie Wilson, Matt Trimble, Smith Ellison, Randal Brown.

Received on probation 31; received into full connection, 15; probationers dropped, 9; probationers on trial, 7; deaths, 3; baptisms, adults 10, children 3; marriages, 4; number of bona fide members and probationers, 180. Total receipts—stewards, $884.60; benevolencies $135; trustees, $1,311.05. Present indebtedness, $110; grand total received, $2,330.65.

CHAS. S. SMITH,
Pastor Clark Chapel M. E. Church,
Nashville, Tennessee.

For the SOUTHWESTERN.

Relation of the Sunday School to the Family.

In the primitive age of the human race, the family was the only society of men.

The institution of the family was of divine origin. The husband and wife were the joint rulers of their little kingdom, and the children the happy subjects.

The father was also the instructor and priest.

But as men multiplied on the earth, and families increased in number, and the duties, cares and responsibilities of the heads of those families also increased, it is evident that the necessity for other and more general means of instruction would appear.

Hence the organization of schools, by the general agreement of several families to come together for instruction in the common affairs of life, and by the choice of some one to preside over the school as governor and instructor.

Now it is plain that such a school would only be an enlarged family circle, the teacher and pupils sustaining the same relations as parent and children.

The Sunday-school differs from the day school only in the fact that the object of study in the former is the word of God, instead of secular books.

For whatever other book or books may be studied or taught, all is preparatory, or helps to the study of the Bible.

When council was held in heaven as to whether a certain thing should be revealed to Abraham, Jehovah decided the matter by saying:

"I know him, that he will command his children and his household after him, and that they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him."

From this passage of sacred Scripture it will appear:

1. That Abraham was the teacher of his household, and that he was recognized as such by Jehovah.

2. The object of this instruction was that they might keep the way of the Lord to do justice and judgment, and

3. That the Lord might bless his seed thenceforth and forever.

But since the moral and religious instruction of the youth has been facilitated by the organization of schools on the Sabbath, let it be remembered that the duty of parents to instruct still, is by no means done away with, or lessened.

Nor is the object of instruction different from that of Abraham's day.

As human nature is always the same, so the evil tendencies of that nature demand the same remedies under like circumstances.

Hence, children and households of to-day should be taught to keep the way of the Lord, *and to do justice and judgment, that the Lord may bless them.*

It is true there may be found in every community parents who are too incompetent or too unconcerned to instruct their children in their moral and religious duties. But it is unfortunate for those parents, and unfortunate for those children, and if not remedied it will one day be unfortunate for that community. But where such *is* the case, the moral and religious training of those children must be left entirely to the Sunday-school.

From this stand-point it is very easy to perceive the relation of the Sunday-school to the family, and the relation between superintendent or teacher and the pupils. The superintendent is the general parent, and as such he should govern and instruct with kindness and gentleness for the time being, regarding the school as his great family.

What are the duties growing out of this relation?

First, parents should co-operate with all plans for the success of the school. They should see that their children attend, and when practicable let them attend with their children, and this would be *practical co-operation.*

On the other hand, the Sunday-school should *teach* the children something.

There was once a little boy who went home from Sunday school, and a lady asked him: "Well, what did you learn to-day, Johnnie?" "Just what I always learn," said he. "And what do you always learn?" asked the lady. "Nuffin," replied the little fellow.

Now, just this thing is true of too many of our Sunday-schools, both in the city and country. Pupils attend and learn nothing as they know of, and where this is the case, it is cruelty to expect parents to be interested in the school, and blame them because they are not.

There may be various reasons for this state of affairs.

It may be from lack of qualified teachers. It may be from lack of literature. It may be from lack of proper organization. It may be from all of these combined. But whatever the *matter* the school should apply the remedy.

And when this is done, be assured that parents will be interested in the work. Few parents ever descend so low in the scale of being, as not to be interested in, and even *enthused* over the improvement of their own children.

The pastor and superintendent should see to it that the Sunday-school is what it ought to be, a place of moral and religious improvement, before they blame any one for not being interested.

I have known cases where the parents would not allow their children to attend Sunday-school, because they would be brought in contact with boys who would smoke and swear. Of course, temperance was an unknown quantity there, for the teacher smoked.

The Sunday-school should be an attractive place. I have read a fable which runs thus:

"It was observed by a shipmaster on passing a certain island in the sea, that the sailors were so harmed with the sweet strains of distant music—music of the sea nymphs—that he could not get them to mind their business. And after meditating over the matter for a great while, he came to this conclusion: that he would have musicians on board, who could discourse sweeter music than the sea nymphs could make. After that he had no more trouble in sailing by that island."

So with us, as Sunday-school workers. If we would save the youth from places of worldly amusement, and from the alluring charms of vice, let us attract them by offering something better.

As a general rule, children do not like to take medicine, and yet you may so disguise it in sugar, that they will cry for it. So with instruction. The skillful teacher will have the lessons and everything about the Sunday-school so attractive that the children will cry when kept away.

I visited a certain Sunday-school in Nashville, in which the superintendent took up a great portion of the time quarreling with the pupils. Above all beings in the world, children dislike quarreling.

THE MISSION OF THE SUNDAY-SCHOOL TO THE FAMILY.

The Sunday-school has a peculiar mission to the families of our people in the South.

If any one will read the column in the SOUTHWESTERN CHRISTIAN ADVOCATE, headed "Lost Friends," he will be able to form some idea as to how slavery regarded the family relations.

In the South to-day, we have but few whole families, save such as have been brought up since the war. Their condition may be aptly expressed in the words of the prophet, when he said: "They are scattered and peeled."

It is not surprising then, that many of the family virtues should be wanting.

Indeed, that any at all is left is a wonder, a miracle of grace; and is only to be accounted for from the fact that God planted some of these virtues so deep in the soul, that the plow share of Satan could not root them up.

We find, in a great measure, parental authority wanting. There is not always that happy relation existing between husband and wife, parents and children, and between brothers and sisters, which the word of God demands.

Now, the word of God is the *balm of Gilead* for all these bleeding wounds, and the teaching of this world must depend largely upon the Sunday-schools.

It is not enough that the word be read and taught in the school on Sundays, but methods should be adopted to have it read in the family circle.

A. W. MCKINNEY.

Nashville, Tennessee.

It is said that the trees that are most in the sun bear the sweetest fruit. And those persons who are most influenced for good beneath the rays of the Sun of Righteousness will bring forth much fruit to life everlasting.

He is not dead who departs this life with high fame; dead is he, though still living, whose brow is branded with infamy.—*Tieck.*

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches	
History of the U. S.—Ridpath	$3 00
Scripture History—Smith, (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3) Net	5
History of Methodism.—Stevens. (Abridged edition.)	3 0
Discipline of the Methodist Episcopal Church Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons (Vol. 1) sett	5 00
Book of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures Chapters I-XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol 1) sett	7 50
Plain Account of Christian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 50
Rhetoric.—Hill. Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (Chapters XXI-LII)—Harman	4 00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 50
Lessons in Logic.—Jevons. Net	50
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism (Abridged). Stevens	3 00
Defense of our Fathers—Emory	85
History of Missions of the Methodist Episcopal Church, Vol. II—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII.—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope. Vol. III	7 50
Atonement in Christ.—Miley	1 25
History of the Church.—Blackburn	2 50
Intellectual Science.—Porter	3 00
Homiletics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX-XLIV—Harman	4 00
Systematic Theology. Theological Institutes Part II—Watson	3 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St Paul.—Conybeare and Howson (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism.—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
Christian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation.—Walker	1 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism.—Simpson	1 50
Portrait of St Paul.—Fletcher	75

SECOND YEAR.

To be studied:	
The Bible: Doctrines	
Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History.—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. (Abridged Edition).—Stevens	3 00

THIRD YEAR.

To be studied:	
The Bible. Sacraments	
Christian Theology. Books IV and V.—Wakefield	2 50
Plain Account of Christian Perfection.—Wesley	30
Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	90
Mediæval and Modern History—Thalheimer.	1 60
To be read:	
Wesley's Sermons. (Vol I.) Introduction to the Gospel Records.—Nast	3 00
Era of the Protestant Revolution—Seebohm	1 25
	75

FOURTH YEAR.

To be studied:	
Christian Theology. Books VI and VII—Wakefield	2 50
Logic.—Jevons. (Science Primer Edition.)	45
Elements of Intellectual Science.—Porter	3 00
Review of the course for the three preceding years.	
To be read:	
Wesley's Sermons. Vol. II. Checks to Antinomianism—Fletcher	5 00
History of the Reformation.—Fisher	2 50
Protestant Foreign Missions.—Christlieb	1 00

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Books, Pictures, Etc

The following is a list of miscellaneous articles that may be had at this office on receipt of the prices annexed. They will be sent, post-paid, to any address desired:

What They Say; or Echoes from Birmingham	10
Is there to be a War of Races in America, by Rev. A. E. P. Albert	10
The Colored Race Weighed in the Balance; Reply to Dr. Tucker by Rev. Dr. C. K. Marshall	25
Lithographs Methodist Bishops, in group, up to 72, each	10
Historic Picture, "Garfield and his Family," steel engraving	2 00
Wentworth's Arithmetical Problems	30
Mitchell's New School Geography (1875)	50
Independent Youth's Speller	30
Gems of Praise	20
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E SOUTHWESTERN.

...ALL W. TAYLOR, D.D., Editor.

...DAY, AUGUST 14, 1884.

Address of the Bishops.

(Some of them, at present, temporary.)

Bishop Bowman....St. Louis, Mo.
" Harris.....New York, N. Y.
" Foster.....Boston, Mass.
" Wiley.....Cincinnati, O. (Gone to China).
" Merrill.....Chicago, Ill.
" Andrews.....Washington, D. C.
" Warren.....Denver, Col.
" Foss.....Minneapolis, Minn.
" Hurst.....Buffalo, N. Y.
" Minde.....Topeka, Kansas.
" Walden.....Cincinnati, Ohio, (at present).
" Mallalieu.....New Orleans, La.
" Fowler.....San Francisco, Cal.
" Taylor.....No. 181 Hudson Street, New York.

The new Discipline will be ready in September, and the permanent address of all general officers will be found there. The above will serve for present use; cut it out and save it.

Rev. Wm. Hays, has just completed and dedicated a neat frame meeting house without debt, at ...lleysburg, Kentucky. Bishop ... preached the dedicatory sermon from Daniel 2:42, "The founding of the Christian church in the ...orld according to the prediction of the prophets." The congregation belongs to the C. M. E. connection and are quite prosperous.

...ves in prohi-
...in the meth-
... Mr. Beecher
...o political em-
...ition is to pre-
...e propagation
...rines will cause
... to do so. They can better be
...ganized and made prevalent
... organization than other-
... therefore ought the prohib-
... to maintain their orgauiza-
... they ought so to use
... organization as not to imperil
... national interests while
... to save the country from

...Hamilton of Boston, is
... warm-hearted man,
... Say Bro. Hamilton,
... think there would be any
...ow in finding first class
... accommodation for such a
... colored people as the Ju-
... were they at this
... visit the "Hub." You
... was a little trouble of
... in Boston a few years
... that matter Boston is
... To be sure it is. Why
... Bay State sold her slaves
... got through with mobbing
... on Garrison and Phillips
... All New England, the
... of the Radicals wanted, was
... election, and money. These
... will work the same way
... Like causes produce
... you know.

...Mount Sterling district, Ken-
..., Colored Metho-
... Church, met in Car-
... July 18th. Bishop W.
... presiding, there was a
... and interesting
... ting impressions for
... made upon the commu-
... Bishop preached at 11
...day, to a crowded au-
... Rev. 1. 17.—"He that
... etc." Theme
... and human nature of
... Bishop is a powerful
... never appeared in
... than on this occa-
... genial, Catholic spir-
... deservely loved
... There is eleven
... the jurisdiction of
... The presiding el-
... Hall of Mount

...and
... to subscribe

Political Forecast.

In 1880 the total popular vote of the country was 9,219,947, divided as follows: Garfield, 4,454,416; Hancock, 4,444,952; Weaver, 308,578; Prohibitionist, Independent and scattering, 12,001. Garfield was the Republican and Hancock the Democratic candidate. The former was elected by a popular majority of 9,464 over the latter. But the total opposition vote was 4,765,531, or a majority of 311,125 over the Republican candidate.

Thus it will be seen that while Garfield had a majority over each, he did not have a majority over all candidates combined. This showing does not show the real Presidential possibility, however. Because the popular vote under our political economy is cast not for the President direct, but for Presidential electors. The basis of representation in Congress is the same as that for electors.

This has been changed since 1880, and a new apportionment made, as follows, viz:

	1880.	1884
Alabama	10	10
Arkansas	6	7
California	6	8
Colorado	3	3
Connecticut	6	6
Delaware	3	3
Florida	4	4
Georgia	11	12
Illinois	21	22
Indiana	15	15
Iowa	11	13
Kansas	5	9
Kentucky	12	13
Louisiana	8	8
Maine	7	6
Maryland	8	8
Massachusetts	13	14
Michigan	11	13
Minnesota	5	7
Mississippi	8	9
Missouri	15	16
Nebraska	3	5
Nevada	3	3
New Hampshire	5	4
New Jersey	9	9
New York	35	36
North Carolina	10	11
Ohio	22	23
Oregon	3	3
Pennsylvania	29	30
Rhode Island	4	4
South Carolina	7	9
Tennessee	12	12
Texas	8	13
Vermont	5	4
Virginia	11	12
West Virginia	5	6
Wisconsin	10	11
Total	369	401

Increase under the apportionment forty-four, necessary to an election on the old basis 179, and under the new 201. The following States gave the electoral vote to Garfield in 1880: California, 1; Colorado, Connecticut, Illinois, Indiana, Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, Nebraska, New Hampshire, New York, Ohio, Oregon, Pennsylvania, Rhode Island, Vermont, Wisconsin, 214. At the same time Hancock carried Alabama, Arkansas, California, 5; Delaware, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, Missouri, Nevada, New Jersey, North Carolina, South Carolina, Tennessee, Texas, Virginia, West Virginia, 155. A majority of 59 for President Garfield. The posture of affairs at the present is materially different from that of the last campaign.

The powerful following of Mr. Conkling, indifferent at first, entered the canvass with great energy later in 1880, but this element is inactive in the support of Mr. Blaine, if not actively engaged against him. In 1880 General Grant was also a potent influence and contributed no little to the success achieved. Then the electoral college was strictly divided between the two great contesting parties alone. But the outlook now is that the prohibitionists may carry Kansas and possibly Maryland. By the fusion of the Greenback and Anti-monopoly parties, if General Butler accepts their nomination, Massachusetts will be placed in the list of doubtful States. Then, too, the Independents and Anti-secret Society parties may be able to imperil New York, unless their ability to do so is cancelled by continued dissatisfaction among the Tammany people. The States which may with certainty be set down as Republican are Colorado, 3 electoral votes; Connecticut, 6; Illinois, 22; Iowa, 13; Maine, 6; Michigan, 13; Minnesota, 7; Nebraska, 5; New Hampshire, 4; Ohio, 23; Pennsylvania, 30; Rhode Island, 4; Vermont, 4, and Wisconsin, 11. Total number of Republican votes 151, leaving Mr. Blaine 50 votes less than enough to elect him. The following States may be set down as sure to be counted for Mr. Cleveland, no matter how the vote is in some of them: Alabama, 10; Arkansas, 7; Delaware, 3; Florida, 4; Georgia, 12; Kentucky, 13; Louisiana, 8; Mississippi, 9; Missouri, 16; New Jersey, 9; North Carolina, 11; South Carolina, 9; Tennessee, 12; Texas, 13; Virginia, 12, and West Virginia 5. Total Democratic votes 154, or 47 less than the required number. The following States are doubtful, viz: California, 8; Indiana, 15; New York, 36; Oregon, 3; Nevada, 3; Kansas, 9; Maryland, 8, and Massachusetts, 14. Total, 96. The Democratic candidate for Vice-President is popular in Indiana and will probably carry it. Then if Mr. Cleveland can carry New York their election is secure, as this will give them 205, enough and four over. Or if the Republicans can carry New York and Massachusetts they will bring Mr. Blaine in with three votes to spare.

There is also a possibility of Republican success in the event of a divided electoral vote in New York this year as there was in California in 1884. But, on the whole, the appearance now is that there will be no election. This will throw the case into the House of Representatives, and that is Democratic. We are upon the verge of exciting, not to say dangerously critical times. It, therefore, behooves every American citizen to deport himself with courage, coolness and patriotic, conscientious decisiveness. A great deal is pending and a great deal has been accomplished by the 50,000 Negro voters in New York and the 10,000 in Indiana. The Negroes in Massachusetts can not be depended on to oppose General Butler, nor is it sure that those of Kansas will not support that Christian statesman, Gov. Jno. P. St. John. We can help some here in the South by fusing with everybody who opposes Bourbonism. But we repeat it, that the Negroes of New York and Indiana are in a condition to do again in 1884 what they did in 1880, save the country from a serious change in its political policy. We are not zealously favorable to Mr. Blaine, but as the Republican candidate, he represents ideas and measures which ought to survive in our politics.

The Methodist Quarterly Review for July.

The July number of the *Methodist Quarterly Review* comes to our desk looking as bright as ever, loaded with its usual fund of useful and scholarly information. Nine new books are in the press, and eight have recently left it. All of them are valuable contributions to the Church and promiscuous literary world. A fine steel engraving of the new editor, Rev. Dr. Daniel Curry, appears as a frontispiece. It is true to life except that it is too erect from the shoulders upward, and that the right arm hangs in an unnatural position for him. The hair, parted on the right side, drops down in careless freedom hiding the ear, and shading his fine intellectual Scottish face. Though an octogenarian, it shows a man whose eye is not dimmed or his natural force abated by uncompromising devotion to the work of the Church, in the study, pulpit and on the platform. Dr. D. D. Whedon, its late editor, is like the present one, a historic character in Methodism. His debut into general notice was signalized by a counter appeal which he wrote in opposition to one written by Rev. LeRoy Sunderland, of the New England Conference Anti-slavery Society, in 1835. As to his views of the slavery agitations, he stood in harmony with Wilbur Fiske, John Lindsey, Bartholomew Otheman, Hezekiah S. Ramsdell, Edward T. Taylor, Abel Stevens, Jacob Sanborn, H. H. White, N. Bangs, J. P. Durbin, S. Luckey, A. Binney, Dr. Bond, Bishop Heddings and Bishop Emory. They were not pro-slavery, but so conservative as to rather though unintentionally help than hurt slavery. Their position in the politics of the Church was as that of Henry Clay and John J. Crittenden to the politics of the country.

This statement makes it needful that we should further state that Mr. Sunderland's appeal held "That all slaveholding is sinful and therefore shoule be universally and immediately abandoned." The counter-appellants opposed this dogma, they admitted that the Bible is opposed to slavery, and disclaimed all purpose of defending it. In 1865 his views had become very much in harmony with the advanced type of thinkers in the Church, and even as early as 1860 he did heroic service in defence of the Church in support of the constitutionality argument of (then Professor, now) Bishop W. L. Harris, yet his idea was not fully in accord with that of Prof. Harris. It was his conservative views and the vigorous growth of genuine radicalism apparent in the General Conference of 1856, which caused his election as editor of the *Quarterly Review* by a very small majority. He is an able expositor of Methodist theology. An article from his pen, written for the April number of *The Bibliotheca Sacra*, 1862, is referred to as one of the ablest in print. He comes not to Fletcher in his statement of that theology with reference to the Calvanistic controversy.

Returning to the current number of the *Quarterly*, we find among its contents: 1st. The beginning of a discussion on "The higher criticism of the Pentateuch," by Dr. M. S. Terry, S. T. D., of New York. The style of this writer is so well known, and his ability so widely acknowledged, and the subject of such commanding interest, that the statement of its discussion by him at this time is sufficient notice of it. 2d. Rev. S. L. Baldwin, D. D., of Nyack, New York, furnishes a second article on the opium traffic in China. The results of the traffic he shows is greatly to the prejudice of legitimate commerce, and that its abolition would prove much to the benefit of English merchants; and that the purchasing power of the Chinese people is contracted by so much as they expend in the hurtful use of this narcotic. He shows the opinion of the Chinese with reference to it, and tells what ought to be done about it, after eating, the efforts already made for its suppression. This opium trade, like its associates, the liquor and the tobacco trade, is a paying business, and hence with the money-loving and money-getting spirit of our times it will show itself rather difficult to hedge in or destroy. 3d. The regeneration and glorification of the body is treated in a very instructive way by Rev. J. C. Jackson, of Chilicothe, Ohio. It is a subject of no little importance, and upon which a great amount of time has been expended. It will require close reading for clear comprehension. It sometimes happens that writers conceive better than they can express their conceptions. While this may not be laid down as the particular character of this paper it will require close and careful study to be understood. Some of the positions assumed therein requires a mighty lifting, if not a wresting of the Scriptures from their usual interpretation for proof. It evinces much learned research and systematic arrangement. 4th. Is on historical memorials of Westminster Abbey, by Dean Stanly. Both the author and the subject of the work will command attention on this side of the Atlantic. 5th. Comes Russia and England in Central Asia, by D. M. Wallace. 6th. Authorship of Ecclesiastes, by Rev. W. W. Davis, Ph., D., of Delaware, Ohio. 7th. William's Middle Kingdom, by Rev. E. Wentworth, D. D., Sandy Hill, New York. 8th. Some aspects of the Epistle to the Romans and the late General Conference, is by Dr. Curry. 6th. There is a symposium of the quarterlies, a brief reference to them, and a glance at the current book table concludes the volume.

It is a fit companion to follow those which have gone before it. It is a mistake of our preachers to decide that they can in any way supply the place of this invaluable and hoary periodical of the Church, without taking it. Then, too, there is an element of young folks in and just returning from school who greatly need such supervision in the matter of selecting their literature, as those of the Methodist persuasion can alone find in the *Quarterly Review*.

Immoral and Unprofitable

An average Sunday excursion carries about 600 people—youths and adults, pays out about $200 for car fare, and say $2 each for clothes and eatables, $1,200; and $50 more for liquors and cigars; total $1,450 expenses. Net receipts $120, rebate from sale of tickets. So the Church, society or individual, for whose benefit the excursion was run, receives about 1 12 of the amount they have caused to be expended in this sort of business. Besides desecrating the Sabbath and lowering the moral tone so, they waste the substance, and tend thereby to enslave the people by thus impoverishing them.

There is an average of one such excursion for every Sabbath in the year, from May to October, making twenty-two Sabbaths. Now, it is a very moderate estimate to set down one excursion in twenty different places for each of these twenty-two Sabbaths, or 440 excursions of this character in the seven months named, costing twenty two times $1,450, equal to $3,190 spent in that way; from which the total net return to the parties running them is $2,640, leaving the poor people who attend them $29,260 worse off than before they were given, with nothing whatever to show in return for this expenditure of money, and their moral perceptions damaged besides. One step toward real and true leadership on the part of colored ministers and other influential persons will be the abandonment and discouragement of this useless waste of the colored people's time, morals and money. We know the many excuses which have been and will still be given for this proceedure. But the bottom question is: *Is it right?* IF NOT RIGHT, CAN CHRISTIAN MEN AFFORD TO DO IT FOR ANY REASON? Brethren, let us hear from you on these questions.

Our Calendar of Methodist Events.

We have taken our calendar of important events in Methodism from the "Centennial Year Book," and they may be relied upon as correct. When there is matter wanting and it is not found there, it is secured by reference to Methodist History. For instance, we found nothing in it for the third of August. But our calendar shows that to have been a very important date in the history of Methodism among the colored people. The same want occurs for the 28th of September in the "Year Book." But our calendar shows an important event for that date also. Nevertheless the "Year Book," is an invaluable contribution to the current literature of Methodism, useful to preachers in every Methodist denomination, and ought to be in the library of all Methodist preachers and thoughtful laymen.

The Men and the Platform.

The Democratic platform is a glittering string of evasive generalities. It is for free trade, and seems to lean towards free liquor. But perhaps the integrity of Mr. Cleveland will answer for a platform. The party may not have thought about it when in the act of selecting Mr. Hendricks as their candidate for Vice-President, but he is in himself a platform about which there is no room for doubt. The colored people may not be wanted, and certainly cannot be found training in a crowd where he is next best man. His nomination to confront General Logan, the inflexible patriot and distinguished soldier, will tend very strongly to awaken discussion on topics causing, attending and growing out of the late war. As between Blaine and Logan or Cleveland and Hendricks, there is very little room for hesitation, and we do not hesitate to decide. The Prohibitionists may name a man, or Gen. Butler may conclude to stand for the Anti-monopolist and Greenbackers. There is yet time and room to look around.

What Do the Students Eat?

The object to be attained by sending our young men and women to college is their future usefulness. One of the essentials, and the most important of any is the maintainance of their health. This must depend largely upon the quantity, quality and preparation of their food. If the cooking is not wholesome or the diet nourishing and blood producing, they can be by no means healthy. To see that this, among other things, is done, devolves not alone upon the culinary mistress, but also upon the entire faculty, and conference board of visitors. We call upon all whose duty it is to give faithful attendance to this matter, since we cannot hope for the best results if our pupils, however learned, quit school with the foundations of their health undermined by poor and unnutritious diet. The hope of the country is its educated and pious young men and women. But they will be able to render it very ineffective service if their health is not preserved.

Colored Women to the Front.

We notice with a great deal of pleasure the fact that Sister Mary Marshall, Susan Baxter, Eliza Williams, M. J. Wilson, and Cora Redmon are down on the programme for addresses at the anniversary of the Woman's Home Missionary Society, of the Shreveport district, Louisiana conference. This indicates a change in the relation of colored women to church work and public matters in general. It is right, let it go all around. Home duties are vastly important, they must not be neglected, they must be faithfully attended to. But there are many ladies so situated that they can give their presence, voice and means to these matters of public benefit, let them by all means do so. So go to the front, sisters, be ashamed of nothing but sin.

Heaven in the Bible.

OLD TESTAMENT.

The word Heaven is used 466 times in the Bible, as follows, viz: Genesis 28, Exodus 8, Leviticus 1, Numbers 1, Deuteronomy 21, Joshua 1, 1st Samuel 1, 2d Samuel 5, 1st Kings 14, 2d Kings 7, 1st Chronicles 9, 2d Chronicles 7, Nehemiah 3, Job 19, Psalms 63, Proverbs 8, Ecclesiastes 4, Isaiah 26, Jeremiah 16, Lamentations 3, Ezekiel 9, Daniel 15, Hosea 1, Joel 2, Amos 3, Nahum 1, Zephaniah 1, Haggai 2.

NEW TESTAMENT.

Matthew 24, Mark 15, Luke 29, John 15, Acts 21, Romans 2, 1st Cor. 6, 2d Cor. 3, Ephesians 6, Phillipians 1, Collossians 5, 1st Thess. 1, 2d Thess. 1, 2d Timothy 2, Hebrews 13, James 2, 1st Peter 3, 2d Peter 4, 1st John 1, Jude 2, Revelations 51.

Now the Republican, Democrat, Anti-Secret Society, Prohibition and Anti-Monopoly parties each have their candidates in the field. There is a good lot of them, and the American voter outside of the South can take his choice and be satisfied. He can likewise take his choice in the South, but he must choose the Democratic candidates there.

Hon. James G. Blaine addressed the Grand Army of Maine, at Old Orchard on the 7th inst. About 25,000 were present, and Gov. Roble with Mr. Blaine held a reception.

Editorial Notices.

KNIGHT TEMPLARS IN KENTUCKY.

The third annual Grand Conclave of the first Independent Grand Commandery of Knight Templars State of Kentucky, assembled in Lexington Aug. 5th. The special low rates by the L. & Nashville Railway induced quite a number of Louisvillians to avail themselves of this opportunity to attend. Sir George Taylor is Grand Cammander; Sir H. P. Gaines, Grand Recorder.

ROYAL ARCH CHAPTER.

The Grand Chapter of Royal Arch Masons of Kentucky, assemble in Lexington August 6th. M. E. James Ellis, G. H. P.; E. George Taylor, G. S.

The Masonic Centennial celebration will be held at Philadelphia, Pa., Sept. 29th, 30th and October 1, 1884. JOSHUA D. KELLY, Chief Marshall.

PERSONAL.

—Mrs. Ellen, wife of Rev. Aaron Jones, is seriously ill at the residence of her father and mother in Maysville, Kentucky.

—It was our good fortune to have Mrs Rev. D. S. Bently, as traveling companion, and be permitted to do her an important service recently.

—It was our good fortune to meet and journey with Sir Alexander Morris and lady. Grand Commander of Knights Templars of Ohio and parts of Kentucky.

—Sir Alex Morris of Louisville once decided that the conscience of a Mason was to be sacredly regarded in reference to the Sabbath, whether Jew or Christian.

—Thos. H. Harris, of Indianapolis, Ind., called to see us last week. He is a live Methodist, and formerly an attendent of Ames' church in this city.

—Prof. T. Angnstus Reid, of Kingston, Jamaica, West Indies, came into the United States years ago. Now leader, lecturer, and preacher of Paris, Kentucky.

—Mr. Cyrus Adams, son of the late Rev. Henry Adams of Fifth Street Baptist Church, colored, and associate editor and proprietor of the Louisville *Bulletin*, has gone to Europe to study German.

—Mrs. Jane Grey Swisshelm the well known editress and philanthropist, who died in Pittsburg, July 22, once taught a school for free colored children in Louisville, Ky.

—Sir W. H. Parham of Cincinnati holds that the idea of exclusive territorial jurisdiction is not an original land-mark of the craft, but an American inovation upon Masonic practices as held and illustrated in foreign countries.

—Rev. J. Christopher of Jericho circuit says that the SOUTHWESTERN is doing great good among both colored and white people on his charge. Things are prospering and he is going to have a great centennial Methodist celebration shortly.

—The genial face of Rev. John or James Transue, or both, may be seen as you emerge from the Grand Central Railway Station, in Cincinnati. They run two fine coaches, belong to Union Methodist Episcopal Church, are effective local preachers, and do valuable service as such.

—Rev. Nelson G. Merry, a prominent colored Baptist preacher in Nashville, Tennessee, died recently and was buried on the 16 inst. Rev. George W. Dupee and Rev. Daniel A. Geddis, the first of Paducah and the latter of Louisville, Kentucky, attended his funeral.

—L. D. Easton, Esq., is the assistant principal of Gaines High School, Cincinnati. He comes of Methodist Episcopal ancestry, his family connected with the old New [illegible] church, and some of them have been buried from Union Chapel.

—The Rev. Julius J. Holland of [illegible] Church, Steubenville, [illegible] Conference, [illegible] to his friend Rev. Prof. Summers writes that he was [illegible] on the third, to Miss Jennie Cook of Columbia, South Carolina, and would be in Covington Kentucky, en route home again.

—Mr. Edward E. Smith, of Maysville, Kentucky, after the death of his wife, declined to marry for the sake of his children, whom he has raised with care. At the same time conducting a large hauling business. He is gratified to see two of them graduates and all honest and respectable. He retained a housekeeper two weeks and then dismissed her, being thoroughly satisfied that the successful raising of his girls depended on such a course.

—Sisters Susan Barksdale, Peggy Powell, Mary A. Thomas, and Albert will participate in the centennial jubilee, temperance and home missionary exercises of the LaTeche district, Louisiana conference. This prominence of the women has an element of hopeful promise, and right race development in it next.

—James H. Moody, Deputy United States Marshall in Louisville was married on Monday, July 28th, to a lady in Brandenburg, Kentucky. Mr. Moody is well and favorably known in Louisville. He is the first colored gentleman who has held a Marshallship in the United States Court of that city.

[illegible] pen, but if it [illegible] era

We noted some time ago that the Freedmen's Aid Society had made our Seminary on the Teche one of its schools, and given it the name of Gilbert Seminary, in honor of Mr. William L. Gilbert, of Connecticut, who contributes $5.000 for the erection of a second building. Other friends have contributed $1,000. The Orphan's Home Board has deeded the old building and a campus of thirteen acres to the Society. The above $6,000 are the net proceeds of soliciting done by the Rev. W. R. Webster, of New York East Conference. Dr. Godman heartily joins in the good work of having La Teche Seminary merged into the new institution. The old building is to be completed and a second one erected at once. Gilbert Seminary will be a preparatory school to the New Orleans University.—*N. Y. Advocate.*

OUR SOUTHERN WORK.

MISSISSIPPI.

M. Cooper, Heidelberg: "I have been building up churches on this work. The elder visited us, and we raised for him $3.10."

KENTUCKY.

The Ninth Street choir, Covingington, Kentucky, is improving in their musical attainments, and it is pleasant to listen to their beautiful rendering of our sublime old hymns. But they are evidently falling behind the times in literature, as not one of them reads the SOUTHWESTERN.

Rev. Alexander Posey, of Coke Chapel, Lonisville District, Lexington Conference, has built a new parsonage. He regards the SOUTHWESTERN as the best of any of our church papers for the colored people. He is a subscriber to both it and the *Western*. That is right.

LOUISIANA.

J. W. Lewis, Bertie: "A young Baptist was admitted to our pulpit, and he described a war going on in Heaven, in which the Devil was about to get the best of the angels. Then God picked up the Moon and pitched it at the devil, who was smart enough to dodge it; and then a star was used in the same manner; then God got mad and picked up the Sun, and knocked him over the walls of Heaven. The Devil was nine days falling through the dark. Mr. Editor, do you think the man was called to preach?"

Henry Taylor, Washington: "We had a nice Sunday school meeting, with lectures from our pastor, Rev. B. Bolden and three local preachers. Afterward 24 enrolled. Pray for us on Waxia, that we may be able to build up the church of God and the Redeemer's Kingdom."

TEXAS.

M. Reddick, St. James: "We closed the third quarterly conference, and had a good time. Bro. Moore, P. E., was with us, and preached us a wonderful sermon, from Romans 1st Chap. and 16th verse, (I am not ashamed of the Gospel of Christ.) The Lord's supper was administered to 25 souls, all of which was enjoyed. Our benevolent collections were not so good. We paid to the presiding elder, $2.35; pastors, $41.65; trustees, $12; total $65. We received 8 conversions, and added to the Church 2. The Church and Sunday-school are moving onward."

Lee Reed, Luling: "My work is now in fine condition, and prospects are good for the future, of which I am proud. The Christian army here are working for heaven and to save sinners. I have just closed my third protracted meeting. The conversions in all are sixty-seven. As many as fifty-five of them joined our church. My camp meeting commenced on the 26th of July. Our presiding elder has been with us twice, and the two visits will not soon be forgotten. He is loved by all. Our aim is to build this year a house, when it is finished to be worth $2,000. Pray for success."

Mack Henson, San Antonio: "Notwithstanding the hot weather, the "marrying and giving in marriage" goes on still. We Methodist preachers will have to be sharp eyed and keen scented to sniff danger afar off, to be able to comply with the conditions of the ecclesiastic and high moral grounds taken by the Church at tae last session of our General Conference."

A Church Burned.

We received the following from Rev. H. Webb presiding elder of Marshall district, Texas conference: Paris, Texas, Aug. 2, 1884. Dear Editor—I arrived this 12 m., to hold my quarter, and found our beautiful church in ashes, was fired this morning about 3 o'clock. But Bro. Cole rallied his gallant band and resolved to rebuild, better than before. Insured $800, loss $1500.

For the SOUTHWESTERN.

On the Road.

This little town of Albert Lea, out in the prairies of Minnessota, is the place where it is appointed for us to "lie over," from 3 p. m. to 6 a. m.; 15 hours, half of them in bed, perhaps. On the 14th inst., we, the writer and daughter, left Nashville in company with a number of teachers from Tennessee and other Southern States, for the National Teachers Association at Madison, Wis. We reached Louisville in good time, but had three hours to wait, which we improved by a run through a city thoroughly supplied with street car facilities. We visited Cave Hill Cemetery, a beautiful place naturally, and rendered more so by man. As we gazed on the many beautiful and costly monuments and other mementos of affectionate regard for the dead, we had a sort of feeling which prompted the query whether the same affectionate regard was shown to all the dead while they lived. We took the cars at dusk, crossed the Ohio river by the bridge over the falls, and after a night's ride woke up near Chicago, where, instead of hills, valleys and rocks of yesterday, we had broad prairies, marshes and lakes. In Chicago we met about four hundred school-teachers from New England, on their way to Madison, so we mixed as much as we could, and joined some genial spirits from the chilly latitude of Boston. A special train of a dozen cars hurried us on to Madison, where the train was met by Lender's band and hundreds of people, to welcome the teachers from New England. We were among them, and of course enjoyed our cordial reception. We found roomy and delightful accommodations at the Monona Academy, built originally as a Governor's mansion, then used during the war as an orphan's home, and now as a Lutheran theological school. Mr. and Mrs. Simes made our stay pleasant by many attentions. The gathering of teachers at this National Association was estimated as six thousand strong. The lectures and discussions were able and comprehensive. Nearly the whole field of educational topics was discussed. It was a marked feature of these discussions that the religious or rather moral training of chilkren was constantly presented, as a part of the teacher's work. This feature of the Association was so prominent that when Mons. Capel, the Romish priest and educator, abusing the courtesy shown him, took occasion to defend the position of his church, as so much opposed to the system of public schools, taught by the hundreds of teachers he was addressing, that they would not send their children to them because religion? (Romanism he meant) was not taught in them, it was considered decidedly Jesuitical, at least, if not insulting. The interest culminated in the closing meeting, which was a kind of a teachers' love feast, when persons from, the different States and territories, made short speeches on topics of intrrest to the Association, and the densely packed audience in the assembly chamber remained 'till nearly midnight, and then made the whole Capitol resound with "Praise God from whom all blessings flow;" and after the benediction the largest association of teachers and educators ever convened in this country adjourned.

In connection with the meeting of the Association was a very fine exhibit of school work, including examination papers, drawings, paintings, kindergarten and industrial work. This was great in quantity and excellent in quality. The entire available space in the fine capitol building was given up to the exhibition, and yet the space might have been doubled and would have done well filled. It would require a volume to particularly describe this school exhibit. There was but little from the South except from the colored schools. The schools of the A. M. Association had an excellent show of school and industrial work. Of the schools of the Freedmen's Aid Society, Rust University had a large and very fine exhibit of examination papers. Clark University was represented by specimens of class work of the different classes, industrial work from the carpenter shop, printing office, and needle work of the young women in the make-up of numerous garments. This whole exhibit would not do any discredit to schools of more mature years and students with white skins. The Central Tennessee College had eight volumes of examination papers, ranging from the lowest English to the sopheomore class in college, industrial work from the printing office, and from the young women plain and fancy worsted work, and also some practical illustrations of patching and darning. The whole exhibit of the school showed faithful work on the part of teachers and students, alike creditable to both. Prof. Crogman, of Clark University, made an address on the education of the colored youth of the South, which was honored with the closest attention, and elicited much favorable comment. It would have been well if all the freedmen's schools could have been represented, but all will have a chance in the New Orleans Exhibition next December.

How we enjoyed traveling through a State for hundreds of miles, and not seeing a saloon, and how we had to lie over at this place will have to be told, if told at all, at some future time. J. BRADEN.

Albert Lea, Minn., July 25, 1884.

COMPARATIVE WORTH OF BAKING POWDERS.



REPORTS OF GOVERNMENT CHEMISTS

As to Purity and Wholesomeness of the Royal Baking Powder.

"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates, or other injurious substances. E. G. LOVE, Ph.D."

"It is a scientific fact that the Royal Baking Powder is absolutely pure. "H. A. MOTT, Ph.D."

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or any other injurious substance. HENRY MORTON, Ph.D., President of Stevens Institute of Technology."

"I have analyzed a package of Royal Baking Powder. The materials of which it is composed are pure and wholesome. S. DANA HAYES, State Assayer, Mass."

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1873; at the Centennial, Philadelphia, 1876; at the American Institute, New York, and at State Fairs throughout the country.

No other article of human food has ever received such high, emphatic, and universal endorsement from eminent chemists, physicians, scientists, and Boards of Health all over the world.

NOTE—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated. This practical test for worth by Prof. Schedler only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that, while it costs a few cents per pound more than ordinary kinds, it is far more economical, and, besides, affords the advantage of better work. A single trial of the Royal Baking Powder will convince any fair minded person of these facts.

* While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.

New Orleans District.

The church of the Lord Jesus in her efforts to "Go into all the world and preach the Gospel to every creature," has had to contend with difficulties. The kings of the earth and the rulers have taken counsel together against the Lord and his anointed. Many a Rabshakeh has insulted and blasphemed the name of God at the very walls of Jerusalem. Many a Nebuchadnezzar in his rage and fury has committed the Shadrachs, Meshacks and Abednegos who would not bow to his mandate into the burning fiery furnace. But all along the Lord has made the wrath of man to praise Him, and given an open door for those whom he has called to preach His Gospel. In Louisiana the Methodist Episcopal Church has an open door for the dissemination of the truth. Here there is plenty of room for her to spread herself and plenty of hard work to do. Men who have faith in God, a clear Christian experience, and are moved with the great purpose to help in the work of converting the world, can here have an open field for a free and fair fight with the devil, with no doubt as to the final issue.

At Camp Parapet and Kenner Bro. Johnson is pushing out into communities that have never been [illegible] Methodist preachers. At [illegible]ch, [illegible]or- [illegible]re- [illegible]ot to [illegible]n [illegible] a [illegible]e- lieves in what Bishop Taylor calls the "root hog or die," principle. With him a man cannot be a mere "dog in the manger," to bark and growl, he must work or get up and out of the way. In doing this outside work he has not neglected the home field. The parsonage at Camp Parapet standing out of sight in the rear of the church has been taken down and rebuilt, enlarged and placed on a front lot facing the street.

The Christian is a soldier enlisted in a warfare against all kinds of evil. His whole conduct must be that which becomes a man thus engaged. Keeping the end in view he cannot be a milk and water [illegible]. As a soldier of Jesus Christ he will have some long marches and hard fighting. He can never encourage self indulgence in himself or others, hardness, trials, and difficulties are inseparable from the soldier's life. The Christian soldier needs fortitude to bear all the hardships of his life and courage to do whatever work his Master may command.

Mandeville and Springfield circuit is not a charge where a Methodist minister can stay at home and do his work. He who is so fortunate as to have charge of this circuit, will have to take long and lonely walks through swamps, fords creeks and bayous, and be most of his time away from home, unless he is one of those happy spirits who can make home wherever he may chance to be. It is hurtful to misinterpret or misrepresent any people, but it is evident that at one point on this circuit there is but little care for their pastor, the church, or any thing that God loves. At Mandeville Bro. Bryant has had the co-operation of the people and a good work has been done. Thirty have been added to the church. The Sunday school has 120 enrolled with an average attendance of 60. The reports showed that since conference $425.35 had been raised for all purposes. At Springfield the Sunday-school has 15 enrolled, and $32.05 has been raised for the pastor. The writer is favorably inclined towards the religion of the Lord Jesus, but he despises cant and to him of all the humbugs on earth, mere life religion is the greatest; at the same time he has admiration for the people who stand by their church and pastor, and provide liberal but honest things for the house of the Lord.

At Simpson's Chapel the [illegible] keeps coming in. At a basket meetings held the last Sabbath in J[illegible] the trustees recieved over [illegible] dollars towards liquidating the debts upon the church.

L. P. CUSHMAN.

To educate your children in the and sympathy with the Church which you are a member, is to perpetuate your faith in them, and practice what you preach.—*Methodist.*

The Housekeeper.

Curried Tomatoes are well worth a trial, a delicious and novel dish being a certain result. Grate an apple and chop an onion—of equal size and fry them until tender; add a teaspoonful of good curry powder (not the fiery compound of a few years ago; there is now no lack of good brands in the market) mixed with a little flour or milk will do; simmer for a few minutes, and spread the tomatoes—first cut and fried, or baked—with the mixture; serve with boiled rice. This curry mixture can be varied in many ways.

MAYONNAISE OF SALMON.—Cut the remnants of a piece of boiled salmon into neatly-shaped bits and lay them into a previously beaten mixture of two table-spoonfuls of oil, one of tarragon vinegar, and salt and pepper to taste. Carefully lift the bits of salmon in a circle, without breaking each other. Cut cold boiled eggs into shape you like and artistically arrange with some hard-boiled white of egg and a few capers inside the circle of salmon. Pour over the whole a thick mayonnaise.

Tomato Salad, like most other salads, should be dressed only just before serving; and for variety, Spanish onions, or chives, may be mixed with the tomatoes after the dressing use oil to one of vinegar, with a little pale brown; season with pepper, salt, sugar, and mustard. Tarragon vinegar is a new condiment, clear and of a delicious flavor, very useful for salads. Tomatoes baked in a gentle oven for an hour or more are a wholesome accompaniment to roast joints, and go well with pork, tending to counteract the richness of the dish; they may be served with a very little dressing, and rubbed through a sieve, a good substitute for apple sauce is easily obtained.

CELERY GROWING.—In her prize essay on Celery, in *Vick's Magazine*, Mrs. C. H. Root, of Rip-Wis., recommends the following method of preparing for and cultivating the crop:

Select a place where you will be sure to get good seed.

Make a seed-bed out of doors, in situation. You can sow it early enough to transplant, for they grow much faster and are stronger than when started in a hot-bed.

Make the bed often to about one foot wide, and when the young plants are about three inches high transplant into rows, putting them about three inches apart in the rows about one foot from each other.

When the plants have become sturdy, have a trench dug about one foot deep, put into it about two parts of wood ashes and good stable dressing, add rich, black soil, and work all together with a hoe. Set the plants about five inches apart, and be sure to spread out the roots and press the soil firmly about them.

Sprinkle roots enough to keep them fresh until they are set in their places, and then give them plenty of water; you have a pail the more the better.

Before they have made much growth, to cause the branches to fill up enough to shade the ground, erect. Continue to hoe them at intervals of two weeks, being careful not to do so when the weather is hot, or in the afternoon when, the plants are wilting, but rather together, to prevent the soil from getting into the hearts of the plants.

When you wish to blanch, tie them to the top with a string; for white celery, remove the top from the plant in October.

THROWING STONES.

How easy 'tis for us to give
A sermon to our friends,
Whose sharp and burning eloquence
Our neighbors' faults condemns!
How clear and deep on logic is
Our argument, how strong!
And our conclusions—oh, what force
And power to them belong;

Meanwhile, we do not touch upon
Our own peculiar "cranks,"
We'd rather touch our neighbors'
And condemn their freaks and pranks!
Our peccadilloes—oh, but they
Are very, very few!
Correcting them is not the task
We've set ourselves to do.

Now, we prefer to teach the world,
And set it all to rights.
We'll have our neighbors shape their course
By our peculiar light;
Because we're sure that we can give
The very best advice,
And all our neighbors' home affairs
We can settle in a trice.

We have the whole thing upside down;
We've caught the wrong end first,
'Tis by this very meddling
The whole world is accurst.
Let each other mind his own affairs,
And leave his friends alone,
And while we are in a house of glass
Don't let us throw a stone.

There was a great demonstration of the English trades-unionist and agricultural laborers in London to condemn the action of the House of Lords in rejecting the franchise bill. The various divisions carried flags bearing mottoes expressing approval of Mr. Gladstone's course, and menacing the Peers. The streets through which the procession marched on its way to Hyde Park were densely thronged. The agricultural laborers were loudly cheered. At Hyde Park the great crowd was addressed by several noted Radicals, among them Sir Wilfred Lawson, Joseph Arch, Thorold Rogers and Mr. Caine. Resolutions were adopted denouncing the House of Lords as an irresponsible, unrepresentative body, and expressing warm approval of Mr. Gladstone's political course.

On 5th page to-day will be found a striking and instructive illustration of the comparative worth of various kinds of baking powders now in the market.

Apparently, there is no such thing as getting rid of Kellogg, the disreputable fellow who, as Governor, Senator and Representative, has done so much to disgrace the name of Republican in Louisiana. The Republican committee of his district met yesterday to arrange for calling the nominating convention, and, despite some opposition, formally indorsed his political course, which is taken to assure his renomination and re-election. Until the Republicans of Louisiana can select a better leader than a trading politician and star route conspirator like Kellogg they ought not to expect to carry the State, for the very good reason that they do not deserve to.—*Brooklyn Union, Rep.*

Let me give you the history of pride in three small chapters. I. The beginning of pride was in heaven. II. The continuance of pride is on earth. III. The end of pride is in hell. This history shows how unprofitable it is.—*Dr. Newton.*

"Fear brings disgrace, bravery brings honor, *cowardice saves no man from his fate*," says the Caliph Omar; but Dr. Bull's Cough Syrup has saved millions from an awful fate.

Mr. Gladstone, in moving a credit of £300,000 to provide for the expedition to the Soudan, said the purpose of the expedition was merely to relieve Gen. Gordon, and not to crush the Mahdi. It would be sufficient to secure good government in the Soudon. The evacuation of that country is now out of the question. England was bound to protect Gen Gordon.

Out of 9,947 prisoners in county jails in Illinois, more than 8,000 came up from the saloons. Illinois reaps the harvest of "high license."

Riverside, Cal. Nectar, Lungs, full idea. 36p, ronte cost free. Mar. 27 26teow

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my aunt. She left us in Plaquemine, La., in the year 1866, and went to New Orleans to wait on Mr. Delaney's wife, and we have not seen her since. but we heard from her in 1879 when at the Starfield plantation. She has lost her husband, he died in 1871. She has two sisters living; the oldest is named Harriet Carr and the other Rhody Mims. When she left us Rhody was going by the name of Rhody Sirrean; and Cary Sirrean, her brother, is named Robt. Blanchard. Edmond Blanchard and Willis Strowes are the names of her other brothers. We were staying with a Mr. Samuel Warden in Plaquemine, La. Please address me at Bayou Gross Tete, Iberville parish, Rosedale post-office, La.

REV. BEDFORD CARR.

MR. EDITOR—I wish to inqu for my two brothers. Their nam are Samuel Bush and Thos. Bus I left them in Alabama, on old ma Floyd Bush's farm, near Alexander, a little village town. My father and mother died when I was very small, and I only remember the name of my father, Henry Bush; my mother I can not remember. My name is Neal Harris. Address me at Winchester, Fayette county, Texas.

MR. EDITOR—I desire to inquire for my people that I left in Pearson county, North Carolina. The name of my master was Dr. Wm. Beard; his post-office Bethel Hill. My mother's name was Millie Beard; my father Lewis Beard; he was sold when I was a small boy, and sent South. I had a brother younger than me; his name was James Beard. I had only one sister, her name was Margaret Beard, (they sometimes called her Pug). My name is John Gregory. I did not go by the name of my master, but was always called John Gregory because there was three on the place named John, so my grandfather named me John Gregory after him. I was hired to a man by the name of Jones, during the war, at Danburry, Stokes county, N. C. and when the Union army came there I was at work in a blacksmith shop, and when the army left there I came off with them to Tennessee. Address John Gregory, care Rev. B. H. Johnson, No. 137 Mabry street, Knoxville, Tenn.

From Death's Door.

Many who were thought by physicians and friends to be at death's door have been restored to their families and to comparative good health by the new Vitalising Treatment of Drs Starkey & Palen, 1109 Girard St., Philadelphia. The cures in Consumption, Catarrh, Neuralgia, Bronchitis, and various Chronic diseases are indeed wonderful, and are attracting wide attention. Nothing like it is know in medical histoy. If you have an interest in learning all about this new Treatment, write to them and pamphlets and reports of cases will be promptly mailed.

The *California Advocate* says: "The town of Greeley, county-seat of Weld county, has always been a temperance town, and has never tolerated a saloon or saloon keeper. It is the most prosperous town in all nothern Colorado, and is now improving very rapidly. Its temperance principles attact the very best people and repel the worst. The whole county has followed the example of Greeley, and has not one saloon. The consequence is that its jail is generally empty, its taxes light, its criminal trials very few, its bill for paupers very small, and its prosperity very great. Fort Collins, Evans, Longmont, and Loveland, neighboring towns, all follow the example of Greely, and carefully exclude liquor-selling. About the only use they have for jails is to put in the rascals who attempt to sell whisky."

As when the bird flies, new evidence is within its reach that the air will bear it up; so, when the soul becomes Christian, new evidence is within its reach that God is, and that He rewards those who diligently seek Him.—*Joseph Cook.*

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JOHN J. RYAN, *Philadelphia, Pa.*, professional base-ball player, was cured of **Rheumatism** by

AYER'S SARSAPARILLA.

D. B. KERR, *Big Springs, Ohio*, testifies that his son, fifteen years old, was cured of **Catarrh** in its worst form, by

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AMHERST WHITMORE, *Brunswick, Me.*, retired sea-captain, was cured of a Cancer by

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IN COUNCIL.

Ocean Grove, N. J., Aug. 9-12, 1883.

Sixty Addresses by American Educators

Edited by REV. J. C. HARTZELL, D. D.

8vo. 272 pp. Price, stiff paper..$1. 25
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The *New England Journal of Education* speaking of the National Education Assembly, for 1883, says: "It was the most remarkable gathering ever held in our country in matters connected with the schooling of the people. The volume of addresses is the most interesting collection of popular educational document ever given to our people, and should be in the hands of every educator, legislator and intelligent citizen in the land."

The sixty addresses are arranged topically, as follows:

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3. National Aid to Common Schools.
4. The Negro in America.
5. Illiteracy, Wealth, Pauperism, and Crime.
6. The American Indian Problem.
7. The American Mormon Problem.
8. Education in the South since the War
9. Christ in American Education.
10. Tabulation of Illiteracy and Educational Facts from Census of 1880—ten tables.

It is a book for all who want information on any of these great practical questions. The addresses are carefully prepared and revised by the authors, and are filled with information and incidents The authors are nearly all engaged in actual work in the fields of which they speak The book should be in every public library. A full table of contents is supplemented by a carefully prepared index.

A special feature of the book is a series of ten tables, compiled by the Hon. H. R. Waite, Special Statistician U. S. Census, and the Hon. John Eaton, U. S. Commissioner of Education, giving complete data upon the illiterate and educational status of the United States, each State and also of the South as a section.

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Oxford	6:42 a m
Holly Springs	7:52 a m
Grand Junction	8:50 a m
Jackson, Tenn., C., St. L. & N. O	11:05 a m
Milan " " "	12:15 p m
Martin " " "	1:27 p m
Fulton " " "	1:55 p m
Cairo, Central Illinois	4:20 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
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nov23-1y

General News Items.

Cholera is on the decline.

The Democratic School Board of Richmond, Va., turns the colored principals out to make room for white ones; avowedly for that reason and no other.

Negotiations between France and China were definitely broken off on the 2d inst. Admiral Courbet's squadron has taken possession of the harbor and mines at Kee Lung. England has refused to mediate.

The trial of the action for libel brought by Crown Solicitor Bolton against Parnell and other proprietors of the Dublin *United Ireland* was concluded on the 5th. Instead of £30,000, asked for by Colton, the jury awarded him £500 damages.

Rev. Dr. Lafferty, editor of the Richmond *Advocate*, has been so dangerously ill that for some hours his life was despaired of. He has improved, but bears a burden of broken health from which he can hardly hope for entire deliverance in this world.

Cedar Rapids, Iowa, has a citizen who had not drawn a sober breath for a year before the prohibitory law went into effect. In recent conversation he said he was just clearing his system of alcohol and was beginning to feel like a new man.

The Ohio experimental farm, which is conducted in connection with the Ohio State University, will send to the World's Exposition a large exhibit of the results of its work. A single item of which embraces 150 varieties of wheat to be shown in grain and in the straw.

A Minnesota man took two little slabs of a peculiar stone, common in that State, to the Philadelphia Centennial. The value of the stone had hitherto been unknown. The result was that thousands of dollars [illegible] in the country that otherwise would have been sent to Scotland for Scotch granite.

In connection with the great reform demonstration at Birmingham an enthusiastic meeting was held at Bingley Hall. Twenty thousand people were present. Speeches were made by John Bright and Joseph Chamberlain, president of the Board of Trade. Mr. Bright said the Tory majority in the House of Lords was actuated by the same bitter hatred of the Liberals as in 1832. "Who were the peers?" he asked. "They were the spawn of the blunders, the wars and corruption of the dark ages of our history. They had entered the temple of honor, not through the temple of merit, but through the sepulchres of their ancestors. They were no better than their fathers. Some of them were worse, for their privileges had produced ignorance and arrogance." The reform of the House of Lords, Mr. Bright declared, was urgent and inevitable. In the creation of new peers, and to pass the franchise bill the country would only get rid of the present difficulty. What was wanted was a limitation of the veto power of the Lords. Should the people submit, or should they curb the nobles, as their fathers had curbed the King of England? Mr. Chamberlain read a long and powerful attack upon the peers. "The divine right of Kings," he said, "had been acknowledged to be dangerous; the divine right of the peers was a ridiculous figment. If the Lords remained obstinate in opposition to the popular will, the present agitation should continue to the bitter end." He looked forward, with eager hope to the result of this agitation. England, the chosen home of a self-governed people, could never be subservient to the insolent pretensions of the hereditary class."

Horsford's Acid Phosphate.
Good in the Best Tonics.
Dr. A. Atkinson, Prof. Materia Medica and Dermatology, in College of Physicians and Surgeons, Baltimore, says: "It makes a pleasant drink, and is one of our most reliable preparations of the phosphates in their simple form of the greatest value."

Troubles That Never Happen.

A story is told of an old man who in his long pilgrimage had borne many of the ills of life. His friends were condoling with him on the occurrence of some special affliction, and saying that he really had more troubles than any other man, when he replied:—

"Yes, my friends, that is too true. I have been surrounded by troubles all my life long; but there is a curious thing about them, *nine tenths of them never happened.*"

What quantities of such troubles have afflicted us through all our pilgrimage. Most people take pains to secure all the enjoyment possible out of their troubles. They enjoy them in anticipation; and for all practical purposes a trouble which has not occurred is often fully equal to one which has. After having feared them, fretted over them, and talked about them in advance, then *if* they come, they have the good of them; and after they have come and gone they still can recollect them, and think them over, and derive great enjoyment from them. For these people who never are happy except when they are miserable, and who make the most of small troubles, seeing they are all they have, can derive nearly as much satisfaction from the dead trouble as they can from one that is alive. So by anticipating them in the future, making the most of them in the present, and recalling them from the past, they keep themselves well supplied with troubles.

Is it not time to forsake such foolishness? The past is dead; let it be forgotten. The trouble that is future is most likely never to happen, but if it *does come* we shall have help to encounter it. And for the present trouble, we have but to fly to the Rock of Refuge, and hide beneath the shadow of Jehovah's wing. "Sufficient unto the day is the evil thereof."—*The Common People.*

The Great Exposition.

The Exposition at New Orleans is attracting the attention of the press in all parts of the country and abroad. Almost every newspaper has something to say about the preparations that are being made to further the work of State or local associations. The special representatives of the Exposition commissioned by President Arthur, for the purpose of securing exhibits have found the newspapers ready to report speeches and print the latest news relating to the World's Fair. This circumstance no doubt springs from the fact that the people throughout the land read with much interest all that is printed concerning this great enterprise. By the wide-spread influence of the press the Exposition is known and talked about in India, Australia, on the banks of the Congo, in the South American republics, and in the frozen regions of the North. Seeming impossibilities having been overcome, and the scheme limited to a cotton exhibition at first, has been enlarged by degrees till it now embraces a grand exposition of arts, manufactures, mines, agriculture, and in fact about everything in which the people of to day are interested. This Exposition to be opened in December next, covers more ground, has more exhibits entered, than can be recorded of any other World's Fair ever attempted.

The *Advance* says: "Robert Ingersoll insorms us that he proposes to devote his energies to the utter destruction of the Christian religion." There was another Philistine who made a similar proposition. He defied the armies of Israel, and had a large following of admiring little Philistines. The Peoria Philistine has undertaken a much larer task, and will meet the same fate as his prototype. —*Northwestern*

Why She Didn't Marry Him.

"Yes, I live pleasantly enough with my husband," she said, "but I believe I should have married Augustus, if all the girls hadn't made fun of him, and said he'd be bald as a pumpkin in a year or two." Young men, take warning, and use Parker's Hair Balsam. Cleanses the scalp, restores color, removes dandruff.

The New York *Tribune* says: "Gen. Logan, born in this country of full Irish parentage, is the son of a physician educated in Ireland. He fought his own way bravely through college with what help a hard-working doctor in a pioneer country could give his several sons; was graduated honorably, studied law awhile with his uncle, and then was gradua ed from the regular law school. Perhaps his English may sometimes betray traces of the pioneer habits of a third of a century ago in Southern Illinois. He speaks the French and Spanish languages, is an enthusiast in Shakespeare, of which he can repeat whole plays by heart. He has been known among his brother senators to correct a Harvard graduate in Latin pronunciation and a Williams graduate in Shakespearean quotation, and his familiar acquaintance with modern tongues is reported to have stood in the breach where other senators faltered and fell."

A Good Many Failures.

During the year 1883 there were 10,568 failures in business in the United States and Canada. Some of these were big concerns, and some were very small. Failure is sorrowful business to any man, especially if it is his health that fails. A great many times 10,569 people fail in health in course of a year. Many of them might be saved if they would take Brown's Iron Bitters, the great family medicine and restorer of wasted health.

The value of expositions may be understood from one fact that seems to illustrate the point. North Carolina has already received a million of dollars from persons who have invested in her mineral lands since she made her display of mineral resources at the fair in Boston last fall. North Carolina expended $16,000 for the exhibit and as a return for her sagacity has received $1,000,000.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.
July 17-1y.

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SUNDAY SCHOOL.

...Quarter, Lesson VII.
...alom's Death. (2 Sam. xviii, 24—33.]

Disobedience to parents is one of the sins that seems to be punished in this world as well as the next. While the promise of long life is given to those who honor their father and mother, it is said that those who curse them will die the death. Children can curse their parents by their wicked deeds as well as by wicked words. In this lesson we have an account of a son who tried to take his father's life and kingdom. After a weary march David and his army stopped at the city of Manhanaim, east of the Jordan, which they had crossed in the night for fear Absalom and his followers would overtake them. The two armies met in battle in the wood of Ephriam." Twenty thousand men were killed, and Absalom lost his life in a strange way. He was riding under an oak, when his head caught in the thick boughs and held him fast, while the mule on which he sat went on, leaving him hanging helpless. When Joab, one of David's generals, heard of this, he thrust a dart through his heart, and killed him. His father had asked them to be gentle with him for his sake, but Joab acted as a warrior, and did not let his enemy escape. David had spent the day watching, and no doubt praying, in a little room over the gate. It was a hard day for the king and father, anxious both for his faithful subjects and his faithless son. At last the ...an a man running alone, and then another, and then they knew that something important ... had happened. They had ... of any such thing ... those days. When ... messengers came David could ... wait for them to tell about ... anxious to ... knew ...

MARRIAGES.

... Miss., by Rev. J. Garrett, ... Bonner to Miss Fannie Block; ... Crudup to Miss Hannah Carr, ...

... La., Aug. 5, 1884, by Rev. ... Payne, Mr. James Taylor to Miss ... Davis.

... Henry Johnson and Miss Maria ... were joined in holy wedlock, in ... Antonio, Texas, at St. Paul M. E. ... Quite a crowd of friends and ... witnessed the happy scene. M. ... pastor, officiated.

DEATHS.

... Station, Tenn., June 26, 1884, ... Williams, the oldest child ... and Hannah Williams, died ... aged 3 years, 1 month and 10 ...
J. L. MASSEY.

... Kemper was born on East- ... A. D., 1774, and died ... (A. M. Methodist) ... year of her life upon the ... converted to Christ Jesus ... camp meeting conducted by ... and was baptized and re- ... church by him; and she ... the faith and Christian ... Lord. She had lived ... and Mississippi. She was ... in 1855. She has three ... two in Mississippi and ... and many grand ... Through the hard- ... of slavery she out- ... of her day's weary, ... from this world of ... company of acquaint- ... who came there ...
... Pastor.

... May 7, 1884. He ... of the church for 15 ... children.
M. B.

... war between ... continue to be ...

NEW BOOKS.

T. B. Peterson & Brothers, Philadelphia, have in press and will issue in a few days a Cheap Edition in book form, for the million, of Mrs. Emma D. E. N. Southworth's Work. "Self Raised, or, From the Depths." originally printed in weekly installments in the "*New York Ledger*," under the name of "Self-Made; or, Out of the Depths," where it proved to be the most popular story ever issued in that paper. It is a large duodecimo volume of 658 pages, with a picture of Prospect Cottage, and its surroundings, the home of Mrs. Southworth, on the Potomac, on the cover, and at the unprecedentedly low price at which it is published, of seventy five cents a copy, it is the largest as well as the cheapest copyright novel ever issued in book form at such a low price, and at which rate it must command thousands of readers for Mrs. Southworth stands at the head of all female writers, and there is no American authoress whose writings are more sought after, or receive such immediate and general circulation, everywhere.

NEW PUBLICATIONS.

Electra for August has a portrait of Beatrice di Cenci, and poems and sketches of fair merit. Louisville, Ky. $2 a year.

The *Season*, illustrated fashion magazine, for September has been received from the International News Co., and may be found at the newsstands. It is a superior publication of its class. Price 30 cents.

The numbers of *The Living Age* for July 26 and August 2d, contain With Baker and Graham in the Eastern Soudan, and the Federal States of the World, *Nineteenth Century*; Sophocles, and Princess Alice, *Fortnightly*; The Proto-Helvetians, *Contemporary*; The Unlucky Dukedom of Albany, *Whitehall Review*; Wordsworth's Relations to Science, *Macmillan*; Madame de Krudener, and Wallenstein, *Gentleman's*; Tame Snakes, *Cassell's*; Texas as a Career, Popular Cookery, and Prayers for the Dead, *Spectator*; Pathology in History, *Alienist and Neurologist*; The Arctic Lakes of ... Habits of ... *Nature*; ... and The ... *Saturday Review*; with installments of "Beauty and the Beast," "The Baby's Grandmother," the conclusion of "Hagar's Vow," and poetry. Littell & Co., Boston, publishers.

For the SOUTHWESTERN.

Greenwood District Conference.

DEAR EDITOR—The Greenwood District Conference was held in Yazoo City, Mississippi, comencing June 26, 1884., Rev. H. R. Revels, D. D., presiding. Devotional exercises were conducted by Rev. A. S. Williams, reading 1 Psalm, and singing the hymn commencing: "And are we yet alive, and see each other's face." On motion, J. C. Houston was elected secretary. Twenty-one members were present, and entered upon the duties of the Conference with unusual vigor and intelligence. In the outset the Chair gave the Conference a very touching address, showing the great necessity of virtue and holiness in the ministerial life. He further stated the good Old Church had shown special love and care for us in that she had put her foot on all caste prejudice. Rev. L. N. Taylor, of the Missouri Conference, was then introduced, and on motion of Rev. D. D. Goodwin, was invited to take a part in all the exercises of the Conference. His lovely presents and profound speeches added very greatly to the intellectual value and spiritual life of the occasion. The first two days of the Conference were used in discussing points of ecclesiastical law and rules of evidence, the necessity of which is seen in the fact that, notwithstanding the simplicity of the Discipline, it is not fully understood by many of our ministers. The discussion, however, brought out great surprise and praise from the presiding elder and all present, which gave us the pleasant satisfaction that we were not so far behind as we had thought. At this end Rev. T. B. Holman, pastor Yazoo City M. E. Church South, was introduced, and invited to take part in the exercises, and did so to the satisfaction of all present. He is the right man in the right place. We could readily see that there were none of those feelings of egotism and caste prejudice in him, that too often control the mind and actions of the Southern pulpit.

Speeches made by the presiding elder and Rev. D. D. Goodwin, of Benton, Saturday night were listened to with great interest and profit. Sunday was the great day of the feast. Let me here say that the Sabbath-school there in its punctuality, financial life and Biblical knowledge, is second to but few, if any, in this state. Speeches were made and essays read at 11 o'clock by Revs. H. Heslup, C. L. Crump, J. M. Nevels and the writer, which brough out the hearty applause of the intelligent and attentive auditory. One good old brotner shouted out to the top of his voice: "It is good to be here to hear these men of God talk." At 3 o'clock p. m., Dr. Revels was expected to fire the Gospel gun, but the crowded house that heard him decided that he used a cannon. The Doctor has lost but little, if any, of his oratorical power. We hope that Our Father will allow him to remain with us for some years yet, to bless our Church and people.

Rev. C. L. Crump blew the trumpet in Zion Sunday night, which closed the grand work of the day. Monday morning resolutions were offered, expressive of gratitude to the chair and secretary, for the faithful discharge of their duties, and to the good people of Yazoo City for the hearty greetings and cordial reception that they gave the Conference. The presiding elder said in his closing address, that the minister who failed to study, would soon fail to be heard. The proceedings ceased with prayer and benediction by the choir.

J. C. HOUSTON, Secretary.
Winona, Miss., July 4, 1884.

Conference Notices.

CAMP MEETING.

The District Camp Meeting of the Huntsville District will commence Aug. 18, 1884, and close Aug. 29th, at Livingston, Texas. Proper arrangements have been made by the committees. We ask the pastors to send all the aid they can from different charges. Rev. J. Gaess will open the meeting.

NEW ORLEANS DISTRICT—LOUISIANA CONFERENCE.

Third Round.

Union Chapel	Sept.	4- 7
Wesley Chapel	"	5- 7
Sixth Street	"	9-14
Clinton Street	"	11-14
First Street	"	17-21
Simpson's Chapel	"	18
Mt Zion	"	19-20
Pleasant Plains	"	24
Camp Parapet	"	25
Haven's Chapel	"	26
Mandeville	"	27-28
Thomson's Chapel	Oct.	1- 5
La Harpe	"	2- 5
Ames	"	3
Gretna	"	8
Algiers and Asbury	"	9
Pearl River	"	11-22
Spring Chapel	"	14 15
Shady Grove	"	18-19

L. P. CUSHMAN, P. E.

NEW ORLEANS DISTRICT—LOUISIANA CONFERENCE.

A Centennial district Conference for the New Orleans District will be held at Clinton Street Church, beginning Wednesday September 10, at 8 o'clock p. m., opening sermon by J. Qualls.

PROGRAMME:

The relation of the Sunday-school to the Church, and how to increase its efficiency—R. C. Barrow and Moses Fairfax.
The origin of Methodism and its influence upon the churches of England—M. Dale and J. Qualls.
The organization of the Methodist Episcopal Church—Emperor Williams.
The influence of the Methodist Episcopal Church in securing the overthrow of the system of American slavery—S. Priestley.
Our schools in Louisiana, and what can we do for them?—J W. Hudson and W. P. Harris.
The educational work of the Methodist Episcopal Church in the South and our relation to it—J. G. Vaughan and T. J. Montgomery.
The SOUTHWESTERN and its relation to our church work in the South—M. W. Taylor, D. D.
The organization of the Methodist Episcopal Church in Louisiana—H. Green.
A brief sketch of the original members of the Louisiana Conference—S. Osborne.
The propriety of appointing women as class leaders—A. J. Ford.
The relation of the Church to the Temperance cause—M. C. B. Mason and M. J. Dyer.
Christian love manifest in giving.

In connection with the above the regular work of the District Conference will begin Thursday morning at 9 o'clock, and be attended to at each morning session of the Conference. The several pastors will see that the members of the conference have due notice so they can be in attendance. Let each pastor set the example of presenting a written report of his work.

L. P. CUSHMAN, P. E.

PROGRAMME

For the fall conference, Huntsville District, to be held at Cold Spring. Subject: What do you know respecting the nature and attributes of God?

1. The Spirituality of God—Rev. W. W. Brown.
2. His Omnipresence—Rev. H. W. Wilson.
3. His Wisdom—Jeremiah Smith.
4. His Omnipotence—W. McKenzie.
5. His Eternity—A. Britton.
6. His Love—A. Williams.
7. His Holiness—A. C. Culbreath.
8. His Mercy—Rev. R. Williams.
9. His Justice—Rev. John Guess.
10. His Truth—Rev. S. Kelly.
11. The Duty of Preachers—A. Gillum.
12. What is the Bible—Rev. Jesse Jones.
13. The Duty of the Sunday-school Superintendent—Toby Ward.
14. The Duty of the Class-leaders—D. House.

We desire all of the brethren to bring their essays in writing, as it will save time. A. C. CULBREATH.

PALESTINE DISTRICT.

Fourth Round.

Sabine	Aug.	23-24
San Augustine	"	26-27
Mineola circuit	"	30-31
Mineola station	Sept	6- 7
Jacksonville	"	13 14
Crockett	"	20 21
Madison circuit	"	27 28
Leona circuit	Oct.	4- 5
Centreville	"	6- 6
Jewett	"	9 10
Butler	"	11-12
Fairfield	"	18 19
Cotton Gin	"	24-26
Palestine	Nov.	1- 2

The brethren will notice for the quarters that are ordered in the week, and be ready. G. W. SMITH, P. E.

NAVASOTA DISTRICT—TEXAS CONFERENCE

Fourth Round.

Belleville	Aug.	13-14
Patterson	"	16-17
San Felipe	"	23-24
Brenham circuit	"	27-29
Brenham station	"	30-31
Caldwell circuit	Sept.	3- 4
Franklin	"	6 7
Hearn	"	13
Bryan circuit	"	18 21
Bryan station	"	21-22
Millican	"	27 28
Prarie Plain	Oct.	4 5
Navasota	"	18-19
Anderson	"	11-12
Plantersville	"	25-26
Courtney	Nov.	1- 2
Hempstead	"	8- 9

W B. PULLAM, P. E.

JACKSON DISTRICT—MISSISSIPPI CONFERENCE.

Third Round.

Jackson	Aug.	23-24
Mt. Salem	"	26
Madison	"	28
Canton	"	30-31
Clinton	Sept.	2
Bolton	"	4
Edwards	"	6 7
Rolling Fork	"	9-10
Vicksburg circuit	"	12
Vicksburg station	"	13 14
Simpson	"	16
Brandon	"	18
Pelahatchie	"	20-21
Trenton	"	23
Forest	"	25
Lake	"	26
Hickory	"	27-28

J. M. SHUMPERT, P. E.

PROGRAMME

For Centennial meeting and Sunday-school Institute of the Murfreesboro District, Tennessee Conference, to be held at McMinnville, August 12, 13, 14:

Methodism one hundred years in America—Dr. J. Braden.
M. E. Church opposed to slavery—C. H. Bullington.
Class meeting—A. Phillips.
Progress of the M. E. Church—A. Martin.
Wesley family—W. C. Miller.
The work of Coke and Asbury—B. B. Manson.
Origin and work of lay preachers—S. Knight.

For Sunday-School Institute:

Origin of Sunday-schools in the M. E. Church—S. P. Bell.
The Sunday-school work of the Tennessee Conference for the last 19 years—Mrs. T. C. Phillips.
Woman's connection with Methodism—Miss F. Key.

H. W. KEY, P. E.

NAVASOTA DISTRICT CONFERENCE.

This conference will convene at Hearn, September 10th, at 9 o'clock a. m., and close on the 14th, at 10:30 p. m. All the brethren are expected to attend. All who fail to get their license renewed at the district conference will be null and void, as they are required to be examined on the course of study, and they can be examined if they want Please take due notice, and act wisely.

W. B PULLAM, P. E.

July 26, 1884

CENTENNIAL JUBILEE

To the members of the Centennial Committee of the Mississippi Conference:

Dear brethren—On page 20 of our last annual minutes, you will find your names as follows: Presiding elders, ex-officio: W. W Hooper, H. R. Revels, A. K. Davis, S. A Cowan, J. M. Shumpert, A. M. Trotter and E L Gilliam. Also the words: "The committee was ordered to arrange for a grand jubilee during the year."

On page 24, the record states that they are "to call a grand centennial meeting in October, at such place as they may think proper."

It is now time that steps were taken to carry out the plans and instructions given in the above. I therefore suggest that this committee meet in Holy Spring, on Tuesday, August 18, to arrange a programme for said jubilee, and fix upon a place for holding the same, and the time in October when it shall be held

Very respectfully, W. W. HOOPER.

PROGRAMME

Of the Literary Exercises of the West Tennessee district Tennessee, Conference, which will convene in Paris, Tenn., Aug. 26, 1884:

To preach the opening sermon—E M Manson; alternate, J B Bradford.
Essay on the true call to the ministry—C E Alexander.
Faith in the Holy Trinity—A Swift.
Christian perfection—A F Lane.
Free will—D Collier.
The Sacraments—H Dunlap.
What is the Church?—G C Harden.
Essay on the Centennial—J B Bradford.
The relation of baptized children to the Church—S B Danley.
The future of the M E Church—A Burdett.
What is class meeting?—J W Hall.
Higher education—J B Marbery.
Temperance—C L Fields.
Judgment—J J Barr.
The resurrection—J L Massey.

GREAT MEN

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That the Royal contains Ammonia. That Ammonia is retained in the food. That Ammonia is injurious. The Royal Company dare not deny it.

REFERENCES

National Board of Health, Washington, D. C.
National Board of Health Bulletin, Supplement No. 5, page 53.
Dr. Price's Cream Baking Powder heads the entire list for purity and strength.
Prof. R. Ogden Doremus, M. D. L.L. D., College of the City of New York.
Prof. R. C. Kedzie, Michigan State College, Lansing, Mich.
Prof. H. M. Scheffer, St. Louis, Mo.
Prof. Charles C. Boynton, Brandon, Vt.
Prof. James F. Babcock, State Assayer, Boston, Mass.
Dr. Elias H. Bartley, B. S., Chemist to the Department of Health, Brooklyn, N. Y.
Prof. Curtis C. Howard, M. Sc. Starling Medical College, Columbus, Ohio.
Prof. M. Delafontaine, Chicago, Ill.
Prof. G. A. Mariner, Chicago, Ill.
Prof. John H. Ordway, Mass., Inst. of Technology, Boston.
Prof. R. A. Witthaus, A. M., M. D., University of Buffalo, N. Y.
Prof. A. H. Sabin, State Chemist, Burlington, Vermont.
A million families that have used it for a quarter of a century.

It is an old trick of the Royal Co. to throw dirt, crying lime and potash, transposing dates, parading black lines, and alleged Government Chemists, in order to detract public notice from the disgusting drug ammonia in their powder. They know that Dr. Price's does not contain ammonia, lime or potash.

Do not take our word for it. Let every Housekeeper Prove it.

Place a Can of the Royal, top down, on a hot stove until heated, then remove the cover and smell.

PRICE BAKING POWDER CO.

Quarterly conference—R Palmer.
District conference and who should attend—J Kirby.
How many courts in the M E Church and who are the members?—J A W Moore.
The true aim of the Church—J P Price.

The local preachers and exhorters will choose their own subjects, and answer such questions as may be asked on the same. E. M. MANSON, Sec'y.

NOTICE.

The district conference for San Antonio District in West Texas Conference will be held at Goliad—commencing Augus 20, at 8 o'clock p. m., and close Sunday night August 24, 1884. Rev. A. M. Mason will preach the opening sermon Wednesday night.

The regular work of the district conference will begin Thursday morning at 9 o'clock.

We desire to have all the members of the district conference present at the opening.

A Sunday School Convention for the benefit of all the Sunday school workers in the district will be held in connection with the district conference. Rev. G O. Richardson, of the Northwestern University, will take charge of the Sunday-school work. We hope all persons interested in Sunday-schools will come without fail—and come prepared to help meet the expenses of the Convention

G W RICHARDSON, P. E.

Gen. James S. Negley, president of the National Union League, has called a meeting of the National Executive Committee, at the Astor House, New York, for the 22d.

The United States troops under Gen. Hatch, ejected Capt. Payne and his colony from the Indian Territory on the 6th inst. Payne and five other old offenders were taken under guard to Fort Smith, Arkansas.

Hon. Ben Butterworth, has been nominated for Congress by Republicans of Ohio, first district.

Gen. Butler, the Greenback candidate, will make a personal canvass for the Presidency.



What is more delicious than to enjoy the cool shade of the veranda, and partake of nature's bounties. Those using Ridge's Food for their dessert will find no discomfort. Ridge's Food Blanc Mange is delicious and nourishing; and one advantage the housewife has who is never without Ridge's Food, is, that she is always prepared for company. Sold by Druggists everywhere. Many Grocers also keep it. In cans four sizes—35c., 65c., $1 25, and $1.75. WOOLRICH & CO., on every label

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Rev. J. J. Garrett, writes that Edward Howard was shot with nine buck shot, in the right breast, by some person unknown in Forest, Mississippi, on a Monday night in July.



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INFANTILE and Birth Humors, Milk Crust, Scalled Head, Eczemas, and every form of Itching, Scaly, Pimply, Scrofulous and Inherited Diseases of the Blood, Skin and Scalp, with Loss of Hair, cured by the CUTICURA REMEDIES. *Absolutely pure and safe.* Cuticura the great Skin Cure, 50 cts; Cuticura an exquisite Skin Beautifier and only Medicinal Baby Soap, 25 cts., and Cuticura Resolvent, the new Blood Purifier, $1, are sold by druggists. Potter Drug and Chemical Co., Boston.

Send for "How to Cure Skin Diseases."
April-10

1884.

NEW ORLEANS LA., July 10, 1884.

To the G. G. W. S. of the G. G. U. O. of B. & S. of Love and Charity:

You are hereby notified that at a regular session of the District Grand Tabernacle No. 1, composing the States of Louisiana, Arkansas and Texas, held in Morgan City, July 4th and 5th, that on the second day of the session, Saturday, July 5th, the following officers were duly elected, and the same day installed for the ensuing term of two years:

ELECTED OFFICERS:

Rev E Lyons, District Grand W. S.; J. D. Headly, D. D. G. W. S; Sister Emma Price, D. G. W. V. S.; James W. Hudson, D G. Scribe.

APPOINTED OFFICERS.

Rev. A. Hardie, D G. W. Chap; Geo. D Geddes, D. G. W. T.; Sisters A. C. Boit, D G W. C.; Sister E Locket, D. G. W. A. C; Sister Elsie Gordon, D. G. W. S. C; Sister Lah Patrick, D. G W. Messenger; Frank Smith, D. G. W. I. S.; H. J Wilson, D. G. W. O. S. G. G. W. S. of the G U. O. of B. & S. of L. & Charity. I send you for promulgation the above named officers and appointees of District No. One, composing the States as above named, You have timely notice and may govern yourself accordingly

[SEAL] JAMES W HUDSON, District Scribe.

NEW ORLEANS, July 10, 1884.

Office General Grand Worthy Superior, U. O. B. S L C., 220 Erato Street, New Orleans, La.

Whereas, I have received a communication from Rev. J. W. Hudson, District Grand Scribe, of District No. 1, comprising the States of Louisiana, Arkansas and Texas, informing me of the proceedings of the District Grand Tabernacle of July 4th, 5th and 7th, held at Morgan City, La., in electing and appointing and installing of the above named officers;

Therefore, know ye all men by these presents that I, Graham Bell, G. G. W. S of the above named order, have this 10th day of the seventh month, A. D., 1884, acknowledged and declared the above named officers legally and lawfully elected, appointed and installed for the ensuing term of two years, which term of office expires August, 1886. Therefore, the forty-six tabernacles, with their four thousand members in this district, will address all official communications to Rev. Ernest Lyons, District Grand Worthy Superior, Baldwin, La., or Rev. J. W. Hudson, 220 Erato street, New Orleans, La. By the G. G W. S,

GRAHAM BELL,
WM H PENN, G. G. W. Scribe.

SOUTHWESTERN Christian Advocate

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Editorial Notes.

What do wealthy colored men do with their riches while they live and when they die?

The second catalogue of Baldwin Seminary was printed in New York, where President Fitch has been spending a few weeks.

We must not only attend church but we must worship the Lord there because of his holiness, after the example of Noah, Job, David, Daniel, John and Paul.

American politics is a system of compromises in which, if colored men effect anything of advantage to themselves, they must follow the best example of white men.

If a man cannot hold a yearling calf how can he hold a cow? No more can preachers hold a first-class appointment who fail in a second, or third or fourth class one.

We should serve the Lord with gladness, and come before his presence with singing; we should enter into his gates with thanksgiving and into his courts with praise.

Be sure to secure a form of deed from the Church Extension room before you pay, and a plan before you build. Thus you will save much time, expense and disappointment.

Rev. Jas. Courtney, of the Ohio District Lexington Conference, says the SOUTHWESTERN is the greatest paper for colored people in the country. We like it forwarded to him on its work.

"When the white people see a colored man who is even and has capacity for a great place, they put him in. The promotion of Dr. Taylor illustrates this."—Rev. Jas. Turner, of the A. M. E. Church.

Do not forget the conference claimants. Time and the wear and tear of the ministry is constantly increasing them. This fact suggests the duty of not only not decreasing but of maintaining and increasing the collections for them.

The possession of money works evil [illegible]. Its right use, all other things equal, will take a man to heaven or its improper employment or getting there. [illegible] is the best use we can put money to.

[illegible] over the very [illegible] Salvation Army is making [illegible] Schenectady, N. Y., and a mob is [illegible].

There is a general revival of camp meetings and basket meetings with excursions to attend them, among the churches; there has been no conversions reported so far.

Some of the ministers in the African Methodist Episcopal Church keep up the practice of reporting it about where it serves them best, that the church property of the Methodist Episcopal colored people is deeded to the Bishops. They know that the reports they are circulating are untrue. A kind of ecclesiastical campaign lying as it were.

The elevents Annual Inter-State Picnic and Exhibition under the anspices of the Patrons of Husbandry of Pennsylvania, Maryland, West Virginia, New Jersey and Delaware will open at Williams' Grove, Cumberland county, Pa., on Monday, August 25, 1884, and continue until Saturday, August 30th. Excursion rates at reduced fare will be arranged over the principal roads in Pennsylvania and adjoining States. Address R. H. Thomas, manager, Mechanicsburg, Pa.

"The Black Woman of the South; her Neglects and her Needs," by Rev. Alexander Crummell, D. D., of Washington, D. C.; "What the General Conference of 1884 Did for the Woman's Home Missionary Society," and a circular descriptive of the Society and the illiteracy of the South, are tracts issued from headquarters for general circulation. Friends should get them and read them. Apply to Mrs. R. S. Rust, corresponding secretary, Cincinnati, Ohio.

Rev. Dr. Taylor, the new editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, has taken hold like an old hand, and things are lively at that point.—*Lamp of Life.*

You are another, Bro. Berry, only you are not as new as we are in the business. The *Lamp of Life* burns more brightly than ever. Its oil is evidently standard. No paper reaches us with more substantial Christian heart and brain food than it. It is so good in the present number that we almost felt like we were doing sacrilege when we cut it.

The presiding elder is an element of great usefulness and success in Methodism; which can be exactly measured by the failure of that part of the Methodist family to succeed, which omits to include it in their polity. He earns his money, and should be faithfully, promptly, fairly, liberally and cheerfully paid. His work is arduous, constant and delicate. He is expected to reflect the sentiment, harmonize the differences, and adjust the requirements of the churches and the qualifications of the preachers so nicely as to prevent friction and maintain the peaceful equipoise of both.

Some first class "gentlemen" came to the door and sent into one of our colored churcees in Ohio, during a festival, for some colored girls who were supposed to be there. The pastor found it out and exposed it. The "gentlemen" thereupon threatened to drive him from town. But he succeeded in convincing them that it would be a difficult if not a dangerous task. They now regard him as absolutely essential to the moral well being of the colored people in that place. Watch it, brethren, let us stand and if needs be for the protection of the virtue of colored women.

For the SOUTHWESTERN.

Okolona District Conference.

MR. EDITOR—The first district conference of the Okolona District convened at Tupelo, Miss., July 3, at 3 p. m., Rev. D. A. Williams, presiding elder, present. After listening to a sermon by Rev. Miles Proctor, the presiding elder made a short and instructive talk to the preachers regarding their conduct during the session, asking and praying them to be lights in all their action and deportment while there; after which the conference was organized in the usual way. On motion I. B. Griffin and B. H. S. Ferguson were elected secretaries. The work of the first day was merely consumed in appointing the committees on the varions duties as required in a district conference. At night Rev. J. L. Pratt preached to the satisfaction of all. July 4th, at 8 p. m., the ministers of the district reported their charges and circuits, which reports showed that the district is marching forward under the leadership of Elder Williams. All of the churches and circuits of the district seem to be improving morally, financially and spiritually. the leading financial reports, for all purposes, are as follows: Starkville, $360.60, and on 4th of July cleared $40; Okolona, $538.25; Corinth, $227.30; Aberdeen, $279.30; Columbus, $234.25; Ripley, $125; West Point, $160; Starkville circuit, $140.10; Okolona circuit, $112 30. The other appointments showed good financial reports, considering the season and the hardness of the times. The 4th of July was observed by the conference as a national day. At 10 o'clock they commenced the discussion of topics according to the programme, which continued until 12 m. The brethren acquitted themselves very nicely in discussing their topics, which showed that they had studied them thoroughly. At 3:30 p. m., the conference listened to the national sermon delivered by the secretary; subject, "The Work of the Church and Needs of the Negro," followed by reading the Declaration of Independence, by B. H. S. Ferguson. It was said to be a grand occasion. At night R. Sewell preached.

THIRD DAY'S SESSION.

During this session the class-leaders made their report, which showed that all of the churches are trying to work according to Discipline. The local preachers reported also, which showed that they had been diligently working in the Master's vineyard. Then the district stewards reported, which showed that they had paid the presiding elder $375.95. Several local preachers were licensed. The various committees reported the work assigned them, including such as thanks to the good people of Tupelo and Mobile and Ohio Railroad for reduced rates, resolutions endorsing SOUTHWESTERN, Temperance and Rust University were passed. At night Rev. L. L. Shumpert preached.

Sunday services—Love feast, by Rev. W. James. It was a time of refreshments from the Lord. Elder Williams preached at 11 a. m., on duties of preachers, J. J. Harris preached, at 3 p. m., a memorial sermon, after which speeches were made by the elder, D. W. Calvert, J. L. Pratt, I. B. Griffin speaking of the life and character of Bishop Simpson. D. W. Calvert preached at night the centenary sermon; conference stewards reported that they had raised $35 during the session; after which a Northern lady addressed the conference and congregation on temperance. We desire to have the following resolutions published in the SOUTHWESTERN.

Respectfully,
I. B. GRIFFIN, Sec'y.

RUST UNIVERSITY.

Whereas, Other colleges and universities have traveling agents all through the country that are doing great good in getting money and students for their schools, and whereas, our dear school, the Rust University, is not as well known as it should be in this State, from the fact that many of our ministers never say a word about said school; and whereas, the Rust University was erected at a cost of $40,000, furniture and all, for the sole purpose of educating the youths, and there are many of the people of the State of Mississppi sending their children to other states to be educated and to local schools, all for the want of not knowing that we have a university at Holly Springs, Mississippi.

Resolved, That it is the sense of this District Conference that the University should employ and put out agents through the State to preach, talk and lecture about the school and its advantages.

Resolved Secondly, That we set apart the second Sunday in September to talk about the school and raise a collection for the benefit of the University, as a centenary offering.

Resolved, That the Okolona District do its utmost to lead the annual conference in finances, for the benefit of the University.

ON EDUCATION.

Whereas, We know that no church, Sunday-school or community can make progress to any considerable degree, if any at all,

Resolved, That each brother of this conference bend every effort to impress upon the minds of our people the importance of sending their children to school.

Resolved, That we being well aware that education is absolutely essential, not only to the civilization of any people, but also to their possession of a high, moral and unsullied character.

Resolved, That since there is so little time devoted by each pastor to this most important of all important things, and that we will never be looked upon with that respect due intelligence and our race, until we talk less, and do more to build up the young, who are to be the actors upon the stage of life in a few years, that we pledge ourselves as one to carry on our great educational work.

ON RUST UNIVERSITY.

Resolved, That we fully feel the good results of our Rust University, located at Holly Springs, Mississippi, and in order that we may still realize these results, that each minister shall pledge himself a committee to encourage the people, collect certain sums, so that she may still grow intellectually, morally, and in such a way that she will stand on the topmost round of intelligence, and further use his influence in procuring subscribers for "The Enterprise."

Whereas, Under our Almighty Father we are enabled to meet here, and are blessed with his ever extended mercies and love, and whereas we must still look to his open hand for the help that we so directly need,

Resolved, That we appoint a certain Sabbath—3d instant—on leaving this conference, in remembrance of this, our First Centenary District Conference.

Resolved, That on said Sabbath, each pastor be requested through our wide-spread connection to take subscriptions for our worthy paper, the SOUTHWESTERN.

Resolved, That this subscription be to impress the people, our children and friends generally, with the fact that this, the Centennial Subscription, will establish and strengthen the permanent agency of the SOUTHWESTERN.

Resolved, That we tender our heartfelt thanks and appreciation to the Mobile and Ohio Railroad, for furnishing us tickets at reduced rates to our First District Conference at Tupelo, and a copy of same be furnished to said company.

For the SOUTHWESTERN.

History of Clark Chapel.—No. 4.

On May 26th 1878, Rev. Charles Winterwood was sent to take charge. This young minister was a gradnate of the Normal department of Central Tennessee College. He was endowed by nature with the gift of speech and was an eloquent, earnest minister. But few knew him who did not love him. Though young, no one despised his youth; though talented, comparatively speaking, he gloried not, "save in the cross of Christ." Being young and inexperienced in the pastoral work, he soon found that the work was too much for him and, like a man of sense, finding his hold relinquishing, at the annual conference the same year, he was pleased to know he was to be succeeded by his senior in years and experience, Rev. D. W. Hays. "A prophet is not without honor save in his own country," and among his own kin. Indeed the people must have forgotten that D. W. Hays was raised in Nashville. He came to the charge Nov. 21st 1878. He met it is true, many difficulties on his way from conference, and when he arrived, some thought he would not be able to "hold the fort" for six months. Among the masses of our people he is was failure as a preacher, because he preached the truth. He is a man of average height, personable in appearance, affable and therefore has many friends wherever he goes. If there be an objection or reason why he may not succeed as a minister anywhere, it is probably owing to his idea that every man or set of men in the church should be told his duty and then leave it between him and his God. He is quiet and unassuming in the pulpit, modest and dignified in his bearing upon the street. As to preaching ability he is a good preacher, very far removed from the ordinary preacher. Studious but sympathetic, religious but not emotional to the extreme or fanatic. For three years in succession he was pastor of the church, and when his term was ended he left a host of friends inside and out of the church. He was succeeded by Rev. L. M. Hagood a transfer from the St. Louis annual conference of the Methodist Episcopal Church. From what has been said above one would think there was a very dark cloud before him. It is true that some of those who should have wished the church better things, declared he would stay only about six months. He found in the church "some for Paul, some for Apollas and some for Cephas," some opposed to ministers of the class who try to preach about duty to God and our fellow man or who have attended school; some who wanted only educated preachers. Revs. C. S. Smith and, D. W. Hays, if to be compared as to the manner of delivery of sermons and matter presented, are almost exact opposites; the one spoke for the moment, the other for eternity; the former was often exaggerative as to statements made; the latter scrupulously exact; the former often appealed to passion and prejudice or preconceived notions for momentary effect and applause; the latter seldom appealed to passion, but always discouraged preconceived notions; conceived them too highly colored or misleading. The former had the multitude before the looking glass of imagination, who, leaning straightway, forgot what manner of men they were. The latter had the earnest, patient, faithful few standing before the judgment seat of Christ, and upon their lips was:

"Nothing in my hand I bring;
Simply to thy cross I cling."

The Methodist Preachers Mutual Aid and Beneficiary Society.

BY PROF. CLEMENT KIMBROUGH.

Sir, I am a member of the Methodist Preachers Mutual Aid and Beneficiary Society. I paid $6 to join it, under the promise that if I lived fifteen years and ninety days I should receive $1,000. And that in ninety days after my death my wife, children or legatees should receive $1,000 more.

Now, I find that before I have been a member one year there has been a change in regard to the benefits which I, with others, am to receive. I want to say to the managers, that I expect them either to credit $2 to my account to meet future assessments, or if not, to refund me the $6.

Lexington, Ky., August 1, 1884.

This society is composed of honored ministers, who are good for their promises. We hold a policy for ourself and wife. We have paid all assessments (one) which have been called for.

We consider our old policies perfectly good, subject to the conditions under which they were issued. We must of course perform our part of the agreement well and truly, and so must you. After this, we consider the society bound by its agreement, which could only terminate by our consent, or for causes which it was within the power of members to control. En.

Grand Conclave of Knights Templar.

The State conclave of Knights Templar convened in this city last Tuesday, they are a fine looking body of men, and presented a handsome appearance in their procession on the street. At the Park everything was conducted in fine style. The drill was very fine. Captain General M. T. Clay handled his man in a way that showed that they knew their business. At night quite a good crowd was in attendance, and all seemed to enjoy themselves.

We copy the following fair report from the *Lexington Press* of Wednesday:

The Bethany Lodge No. 1 of Knights Templars of Lexington entertained in grand style, the Louisville and Paris lodges yesterday at Woodland Park. The lodges met in a body at the Bethany Lodge about 2 p. m. and marched to the music of the Lexington colored band to the Park. Sir S. P. Young, prelate of the Bethany Commandery, delivered an address of welcome which did him much credit. After the address of welcome the grand Commander of the State of Kentucky, Sir Geo. Taylor, made an interesting talk. He was very hoarse and excused himself from making a lengthy speech. Then came an interesting drill by the Sir Knights, in which they showed considerable proficiency. The various evolutions were gone through with an accuracy and alertness which demonstrated that the Knights had been well-drilled.—*Kentucky Republican.*

During the progress of the revision of the Old Testament, 10 of the 27 original English Committee have died, and two have resigned.

OUR SOUTHERN WORK.

MISSISSIPPI.

W. Davis, Trenton: "The Lord prospered the work here. Have received 15 in full connection, on probation 7, by letter 1. We are trying to build a church here."

TENNESSEE.

L. M. Moores, Cleveland: "My wife joins me in congratulating you in your new field of labor."

F. L. Donahoo, Morristown: "The S. S. Sunday-school celebration in honor of the one hundredth anniversary of the organization of the M. E. Church, was a grand display. Friday, July 4th was the day set for the parade and celebration. Accordingly about 8 o'clock a. m., people in holiday attire were seen wending their way by scores to the court-house, where the line of march was formed. There were between six and eight hundred colored people here. At 9.30 a. m. the line of march was formed. On reaching the corner of Main and Cumberland streets the line was halted until a photograph of the same was drawn. The march was in the following order: Chief marshal, McFalton, horse-back; Morristown Brass Band, 11 pieces, Prof. Barns leader, followed by the M. E. Sunday-school, and all foot in the march; next followed Goddess of the 26 colored schools of learning of higher grade, maintained by the M. E. Church, in chariot and attended by a number of Misses dressed in white (emblematic of knowledge) each representing a school, and bearing its name on a white flag; hacks, vehicles, buggies and wagons in rear of the procession. On reaching the ground about 11 a. m., Rev. F. L. Donahoo, chief marshal of the day, called the assemblage to order. The programme was compiled from the one furnished the Board of Education for the Day, and select pieces from the Sundial report of said Board was greatly enjoyed by all. The singing was led by Prof. A. Newman, our Sunday-school superintendent. We had the hearty and earnest co operation of the most prominent young men and gentlemen of our city. Rev. S. J. Harris made hearts glad by his excellent remarks, after the children's collection, which was a handsome one, and it was made that a picnic would be held in the grove at night. S. J. Harris pronounced the benediction; and tables were spread in the grove. All partook of a good dinner and had a good time. The Mossy Creek band, of Morristown, the former 12 pieces, and a concourse of people on their way to and from filled to overflowing. Prof. Barns in front, with a large assemblage, who were making the welkin ring. Under the management of the committee, to secure refreshments. A good time was had and a bountiful sum for benevolent purposes of which I was given; but it would have been for our worthy "Sunday-school students, and the rest of our Baptist friends to have a dance in the grove continued until late. We shall be our guests and carry church members

ville: "Our [illegible] was held [illegible] gave the [illegible] ing talk. [illegible] good, old- [illegible] greatly [illegible] $19.40. [illegible] dollar of [illegible] our circuit [illegible] in re- [illegible] ? [illegible] held by [illegible] have [illegible]

tion was $18.50. Our Sunday-schools are doing well, 160 in attendance. For the new church we have the land paid for, and some means, given by Father Seay, in Bro. Key's hands. We hope to get it soon."

TEXAS.

M. Smith, Winchester: "There are a large number of Baptists on my circuit who create much opposition. There are 4 preaching points, and the hearts of the people are changing toward us. Second quarterly conference was held at Salem. Collection $10.20. On third Sunday of June a protracted meeting began at Shiloh. There were 8 conversions."

A. Foster, "Mayfield: "Rev. H. Swann, of Austin, held our second quarterly conference. His sermon was full of thought. Sacrament administered to 65. The love feast was a soul stirring meeting. My people are farmers, and owing to the heavy and continued rain fall the financial condition is poor. We live in a locality bounded on the east and north east by Brazos river, and south and south-west by Little river. These rivers overflowed all the lowland farms along their banks in the country, and the water remained so long the crops were ruined. Notwithstanding this hindrance from a financial standpoint, we have built one new church, reduced the old debt from $156 to $28, made some improvements on parsonage, raised half of our benevolent collections, had 28 conversions. We have two Sunday-schools which have increased in scholars from 60 to 93, all of which number are young people. Children's day was observed; a grand day, one that the people say will never be forgotten. There was a committee appointed on decoration who did their work creditably. The church was decorated with flowers and singing birds. The service was used with the following emblems: a white floral cross; a wreath of flowers; a wreath a green leaves; a wreath of green and fading leaves and flowers; and a wreath of evergreen. A small ladder was erected and place in front of pulpit consisting of four rounds, decorated nicely. Upon each round of the ladder was placed a small ornamented basket with the missionary name of each class marked thereon. After the march, which was a grand one, with the Superintendent at the head, followed by teachers and scholars with banners, with the watchword "We are marching onward," each class was seated in their respective places; the introductory hymn, from centenary programme for children's day, 1884, prepared by D. P. Kidder, of New York, was effectively sung, followed by responsive reading of part first, "A glance at the past." When the recitations were all over the classes were presented with the basket bearing its missionary name. The collections were taken and the result was $4.75. Some of the brethren and friends said to me prior to this day, "You can't do anything in the way of raising money for the Sunday-school;" "it is impossible;" "the people haven't got it to give." I answered, "Friends it is my duty to present the cause; it is the duty of the people to give." You see what the result is. I am sorry we did so little for such a grand cause, but we have done our duty."

John Guess, Livingston: "The church is progressing; we have a fine congregation. We have organized a Sunday-school with 40 in attendance. Children's day was observed. Collection $5.30. We are preparing for a camp meeting Aug. 18, and invite all our friends."

J. C. Carter, Pennington: "This is a place where Democracy and the Baptist faith are in the air, and all I can say for the old Church is to let the fruits of her light shine. I am teaching a public school. Methodism was stamped in my forehead, and religion on my heart at the great fountain of East Texas, Wiley University. I have reached the degree of local preacher in our Church. We need 25 or 30 young, earnest, working Methodists for the old Church in East Texas. I am told there are some in New Orleans with nothing to do. Come here, boys, and fall in ranks. If you want to, address me."

E. M. Hall, Caney: "I came here to build up the Methodist Episcopal Church, which I am trying to do. It will take hard work to get the people where they ought to be, to be good Methodists, especially the older people, but there is hope for the younger ones. From what I can hear our children's day was more of a success than in some of the older and much larger circuits. Collection on that day was $2.40, which I will forward to the Sunday-school Union. Presiding elder P. M. Carmichael was with us on the 5th and 6th, and rendered us great service. His sermons and lectures will not be forgotten soon. Previous to the coming of the elder I commenced a protracted meeting. The church seems to be spiritually revived. Three joined on probation as seekers. The people here seem to be a little more awakened to their interests than they have been in the past. A celebration held here on their emancipation day, and the advice of our worthy presiding elder for them to purchase homes, is stirring them up somewhat. There is plenty of land in Matagorda county that can be bought cheap, and our people ought to buy now while they can. I am not coming to conference this year without all my benevolent money and the money for the SOUTHWESTERN. I am going to work soon to raise money to pay off an old debt that has been standing against the church here. The Sunday schools are doing tolerably well at present, hope they will soon become what they ought to be. Pray for us."

KENTUCKY.

Aaron Jones, Auburn: "My church is in a prosperous condition at present, and the work is moving on, and growing. We are doing all we can now to begin building. My Sunday school is doing nicely. We are endeavoring to raise the banner of Methodism in this part of the land and country; by the help of Almighty God we will take the field. Pray for us."

For the SOUTHWESTERN.

From Columbus District.

MR. EDITOR: I have just finished the second round on the Columbus District, and perhaps it will do the public some good to know something about it.

May 24th and 25th found me at Weimar. I held the quarter, and preached on Sunday to a good crowd. Collection $5.45. We expect to complete two new churches on this work this year. From here I was to go to Industry, to hold Bro. J. Jarman's quarter, but hearing of the illness of my wife, I went home to attend her bedside. However, Rev. W. H. Davis held it for me on May 31st and June 1st; had a good time he said, and took up $5.25. My next place was on Bro. C. Chase's work (Ellenger and Toland), June 7th and 8th. This work was a little behind what I expected to find it. Bro. Chase is farming, perhaps that accounts for it. I found here that Bro. Chase and the brethren had purchased a lot in the little town of Ellenger, on which to build a church house. The collection at this place was $5.81. From here I went to Columbus circuit, where on the 14th and 15th of June I held Bro. P. Gates' quarter. All the brethren were present, and we enjoyed a nice time. At this place I found some conversions. Children's Day had been observed. Bro. Gates is one of those men that will work wherever he goes. He had managed to raise some of his benevolent money, I forget the amount. Our people and preachers are getting better about raising benevolent money. The elder received at this place $10.20. I will speak right here for our Egypt work. Bro. Thomas Derven has that work, and I don't think he has preached a sermon there this year to six persons. I held his quarter with Bro. Gates'. At first Bro. Derven wanted to be relieved from his work, but after a little talk he agreed to stay. It was thought by the Bishop and Elder Richardson that as Bro. Derven had a home down there and was doing very well, that he would be the man for the place; therefore they allowed him $30 from the Missionary Society to help him, but I think it is wasted, because Bro. Derven has not the courage to do anything there among those Baptists. My next place was Wharton, where I was met at the depot by Bro. R. Gilmore (one of Bro. Cæsar's stewards), and carried on horseback about fourteen miles down on what is known as Old Caney, where I found Bro. J. Cæsar, the pastor, in a protracted meeting. I stayed here three days and preached, and had three converts and $3.00, and left the meeting going on.

Monday, June 30, I left for Caney, via Houston. While on the train I met with Rev. V. M. Cole and Rev. W. P. Pullam. Bro. Pullam is presiding elder on the Navasota District, Texas Conference. Bro. Cole is of the same conference. We had a nice talk together about the work and the General Conference. We arrived at Houston about 5 o'clock, where I found a pleasant home with Bro. W. H. Logan. Having to wait a day for my train, I did not leave until Wednesday, July 2d, on the Columbia Tap. I arrived at Columbia about 7 p. m., where I met that good district steward, Bro. Baldrige, awaiting my arrival. After riding about ten miles we found a place to rest at Bro. George Boone's. Next day, July 3, we reached our place of destination, and you may know I was tired. I was very sorry to find Bro. Hall, the pastor, crippled, and suffering from a foot that he got hurt. Saturday, the 5th, I held the quarter, with a good attendance. Reports were good. I found that Bro. Hall had raised some of his benevolent money. Sunday, July 6, I preached to a good congregation, and seemed to make some impression on their minds. The collection at this place was $10. I feel hopeful for Caney.

Yours in the work,

P. M. CARMICHAEL.

Columbus, Texas, July 8, 1884.

For the SOUTHWESTERN.

Shall We Go to Africa?

BY W. D. GODMAN.

Brethren, let us answer this question, not for others, but for ourselves. First, Let us go *because the Lord calls.* It is as if the same who said: "Go ye into all the world and preach my Gospel to every creature," were now looking down from the clouds which surround His throne, and with his outstretched hand were visibly waving us to the climes where.

"Africa's sunny fountains
Roll down their golden sand."

The great African peninsula has been kept of God a "sealed book" until our day. Its sable millions have been reserved as a choice jewel locked up in his casket, concealed until the time was come and the people prepared for its reception and keeping. On one side of the Atlantic God's servants were explaining the mysterious depths of the "dark continent," hitherto unseen by civilized man, and opening up their splendid resources to the world's commerce. On the other side, God's servants were breaking the bonds of millions of Africa's children who, in their bondage, had learned of Christ and His redemption. These two divine movements, the one with God's right hand and the other with His left, so to speak,—were parts of one providential plan to bring together the kinsmen so long separated and to make their reunion the salvation of the millions "sitting in the darkness and the shadow of death." Who can doubt this? When Joseph was reunited with his brethren in Egypt, he said, "It was not you that sent me hither but God." So now the saved Afro-American may say to the American people "It was not you that brought me hither but God, and returning to his kinsmen in the old country, may say to them, "It was not you that sent me thither, but God." He will say to them: "I went a bondsman, I return a freeman; I went a slave to Satan, I return God's child and freeman. I am born of the Eternal Spirit. I have the love of God shed abroad in my heart, and rejoice with joy unspeakable and full of glory, knowing that 'my name is written in heaven.' I bring to you the pearl of great price which I have found." This, the "sure testimony" of God; this "old, old story of Jesus and His love," is destined to kindle in Africa a greater flame than that of her burning prairies; a flame that will sweep from shore to shore, envelop the mountains, and rush through the valleys, carrying not devastation, but life and fruitfulness in its path. How glorious are God's plans. Let us rejoice that He is willing to employ us in their execution.

2. *The people of Africa are calling.* The few missionaries who have been sowing the good seed have made their record for good; and the cry of many princes and tribes is "send us missionaries." The lives and labors of Moffat and Livingston in South Africa; of Wilson and Bowen in Western Africa, give emphatic testimony to this Macedonian cry. Stanley found a pressing request for teachers in Eastern Africa. In Soudan, where Mohammedism dominates the tribes, there is less inviting than elsewhere. But even here, where the servant of Christ goes forward in the true spirit of his Master, he finds his way most wonderfully opened, and his very enemies become his friends. There is, moreover, a general awakening and unrest in Africa, particularly along the coasts and in Soudan, as of a transition state,—the people looking out for a new order of things. A very intelligent returned missionary says: "To us Africa presents a new and hopeful aspect, one which she has never before presented since the foundation of the world. Her primeval forests are gone and with them her savage state has perished forever. (This is applicable to the part of Central Africa where this missionary labored.) The new condition of the country has produced a new condition of people. New wants, new hopes, and new ideas are forcing her tribes upward in the scale of *humanity.* Almost the whole continent is agitated by the events of a transition state. The eyes of the world are upon her. The hearts and the hands of the world are drawing her into the great confraternity of man. The heralds of Christ are there pushing forward into the unknown depths of her interior nations, and now it requires no prophet to declare the natural result of all these potent forces. "Ethiopia shall soon stretch out her hands unto God." Bowen's Central Africa, p. 327. These impressive words are even more forcibly true now than several years ago, when they were written.

3. We should go *for our own sake, for humanity's sake.* We need self-renunciation, not self-indulgence. The life of Christ in our own souls requires that we should break away from our bright worldly prospects, desert our pleasant homes and charming friends, give up our easy work and the flatteries of social life that only spoil our souls, and do some hard work that has in it no possible earthly reward. The church at home needs Africa for the draining away of her superfluous, corrupting wealth, and for the exercise of her faith and her energies in winning a continent to Christ. Science needs Africa's facts to solve her problems and answer her questions. Commerce needs her for the supply of the world's wealth. There are perhaps two hundred millions of people in Africa. Of these two thirds are true Ethiopians, or blacks, dwelling South of the tenth paralell of North latitude. These two thirds have not been subjected to Islam, and for the most part have never heard of it. Many of them are semi-civilized, many are pure savages. But they have, with all their savageness, much simplicity, much native kindness, much fidelity to engagements, and an abundance of rude talent. There is among them a marvelous mixture of truthfulness and lying, of good faith and treachery, of honesty and fraud, of nobility and meanness, of generosity and avarice, of manliness and bestiality. It requires not a little study for a European or American to understand them. But the servant of Christ, keeping himself free from money making and from all political connections, devoting himself exclusively and affectionately to the work of saving men, will by degrees make his way into their hearts, and gain unbounded influence over them, so as to lead them, princes and people, to the fountain of life in Christ Jesus.

The successful conduct of a Christian mission among such people demands men and women of entire consecration, of good sense, and of the highest culture. It has been said, and with truth, that the highest qualities are required in teachers of primary schools. It is, likewise, to be borne in mind, that the highest type of man is required to lift the victims of fetichism and of atheistic savagery. Shall we not, brethren—and I address particularly my younger brethren who are getting education—shall we not feel it to be the greatest privilege and the highest honor to enlist in the army that shall conquer Africa for Christ? Men die in Africa, and where do they not die? But there are fatal fevers there, yes, and in the face of the dreaded fever men go there for gold, or for the soldier's fame. Shall we claim to be soldiers of Jesus, and tremble at the fever? Where are the martyrs? Where are the brave ones who do not fear to die? It is inglorious to stay at home and do our easy work among friends. Let us undertake something that is hard, "endure hardness as good soldiers of Christ." The noblest thing we can do is to fling our lives at the feet of Jesus. There is no spot on earth now so worthy the martyr's blood as the torrid realm of Africa. They are poor people, uncivilized, helpless, no tribes known to civilized men are so helpless, so defenseless. The cataracts in Africa's great rivers and the fiery cordon of the terrific fevers generated on her coasts have been the best protection of these defenseless ones, through ages past, from the destructive advances of more powerful nations. Reserved have they been unto the time when the leading nations of the earth have caught the Gospel's sweet spirit of humanity, and are ready to send to the African the bread of eternal life along with the overtures of commerce and civilization.

The writer does but wish he was twenty five years younger, that he might offer himself to the church with the hope of being accepted for Africa. Prepare, brethren, let us be ready for the call. The church will want some of us after awhile.

For the SOUTHWESTERN.

Letter from Mrs. Howells.

DEAR EDITOR: Perhaps I ought to have made your acquaintance before, but as "it is never too late to mend," I will try to help you a little, as the months roll, by an occasional word of cheer or reproof, as occasion may require, for sometimes "the blows of a friend are better than the kisses of an enemy;" that is my experience.

I am very thankful for the action of the General Conference, in regard to yourself, on behalf of your people.

Your reminiscence of your people by mine, at City Road, London, will perhaps give you an idea of my interest in the elevation of the young. Some years since my husband refused a good situation, through sympathy for the people around him.

Since his death I have continued the work with a small degree of success, and have seen a few girls and boys pass into higher institutions of learning.

May God continue to bless your efforts, until He calls you to a seat in His palace.

I rejoice in the fact of the Gen-

eral Conference saving its honor as a Methodist body, and have no doubt the work of saving souls will be carried on much more rapidly than before.

I think the Sunday-school hymn book an excellent idea—have often thought it ought to be done—though I have very little objection to the other songsters.

My work is going on very slow, as I am not able to get about much while the weather is so hot; but the work of women is recognized, and by God's help, we "will labor on at His command, and offer all our works to Him."

Your sister in Christ,
ISABELLA HOWELLS.

Whitmans, Washington Co., Tex., July 7, 1884.

An Appeal.

MR. EDITOR SOUTHWESTERN—Please insert in your paper the enclosed circular appeal, as it may do us some good. My conference and Bishop (Bowman) request me to go abroad to solicit, and my health at present is not sufficient. My three score years and ten, and fifty-two years in the ministry, make me feel a little old. I am a native of New York, and most of my labors have been in Genesee Conference. Bishop Simpson transferred me here fifteen years ago. I am the only white man in this conference. They put me in this conference to help build. I always held that God made one man the property of another. I remember in Potsdam, New York, in 1837, my conference met there, Bishop Hedding presiding. Beeb. Storr and Sunderland came from New England to lecture on anti-slavery. The Bishop, conference and churches would not let them into any house. They (the lecturers) obtained a room over a business block, and we slouched our hats, disguised ourselves, and went through back alleys and in at back doors to hear an abolition lecture, thus avoiding public odium.

Yours for Christ and His poor,
D. B. LAWTON.

Knoxville, Tennessee, July 3, 1884.

TO THE FRIENDS OF HUMANITY.

In behalf of the Trustees of Mabry Street Methodist Church in Knoxville, I would represent, that [illegible] and only society of [illegible] in this city for the colored [illegible] is only a little over 3 [illegible] having some time no [illegible], and at the [illegible] rock beautiful [illegible] over was [illegible], yet the [illegible] in [illegible] Methodist Episcopal Church. I fully endorse the appeal for aid, knowing as I do the utter need of our colored brethren, and can say from personal knowledge that the object of the Trustees mentioned in the paper referred to is both practical and judicious. I candidly commend the appeal to the benevolent people of God everywhere.

In behalf of First M. E. Church,
R. J. COOKE, Pastor,
Knoxville, Tenn.

We heartily endorse the above appeal. B. H. JOHNSON,
Pastor of Mabry Street Church.
S. J. HARRIS,
Presiding Elder, Morristown District, East Tennessee Conference.

Knoxville, Tenn., June 24th, 1884.

Bishop Taylor.

REV. JAMES MITCHELL, D.D.,

We learn that Bishop Taylor intends placing Africa on the list of fields in which to practice his successful system of self sustaining missions in all fields outside of Liberia. This is a fine opening for ministers, who feel the Divine impulse towards Africa, and there are many of these in this day.

Allow me to name a field not much thought of, outside the world of science and ancient history. All of Northern Africa, including that ancient Bible land, Egypt. Why should the sons of science keep their bands at work midst the wreck of empires, mining for the wealth and lore of ancient times, beneath pyramid and mound; and the sons of God rear to work for the salvation of the millions who dwell in those once favored lands.

Let it be the will and fortune of America's free sons, to claim all the honor, all the prescriptive rights that remain to the African race in connection with Egypt, and the ancient rival of Rome, Carthage; but from higher, nobler motives than that of empire as understood amongst men of the world, from the desire to bless the race and spread the kingdom of God.

I have just received a card from Bishop Taylor, in which he says he regards the action of the General Conference as the voice of God, and will place Africa in its full grand extent, on his list of fields for testing the theory of self sustaining missions, in all places except Liberia. May the Lord, our God, give him great success.

But there is something for the American church to do, not ours alone, but all the Protestant churches who feel debtors to Africa, and as yet have no missions of their own therein, let us aid him to men and means.

He needs money for the following objects, and it is the duty of the Protestant press to keep the subject before its readers, and dismiss that weakness of the press, i. e. a reluctance to publish old matter. Please contribute that much to Africa's regeneration, and produce the needed sentiment that will reinforce his movement, by a full and constant advertisement.

He will need means to start the work of self sustaining missions for the following objects.

1. "Outfit and transit of Missionaries."

2. "Traveling expenses of pioneer evangelists in Africa."

4. "The erection and purchase of houses, for dwellings, schools, and church purposes. These we provide for, but no salaries to be paid out of our transit and building fund."

This is his plan, let such as have means to devote to this special work send it to the Treasurer of our Missionary society in New York or Cincinnati and it will find its African destination in due time.
—*Christian Herald.*

A Michigan boy ate a bar of soap, drank a lot of soda water and went to bed to cure his cold. The doctor had a hard time to pull him through, but the boy now says the next time he catches a cold he will use Dr. Bull's Cough Syrup.

We are greatly pleased with the spirit and ability of the new editorial management of the SOUTHWESTERN CHRISTIAN ADVOCATE, under Rev. Dr. Marshall W. Taylor. We now [illegible] lingering with [illegible] interest and [illegible] over its vigorous and instructive columns.
—*Zion's Herald.*

A Cheerful Account.

The Rev. Daniel Ware, the native African who represented the Republic of Liberia in the General Conference, preached to a large congregation yesterday morning in the Methodist church at Fortieth and Sampson streets. "And with thee shall all the nations of the earth be blessed," was the text, and the preacher thought the prophecy as delivered to Abraham was full of significance to all people. "The ways of God," said he, "are full of mystery to us. Nations are sometimes afflicted for a certain purpose. All people are peculiarly adapted to their surroundings. Thus the African, even in his little hut in the cold mountains to the north of Liberia, is blessed, and he is as happy with his surroundings as you who have all the light of civilization. But this is the contentment of a sleeping people. The light of the Gospel must enter there and the people will receive it. "I remember when, nineteen years ago, I went, in company with Bishop Roberts, to Mount Olive, a settlement way off in the interior of Liberia, for the purpose of administering love feast to a little mission church which had been established there. An old woman who was the mistress of the gree-gree bush where young girls are kept, said that the spirit of God had visited her there while she was in the midst of savage superstition and she had become a Christian. She had never heard the Gospel preached, but her husband had been taught by missionaries at a far-away station, and he had told her of the wonderful power of God. Hundreds are becoming Christians around Mount Olive.

On our way home from the mission we met a savage, a powerful man among his people, and he said that four years before he had heard the Gospel preached and had become a Christian. He had been attracted to the meeting by hearing women shouting and praying. He did not know what it all meant at first, and on inquiry found that they were Christians, and in a short time he became one of them." "I might relate to you," said the preacher, "many instances like these. You can have no idea of the *great work which is going on in Africa.* I came to this country simply in the interest of my people, and feel that a *brighter day is dawning on the Dark Continent.*"—*Philadelphia Times.*

Echoes of Children's Day.

The *Manual* for the current quarter contains "specimen echoes" of the Centenary Children's Day as they have come to us from Maine to California and the intermediate States and Territories. But the late appearance of that periodical makes it desirable to acknowledge in a summary form through the weekly papers of the church the handsome pecuniary returns that have been paid in during the two months following June 8. Our friends everywhere will be gratified to learn that 3,200 reports, some in full, but some only in part, have reached us, bringing for our treasury not less than $35,554. As these reports represent only a part, and it may be supposed quite the smaller part, of the charges that took the Children's Day collection, we now invite returns from the remainder, wishing, if possible, to have them completed during the ensuing two months preparatory to closing our financial year.

The work of our office is so fully overtaken that official receipts can be hereafter issued without delay. Payments that are delayed till the Spring Conferences of 1885 cannot be included in our Report for 1884, and payments made at either Fall or Spring Conferences, and not reported in detail, cannot be specifically credited. Those, therefore, who desire to have their several payments distinctly credited in our next report are desired to send them to this office as soon as practicable, stating definitely their Conference and district.

The canvass for the historic Centenary Medal will continue open till the last day of December, and supplementary payments can be made on that account at any time. Specimens of the medal continue to be sent to pastors and Sunday-school superintendents who will promote subscriptions for it. Address the Educational Secretary, 805 Broadway, New York.

A special feature of the World's Industrial and Cotton Centennial Exposition, announced in another column, which will give it a value and an interest to the American people above any other ever held, will be that of the Mexican and Central American exhibit. A peculiar, almost a mysterious interest, is felt by our people in the inhabitants of those countries, of whom, though directly bordering our own, yet, owning perhaps to the difference of race, of customs, of civilization, and heretofore to the difficulty of access, less is known than of almost any European country. No one can read the weird and romantic history of that country, of the wonderful civilization of the Aztecs, the dark and mournful story of Montezuma, of the fierce conquests, voracious despoilment and virtual enslavement of the natives and of the ages of revolution since, without feeling an eager, curious interest in her and in her present people.

The opportunity has come, the age of progress is producing its fruits, Mexico and Central American have felt the impress of America energy and research. Their people are becoming imbued with the spirit of development. Railroads have scaled many of their loftiest mountians and penetrated almost unknown valleys. Ambition reigns where heretofore lethargy has held away.

A spirit of commercial and industrial activity has been aroused. A desire to make known the inexhaustible resources of their mines, their valleys and their forests, and to attract capital and skilled labor for their development, has become manifest. The opportunity they could most have wished for is presented to them. They have grasped it with the most intense enthusiasm. New Orleans is their natural gateway to the commercial world. In it they find much of the leaven of consanguinity. The Exposition there gives them their first chance of reaching the eyes, the judgment and the interest of the great business world.

The Mexican Government (which has appropriated $200,000 for the purpose) and people have determined on a most extraordinary and exhaustive exhibit. All their unique and peculiar manufactures and handiwork of their Indian and mixed races, the superb productions of their rich soil and richer climate, the priceless gems and treasures of their still virgin mines, the choicest, most incomparable specimens of their grand forests and their wonderful resources of archeological stores and relics of ancient civilization and greatness will form an exhibit in extent, in attractiveness and absorbing interest, unrivalled and unapproachable.

The World's Exposition seems destined to be the biggest thing of the century and all of our readers better arrange to put their house in order for the trip.

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.	
History of the U. S.—Ridpath	$3 00
Scripture History—Smith. (Abridged edition 1, one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3) Net	5
History of Methodism.—Stevens. (Abridged edition.)	3 0
Discipline of the Methodist Episcopal Church Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons (Vol. 1) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures Chapters I-XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope. Vol I) sett	7 50
Plain Account of Christian Perfection.—Wesley	80
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill. Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church, Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (Chapters XXI-LII)—Harman	4 00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer	1 60
Lessons in Logic.—Jevons. Net	40
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism. (Abridged). Stevens	3 00
Defense of our Fathers—Emory	85
History of Missions of the Methodist Episcopal Church. Vol. II—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII.—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope. Vol. III	7 50
Atonement in Christ.—Miley	1 25
History of the Church.—Blackburn	2 50
Intellectual Science.—Porter	3 00
Homiletics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX-XLIV.—Harman	4 00
Systematic Theology. Theological Institutes. Part II.—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St. Paul.—Conybeare and Howson (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism.—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
Christian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation.—Walker	1 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism—Simpson	1 50
Portrait of St. Paul.—Fletcher	75

SECOND YEAR.

To be studied:	
The Bible: Doctrines	
Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History.—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. (Abridged Edition).—Stevens	3 00

THIRD YEAR.

To be studied:	
The Bible. Sacraments	
Christian Theology. Books IV and V.—Wakefield	2 50
Plain Account of Christian Perfection.—Wesley	30
Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	80
Mediæval and Modern History.—Thalheimer	1 00
To be read:	
Wesley's Sermons. (Vol I.) Introduction to the Gospel Records.—Nast	5 00
Era of the Protestant Revolution.—Seebohm	1 25
	75

FOURTH YEAR.

To be studied:	
Christian Theology. Books VI and VII.—Wakefield	2 50
Logic.—Jevons. (Science Primer Edition.)	45
Elements of Intellectual Science.—Porter	3 00
Review of the course for the three preceding years.	
To be read:	
Wesley's Sermons. Vol. II. Checks to Antinomianism.—Fletcher	5 00
History of the Reformation.—Fisher	2 00
Protestant Foreign Missions.—Christlieb	1 00

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Books, Pictures, Etc

The following is a list of miscellaneous articles that may be had at this office on receipt of the prices annexed. They will be sent, post-paid, to any address desired:

What They Say; or Echoes from Birmingham	10
Is there to be a War of Races in America, by Rev. A. E. P. Albert	10
The Colored Race Weighed in the Balance; Reply to Dr. Tucker by Rev. Dr. C. K. Marshall	25
Lithographs Methodist Bishops, in group, up to 1872, each	10
Historic Picture, "Garfield and his Family," steel engraving	2 00
Wentworth's Arithmetical Problems	30
Mitchell's New School Geography (1875)	50
Independent Youth's Speller	30
Gems of Praise	20
French's Mental Arithmetic	30
Black Horse and Carryall. By Rev. J. H. McCarty	70
Notes on Baptism, by Rev. R. Gregg	60
Temperance Reform and its Great Reformers, By Rev. W. H. Daniels	1 00
Waddington's Church History	2 50
"Missed It," wood engraving	35
"A Nibble at Last," engraving	35
"Romeo and Juliet," engraving	1 00
"The Huguenot," engraving	1 00
"The Golden Age," engraving	1 00
Lithographs of John Wesley, each	20

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THE SOUTHWESTERN.

...ARLES W. TAYLOR, D.D., Editor.

THURSDAY, AUGUST 21, 1884.

The Garden of Eden.

God, having created Adam, placed him in the Garden of Eden to cultivate the trees and subsist upon the fruit, but under an express command to refrain from the tree of knowledge of good and evil. The Almighty then brought him all the beasts and birds to be named, and made a woman from one of her ribs and gave her to him for a wife. Adam called his wife Eve, "the mother of all living." Eden was watered by four rivers, viz: The Hiddekel, Euphrates, Pison and Gihon.—Gen. ii.

Prof. R. T. Greener has recently made an extended tour through the Southern States. His opinions of the progress of his race, as reported by the daily press, are worthy of great respect. Few men are better qualified to form a correct judgment. He finds more pride of race, more independence of character, greater neatness of dress, a strong desire to enter business, and increasing thirst for education. He expresses high admiration for the work of the missionary teachers. He found the Negro not only in the cotton-field and tobacco factory, but acting as carpenter, wheelwright, hackman (often owning the hack), blacksmith, brakeman, and in other avocations. He returns greatly encouraged as to the future of his race. It is a burning shame that this cultured gentleman was four times ordered out of railroad cars; and it is to his credit that in each case he refused to go.—*Christian Advocate.*

You are right, Bro. Doherty. Prof. Greener is thirty-eight years old, brilliant, conservative, sensible, patriotic and brave. Ordering him from a first-class car affects the whole aristocracy and gives the color, but not him. "Where he will be least of the table." The shabbiest car on any railway would immediately dignity upon his entrance that from whence he would lose it in a corresponding measure. Richard T. ... is the coming young colored man. You must have been reading our thoughts concerning

...ested Duty Unperformed.

...one-half a million dollars ... colored soldiers ... in the vaults of the nation... while the race whose ... with educational facilities ... subject ... can think with ... justice de... this money be ap... in the development ... relatives of ... cannot be found, ... applied as to ... for any ... schools, where ... youth could learn trades ... themselves for something ... after life? Our effort to ... will do little ... by putting him ... permanent when ... are over, with ... checks, bal... for its honest ... educa... youth without refer... views of such ... hundred thousand ... to Hampton, How... Clark and New ... and let them be ... invest this fund as ... a perpetual stimulus ... in the effort to ... industrial education of

... of a contain in Kan... ... has ... gold fillory ... In a ... saloon. ... ...

Methodist Episcopal Leaders.

In its review of our last General Conference, among a number of good things about it, the *Christian at Work* has this very crochety thing to say, which was probably written by a Methodist who found himself elected to remain not a Bishop for the present. It says: "After Bishop Simpson, there will not be a leader of men on the board; not one." Ah, indeed! How did you find that out? Now, neighbor, if you are not too sleepy or busy "at work," just listen a moment, and we will proceed to expell this nocturnal phantom from your morphian meditations by the ponderous weight of our full moon mental luminosity. Do you comprehend? The fact or fiction of your statement depends upon the sense in which you mean to apply the term "leader." If by it you mean path-finders, then you are right. In that sense under God John Wesley was the only "leader" Methodism will ever have. If you refer to men having ability to adapt and fit the machinery of our system to the broad, and now widening and developing missionary enterprises in which it has had its growth, and now has its chief strength and glory, that kind of leadership was supplied once for all in Francis Asbury. Executive leadership is the quality most in demand by our bishops, and the growth of the church attest their possession of it. If you mean to say that our Bishops are not great leaders in controversy, we grant it. They have never been such. The ministerial rank has ever proved abundantly competent for the management of the very few dogmatic questions about which we have been willing to contend. There was our Fletcher, Watson, Benson and Clarke of the past, and Hibbard, Whedon, Unrry, Nast and Buckley of the present, who are, with any number of others, able to take care of these things. It you refer to that kind of leadership, which asserts its own will and contends for its own rights, without due consideration for the wishes and rights of others, truly not one man of our whole Episcopal force is qualified to meet your demand. To dictate for and govern Methodism is the one thing which under God Methodists, by their chosen representatives convened in General Conference, propose to do for themselves. If for leaders you have as your ideal those men who have appeared at every great emergency in church or State, able to meet a crisis, to rally human forces, to fling their spirit and to infuse their ideas into other men; or by the quality of personal magnetism, and soul power within them, hold, sway, guide, move, restrain, command, mould, and thus govern men, we have now and always have had such men in our Episcopal Board. You would not trace in that man with close cut beard, face almost as void of any expression of brute force as that of the ideal woman, going on crutches in the habiliments of peace, the invincible hero of Appomatox, mounted on fiery charger and clad in military garb. You would not recognize in Galena's modest commander and Vicksburg's heroic conqueror one and the same person. The soldier depended upon the war for his manifestation. The hero was there, but it required that emergency to reveal him. In our Episcopal Board are like great leaders of men, and in every new reinforcement of their numbers, including the last, you will find them. Of Bishop Simpson, the least and the most that can be said is, that he was preeminently qualified for the high and holy trust committed to his care by an uncommon combination of the rarest and most essential graces ever bequeathed upon any man. But our chief joy and boast is that his colleagues possess all the needful qualities for the leadership of men in the same kind, if not variety, that himself does. In them are latent forces, dormant it may be, but only awaiting a demand for their use to arouse and bring them into mighty action. Look in the class of 1872 and there is Foster, cool, intrepid, courtly and erudite. To him it is given, and he will elevate and forward our standard where scholars contend for the mastery. And Wiley, quiet, earnest, yet mighty in skill to plan, and wise in counsel to guide. And Harris, indefatigably persistent in the prosecution of his grand conceptions, to success. And Merrill, a theological captain of the most orthodox and gigantic order. And Bowman, keen and far sighted, leading on and bringing out to the last degree the full strength of his army, and by his own quiet courage nerving them for the fray. And Andrews, hot with the heat of the popular heart, nervous in action and strong of will, he is an executive and governor of the highest type. In the class of 1880 there is Foss, a master of details. And Hurst, modest as a true woman and deep in letters as the sea; he can be relied on to illuminate the pathway of his colleagues in counsel, by the light of reason, if not to command them when human passions are least restrained. And Warren, a peerless captain of hundreds, like the dashing Sheridan, can harrass the flanks of opposing forces, and do in detail the work essential to general success. In special work few men surpass him. Coming to 1884 we have Ninde, a master of masterly politeness and Christian manhood, naturally gifted for the leadership of young men. And Walden, a man of business, wonderfully endowed to direct denominational interests along intricate currents of the on sweeping commercial floods, to a prosperous voyage, though wreck and ruin abound on every side. And Mallalieu, full of Huguenotic fire, radical and unyielding, his plume will wave where the battle is hottest. And there is Fowler, zealous, earnest in the hours of peril, when the tide sets strongly against his forces he will appear most brave, and dashing forward snatch the victory from the embrace of defeat. Any of these men, if borne on by the emergency, would prove equal to the leadership of an army or the conquest of an empire. In Foss and Fowler, as in Simpson, that golden rhetoric and flaming eloquence with which the senior Bishop fanned the dying embers of American patriotism into a fervent heat, and aroused his great Church to meet the demands of the present unparalleled period of Christian energy and work burns, and will come forth stimulated by future emergencies.

Our Duty to the Southwestern.

The New Orleans and Baton Rouge Districts of the Louisiana Conference, will in district meetings discuss the proposition which forms the caption of this article. We are obliged to Bros. Albert and Landry, with their associates and the committee on programme in these two progressive districts, for furnishing us thus with an excuse for a brief address to them considering the interests which they severally and unitedly represent. In no aspect of our Southern work have we observed greater cause for solid comfort in contemplating the future, in its relation to this work, than the evident public spirit of the women connected with it. We have reason therefore, to include them with our brethren of that section, and conclude that their discussion of this proposition will result in a favorable, prompt and decidedly substantial response to all needs of the SOUTHWESTERN, as these shall be made clear to them in their deliberations. The want long felt, expressed, and now undertaken to be met in the publication of the SOUTHWESTERN, is of a purely moral, truly, and in all things a Methodistically Orthodox Religious Journal.

It must be adapted to the uses of our Methodist population in the South, more especially of the colored members of our own Church, wherever they are. It must not be a substitute by any means, but it must always and in all things be a supplement to the work of the presiding elder in his district, and the pastor in his charge in the homes and families of his people. The general testimony now is that it meets the want, and is doing this work fairly well. It could be of no service in defending our people against discriminations within the Methodist Episcopal Church, assuming that such existed there. They are legally prohibited, and provision made against them; they are possible only through individual caprice, and in that event the Discipline indicates the method of procedure for us. Heretofore our members and ministers have labored at heavy odds while doing their work of morally and generally uplifting the colored people, and of breaking down prejudices long engendered and deeply rooted, by bringing the races into closer contact, in consequence of their unity and community of interests; because of their Church relation first, and the other relations which result from common church membership next. The African Methodist Episcopal, the African Methodist Episcopal Zion, the Colored Methodist Episcopal, the Baptist churches, through their organs, and many local newspapers have been devoting much of their time, talent and space to the work of discouraging and defeating your efforts in this right and praiseworthy enterprise. Have they not? You have felt it. It has done us no little damage in these efforts, and it did the people a great deal more. By concealing the truth, perverting the truth, and misapplying the truth, they have decoyed many from, and prevented scores of others who would have come to us. They have created by their persistent abuse of the white people, the sentiment which has been rapidly gaining ground, and which we have been endeavoring to counteract, that the black and white people are irreconcilably opposed to each other. They have not so intended; but by this course they have supplied argument with a semblance of truth, to certain *implacable Negro hating newspapers throughout the country.*

These have at no time been many, but they have at all times been noisy. By a great deal of dust raising and noise making, they have greatly disconcerted our friends, and paralyzed their efforts in our behalf to a considerable extent. We have stood unable to resist this course of things, because we were without adequate newspaper facilities for the purpose. White men there were good and true, who wrote long and learnedly upon the *equities* and *ethics* of the relation of the races to each other. They did good and lasting work, as between white people in this way. A work which, though well begun, is not yet done. But they did not touch the milk in the cocoanut, as between the Negroes themselves, because they could not break the hull. God has given this work to the Negroes. The Methodist Episcopal Church, recognizing the will of God in the matter, has called upon us to do it. A change is already perceptible in the tone of many of these colored papers, which used to abound in reckless and unprovable assertions at our expense, but which now recognize the need of care, because of our ability to demand the truth, or expose the untruth of what is said about us. Therefore the chief value of the SOUTHWESTERN at present, consists in: First, the opportunity and purpose to expose this class of unrighteousness. Second, in supplying a medium of free correspondence between the ministers and people, thus greatly contributing to the diffusion broad cast of church intelligence. We all heartily wish for many desirable improvements. We recognize that the Church has placed us on trial, as it were; and we will have no excuses in extenuation of a failure on our part to meet its expectations. God is also calling upon us to show ourselves men and be strong in this hour of poverty, in our prompt responses to the demands of duty. No one knows better the crippled and embarrassed condition of affairs than you do. Our only hope is in God and the people. The first cannot fail; the second will not.

The form of relief is threefold: First, an immediate extension of our subscription list. Second, cash with each new subscription, and a prompt response to the repeated request of our publishers for a settlement of old accounts. Third, an improvement, and if practicable a cheapening of the subscription price of the paper, so as to place it within the reach of all.

Brethren, we do not presume to dictate for or to you. We hope we have not infringed upon your courtesy by seizing the opportunity your polite invitations have afforded to thus address you. We have your welcome and your congratulations.

Shall we have your vigorous cooperation? Let the response come in the form of names and cash, then let the good begun work go on to perfection. Shall it be 10,000?

Missions.

The Missionary Society has especial claims upon the earnest and faithful support of the colored presiding elder and pastor in charge. This is more clearly displayed by the logic of figures. The following appropriations, apportionments and receipts appeal with Demosthenian or Simpsonian eloquence to the colored conferences, and to each presiding elder, pastor in charge and lay member thereof:

Total appropriations for	1884...	$52 550.00
" receipts "	" ...	17,235.00
" apportionment "	1883...	10 634.00

This shows: First, that the conferences paid $6,361 50 more than was asked of them in the aggregate. Yet there were some of them who failed to raise their apportionment, while others raised it with an excess. The following shows the details of appropriations, receipts and apportionment by conferences:

	Apportionment, 1884.	Received 1883	Appropriation, 1884
Central Alabama	$ 325	$ 89 60	$2 500
Delaware	1,200	1,225 78	1,500
East Tennessee	216	181 38	2,000
Lexington	400	377 31	2 700
Little Rock	250	198 65	3,000
Liberia	100	...	4,000
Louisiana	1,000	662 45	5,500
Mississippi	2 000	320 45	5 500
Missouri M. E. Dist	500	178 56	1,000
North Carolina	500	178 56	2,700
Savannah	700	390 68	3,150
South Carolina	2,500	3 282 92	6,0 0
Tuscaloosa	1,000	557 35	2 700
Texas	1'000	412 50	4 000
Washington	3,500	3,397 21	2 300
West Texas	1,000	480 25	4,000

Hence, it will be seen that the work among the Negroes is destined to be a paying investment, when measured by dollars and cents.

Yet they have great reason to rejoice in the liberality of their old Methodist mother, when they consider that our payment has been as $1 paid out to $3 received by us, or $35,315 more sent to the colored work by the Missionary Society than they paid into it; though they paid into the Society $6,361.51 more than was asked of them. Of this $52,550, there has been paid to 56 presiding elders the total amount of $21,804; and to 601 missions, $20,746; a difference of $1,058 in favor of the presiding elders. Of these presiding elders, from 6 to 10 are white ministers, having districts composed chiefly or wholly of colored members, and to these go the largest salaries, probably because it requires more for them to live on. Of the Missions, Ames Church in New Orleans receives the largest appropriations—$800, or $53 less than the North New Orleans District.

With such inducements and incentives to work, we cannot comprehend the state of mind into which a pastor, presiding elder or member has fallen, who would excuse himself, as we have heard some do, from working, on the plea that charity begins at home. It has begun at home, as $52,550 of what we raise for Missions, is spent right here among our colored brethren in the South, that is in the colored conferences. The returns to the Missionary Society can be largely increased:

First—By holding the monthly missionary prayer meeting or concert in every church, or both.

Second—By setting the committees at work in every place, and keeping them at it from the first of the year until near the conference.

Third—By reporting what is collected for that cause faithfully, and never omnibusing the collections, dividing the whole amount as you judge proper.

Fourth—By pressing the matter home upon the people, in a sermon carefully put together and thought out expressly for that purpose, at least once each year.

Fifth—Recording the names of all who contribute, and reporting them to be printed in the conference minutes.

Sixth—By the presiding elder carefully inquiring and faithfully going into all details, to ascertain whether the provision of the discipline for the support of missions is faithfully carried out in every charge on his district or not.

Seventh—By organizing the Sabbath schools into missionary societies, and devoting the proceeds thereof strictly to the cause of missions and no other.

We are receiving largely, but it is more blessed to give than to receive. The Lord helps us more and more to enjoy the blessing which flows from liberal giving. Every family might keep a missionary bank, into which the little ones could "drop, and thus save up the pennies."

"If you cannot give your thousands,
You can give the widow's mite.
And the least you do for Jesus,
Will be precious in his sight."

From our accompanying table the appropriation, apportionment and receipts for each conference can be seen at a glance.

It is not quite accurate, as some conferences do not seem to report details to the Missionary Secretary. It is the duty of each presiding elder to attend to this.

Rev. Nelson Gardner Merry.

The late Rev. Nelson Gardner Merry, pastor of the Spruce Street colored Baptist Church in Nashville, Tennessee, died at his home in that city at 4:30 in the afternoon of Monday, July 14.

With his death closes a pastorate of twenty-eight years duration in one charge. Under his leadership the congregation has grown from one hundred to possibly three hundred members, and was the largest Baptist congregation as to membership in the South.

He was twice stricken with paralysis, of which from the second stroke he died. His death was unexpected and sudden. On Sunday he had closed the evening service in his church by a stirring exhortation. The whole concluded with the following, one of his favorite hymns, led by himself:

"Canaan, sweet Canaan,
I'm bound for the land of Canaan.
Sweet Canaan, it is my happy home.
I'm bound for the land of Canaan."

He was born in Christian county, Kentucky, July 10, 1824; removed to Tennessee two years later, and remained there ten years. On May 15, 1840, he returned to Tennessee and settled in Nashville, where he resided from that time until he died. He was converted at twenty-one years of age, and immersed in the Cumberland River by Rev. Dr. Howell. He was early convinced that he ought to preach, and in 1853 he was licensed to teach the colored members of the First Baptist congregation in Nashville.

He began the work, impressed with its solemn responsibilities and consequent fear. But he grew rapidly in favor with God and power over the people. He was ordained under the usual forms of his Church, November 29, 1853. His labors have been abundant.

He has organized fourteen churches, presided in the State Baptist Convention, and over the city Baptist preachers' union, and he has four times enlarged the meeting house of his congregation. His influence for good among the colored people was unbounded. He was greatly respected by the white people for his clear, sound sense. At times Mr. Merry found his views strongly opposed by the people of his own race. He generally sought to maintain the most cordial relation between the races. As a means to this end, he sought for mutual concessions on points of difference between them. He did not always succeed in convincing those he sought most to aid that his way was the better way,

[illegible] testimony which all now bear to his worth, is evidence of the correctness of his policy. He was sincere and conscientious in all his purposes, if all were not apparently wise.

"Stop, muse; o'er Nelson's ashes drop a tear,
The man of worth, for all was patent here:
The wondrous man of strong unlettered sense,
A moveless bulwark in the truth's defense
Him, neither lutes could charm nor terrors awe,
The captain's insult, nor the quorum's law,
Nor prison gloom, could his firm purpose shake,
Nor hireling sage, whose logic is a stake.
Midst surging waves he rose a solid rock;
Bent, broke the billows, and defied the shock.
If other refuge failed, he nobly stood,
Resolved to seal his mission with his blood.
Nor men nor fiends could make him quit his post;
The truth had formed him mighty as a host."

These reflections cause us to revert to the memory of Dr. E. Q. Fuller of our own Church, and to the words of Dr. Curry, touching his memory, after a very fulsome eulogy had been pronounced upon him: That "it was better to say some of these good things about a man when he was alive." Nelson Merry deserved the good sayings, but had to take them as a post mortem tribute. He belonged to a school of men, within which might be classed Henry Adams, Richard Sneathen and few others who held, molded and ruled the people by the strength of their culture and character. His close of life in the midst of unbroken and universal esteem, proves that the character, more than the color of a man anywhere South or North, decides the measure of his usefulness within the limit of his sphere of operations.

How applicable are these lines of Maradon to Bro. Merry:

"As [illegible] leaves drop from the trees and fade,
When gloomy Autumn sweeps along the glade,
Our fathers die; the 'prophets are no more'
Life's but an isthmus, to the awful shore
Of vast eternity—my soul prepare!
A palm, a breath, a moment lands thee there!
Ah! What is time? The turnpike to the shroud!
And what is life? An iris on a cloud.
Awake, my anxious heart! with caution steer,
Death's dreary continent of souls is near.
A moment man their little playthings use,
Wait arts and sciences these, and I my muse;
Another moment, and the tale is done!
We [illegible] add to annual stars and suns.
Another world suspends of woe or bliss,
Or [illegible] eagles, as we live in this.
Happy they, who die to all below,
And [illegible] a tax of bliss from every woe.
[illegible] wisely, live to God alone;
[illegible] salvation, and secure their
[illegible] in dust they never die;
[illegible] a pinion to the sky."

[illegible] lines now [illegible] the [illegible] spirits of [illegible] leaves, [illegible] by [illegible] Deity of the [illegible] Precious in the [illegible] the Lord is the death of [illegible]

Breakers.

[illegible] the blame for [illegible] in the South must be [illegible] of a class of [illegible] could be spared from [illegible] missionary work in [illegible] who, when once [illegible] equal opportunity [illegible] deal in politics if not [illegible] What we say [illegible] apply to their army [illegible] the best in any [illegible] all our fire for the salva[illegible] Booth devoted [illegible] ministry and [illegible] It is not to [illegible] other [illegible] to our [illegible] been [illegible] hard for [illegible] impedi[illegible] ecclesiastical [illegible] ing [illegible] godly esteem [illegible] under which [illegible] supposed to be [illegible] administ[illegible] evil[illegible]

We [illegible] have [illegible] and [illegible] where [illegible] and [illegible]

ly good, true and loyal men are wanted and cared for where they are best known, and will stay there. We doubt the expediency of leaving home to get a character.

It is about time for colored bishops in the North to learn that it takes quite as much character and ability for successful work South as North. And for them to let their profiting appear to all, by the class of religious teachers they assign to this section of their work, then, too, more pains should be taken to develop men who are native to the South.

PERSONAL.

—The degree of D.D. was conferred by the Florida University upon the Rev Henry E Pilcher of the Central Ohio Conference.

—M. Simpson Glenn, son of Wm. Glenn, a prominent Methodist in Cincinnati, O., died at Clifton Springs, N. Y., July 17, aged 41 years.

—The Rev. J. W. Hamilton, of the People's Church, Boston, called at our office on Friday last, on his homeward journey from the Commencement exersises of Mount Union College, where—as others tell us—he did his full share toward securing an endowment for the proposed *alumni* professorship. Before he left $13,000 was pledged. This is a noble beginning, and the friends of Mount Union will not soon become "weary in well doing." —*N. Y. Advocate.*

—Mount Union College honored itself by conferring the degree of LL.D on the Rev. William H. De Puy, D.D., formerly Assistant Editor of this paper. The degree of D.D., was at the same time conferred upon the Rev. Thomas N. Boyle, Presiding Elder, Pittsburg Conference, the Rev. W. W. Case, Presiding Elder in the East Ohio Conference, and the Rev H. A. Cleveland, of Philadelphia Conference.

—Bishop William Taylor has issued in the interest of his self-supporting missions, three circulars. He describes the condition and outlook of the work, and asks his friends to aid his "Transit and Building Fund." He declines to receive any salary as Missionary Bishop to Africa, and expects to push into that field on the basis of self-support as in other lands. Concerning his personal needs he remarks: "As to salary, I have had none from any source for 27 years, but have supported myself and family by my authorship, and preached gratuitously. Of late God has made some provisions for my family, and gives me a private part in the missionary business, who supplies my shortage." He closes his third circular with the following request: "Pray for India! Pray for Central and South America! Pray for Africa, the birthplace of Moses and the hiding-place of the infant Jesus!"

—In a letter dated July 17, Chaplain M'Cabe gives his impressions of the sturdy Swedish Conference. He says: "I have just been to the Swedish Conference at Upsala. Had a glorious time. I have seen mountains, rivers, seas, picture-galleries, statues, and specimens of art every-where within the last month, but the vision that moved my heart most was the Swedish Conference. We had a great day Sabbath. Dr. Carroll gave $1,000 for the theological school for Sweden. We will need $20,000 to buy the land and put up a small building. A good site is what we must get first. We intend to purchase five acres on the grand drive leading to the King's Park. (Stockholm). The Swedish Conference pledges $12,000; a friend $1,000. Who will give $8,000 more? Great revivals in the Conference this year. Bishop Hurst has invaded Russia.

Mrs. Long, daughter of ex-Governor Call of Florida, means to have a United States flag of silk sent to the World's Exposition. The silk is to be derived from Florida silk worms, and the flag when completed, will be as cut and cut home achievement.

OUR SOUTHERN WORK.

LOUISIANA.

S. Williams, Smithland: "I have a splendid Sunday-school in Pleasant Grove Church, but need books."

Charles Crockett, Grand Cane: "My second quarterly conference was held at Mt. Zion Chapel. We had a grand time; received 7 on probation. Raised $17, paid elder $5. A. J. Pickett was with Elder Duncan, and they remained a week."

Henry Richardson, Trinity: "The overflow was a great hindrance, and the worms cut the cotton down."

TEXAS.

A. Britten, Danville: "Elder Lee held our third quarterly conference. Collection for elder $5. Children's day was observed and we raised $5. We had a nice time."

Rev. J. L. Smith, of Millican, sent warm congratulations to the editor, and promised that at his camp meeting, Aug. 14-22, he would make a grand effort to get subscribers for this paper.

ARKANSAS.

H. McDaniel, Russellville. "Elder G. W. Sams was gladly received at one of my appointments. We have bought a church lot at Atkins, and have taken in about 24 members since I came. I will start a building at Russellville, where the church is in a growing condition. We have a fine Sunday-school. I have added to the subscription list of our church paper. We wish the editor grand success."

MISSISSIPPI.

A. McBeth, Edwards: "It is with a heart full of joy that I tell you of the spiritual and financial condition of the Church around here, for during the past few months Providence in its bounty has bestowed many and great blessings upon us. Our second quarterly conference was well attended and harmonious in its workings throughout. The reports presented were good and clearly showed that willing hearts and busy hands are taking hold of the Lord's work here. I hope you will not think I am not modest, when I say that my own report was all I could wish. During the last quarter baptism has been administered to five adults and eight infants, while several erring brothers, finding the ways of sin very rough to the feet of the wicked, have been reclaimed. Would to God that every lamb that has gone astray on the mountain side would hear the sweet voice of the Master calling him and come back to the fold ere it is too late. There have been sixteen accessions from other churches, making a total of 31 added to our church. Among the distinguished visitors present at the conference was brother P. H. Davis, the resident minister at Bolivar. One night he preached for us. There was a large congregation present, and I will venture to say there was not a man or woman among them who did not go home better and purer for hearing that sermon. We enjoyed it so much that we can but regret we do not get a chance of hearing him oftener. As an evidence of the spiritual health of our church we will say one hundred and thirty-eight communicants partook of the sacrament during the conference. We purchased a large organ about last Christmas, and have nearly finished paying for it. We raised $6 for our beloved presiding elder. It would do your heart good or that of any man who is interested in the breaking of the bread of life to sinners to see our Sunday school. We number between seventy-five and one hundred, and meet every Sunday morning and afternoon. We use, of course, the International Lesson, and there is many a little colored boy and girl who can tell all about the life of the little shepherd boy who rose to be king over all Israel and was called David, a man after God's own heart. The Sunday-school lately bought and presented to the church a handsome lamp. The children's day was observed with proper ceremonies and the collection then taken up amounted to $5.35. In the field of temperance we are doing noble work. God helping us we will make Hinds take its place among those counties whose banners bear the inscription of prohibition in golden letters. We have a regular temperance society, and in addition thereto a class in Sunday-school where the people are taught all about the evils of strong drink. Brother, join us in the prayer to God that we may soon be able to fetter in chains that cannot be broken this demon of drink, who desolates so sadly our land and wh is more cruel and harder of heart than Moloch of old; claims not only our children, but our fathers and brothers and husbands as well."

TENNESSEE.

J. W. Hall, Alamo: "Our third quarterly conference was held June 21-22, 1884. Elder Price was on time Friday night at a public gathering and lectured for us; subject: "Morals and manners." His talk was very animating to the people. Rev. J. B. Marbry, of Mason circuit, was with us on Saturday when we had our centennial meeting of the Methodist Church. He preached an awakening sermon on Methodism, which I truly believe will be seen and felt throughout the section for some time in the future. This was a good quarter with us; the reports proved the circuit to be in a good condition. On Sunday morning the elder addressed the Sunday-school on a glance at the past and the present, being followed by Rev. J. B. Marbry and others. A collection for centennial purposes $4.50. Oother monies raised as follows: Mission cause, $5; Sunday-school, $2; tract, 25c.; educational funds: 50c.; Freedmen's Aid, 50c.; presiding elder $11.50; pastor, $42.50."

D. Collier, Waynesboro: "On July 5, the children met at Pleasant Grove to celebrate the hundredth anniversary of American Methodism. There was music, singing and speaking and a supper at the church at night. Raised $14.85. J. B. Bradford, of Clifton circuit, was with us, and preached. Children's day collection $1."

MARYLAND.

H. T. Rich, Pocomoke City: "The people received me very kindly, and I hope this conference year may be the means of many souls coming to Christ."

Cincinnati Colored Orphans' Home.

Mr. Robert Gordon, Mrs. Abigail Dewit, and Mr. A. F. Lewis, the last a late wealthy colored citizen of Cincinnati, have each donated one hundred dollars to the Colored Orphans' Asylum of that city. The report of the trustees handed us by the courtesy of Lewis D. Easton, Esq., the secretary and assistant principal of Gaines High School, show two thousand six hundred and twenty-two dollars and forty-nine cents receipts, against one thousand, nine-hundred and ninety-three dollars and eighty-four cents expenses. Leaving a ballance of six-hundred twenty-eight dollars and sixty-five cents, in treasury. Also one thousand, five-hundred dollars loaned on the First Mortgage security. With an outstanding debt of five hundred dollars. They have cared for sixty-four orphans, of whom one has died during the year. We notice that Saint Pauls and Trinity Methodist Episcopal Churches are set down among the donors, but there is room for many more.

The Home is wholly carried on by philanthropic colored ladies, and gentlemen of the city.

A valuable property has been secured for their purposes, and a great deal of good has been accomplished by the directors in securing homes for destitute children, outside of the asylum.

The asylum has been kept free from denominational control, though all churches have been invited to look after the moral and religious welfare of the inmates, as well as to aid in its support, since it is entirely sustained by charity.

Its successful management reflects great credit upon all concerned in it. Mr. Peter H. Clark has for many years been its honored chief manager, and he has lately resigned that trust, at present holding no official relation to it.

BAKING POWDERS CONTAINING LIME.

Why "Royal" is Absolutely Pure.

Analysis shows the presence of Tartrate of Lime in several brands of Baking Powder placed upon the market.

"DR. PRICE'S" Baking Powder contains Tartrate of Lime.

"PEARL" Baking Powder contains Tartrate of Lime.

"GROFF'S SNOW-FLAKE" Baking Powder contains Tartrate of Lime.

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It costs more to manufacture the Royal Baking Powder than any other, but it is, as shown by chemical analysis, the only "absolutely pure" Baking Powder made.

ROYAL BAKING POWDER CO., New York.

The Army in Motion.

General Booth is coming to this country to look after the Salvation Army.

The Congregationalists of Great Britain have run their jubilee fund up to $1,525,000.

The Free Church of Scotland is about building a missionary college at Bombay.

The Rev E. P. Hammond, the evangelist, proposes to visit Great Britain in the coming Autumn.

The Baptists of Italy have united, under the name of "The Christian Apostolic Baptist Union of Italy."

The Nashville *Advocate* announces $141,749 in centenary donations in the Methodist Church South.

About $85,000 have been contributed for the erection of a German Evangelical Church in Jerusalem.

A person who hides his name has presented the Wesleyan Conference in England with a theological library of 30,000 volumes.

The municipal council of Alais, a French town of 20,000 inhabitants, has suppressed the salaries paid to Catholic priests.

The Presbyterian Church has, communicants, 615,943; Sunday-school pupils, 687,269; and given $10,000,000 for Church purposes.

The Vatican, which once tried to get rid of the Waldenses by fire and sword, now tries gold, having offered $40,000 for their newly-built church at Rome.

The Sublime Porte has issued a decree forbidding Jews hereafter to settle in the Holy Land; those who desire to pray at the holy places are permitted to remain thirty days.

Since Mr. Spurgeon's Stockwell Orphanage was opened 924 fatherless children have been sheltered and cared for in its cottage homes; each home has its own family under the direction of its matron.

The children in Presbyterian Sunday-schools contributed last year to the boards of the Church $76,885, and to other benevolent objects $119,942, or a total of nearly $200,000.

Benjamin Stevens died in Warren, Ohio, August 2d, in the ninety-seventh year of his age. For sixty-four years he had been a member of the Methodist Episcopal Church, uniform and consistent in life. His end was peace.

Horsford's Acid Phosphate.
Beware of Imitations

Imitations and counterfeits again appeared. Be sure that word "Horsford's" is on the [illegible] pen. None are genuine [illegible]

The Housekeeper.

CORN VINEGAR.—Boil a pint of corn until it is soft, put it in a jar and add a pint of molasses and four quarts of water: mix well together, and set it near the stove. In two or three weeks it will be very good vinegar. The same corn will do six months, by adding to it the molasses and water as required. When the vinegar is made pour it off and bottle it.

ROYAL TEA-CAKE.—Take one cupful of flour, put into it a piece of butter the size of an egg, sift in one teaspoonful of soda and two of cream of tartar, add two well beaten eggs, and enough milk to make a batter as stiff as can be easily stirred with a spoon. Bake in a flat pan about two inches deep, and break in squares when done; it requires from fifteen to twenty minutes, according to the heat of the oven.

WHIGS.—To four cups of sifted flour add a piece of butter the size of an egg, a little salt, half a teaspoonful of soda, one teaspoonful of cream of tartar; mix in gradually two cups of milk, and last of all two well-beaten eggs. Bake in cups or gempans. If the housekeeper is fortunate enough to possess a waffle-iron she may indulge in these delicious cakes; they do not taste the same baked in any other form.

DUTCH DROP-CAKES.—Dissolve one teaspoonful of soda, and put it in a quart of sour cream; beat separately the whites and yolks of three eggs; stir them into the cream with enough sifted flour to make a stiff batter. Drop spoonfuls of the mixture into a well-buttered pan, not to close or they will run together, and bake in a quick oven. It is understood in all these cakes that a pinch of salt should be added, to make the flavor perfect.

TEN CENTS A DAY.—The enormous power of money is a fact generally appreciated. There is now living at the age of seventy-five, hanging on to existence by some slender employment, or the charities of friends, but by economizing the smallest of thrifts, rigidly adhered to [illegible] it may be, on the [illegible] or friends, but [illegible] years [illegible] much; [illegible] at times [illegible] about he [illegible] amount [illegible] 50 the [illegible] and the [illegible] ary, [illegible] for [illegible] ing. [illegible] of the [illegible] our hero [illegible] at fifty, [illegible] After fif- [illegible] annual in- [illegible] his origi- [illegible] years [illegible] thirty-

General News Items.

Georgia has 1,400 militia districts.

Bishop Fowler received a very cordial reception at San Francisco.

Ex-Gov. Alcorn will accept a Republican nomination for Congress from the Third Mississippi district.

The Berlin *National Gazette* attempts to dissuade the people from investing in colonial enterprises in Africa.

The City of San Francisco embarked nineteen Chinese lepers for their native land, giving each $5 and paying full fare.

The Queen of Madagascar has proclaimed negotiations with France at an end, and has ordered her subjects to prepare for war.

Russia has occupied old Sarakhs, near the Northern frontier of Afghanistan, and some months ago collected a tithe of the crops, but later she abandoned it, owing to its ruinous state. She is now pressing Persia for its formal cession to her.

The British forces in Egypt, now numbering 8,000 men, will be raised to 10,000, in view of the intention to send an expedition to Khartoum to relieve Gen. Gordon. According to late South African advices the Cape Government has annexed Walfish Bay and adjacent territory.

The habeas corpus case of Emil Francois, who was sentenced to five years penitentiary under the miscegenation law of 1858, came up for a hearing before Judge Sabin in the United States District Court, Austin, Texas, on the 11th. The proceedings in the case were cut short by the announcement made by Attorney General Templeton that Gov. Ireland had granted a free pardon to Francois. Francois has been litigating and contesting the validity of the law under which he was sentenced ever since he entered the penitentiary nearly five years ago. His time would have expired on the 4th of October next.

An Odd Postoffice.

It is said that the only postoffice without a postmaster anywhere in the world, is in the Magellan Straits. This novel postoffice or letter box is a simple water cask, chained to a rock. A passing vessel sends a boat to the lonely rock, on which [illegible] but wild sea birds live, [illegible] letters she can conveniently [illegible] postoffice, deposits the mail matters, and sails on. [illegible] or passengers of the American vessel bound for the [illegible] Pacific, may send [illegible] to friends at home, a vessel [illegible] posts bearing such [illegible] from the cask, and [illegible] at the nearest large [illegible] no postage [illegible] or stamps, no [illegible] who puts in a letter [illegible] to the fellows of the [illegible] mail them.

[illegible] fact that the devil [illegible] whisky business. God [illegible] that is for God is [illegible]. He that is for [illegible] against God. The religion [illegible] Christ is not a whisper [illegible] No man can be a [illegible] meek and lowly [illegible] by all means, [illegible] to destroy [illegible] Christ. [illegible] Hope.

The Old Man's Tale.

"It was in this very room we sat," said he, "Maggie and I. It was a sorrowful meal. We had just started life, and every dollar we had in the world was in the factory over there, and the flames had devoured all. I was discouraged, but Maggie was full of hope in God. Of all good gifts of God to me in this world that blessed woman crowned them all. Even while we sat conversing the goodness of God appeared. The door opened, and in came a neighbor, rough but kind, who at once said:

"I hear you are out of a job."

"Yes the fire has left me nothing to do."

"Well, I want you to do something for me. I have a mortgage on a farm near Rochester, and it is to be sold in three days' time. I want some one to go out and secure my interest, and you are just the man, will you go?"

"What do you think, Maggie?"

"Why, if you think you can do the business satisfactorily, then go; you have nothing else on hand."

"I will be ready, sir, to-morrow morning."

So I left Maggie and the children, and started next day for the boat. And here the Lord surprised me again. On the way to the boat I met—, who said:

"Where are you going?"

"Rochester."

"I heard that you was. Will you do some business for me by the way?"

"Certainly; what is it?"

"I own a store at Palmyra. The rent is past due. If you will stop and collect it, I will pay you well."

"So thus it was again," said he, and the tears streamed down his face as he lived the dark days over. "I was ready to come home, and passing down Main street, Rochester, I met the owner of a line of packets, an old friend:

"Why, what are you doing here?"

"Transacting business."

"When are you going home?"

"I am on my way now to find a boat for the east."

"Get into my buggy, I will drive you down." I got in with him, and when we reached the basin, he reined up before a new boat, a perfect beauty. I read her name, 'Mount Morris,' and looked her over. He said:

"What do you think of her?"

"As pretty a boat as ever rode the water."

"I want you to command her this summer."

"What, what, me? I never ran a boat in my life. I don't know the first thing about it."

"Never mind, you are a reliable man. You can learn. We want you."

"And there it was again," said he. "One thing right upon another. I have been a special object of God's goodness." Well, I said to him:

"I will go home and speak to Maggie about it. I am greatly influenced in everything by her opinion. If she thinks best I will do it."

"In case she does, said he, you meet me at the Albany Office."

"Very well, sir."

I came home, and Maggie said: "Why, if you can get along with it, I can stay here with grandmother and the children. You have nothing to do." So I wrote him that I would take the Mount Morris on one condition, viz.: she should be known as the Cold Water Boat. I would have no drunkenness, nor nonsense of the kind about her. To this he assented. I shipped a crew on those express terms. First along they hissed me and hooted at us as we went through the locks, but presently God [illegible] my resolve with new [illegible] of goodness, for He caused [illegible] to talk about us, and [illegible] interest in us that we always loaded down to the water's edge with passengers. People would wait for days with their furniture and baggage piled up on the shore, and allow [illegible] to go past that they might take the Mount Morris. It was all out of [illegible] line, but it was all in God's [illegible]. It was not my way, but it was His way, and it was a good way. It was a profitable summer for the boat, and for me, and it tided me over a very troublesome bar. O! that men would trust the Lord."

Negro Scholarship.

An article on this subject appears in the first number of *The Church Review*, a new periodical, edited by Dr. B. T. Tanner, and published by the African Methodist Episcopal Church. The prospectus informs us that the object aimed at by the new publication is to "give outlet" to Negro scholarship. At present, we are told, this scholarship is practically hedged in. The standard magazines and reviews are in no need of it, and are in no humor to try experiments. Nothing remains but for the Negro to open a channel for himself. He is evidently well disposed to undertake this task; and his ability to perform it is indicated by the vigor and taste displayed in the first issue of this *Review*. Bishops Payne, Campbell, and Dickerson contribute able essays on theological and ecclesiastical subjects; the Hon. B. K. Bruce, Register of the United States Treasury, furnishes an article on his office; Dr. Scarborough writes cleverly on the Greek of the New Testament, and a variety of subjects are treated with ability in the remainging seven papers. The editor's part is well performed.

But no peper in this Review will excite greater interest among readers of Caucasian descent than the one entitled, *The Negro in Science, Art, and Literature*, by D. A. Straker, LL.B. The writer claims that in no stage of the world's history has the Negro been absent from among the contributors to these three great forces of civilization, and displays much learning in the endeavor to prove his claim. The portion of the article, however, which is of more immediate and practical interest is a cleverly compiled list of contemporary scholars of the colored race. Theres lives in Barbadoes, one of the West Indies, the Rev, Joseph N. Durant, a black astronomer, whose observations touching the recent comet called forth the commendations of the scientists of England. Mr. Durant's frequent astronomical articles are highly esteemed. "He is a linguist of large acquaintance, a theologian of eminent learning, and a scholar of general literature." Next comes the name of the Rev. E. W. Blyden, D.D., whose ability and scholarship have won the admiration of men of letters everywhere. His *Negro in Ancient History* is referred to in merited terms of praise. In the United States we have Dr. Wm. Wells Brown, Dr. Alexander Crummell, James A. Trotter, Dr. B. T. Tanner, William Still, A. A. Whitman, R. T. Greener, George W. Williams, and several others, whose works have all taken respectable rank in their various lines, and some of whom have shown rare originality. The poems of Phillis Wheatley were not long ago reviewed in these columns. Professor Scarborough's *First Book in Greek* has "received the approval of the most distinguished professors of Harvard University." Besides these authors, Prof. Manning and Miss Edmonia Lewis are promising artists, and the Negro is not unrepresented in science and invention.

Before the colored race in America is opening the way to the highest intellectual development; and thus far there is little sign on their part of a disposition to lag. *Christian Advocate.*

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SUNDAY SCHOOL.

QUARTER, LESSON VIII Aug 24.
STAYED. (2 Sam xxiv, 15-24.)

the death of Absalom,
who rebelled against David
ecame ashamed of their wicked-
n, and came and escorted their
ng back to Jerusalem. Every
ing was again settled and quiet
the kingdom. But Satan is
er content, and he tempted
vid to number the people, or
the census. We can not tell
this was so displeasing to the
It is probable that he
d to go to war for his own
, and wished to see if he
d have soldiers enough.
he had been going at the com
d of God, he need not have
so concerned, for God can
by many or few. After all
experience, David ought to
known how vain is the help
without the blessing of the
upon what we undertake.
although a bad man, saw
the king was going to act very
ly, and told him so, but he
no attention to his advice.
the numbering was over,
sent Gad, a prophet or preach-
to give David the choice of
kinds of punishment for his
war, famine, or pestilence. He
the last. The cholera, when
die with it in a short time, is
a pestilence. Seventy thous
people died in three days in
country of Palestine.
can hardly imagine how dread-
must have been. When the
by whom this plague had
sent, came to Jerusalem, the
said, "It is enough; stay
thine hand." So he stood by
threshing place of Araunah,
a sign both of God's
and mercy. We can almost
same angel to-day, with
drawn out over our
ties to destroy them.
the command of God
went out to where
stood, that he might
after and make an offer-
Lord, so that his anger
turned away. He sought
and the animals and
for the fire. Araunah
them to him, but
willing to give to the
not cost him any
offering of David was
and the plague ceased.
been afraid to go
Gad, and
Western.

16, by Rev. M.
Miss Anna De-

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Lawrence and Miss Hen-
and Marcellus
by H. T. J. Cook and
Mildred C. Priestly and
August 13.

died July 10, in
35 years. He
several children.
Chapel

OBOCKETT.

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SOUTHWESTERN Christian Advocate

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THE SOUTHWESTERN

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Editorial Notes.

If a man does good work it will be sure of recognition in the long run.

We are under obligations to Rev. L. M. Hagood for valuable documents.

The *Central* has a strong claim upon us for kind notices and helpful gleanings.

The *Gulf Coast Signal* doesn't seem to be troubled with brain fat. Rowboat is in a literary fat.

Christ conquered by dying, and gave us of the fruit of his victory by rising from the dead.

The work of no man can be estemed of real value until age and experience has tempered enthusiasm.

We acknowledge our obligations to the *Western*. Many items of interest are gleaned from its well filled pages.

"The recent action of the Methodist Episcopal Church at Philadelphia, and its steady advance on the line have not gone unnoticed by me."—Prof. Gretener.

The SOUTHWESTERN is not a political newspaper, but its readers are citizens interested in the political economy of the country, and hence require political information without distortion. For this they can always depend upon us.

[illegible] thing to secure the Scriptures, for in them we think we have eternal life, and they testify of Christ. But the chief thing is the indwelling of the Holy Spirit. For as many as are led, not driven, by the Spirit of God, they are the sons of God.

[illegible] Israel went out of [illegible] saw it and fled, [illegible] back; the mountains [illegible] and the [illegible] be," so, when [illegible] Lord in these times [illegible] out many spiritual [illegible] determined op[illegible] of nature teaching [illegible] opposite in [illegible] in the movement in [illegible] per week for 1885, [illegible] with Dr. Vincent [illegible] if any equal, in [illegible] work. He has [illegible] departure, and [illegible] if [illegible] by appointment [illegible] guaranteed [illegible] subscription.

[illegible] over the [illegible] with

the votes of the Democratic Congressmen on the Morrison bill, and the ambiguous phrases of the Chicago platform, would take some independent political action. But in their convention, which assembled in New Orleans, August 20, beyond the passage of a resolution favoring a protective tariff, and thanking Senators Jonas and Gibson, and Congressmen Kellogg and Hunt, for their course in Congress, nothing of significance transpired. The blandishments of the Cleveland political managers were too much for them, and the convention adjourned without fixing upon a definite policy. Subsequenly a call was issued by H. C. Minor, chairman of a provisional committee, for a meeting in New Orleans, August 30, of all rice and sugar planters favorable to the election of Blaine and Logan, to take into consideration the best means of organizing the Blaine and Logan strength throughout the State.

Our readers will read with great interest the telegraphic summary of the proceedings in the Francois miscegenation case. Those who have forgotten the frequent reference to the points submitted to the courts in that case, will be refreshed in memory. We are pleased to note that Francois preferred to decline the Governor's pardon, conditioned to deprive him of citizenship, as if he had committed a crime, and to prevent a final decision in a test case believed to be going adversely to the State, than to accept liberty at the sacrifice of the principles involved. His unlawful incarceration, a disgrace to Texas and to the United States, will soon expire under the terms of the unjust sentence. The Governor of Texas and all his associates who have violated the laws of the land, deprived a fellow citizen of his liberty, and submitted him to five years of bondage for the crime of marriage, should be prosecuted with vigor. If there is any lack of means to prosecute, let the counsel for Francois issue his appeal, and means will be forthcoming from every section of the land.

At the last session of the New Orleans Preacher's Meeting, a committee was appointed to investigate the alleged interference by the city police, with worship in the churches, a pastor having reported that his church was visited by an officer, who instructed him to close his services at 9.30 p. m., and the city press contained reports of the arrest and fine of an African Methodist minister, on the charge of disturbing the peace by boisterous noises in his church. There will be a calm and impartial inquiry made concerning the acts complained of. There is no intention to allow any city or State official to dictate the hours, or interfere otherwise without authority of law with the conduct of public worship in our churches. We are pleased to see that our African brethren have employed counsel, and carried the matter directly to the courts for decision. In the petition of the Union Bethel African Methodist Church, for a writ of injunction to restrain the mayor and police from interfering with their congregation and religious services, it is alleged that for some time they have been under constant police surveillance, a police patrol is kept around the church, exercising a religious censorship in the premises.

New Orleans District

A soul-saving minister must be a man who has been born of the Spirit. He is to preach repentance, faith, salvation; what he has felt and still feels, and therefore knows how to explain and enforce. Nothing of the Gospel is a dead letter to him. His discourse is not a mere disquisition or essay, but a message breathing with life, animated with the Spirit of God, that inhabits, possesses and controls the preacher's heart. With an unfaltering and ever increasing faith he goes about his Master's business. Perhaps there are some foolish virgins who are influential members in his church. He tells them that church membership saves no man; unless they are born again they will not find admittance into heaven. A soul-saving minister preaches joyously. The joy of the Lord is his strength. He feels that he can "run through a troop, or leap over a wall." The Holy Spirit is constantly animating, invigorating and blessing him. His heart is full, his lips are glad, and his preaching is the music of salvation. His words, coming as they do from a full and rejoicing soul, flow out to act with power and energy upon the heart of the hearer.

La Harpe Street Methodist Episcopal Church is in the midst of a strong Roman Catholic community. Its ups and downs have been many. When their pastor has made himself an example in conversation, in charity, in spirit; gentle, not violent; patient, not fretful; meek, not proud and haughty, but harmless, undefiled, a man of God without rebuke; he has been welcomed to the homes of the people, and the Church has put on strength. Thus far this conference year has been one of continued peace and prosperity. The Sunday-school has 97 enrolled with an average attendance of 68. The congregation more than doubled. The finances are in a healthy condition. Class collections as follows: No. 1, $6.30; No. 2, $6.10; No. 3, $5 55; No. 4, $6; No 5, $6.50. With a membership of 61, including those on probation, the class collection was $30 45, or fifty cents per member. At the same time there is a blessed religious influence prevailing among the people, and young men and women are consecrating themselves to God. Brother Qualls is deservedly popular among all denominations, and has a wonderful hold upon our people, and is doing a grand work for the Church.

In going over the district I find that what is needed to make a great success in all our church work is men and money—more efficient men to do the work, and more money to sustain them when they are doing the work. Not much will be gathered from having a good farm if it is not properly worked. So it is with our churches and church work. There is a great supply of a certain class of preachers, but there is no demand for them. There is, however, an increasing demand for those who will make our church work a success. Just here I confess to a sort of bewilderment as to where the preachers needed to do the work of the church to come from; I do not know. Money is needed almost as much as the men; money for poor and weak churches; money for church erection; money for so many things. How are we to get the money? Where are the needed men to come from? Meantime we can not stand still; we must make the best use of the men and money we have, and push on. At the same time we know if a man and a team can only take care of twenty acres it is no use to give him forty.

When Bro. Gayden went to Thomson's Chapel he found a divided and scattered people, and a debt of $375 upon the church. The people were nearly discouraged. In the midst of sorrow and affliction it is sometimes difficult for the heralds of Jesus to be joyous. Bro. Gayden however, entered upon his work and has been gathering the people, and is doing the best he can to bring the church up and out of the wilderness. He is now making a vigorous effort to raise $100 towards the payment of the debt upon the church. In doing farm work good plows, harrows and other agricultural implements are needed, and men that love work and know how to use the tools; so in doing our church work, prayer, class and preaching meetings are needed. Our brethren at Thomson's Chapel need to look after their class meetings, they are the life of the church. Cowards and idlers pass into oblivion, while bold and cheerful workers never die.

L. P. CUSHMAN.

For the SOUTHWESTERN.

History of Clark Chapel—No. 5

BY L. M. HAGOOD.

The successor of Bro. Hays, having learned this, aimed to strike a happy mean between these supposed extremes, and how well he succeeded eternity will tell. But few insurrections have occured, but many things that could be better have suggested themselves to him. 1. It does seem possible for the members of the church to love their own church more and attend better. The 11 o'clock service is now attended as well as any church in the city. But some of the members got into the habit, some years ago, of staying at home all the morning and coming out to church at night; another part coming out in the morning and going elsewhere at night, or staying at home; either of which is damaging to the church, as well as reflecting upon our holy religion. 2. The congregation could sing much better than it does if the people only believed it a duty to sing in church. 3. A system of finance, where every member of the church is only asked to give twenty-five cents per month for the support of the Gospel is an indulgence intolerable in the church of God. No man or woman in health or strength should refuse to give twenty-five cents per week for the support of the Church of God. As it now is there is no proper way arranged for raising the benevolences of the church. Committees are appointed, but they seldom or never carry out any effectual way of raising said funds. The blame can be laid at the feet of no one with certainty. The presiding elders, pastors and officers, collectively, are to be blamed for not taking a stand on this question. Back behind and above all this is the fact that the general Church, as such, does not pretend to *make* men give. Besides all this, it is wholly impossible *to do so;* but not impossible to declare the failure to give of our "earthly substance" a breach of faith and a backsliding from vows made to God and man. If this matter of finance was only conducted according to our plans in every circuit and station, by every preacher and congregation, the world would be astonished.

For three years he has labored to keep the cause moving. The first year's work is summed up as follows:

Pastor's salary, including house rent and water tax	$ 819 00
Cupola, 40 feet high, 9x16, etc.	538 45
Current expenses for gas, fuel, etc	396 62
Expenses of Sunday-school	264 64
Janitor	168 00
Education	5 00
Benevolences, except missions	19 10
Poor	26 05
Missions	116 50
Presiding elder	60 00
Grand total money raised	$2,413 36

NUMERICAL.

Dropped, withdrawn or unkown probationers	6
Deaths, probationers	1
Received into full connection	43
Received by certificate	65
Removed by letter	10
Removed without letter	17
Expelled and unknown	16
Deaths	6
Members received from all sources	108

REPORT FOR SECOND YEAR.

Pastor's salary, house rent and water	$ 618 00
Presiding elder's salary	60 00
New cedar roof and iron stays	278 00
Frescoeing walls and ceiling	250 00
Scaffolding for same	35 00
New window frames	77 30
Repairing chimneys	20 00
Cleaning paper from walls	5 75
Repairing plastering	3 50
Legal documents, making	5 00
Rostrum for lecture room	1 25
Excavating rear alley way	2 00
Recording legal documents	3 75
Bible and hymnal	9 85
Tin work on roof	4 00
Stain glass for windows	111 00
Hog chains for building	15 00
Insurance	66 00
Carpet for church	160 00
Painting inside church	100 00
Chairs for choir	28 00
Benevolences, except missions	20 35
Current expenses	333 25
Missions	100 00
Total, second year	$2 628 00

The work done for which this money was used was tearing off the old paper that was put on by Rev. C. S. Smith from ceiling and walls, repainting all the inside wood work and beautifully graining and veneering same; the new cocoa matting put on the floors the first year was sent down to the lecture room, and a fine all wool four-ply, beautifully figured, scarlet colored carpet put on the floor and rostrum in the auditorium; frescoing the walls and ceiling; the ceiling laid off into circles, squares, etc., and beautifully decorated, and the walls laid off in panels and large sized parts resting on square bases; the recess of pulpit laid out as a long hall, bordered on the sides with columns seeming to lead one directly over the square marble floor; in the background, overhead, appears a luminous cloud out of which bursts forth the beautiful rays of the sun, and might be mistaken for the oft seen picture of the descent of the Holy Ghost on Saul of Tarsus on his way to Damascus, or on Christ at the Jordan, save the appearance of the dove. By those who are capable of judging, it is considered one, if not the finest design for the pulpit of the most tasteful designers in this city of churches. The old window sashes, with thirty-six lights, was exchanged for new frames, properly hung, and glaized with fine stained glass, eighteen lights, with white in center, blue, amber, and ruby borders; each window having but two different colors, making very beautiful designs. The painting was done by our friend, Isaiah Smith. One of his employees is worthy of special mention, for the oak and walnut veneering done by him is superb. The vestibule was re-covered with heavy cocoa matting. On the whole a more beautiful church, inside, is not in the city, white or colored. It is indeed the representative church of the conference. It has seemed that instead of the conference, as a whole, being proud of this church, in the capital of the State, they have, in some instances, shown a desire to oppose it in nearly every every way possible; while other have done all in their power to help it on. The church was closed during these extensive repairs. At the re opening we very much desired to secure the services of one or more of our beloved Bishops, but they were all busy filling previous engagements, but each one requested us to accept his kindest wishes for our prosperity, and they would gladly respond to its demands at any time possible. Dr. J. Braden was not present owing to the fact of the disappointment in date, and only found the date of reopening changed after having accepted an invitation elsewhere. Although a standing invitation to every preacher of the Tennessee Conference and former pastors was printed in the SOUTHWESTERN, not one came, for some reason unknown to us. Dr. C. O. Fisher, of Atlanta, Ga., came. He indeed surpassed our most sanguine hopes.

For the SOUTHWESTERN.

Washington District—Washington Conference.

MR. EDITOR: The Washington District extends from the Sugar Loaf Mountains down to Point Lookout, including Washington City. The Bay Potomac and Patuxent are advantageous to us. I closed my first quarterly visitation the 9th of June.

Our district is in a prosperous condition. All of our ministers are at their posts, and are doing well, except A. B. Wilson, of Newburg circuit. He has left his work. The presiding elder supplied his place by the Rev. A. N. Kennedy. The new church on the Calvert circuit, costing $2,500, will soon be ready for dedication. The new Mount Zion M. E. Church, West Washington, D. C., was dedicated July 6, by Rev. Bishop E. G. Andrews, D. D., L. L. D., assisted by the presiding elder of the district, Rev. B. Brown. The Bishop preached a very impressive sermon from St. John, 4th Chapter, 24th verse; "God is a spirit;" after which the collection was taken up. The trustees then presented the edifice for dedication. The audience knelt while the Bishop read the dedicatory prayer. The church is tasteful in point of architecture, and was recently completed at a cost of $18,000. Under the careful management of Rev. A. Dennis, the present pastor, and his presiding elder, only $1,800 indebtedness remains on the church. At the dedication we realized $1,138. At 3 o'clock p. m., Rev. R. A. Read, of Asbury, Washington, preached an excellent sermon from the 137th Psalm: "If I forget thee, O Jerusalem, let my right hand forget her cunning, etc." At 8 p. m., Rev. B. Brown, the presiding elder of the district, preached from St. John, 14th Chapter, 16th and 17th verses; subject: "The personality of the Holy Ghost." This church was founded in 1816. The corner-stone of the present structure was laid in the summer of 1876. The church is 50x80 feet, with modern improvements. Our Children's Day was quite a success.

Our ministers are working hard to raise $10,000 this year, for the endowment of the Centenary Biblical Institute at Baltimore.

The New York *Independent*, which has heretofore supported Governor Cleveland, in a double-leaded editorial last week bitterly assails the Democratic candidate for President, assigning as a reason its belief in the truth of the Buffalo scandal.

OUR SOUTHERN WORK.

LOUISIANA.

We are advised that many members of Mount Zion M. E. Church, Clarence, La., Rev. Wm. Davis, pastor, contributed to pay off the entire indebtedness of the church. G. C. Washington, recording steward, sent us the list of names. He reports that Elder Albert was present, but because of illness could not preside at the second quarterly conference. Rev. Allen Lastie presided. The pastor has met with opposition from other denominations, but pleases his own people. Raised during the quarter $250, and $6.40 on hand for missions.

MISSISSIPPI.

J. M. Nevils, Durant: "Children's Day, June 8, was a grand day with us. The old people and children enjoyed it, looking as bright as flowers in the month of May. There were part of two schools from the country in town that day, and we all enjoyed ourselves together. It was said by all present, 'it is good for us here.' Our collections were as follows: Durant $5.40, lead by [illegible] Weatherby; Mount Pleasant $2.00, lead by J. Fullilove; Huckabuckatoy $2.00, lead by J. Cook, and Bethel $3.15, lead by H. W. Scott; $11.40. Medals sold, 1; making a grand total of $18.40. The pastor lead the way, and we think we did very well; for we never heard so much about the old church before. Thank God for [illegible] the M. E. Church. Pray for us."

TENNESSEE.

E. J. Kerrin, Petersburg: "Third quarterly conference held July 12-13. Preaching on Saturday night by the presiding elder, then on Sunday morning, at 11 o'clock, there was a large congregation to listen to the sermon by Rev. H. W. Key. His subject was the best to suit the occasion. He preached to them things right, made big collections, well pleased; also the elder's wife, was not with us on Sunday, though she seemed to be well pleased with her visit to this place. Collections on this quarter: Missionary, $2.00; Church extension, $4.25; [illegible] As we were due to [illegible] fare to G. E. N. E., $4.75; pastor, $19.85; [illegible] $19.85. Now we have a church here, and have to worship in the school house. We are making an effort; $34 in treasury."

[illegible] Matthews, Capleville: "We held our third quarterly conference. Collection $11.75. Preached a good sermon to a large congregation. The people were glad to meet him."

[illegible] Westwater circuit: "On this circuit, the first time the brethren traveled it, [illegible] a third time during this year. It was not a center circuit, but was appropriated, but [illegible] the very best I have. I have three appointments. I have had 59 additions, 25 in the [illegible] 2 good [illegible] preaching [illegible] liked by all [illegible] Some of [illegible] apart. I [illegible] year. I [illegible] nearly up. [illegible] $120. [illegible] the mis- [illegible] to raise [illegible] My [illegible] for me." [illegible] Butler quarterly con- [illegible] most pleasant [illegible] added to [illegible] left us [illegible] Rev. [illegible] with [illegible] of which [illegible] for the [illegible] power. We [illegible] paid pastor [illegible]

with us, and held our quarterly conference June 29 and 30. The reports showed St. Paul to be in excellent condition, both temporally and spiritually. The classes which contain from 15 to 30 members, reported collections as follows: No. 1, G. Adams leader, $5.55; No. 2, S. Clark, $5.80; No. 3, W. Smith, $4.25; No. 4, H. Johnson, $4.45; No. 5, L. Shepard, $3.45; No. 6, A. Morris, $4.90; No. 7, W. Perry, $4.45; No. 8, W. Peters, $6.40; No. 9, R. M. Smith, $5.60; No. 10, J. Anderson, $9.75; No. 11, J. Jackson, $7.25; No. 12, T. Franklin, $5.05; No. 13, F. Smizer, $2.50. We had ten class meetings during the quarter, and collected a total of $68.90. Had the classes known I intended to publish this, I am sure their reports would have been much better. On Sunday night 165 received the sacrament. It seemed that God opened the very gates of Heaven to our waiting souls. We had indeed an old time quarterly meeting. One that tended to revive and strengthen the Church. The first of the kind I have witnessed for many a day. I reported our Children's Day collection; we went through with the programme sent us by Dr. Kidder. The little folks acquitted themselves quite creditably. Collection $10. Our new church building is completed. Competent judges say it is a beauty. In a short while I shall announce the time of opening. This is the pleasure season in Galveston, and we are struggling hard to keep the church alive. The Lord is our helper, and he is still with us."

KENTUCKY.

George Leach, Frankfort: "The M. E. Church, South Frankfort, will soon be rebuilt, and will be of stone from top to bottom, covered with tin. We ask the aid of all the pastors and churches to assist us by raising a collection. Forward to the pastor by money order."

ARKANSAS.

G. W. Baber, Saratoga: "This place is about 250 miles from my work. I went there, a low, flat country, but never could raise money enough to move my family. The elder wished me to stay anyhow, but I could not do so. The people paid me $3.10. I was forced to come to my wife and four children, who demanded my care."

For the SOUTHWESTERN.

To be Ambitious is Not to be Ungrateful.

BY W. B. HARRIS, OF BALTIMORE.

Having had represented to us so many ambitious characters that have inhumanly treated the relations of social brotherhood, and that have annullified the sense of any obligation to respect the most mutual entreaties of their fellow man, it has become partially natural to conclude that ingratitude is necessarily an accompaniment to ambition, and that the personage in such a character would be ungrateful in most all cases, by virtue of this seemingly insatiable aspiration. To show the inconsistency of this, let us first observe that to be ambitious is to manifest an eager desire for honor, preferment or power. Considering now probably the strongest purport of this eager desire for honor, it is not at variance with a moral sentiment. For it is said in the book of Proverbs: "Riches and honor are with me." True, honor is with God; such is acceptable to him; and as it is acceptable to God, it is perfectly and advantageously suited to the possession of man. To be attained, as are the many bounteous gifts of God, it will be readily bestowed upon the petitioner, when he seeks it in a proper manner.

The reason that the same personage is in utterly such a depraved condition, is that he employs the most abominable and degrading means to acquire what is wholly just, what is right. Thus, in pursuit of honor he will voluntarily forget the friendly relations between his brother, self and others, practicing deception, treachery, or in fact any vice upon their implicit confidence. He will not hesitate to subject himself to the malicious promptings of a violated conscience to ratify his acts, or clinch the fetters of guilt upon an innocent accused. Here is sown the seed of ingratitude so *deep*, so successfully, that it speedily brings a frown, disgust and contempt upon the countenance of Justice.

This is the improper manner. Now, *how* can he satisfy ambition without partaking of this practical ingratitude in the way of desire for honor, and yet sustain a *grateful*, a Christian principle? He must cultivate such an even disposition and *generousness* of heart, that he will abhor the appearance of such treachery and selfishness. If he sees the threatening flames of injustice, persecution or adversity conquering the earnest endeavors of his brother, let him labor to *suppress* them, rather than apply the oil or other combustible of pernicious tendency to augment their severity. Or if his brother, well wrapped in the mantel of poverty, or encumbered with any embarrassment of his menial circumstances, let him share his abundance with others, then such will be the constancy of their conciliated love, that they will not shrink from the bestowal of an ultimated degree of honor upon him. Thus, he satisfies his ambition in desire for honor, and has still a grateful spirit, for he merits it.

Now, ambition is regarded as an eager desire for preferment.

It will take but little effort, however, to verify the propositions from this purport, as such is an essential to temporal advancement; for, desire for preferment is the most important constituent in competition, and when *competition* is absent, both social and civil conditions soon become diseased. It incites the mercantile dealer to invest in the most handsome invoice, and at the lowest price. It sets in perpetual motion the pendulum of human industry, impelling man to expand his intellectual force to the greatest extent. Thus, seeing the prevalence of this eager desire for preferment even in literary advancement, seeing also, that it is not friendly to a feeling of gratitude, it only remains for this personage, if as the mercantile dealer to make use of strictly *honest* means in the embellishment of his stock, rather than undervalue that of his coworker.

If a scientist, he must gain preferment by displaying real superiority in a cultured mind, rather than by seeking to condemn or depreciate the weighty investigations of others. Then he acts upon the Christian principle of brotherly love, into which gratitude is *completely* woven. Thus, he satisfies his ambition, and cannot be ungrateful. The last purport, that of eager desire for power, is not an obstruction to the predominance of religious qualities. "For," saith God, "I have strength," and as he is all powerful, it is meet that *we* should have *power*. But for this personage to obtain this power, rather by contriving to inveigle the populace of city or State, being defenseless to his intrusion by ignorance or rather depressed surroundings, or by shedding of blood, is an improper use of power. Let him prove his loyalty to them, and self-devotion to their needs by zealously laboring for their *interests*, by removing the burden of oppression, or diffusing Christian principles; and they will rear him to such a position as will enable him to represent their greatest power, to defend and declare their civil immunities. So he merits the satisfaction of his ambition, and yet maintains a grateful spirit; grateful, because a Christian spirit. Now, we find such promptings by which the ambitious in most cases have been polluted, do not enter into the composition in the incarnation of man, they are simply the maturity of base passions, or the result of leniency to his degenerate proneness. Consequently to acquire what is cleansed by God, one attempts but in vain, and to his own sad calamity by crowning the head of his brother with obstacles, grief, depression or martyrdom, in order to crown his own with honor, preferment, power or social happiness.

Extracts from the Speech of Wm. Pitt, Delivered before the Parliament of England, in 1790, on the Abolition of the Slave Trade.

"Having now detained the House so long, all that I will further add shall be on that important subject, the civilization of Africa, which I have already shown that I consider as the leading feature in this question."

"Grieved am I to think that there should be a single person in this country, much more that there should be a single member in this British Parliament, who could look on the dark, uncultivated and uncivilized state of that continent as a ground for continuing the slave trade; as a ground not only for refusing to attempt the improvement of Africa, but even for hindering and intercepting every ray of light, which might otherwise break in upon her, as a ground for refusing to her the common chance and the common mercy with which other nations have been blessed—of emerging from their native barbarism."

"Are we justified in supposing that even the practice of offering up human sacrifices proves a total incapacity for civilization? I believe it will be found, and perhaps much more generally than is supposed, that both the trade in slaves, and the still more savage custom of offering human sacrifices, obtained in former periods throughout many of those nations, which now, by the blessings of Providence, and by a long progression of improvements are advanced the furthest in civilization. I believe, sir, that if we will reflect an instant, we shall find that their observation comes directly home to ourselves; and that on the same ground on which we are now disposed to proscribe Africa forever from all possibility of improvement, we ourselves might, in like manner, have been proscribed and forever shut out from all the blessings we enjoy."

"There was a time, sir, which it may be fit sometimes to revive in the remembrance of our countrymen, when even human sacrifices are said to have been offered in this island. But I would especially observe on this day, for it *refers* to a case precisely in point, that the very practice of the slave trade once prevailed among us. Slaves, as we may read in Henry's history of Great Britain, were formerly an established article of our exports. 'Great numbers,' he says 'were imported like cattle from the British coast, and were to be seen exposed for sale in the Roman market.' It does not distinctly appear by what means they were procured, but they was unquestionably no small resemblance in this particular point between the case of our ancestors, and that of the present wretched natives of Africa; for the historian tells you that 'adultery, witchcraft and debt were probably some of the chief sources of supplying the Roman market with British slaves; that prisoners taken in war were added to the number; and that there might be among them some unfortunate gamesters, who, after having lost all their goods, at length staked themselves, their wives and their children.'"

"Every one of these sources of slavery have been stated, and almost precisely in the same terms, to be at this hour a source of slavery in Africa. And these circumstances, sir, with a solitary instance or two of human sacrifices, furnish the alleged proofs that Africa labors under a natural incapacity for civilization; that it is enthusiasm and fanaticism to think that she can ever enjoy the knowledge and the morals of Europe; that Providence never intended her to rise above a state of barbarism; that Providence has irrevocably doomed her to be only a nursery for slaves for us free and civilized Europeans. Allow of this principle as applied to Africa, and I should be glad to know why it might not also have been applied to ancient and uncivilized Britain."

"Why might not some Roman senator, reasoning on the principles of some honorable gentlemen, and pointing to British barbarisms, have predicted with equal boldness, 'there is a people that will never rise to civilization; there is a people destined never to be free; a people without the understanding necessary for the attainment of useful arts; depressed by the hand of nature below the level of the human species, and created to form a supply of slaves for the rest of the world;' might not this have been said according to the principles which we now hear stated in all respects as fairly and as truly of Britain herself at that period of her history, as it can now be said by us of the inhabitants of Africa?"

"We, sir, have long since emerged from barbarism. We have almost forgotten that we were once barbarians. We are now raised to a situation which exhibits a striking contrast to every circumstance by which a Roman might have characterized us, and by which we now characterize Africa. There is indeed one thing wanting to complete the contrast, and to clear us altogether from the imputation of acting even to this hour as barbarians—for we continue to this hour—a barbarous traffic in slavery. We continue it even yet, in spite of all our great and undeniable pretensions to civilization. We were once as obscure among the nations of the earth, as savage in our manner, as debased in our morals, as degraded in our understandings, as those unhappy Africans are at present. But in the lapse of a long scene of glory, by a progression slow, and for a time almost imperceptible, we have become rich in a variety of acquirements, favored above measure in the gifts of Providence, unrivaled in commerce, pre-eminent in arts, foremost in the pursuits of philosophy and science, and established in all the blessings of civil society. We are in the possession of peace, of happiness, and of liberty. We are under the guidance of a mild and beneficent religion, and we are protected by impartial laws and the purest administration of justice. We are living under a system of government which our own happy experience leads us to pronounce the best and wisest which has ever yet been framed; a system which has become the admiration of the world. From all these blessings we must forever have been shut out, had there been any truth in those principles which some gentlemen have not hesitated to lay down as applicable to Africa. Had those principles been true, we ourselves had languished to this hour in that miserable state of ignorance, brutality and degradation, in which history proves our ancestry to have been immersed. Had other nations adopted these principles in their conduct toward us, had other nations applied to Great Britain the reasoning which some of the senators of this very island now apply to Africa, ages might have passed without our emerging from barbarism, and we who are enjoying the blessings of civilization, of British law and British liberty might at this hour have been little superior either in morals, in knowledge or refinement, to the rude inhabitants of the coast of Guinea."

"If we listen to the voice of reason and duty and pursue the right line of conduct which they prescribe, some of us may live to see the reverse of that picture from which we now turn our eye with shame and regret. We may live to behold the natives of Africa engaged in the calm occupation of industry, in the pursuit of a just and legitimate commerce. We may behold the beams of science and philosophy breaking in upon their land, which at some happy period in still later times may blaze in full luster, and joining their influence to that of pure religion, may illuminate and invigorate the most distant extremities of that immense continent. Then may we hope that even Africa, though last of all the quarters of the globe, shall enjoy at length in the evening of her days, those blessings which have descended so plentifully upon us in a much earlier period of the world."

For the SOUTHWESTERN.

Are the Official Services of Women Beneficial to the M. E. Church.

An Address by Rev. J. M. Nevils before the District Conference in Yazoo City, Miss., June 29th.

The Holy Scriptures contain all things necessary to salvation, and since the M. E Church is built on the doctrines of Christ and his Apostles, we may freely say that the official services of women are beneficial to the Church. Since Christ has established a church in the world by means of which revealed truth is to be maintained and the Gospel preached to every creature, the Church of Christ, in its largest sense, consists of all who have been baptized in the name of Christ and have thereby made a public profession of faith in His divine mission and in all the doctrines of the Gospel. The women are members of his body, and as such have a work to do in the M. E. Church. Let us ask has there ever been any service as such in the history of God's Church, and God's word for it?

Woman's sphere in the Church is not limited to the duties of the family or household, since she is often by nature and grace pre-eminently adapted for a wider service. Hence women were employed as prophets, that is, in the sense of public religious teachers, including the higher ministerial duties, as appears from the rank next after the Apostles. And God hath set some in the Church, first prophets, second prophets. As compared in another place, "and it shall come to pass in the last days, saith the God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy; and on my servants and handmaidens I will pour out in those days of my spirit, and they shall prophesy. And the same man had four daughters which did prophesy." "I commend unto you," saith Paul, "Phebe, our sister, who is a servant of the Church, and you must receive her in the Lord as becometh saints, and assist her in whatsoever business she hath need of you for she hath been a succorer of many, and of myself also. Greet Priscilla, my helper in Christ Jesus, who hath for my life laid down her neck for the Church. Greet Mary, also, who bestowed much labor on us." These women held official services in the church and their labors were beneficial to it. And Miriam, the sister of Aaron, prophesied, and all the women went after her, and taught the people. And Deborah, a prophetess, and she judged Israel in her day, and was she not acting as an official in the church? And Moses said, "I would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them." And the Lord gave the word; great was the company of those that published it, and among them were women. Where the true rendering is, of the women preachers there was a great host, which accords with the wish of Moses. Some have understood Paul as speaking against women teaching. Where he said "Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. If they would learn anything, let them ask their husbands at home. For it is a shame for women to speak in the church." But he evidently refers to such only as prayed and prophesied unveiled, as appears from the following, "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head. For if the woman be not covered let her be shorn." But if it be a shame for a woman to be shorn, let her be covered. Neither is the man without the woman, neither the woman without the man in the Lord, for they are workers together in the church. Paul in this had respect simply to the usage of society, as was his custom in matters of indifference. To say that Paul's prohibition applies alike to all times and conditions of society is to say that the prudential

regulations of a degraded heathen people eighteen hundred years ago are universally binding, and Christianity in this respect has wrought no change in the world it came to reform. Paul surely had a different estimate of woman's service. Paul's first public discourse in Europe was at a meeting of women, and his first convert and host was a woman. There is indisputable scriptural and historical proof that subordinate official position was accorded to women in the Apostolic Church. Phœbe was a deacon of the church, as such she not only ministered to the sick and needy, but presided and discharged other spiritual functions under the elders or bishops. We learn that women were employed as teachers in the direct personal application of Christian truth. The history of the early Christian Church confirms this statement and adds also that women baptized. Signal honors are recorded of woman's devotion to Christ and His cause. Now, when Jesus was in Bethany, there came a woman having an alabaster box of very precious ointment, and poured it on his head, and Jesus said, "why trouble the woman, for she hath wrought a good work upon me. Truly I say unto you wheresoever this Gospel shall be preached in the whole world, that which this woman hath done shall be told for a memorial of her." She was first to preach the risen Savior to his doubting Apostles. So we see that woman has been of official service in the church ever since the Lord had a church in the world. We see Mrs. Susana Wesley, the [illegible] of Revs. John and Charles Wesley, a widow as she was, how [illegible] training her boys in [illegible] who, in after days, became [illegible] of the M. E. [illegible] about one hundred [illegible] we saw the [illegible] Bible in hand, but [illegible] mother, [illegible] Wesley, was [illegible] Church in its early [illegible] we saw a handful, [illegible] than 1,100,000, [illegible] Methodist Churches [illegible] branched off from us [illegible] about 1,400,000, making a [illegible] total of over 3,000,000 members, [illegible] are women, [illegible] hundred [illegible] done her best in the [illegible] shall we say more? [illegible] weeks fail me to tell of the [illegible] instruments. All over the [illegible] where the M. E. Church is, [illegible] are traveling as ministers and preachers, and assisting in building [illegible] and school houses, teaching [illegible] and lifting up the [illegible] woman's foreign mission [illegible] in home missions all are living and working together for [illegible] again, as stewards and [illegible] leaders in the church [illegible] the best. They are [illegible] in the things of God. [illegible] the liberality, the gifts, as well [illegible] for the work; love [illegible] of the Lord [illegible] to God, and believers [illegible] by such official service [illegible] is touching, the [illegible] the sweet grace [illegible] I am, send me, [illegible] to meet or leave. [illegible] Mr. John [illegible] of Dakota, [illegible] to [illegible]

Speech of Rev A. L. Richardson, of Conway, Ark.

Delivered on Children's Day, June 8, 1884, and requested to be published in the Southwestern.

Mr. Superintendent, Sunday School Ladies and Gentlemen—I thank you for these expressions of gratitude and respect you have thus shown in leaving your homes behind you and coming to this place to celebrate children's day, and the first centennial of our beloved Methodism in this country. While I look over this vast concourse that have assembled here it is easy for me to imagine that the hearts and minds of the entire Methodist Church are here to day. Allow me to say, ladies and gentlemen, that our coming together here to day means something, something more than merely showing our appreciation of the call to celebrate this occasion; something more than our love of pleasure and enjoyment. But it means our reverence to Almighty God for the gifts of this glorious organization, these benign institutions, and for the perpetuity of the same. I can but pause as my mind flashes back over the past one hundred years down to the time when Dr. Coke and Mr. Asbury called the first conference of American Methodism in this country that exercised in any respect the functions of an authoritative or legislative body in Baltimore, Dec. 24, 1784. Sixty preachers being present the name Methodist Episcopal Church was adopted, two Bishops were elected, these were Dr. Coke who had been ordained in England, and Francis Asbury, who was the first Bishop ordained in America. At this time commenced the regular work of Episcopal Methodism, a hymn book and discipline were adopted, a college was projected. At its organization we had 18,000 members and 104 traveling preachers. Perhaps all of you would like to listen to just a few facts contrasting the condition of the Methodist Episcopal Church at the period of its organization with that of its present organized existence. Not supposing you can easily remember the exact figures as given in the general minutes and the Centennial Year Book, I will, therefore, attempt only to give you round numbers. Then our Church had two Bishops, she now has ten, having lost by death three. Then we had our annual conference, now we have more than one hundred, including our missionary conferences. Then we had one hundred and four traveling preachers, now we have twelve thousand. Then we had eighteen thousand members, now we have more than 1,700,090, while she has given birth to other Methodist Churches that have at least 1,400,000, making a grand total of over 3,000,000 of communicants in Methodist churches in the United States. These numbers do not refer to the uncounted thousands that have fallen during the successive years of our churches on earth and gone to join the church of the Redeemer in heaven. From the first till now she has been an apostolic church, sending her ministers to preach the Gospel to the settlers of the frontiers, to the poor of both city and country and to the heathen at home and abroad, she has also been a rival church, seeking and promoting the immediate conversion of both high and low, rich and poor, bond and free. Great and glorious has been the fruits of her work in extending the Kingdom of Christ. No mortal can determine the number of souls that have been saved through her agency or measure the power of her influence in quickening and planting other churches, her best fruits are mainly gathered in heaven through the happy death of unnumbered thousands who have passed into the ranks of the Church triumphant, and her fruits of to day are not represented merely by our one million of church communicants and [illegible] of church attendants, but by [illegible] great departments of church work such as Sunday-schools, educational enterprises, church building and missions. At her organization in 1784 we had one literary institution projected, but with neither building nor funds great difficulties were encountered in educational work at that early period. Our first institution or college was twice burned to the ground, but our church fathers continued to rally, and now we have 144, with buildings, grounds and endowments worth over $3,000,000, with over thirteen hundred teachers, and twenty six thousand students, with room for many more. They have already given instruction to more than 4,000 students. Two years after its organization Bishop Asbury, in 1786, founded the first Sunday-school in the United States, of which there is authentic record, and this grand department of church work has steadily increased until to-day she has 21,400 Sunday-schools with an enrollment of one million seven hundred and ninety-six thousand scholars, and two hundred and twenty-nine thousand five hundred officers and teachers, making a grand total of two millions twenty-five thousand and five hundred; and it should be remembered that these Sunday-schools are not only spreading scripture knowledge, but are doing a grand work in awakening and bringing souls to Christ. There were in these Sunday schools during the last year more than eight thousand conversions, and a great many of her Sunday-school scholars have become ministers, teachers and professional men; and those whose parents are too poor to help them in school. The Church, through her liberality, has a plan for helping them when they wish to study in her higher institutions of learning by creating an educational fund, the proceeds of which should be used in aiding meritorious Sunday-school scholars in obtaining a more advanced education, and about $60,000 was raised for that purpose. But as it was readily seen that the claims on the fund would increase from the growing demands of the Church, this sum would be too inadequate, a plan was adopted for the constant increase of the fund or its proceeds. The General Conference of 1872 appointed the second Sunday in June to be everywhere observed as Children's Day, and collections should be taken in aid of the Sunday-school fund of the Board of Education. And just think for a moment what she has done to in helping the poor in many ways! More than one thousand in eighty different institutions of learning have been aided by this fund of the Board of Education.

At the beginning of the century our fathers had but a very few churches in which to preach the Gospel, and those were very small, and cheap. Our people, a great many of them, were not content with this state of things though they were poor, and they everywhere began building churches as fast as they were able, and through the help of the Church Extension Society helping the people everywhere to help themselves, and by these joint efforts, we had at the end of 1883 more than eighteen thousand churches, worth over sixty-five millions of dollars, and church building is still going on. We are now building two a day, and hope to be able soon to build three a day.

For the SOUTHWESTERN.

Rest.

"O where shall rest be found,
Rest for the weary soul."

This is the cry of many hearts who find little satisfaction in life, and who are looking forward to the grave to lay their burdens down, and to heaven as a resting place.

What is rest? Is it cessation from work and from care and responsibility? Are not those who seek to do as little as they can the most careworn and the most dissatisfied with life? I have heard that there are no people more restless and unhappy than those who have so much of this world's goods as to be able to retire from business. Experience has taught us that the hardest thing to do is to do nothing. Why is it that so many of us are so tired? Tired of suffering and disappointment, tired of hungering after something beyond our reach, tired of waiting, tired of everything. Has the Lord created this beautiful world so full of evidences of His goodness and His love, and ourselves so capable of development and enjoyment, for naught? He gave us the instinct of physical hunger, and He gave us bread to satisfy it; has he provided nothing for the hungering of the soul? Must we wait until we get to heaven for any good? We read in the Bible that "there remaineth a rest to the people of God." But we see many of His children suffering unrest, and there are those who lack spiritual energy, and who do not grow. They say that in answer to prayer God has forgiven their sins, and they are trying to do right, but in spite of all they can do they will do wrong. They overcome one sin and another gets the supremacy, and they talk of self-denial and crosses, and do not make their lives useful or attractive. There are too many who think if they could only manage to put on a fair exterior they would feel all right.

In this, our day, there is much interest felt in that great blessing from God that we call sanctification or holiness, in the experience of which we may lay ourselves and our burdens, all, at the feet of the Savior and there find rest. There are, no doubt many who enjoy it in a degree, who cannot define it, and all do not see it in the same way. But is not the Bible explicit upon that point. "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He will forgive our sins, and He will do still more for us. He will root the sins all out, and heal the disease of the soul, which is the result of sin, and which so pollutes the life. If the fountain is made pure will not the streams be pure also? If there is no disease there can be no symptoms of disease. Is it a harder matter to go to God and ask for heart cleansing than it is to ask for forgiveness? The one is as much promised to us as the other, and He is omnipotent. It matters not what we ask of God, the obligation to ask still rests upon us. Really, is there any limit to what we may ask for? Our loving father is always saying to us "And all things whatsoever ye shall ask in prayer believing, ye shall receive." There is much implied in that promise. Surely the dreadful curse of sin may be removed and we be made clean. God wills it, and He requires it. He knows we need it. Jesus died to grant us the privilege.

Does not rest mean purification and cessation from sin? It means to the hungering after righteousness all satisfied. The Bible plainly teaches that it is for us this side of the grave. If we do not find it here, is it certain that we shall ever find it?

MRS. L. O. BRADEN.

"CANNOT SPEAK TOO HIGHLY IN ITS PRAISE."

Dr. Turner, of our New York Depository, sends us the following important letter:

"BROOKLYN, 341 Hoyt St., Dec. 4, 1882
DR. JOHN TURNER, 862 Broadway, N. Y.

"*Dear Doctor:*—I had been subject to *terrible influenza colds* when I commenced using the Compound Oxygen, two years ago. On leaving my head they invariably *seated themselves on my lungs, rendering them very sore, and would sometimes leave me a cough for months. I dreaded these colds more than my worst enemy.* Since using the Oxygen I have not had one on my lungs, and *I have frequently had one in this house drive away the cold so completely*, that the next day I could scarce realize that I had had one at all. Other members of my family have used the Oxygen for the same purpose; also for *rheumatism, dyspepsia and Catarrh, with equally good results, especially in Catarrh.*"

"Very truly yours,
FRANK W. DOUGHTY."

Our "*Treatise on Compound Oxygen*," containg a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases, will be sent free. Address DRS. STARKEY & PALEN, 1109 and 1111 Girard St., Philadelphia.

Virginia Republicans will be united and harmonious in the Presidential campaign.

Vermont's Great Chemist.

"I find, on analysis, that the Royal Baking Powder advertised as 'absolutely pure,' contains 'Ammonia.' Ammonia is a DRUG which should never be administered to a well person. This, with the fact that bread baked with such powder retains the ammonia, indicates that the less medicated bread we have, the better for public health."

"**Dr. Price's Cream Baking Powder** does not contain AMMONIA, but is a scientific combination of wholesome materials."

CHARLES S. BOYNTON, M. D.,
Analytical and Consulting Chemist.
Brandon, Vermont, June 2, 1884.

The Royal Baking Powder Co. cannot evade this issue, "Ammonia," by any of their tricks, crying Lime. **Dr. Price's Cream Baking Powder** does not contain Lime. The public demand that the "Royal Co." defend the use of the disgusting drug, Ammonia.

DO NOT TAKE OUR WORD FOR IT.

Every housekeeper can prove the truth of our statements by placing a can of the "Royal," top down, on a hot stove until heated, then remove the cover and smell "AMMONIA." The test will show that "Royal" contains AMMONIA; that **Dr. Price's Cream Baking Powder** does not contain Ammonia. The strength of our powder can be proven by the consumers' reliable test.

Books, Pictures, Etc

The following is a list of miscellaneous articles that may be had at this office on receipt of the prices annexed. They will be sent, post-paid, to any address desired:

What They Say, or Echoes from Birmingham	10
Is there to be a War of Races in America, by Rev. A. E. P. Albert	10
The Colored Race Weighed in the Balance; Reply to Dr. Tucker by Rev. Dr. C. K. Marshall	25
Lithographs Methodist Bishops, in group, up to '72, each	10
Same Picture, "Garfield and his Family," steel engraving	2 00
Wentworth's Arithmetical Problems	50
Mitchell's New School Geography (1875)	50
The Complete Youth's Speller	20
Gems of Praise	30
French's Mental Arithmetic	30
Black Horse and Carryall. By Rev. J. H. McCarty	70
Notes on Baptism, by Rev. R. Gregg	60
Temperance Reform and its Great Reformers. By Rev. W. H. Daniels	1 00
Waddington's Church History	2 50
"Missed It," wood engraving	35
"A Nibble at Last," engraving	25
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"The Huguenot," engraving	1 00
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Single copy, 35 Cents a year. To clubs of six or more, one address, 25 cents each. The freshest, finest and best paper for children.

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For Scholars from 12 to 15 Years of Age.

Single copy, 35 cents a year. To clubs of six or more, one address, 25 cents each.

This beautifully illustrated paper contains the best reading for young people.

N. B.—All orders should be sent two weeks in advance to prevent delays in reprinting, and other unavoidable causes. Orders for periodicals and books should be made separately.

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We are now prepared to furnish the following Juvenile Periodicals for 1884, at the regular subscription price:

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Little men and women just beginning to read, will find this magazine full of charming stories and pictures. It is the aim of the editor to give only such stories, or stories based on such facts [illegible]

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, AUGUST 28, 1884.

Let every pastor send in a dollar a week on accounts, and we will slide over the dull season comfortably. Every little sum is of great assistance now. This is intended as an admonition to YOU, and not to a brother pastor. Will you heed it?

Plurality of Persons in the Godhead.

Before God created man he said, "Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." These expressions US and OUR distinctly imply a plurality of persons in the Godhead.

Use It, or Drop It.

The St. John's M. E. Sabbath-school picnics at Boston next Tuesday. The cars will leave the Valley Depot, opposite N. Y., P. & O. depot, South Water street, at 7:40 a. m.—*Cleveland Gazette.*

The St. John's is an African Methodist Episcopal Sunday-school. It meets in the Erie Street proper, Cleveland, Ohio, which the African Methodist bought from the German Methodist Episcopal Church. There is no colored people of the Methodist Episcopal [illegible] Cleveland, outside of the [illegible] except of Bishop H. Payne in passing. We believe that our friends [illegible] their distinguishing little [illegible] so, drop it. It would [illegible] to use it, as [illegible] places such as [illegible] do not use it [illegible] and unjust to [illegible]

Difficulties vs. God's Promises.

[illegible] the earth's scientific [illegible] to the thousand, and [illegible] Deity of the [illegible] and fifteen, since [illegible] that they are of a different [illegible] of material! Who can [illegible] these [illegible] which appear only in the moon but all [illegible] heavens? Would [illegible] for science to clearly [illegible] that which is nearest be- [illegible] grapples with that which is [illegible] The problem of the [illegible] of the dead is a diffi- [illegible] it has the eternal [illegible] promise that it [illegible] will bring [illegible] Let science apply itself [illegible] work of harmonizing difficulties [illegible] by its own theories [illegible] abstracts the passage [illegible] to the completion of [illegible] and [illegible] developments.

Dead.

[illegible] of intense interest [illegible] seen [illegible] quarterly ex- [illegible] to [illegible] of the [illegible] at that [illegible] in her reply: [illegible] my [illegible] who [illegible] to [illegible] you [illegible] other [illegible] our [illegible] is the [illegible] you [illegible]

"Come Now, and Let Us Reason Together."

We gladly accord to Rev. Kitchens an opportunity of stating his side of the matter we referred to in our [illegible] under the [illegible] Impudent and [illegible]

We [illegible] to say, in connection with the appended statement of that occurrence. The difficulties on both sides of the case is now before our readers, and they are fully able to decide as to its propriety, modesty and moral qualities. Bro. Kitchens admits: First, that he did run an excursion. Second, that it was the original intent to run it about the 16th of June, to attend an agricultural fair at Brownsburg, Georgia, on that date. Third, that he changed his original plan, and ran it on the 20th of June. Fourth, that "Rube Peyton" was sentenced to be hanged on the latter date. Fifth, that a large circle of Peyton's relatives and friends requested him to change from the first to the last date, in order that they might visit the hanging. And sixth, that he did so. Now, if Mr. Peyton was not hanged, that does not change the intent. So that whatever would have been true if he had been hung, is no less true in the present posture of the case, so far as we are concerned. We are certainly glad to hear, for the sake of Bro. Kitchens and the Methodist Episcopal Church everywhere, which he no doubt loves and serves as faithfully as we do, that an investigation has taken place. The thing was public. It came to us through the press. Its truth, so far as the intent of going to the hanging, is not denied. Bro. Kitchen shows that those whom he alleges are opposers of our Church took it up, and made capital against our cause and against our friends out of it. Nothing therefore but an investigation could enable us to sustain him if innocent, and the Church at all events. We admit no wrong to him, neither in act nor intent, by calling attention to the matter. We have performed a service such as it was intended we should perform when placed in our position as an official Editor. We speak for the Methodist Episcopal Church, and she will sustain every word we have uttered in this case. An investigation never does a good man, or causes any harm, but it is of course impolite to take up every trifling thing that may be said about a public man. We are perfectly insensible to fear when conscious that we are right. Bro. Kitchens wrote us his version of the case, and it would have been published with the other, only it reached our office too late.

We now give it to the same readers who read our own, and close the case.

"Scorn the world, abandon folly,
Purchase faith, that glorious treasure.
Faith is wisdom; wisdom, virtue;
Virtue truth, and truth is pleasure."

The occasion serves us to observe that not more in one than in another, but in all sections of our great and ever expanding Church, the methods of administration should be alike in their freedom from misleading moral tendencies. In both the colored and white work they should approximate upon a right model, rapidly toward a common ideal. They should begin at once, and move up to each other and to a higher plane of action as rapidly as their differing circumstances will permit.

We have ever maintained that there were circumstancial differences which prevented exact unity of procedure for the time being, between the two classes of our work, and have therefore looked with a degree of leniency upon some things in the line of excursions, camp meetings and societies, that numbers of good brethren could not sanction. But we now submit the question to candid, godly colored ministers. If the time has not come for a radical revolution in our methods of raising Church revenue.

We know that money must be had, or our Church affairs must languish. But is it impossible or undesirable to improve the methods of getting it? We speak it in all sincerity.

The methods of raising Church funds in vogue in many places, and not always among the colored people either, is positively depreciating to the moral power and influence of those churches and ministers who use them. If other churches and ministers persist in doing such things, and we fear that some of them do, or if malice makes opponents conceal these faults in others, and publish lesser ones committed by us, which may be sometimes the case, no matter, "Thrice armed is he who hath his quarrel just." Let us do right. If others do wrong, so much more is the reason why we should do right.

The more intense the darkness is around us, the more conspicuous should be our light. The Methodist Episcopal Church fattens and grows on opposition. By it we have been hurried to the conquest of half a million souls in the South. Only let the stories of our opponents always be untrue, and they will be powerless to harm us.

Is the White Race Retrograding?

In this number of the SOUTHWESTERN will be found an extract from the speech of Wm. Pitt, before the Parliament of England, on the abolition of the slave trade. The circumstances which led to its publication here are interesting. After reading our remarks in the General Conference, on the subject of a Bishop for "Africa, Mr. John D. McKenzie, of Brooklyn, N. Y., who has been a pronounced foe to all forms of oppression, took occasion to write to his friend, Mr. Cheeny, of Philadelphia, inclosing it with some very complimentary expressions concerning us. We are moved to print the "extract" mentioned, because of its prophetic character. The white race has risen to a sublime and wonderful height in all that pertains to greatness; it may not be now, but like all other races, it must reach its highest attainments at last. We hope the ultimate height for it may prove to be very many removes beyond its present elevation. But, should this prove true, still it must at last reach a height beyond which it cannot climb. The signs of decay will sometime be seen. Some think they are now visible. Vast wealth tends to luxury and ease, and these always enfeeble those who possess them. The white race has a superfluity of wealth, and they are subject to the conditions which govern it.

The wide-spread and continuous use of intoxicants are well calculated to prepare the way for premature decay in races, as well as in individuals. Among the white people this wide-spread and continuous use of intoxicants prevails, and may we not expect to see in them the effect of which it is an unfailing cause? They are not capacitated in the highest degree for physical endurance, nor are they capable of the greatest physical exertion under all climates. The want of these qualifications will prove very much to their detriment when they shall have become as prevalent in numbers as the colored races now are. The white race is a valiant and a conquering one. It has put the impress of its ideas and language upon all the races. It has a prestige and an influence such as no other race has. No other can successfully resist it long. But in spite of all this, the question arises: What is the promise of the future for the white race? Is the prospect before it as favorable to continued growth and advancing prosperity in the coming as in the passing decade of centuries?

Is the portent favorable to a much higher Christian civilization than it now enjoys? Does it tend to future progression, or retrogression? It is a vast empire, combining the Head of Gold with the body of silver, brass and iron. But is there not an element of weakness, a mixture of potter's clay in the toes? The Negro has conditions peculiarly his own, which are very favorable to development. He can endure and has endured every climate on the globe. He is capable of and adapted to the most exacting physical exertion. His mode of existence tends to develop strength; he is naturally religious and faithful. May not the state of things which has kept the Negro distinct from the other races in a very large degree, be a blessing to him after all?

The dusky African may yet have occasion to administer upon the post-mortem affairs of his fair and [illegible] superior European brother.

You Are Mistaken.

COLORED BAPTISTS.—The *National Baptist* gives the following statistics, comparing the colored Baptists with the the colored of other denominations in this country:

Episcopalians,	less than	2,000
Congregationalists	"	6,00
Presbyterians	"	12,000
Meth. Epis.	"	75,000
Zion	"	90,000
African	"	20,000
Meth. Epis. Church	"	24,000
Total		800,000

Colored Baptists, over 800,000, with 12 training schools, and 2,500 pupils in them.

The figures used by the *National* must have been secured by rummaging among old books in some second hand book store. If we could reverse the course of time about two decades, some of them would probably be accurate. The very foolish notion that Church statistics should not tell the color as well as the number of members, renders it a difficult task to submit an exhibit which shall be entirely correct, with reference to any given denominations. We should be grateful to our Episcopalian, Presbyterian and Congregational exchanges, or any of our readers, for correct statistics as to the colored members and ministers in each, all or any of the foregoing Churches.

As to the Methodists of all denominations, we are able to speak authoritatively, and the authorities are adverse to the correctness of the statement of the *Baptist*.

The Methodist Episcopal Church has 200,000; the African Methodist Episcopal Church, 391,044; the African Methodist Episcopal Zion Church, 300,000; the Colored Methodist Episcopal Church, 155,000; equal to 1,046,044 members, which is 246,044 more of Methodists than Baptists in the United States, among the colored people.

This does not include the ministry. The Sunday-schools and pupils are in proportion to the Church members. Against the "less than" twelve Baptist Theological Schools, we are able to show twenty training schools in the Methodist Episcopal Church, where colored students especially attend; besides three law and two medical schools, model homes, model schools and professors' houses. The African Methodist Episcopal Church has two, the Zion one, and the Colored Methodist Episcopal Church one; total twenty-seven for the Methodists. The Presbyterians have two, the Episcopalians two, and the Congregationalists nine; total thirteen. One more school for the "less than" twenty thousand members which the *National* figures out for them, than it claims for its own 800,000 colored members. It is to be hoped, and we do hope that the proportionate difference in intellect is not as the difference in educational facilities between the twenty thousand colored Episcopalians, Presbyterians, Congregationalists, and the 800,000 Baptists. Taking the *National's* statement as to the colored members in the first three denominations named for the want of others which are modern, and our own for the Methodist, we have colored Christians, not Baptists, 1,046,044; Baptist, 800,000; difference in favor of the not Baptists, 246,044. The not Baptists have an aggregate of forty schools; the Baptists have eleven. Difference in favor of the not Baptists twenty-nine.

In the Methodist Episcopal schools alone are 3,500 pupils difference in favor of the Methodist Episcopal Church, over the combined Baptist denominations in college students 1,000.

The *National* must revise its figures. The Methodists are ahead as usual, in all good works.

In a competitive examination recently held for admission to the State Normal, the youngest of the the 7 or 8 candidates was the winner, passing so far beyond the others as to receive favorable comment upon the school she had attended. Mattie Taylor has been a student in Houston Seminary for two years.

The Kentucky *Republican* is steadily gaining in matter and manner.

PERSONAL.

—Mrs. Mary McDonald, of Savannah, Ga., is now residing in Portsmouth, Ohio.

—"Bishop Gilbert Haven was the Sumner of your Church."—Prof. Greener to the editor.

—Bishop Fowler says it is the religious duty of our colored members to take the SOUTHWESTERN.

—Prof. Richard T. Greener is a Christian of Baptist antecedents without, at present, any church affiliations, for reason satisfactory to himself.

—Rev. L. M. Hagood writes vigorously, and doesn't mind occasionally to run the probe into Southern prejudice and African Methodist Episcopal asinine qualities.

—Rev. W. W. Locke, of the Louisville District, has been out on his work and returns in good health and full of Christian courage for the further prosecution of his duties.

—Rev. J. H. Payne, pastor of the Methodist Episcopal congregation of colored people in Cleveland, has been elected President of the Ministerial Association of which all the members are white but himself.

—Captain James Augustus and Mr. A. J. Riggs rank among Cincinnati's first caterers. Both attend, and the first is chairman of the Board of Trustees in Union Methodist Episcopal Church.

—The Rev. W. C. Webb received D. D. from the Iowa Wesleyan University at the late commencement. Dr. Webb is closing his three year's pastorate at Grace Church, Philadelphia, with great success.

—Rev. Joseph Courtney, of Ohio District, Lexington Conference, has placed us under fresh obligations for another list of subscribers, making the second from him. He is going through his work and things are looking prosperous, so he writes us.

—*Zion's Banner*, a monthly paper edited by the Rev. E. H. Curry, after a brief suspension, returns with renewed vigor to the journalistic arena again. It is the official paper of the fifth episcopal district of the African Methodist Episcopal Zion Church.

—The Rev. J. L. H. Sweres, presiding elder of the Louisville District, Kentucky Conference, African Methodist Episcopal Church, complains that he is compelled to undergo severe toils and pinching want, because the pastors do not raise the presiding elder's allowance.

—The Rev. George W. Hatton, of Louisville, and John W. Asbury of the African Methodist Episcopal Church, the latter a United States Government storekeeper at Frankfort, Ky., are advertised to hold a camp-meeting at Piketon, near Portsmouth, in the latter part of August.

—Mr. Robert Henson, the popular well-known caterer and restauranter at the Ohio & Mississippi Railway depot in Louisville, owns the lunch stand there and does a good business. He has been a batchelor, but rumor has it that he is destined to soon become a benedict.

—Register B. K. Bruce, who has charge of the colored department in the New Orleans Exposition, has appointed Rev. W. J. Simmons, editor of the *American Baptist*, pastor of Seminary Chapel, and President of the Kentucky State Colored University, as commissioner to gather the exhibits of the colored people of Kentucky for representation there.

—No class of men are entitled to higher esteem and greater reverence by the colored people than that class represented by Rev. Jno. Braden, O. O. Wright, Dr. Seay and others, who have assiduously toiled and patiently waited under persecutions until their sure vindications should be borne to them on the wings of time. Their reward is sure.

—Rev. H. W. Key has been surprised by a liberal donation of good things, and he deserves it. Nothing is too good for a man who, by his faith, efforts and work can make such a showing of his love in substantial labor for the church as he has: Fifteen new churches in four years, and two of them worth twenty thousand dollars in the aggregate, is a good result, one of which presiding elder, pastors in charge and people may be proud.

—We were pleased to receive a visit from Rev. Henry Green, one of the beloved fathers of Methodism in Louisiana. He told us how he had been present at the birth of the SOUTHWESTERN, how satisfied he was with the good it had accomplished, and was doing every week for the people; and he hoped they would stand firm in its support. Father Green is a little troubled in eyesight, but his heart and soul are as true to the church as ever.

—At the quarterly conference held at Mount Convenient on Shady Grove circuit, by L. P. Cushman, presiding elder of the New Orleans district, Aug. 16th, Rev. Alexander Conerly of the Louisiana annual conference of the A. M. E. Church, joined the Methodist Episcopal Church and was stationed at Franklinton circuit, Washington parish. We extend to Bro. Conerly a cordial welcome to the old church and wish him the greatest measure of prosperity in the field of labor to which he has been appointed.

—Presiding elders W. McDonald, of Gulf district, Mississippi; A. E. P. Albert, La Teche district; and S. Duncan, of Shreveport district, Louisiana Conference, called during the week. Bro. McDonald goes to hopeful labor at a district meeting on the Gulf coast; Bro. Duncan to a district conference at Robeleue, and Bro. Albert is recruiting from a severe malarial attack, preparatory to continuing his district work. All are earnest and hopeful and brought us cheerful messages, and promises of loyalty to the church paper.

—Mrs. Dr. J. C. Hartzell sailed from New York, in the steamer "State of Indiana," Aug. 14, for Scotland. She will spend a few weeks at her mother's childhood home. For nearly three years Mrs. Hartzell has been a great sufferer from nervous prostration, resulting from her residence and labors in the South. For twelve years she was a most faithful and efficient helper to her husband in his great and arduous labors in Louisiana and other Southern States. We are glad to learn that she has of late much improved in health, and that her physicians feel confident that this ocean trip will hasten her full recovery. Many thousands of our people in the South, with whom her name and work have become familiar, will unite in praying for her safe return and perfect health.

OUR SOUTHERN WORK.

LOUISIANA.

N. Kyle, Helmville: "The work in St. Charles has been revived. In protracted meeting our pastor, G. A. Payne was blessed with 25 converts, 4 backsliders reclaimed, and 2 received by letter. Some of the whites, the Gagenheim family, lawyer Duplone, and Mr. Louis Ory have encouraged us by their presence at services. We have never had such times since the church was built here."

S. Green, Cottonport: "The water has gone back, and we are about to organize a good Methodist society. I remained at my post

during the overflow, and you know that when the "ducks run the chickens have to run also." July 19th I visited M. Mathews & Son's plantation on Bayou Choupique. One of the sisters asked me to attend a love feast. I found Mr. Mathews to be a nice Methodist family. He is raising fruit and honey prosperously, and is hospitable to Methodist preachers. God bless him. Cotton picking will begin next month."

T. J. Johnson, Camp Parapet: "The corner-stone of the M. E. Church at Kenner will be laid, assisted by the Young Men's Protective League Union Association, their chaplain and different pastors of New Orleans. I have made arrangements to take the people up on the beautiful steamer Queen City, which will take all who desire to go. Remember the day, Sunday, Aug. 31. Fare for the round trip 50 cents. Come all true friends of the Master's work. Consecration sermons will be preached by Elder Cushman and Rev. S. Priestley. The following brethren will also be present. Revs. T. P. Jackson, Henry Green, A. J. Ford, M. C. Mason, P. Burrell, Z. T. Gayden, Moses Fairfax and M. J. Dyer."

MISSISSIPPI.

J. B. Smith, Handsboro: "Our camp meeting will commence on the 27th and continue eight days. Rev. M. Dale and others are expected to be present. Elder McDonald will hold the quarterly conference on the 30-31st. We desire the stoppages of the trains near the grounds but visitors will have to get off at Bellefontaine, a regular station. Rev. Pressley, come over and try some of our spring water. It will do you good; it has already benefited Bro. Montgomery, and will help you both. Come out on the [illegible]"

Rust University.

The fall term of the Rust University will open on Thursday, September 18, 1884. With the exception of the Model Department, the [illegible] of teachers will remain in their respective positions in the school for the coming year. A few vacancies will be secured to take charge of the Model School, as Miss Wood has declined the position. At the last meeting of the Board of Trustees, held in June, I tendered my position as President of the University, desiring to take the position of a regular teacher in the school, that I might have more time for reading and study, which the additional duties of the presidency render impossible. But it has seemed impracticable to make such arrangements, and upon the earnest solicitation of Dr. Rust and others members of the Board, together with that of many students and friends of the school, I have consented to retain the presidency [illegible] year at least.

[illegible] being made for [illegible] the commencement seen before, and the [illegible] of letters and postal cards are being received, in which the public is becoming more and more fully [illegible] all who read these lines that the prosperity depends upon their [illegible] will use their influence to [illegible] to the approximate [illegible] of this institution.

W. H. HOOPER.

[illegible] pastor.

For the SOUTHWESTERN.

Mississippi Conference.

Pursuant to the call of the Chairman, Rev. W. W. Hooper, of the Centennial Committee of the Mississippi Conference, the committee met in Rust Hall, Holly Springs, Mississippi, August 19, 1884. Rev. W. W. Hooper was by consent of the committee made Chairman, and Rev. Samuel A. Cowan was elected Secretary of the meeting. It was moved and carried that we hold our *Grand Centennial Jubilee* in the city of Grenada, Mississippi, October 7, 8 and 9, 1884.

The following programme was made and adopted:

Tuesday, October 7, at 8 o'clock p. m.—The Methodist Episcopal Church—1. Its origin, growth in England, and origin in America, by Rev. J. M. Shumpert, presiding elder of the Jackson District; alternate, Rev. L. J. S. Bell, of Philadelphia, and volunteers. 2. From Asbury to Simpson—By Rev. J. Campbell, presiding elder of Meridan District; alternate, Rev. P. Bine, of Enterprise, and volunteers.

Wednesday, October 8, from 10 a. m. to 12:30 p. m.—3. From Simpson to the present—By Rev. I. B. Griffin, of Starkville; alternate, DeWitt Calvert, of Okolona, and volunteers. 4. The second Centenary of the Church—By S. A. Cowan, of Holly Springs; alternate, Rev. J. C. Houston, of Winona, and volunteers. From 2:30 to 5:30 p. m.—2. The Missionary Society—By Rev. D. A. Williams, presiding elder of the Okolona District; alternate, Rev. J. H. Cook, of Crystal Springs, and volunteers. 3. The Church Extension Society—By Rev. [illegible] presiding elder [illegible] District; alternate, Rev. G. Brooks, of Corinth, and volunteers. From 8 o'clock p. m. to 10:30—4. Rust University—By Dr. H. R. Revels, presiding elder of the Greenwood District; alternate, Rev. D. D. Goodwin, of Benton, and volunteers. 5. Educational work of the Church—By Rev. W. W. Hooper, President of Rust University; alternate, Rev. N. D. Clifford, professor of Rust University, and volunteers.

Thursday, October 9, from 10:30 a. m. to 12:30 p. m.—6. Freedmen's Aid Society—By Rev. A. D. Payne, of Abbeville; alternate, Rev. J. I. Garrett, of Forest, and volunteers. 7. The relation of the Sunday-schools to the benevolences of the Church—By Rev. L. O. Crowder; alternate, Rev. Henry Henderson, of Fayette, and volunteers. From 2:30 to 5:30 p. m.—8. The ministers of the Church—By Rev. J. C. Eckles, presiding elder of Holly Springs District; alternate, Rev. A. Davis, of Vicksburg, and volunteers. 9. The laymen of the Church—By Rev. E. L. Gilliam, of Jackson; alternate, B. S. Humphries, of Oxford. From 8 to 10:30 p. m.—10. The Mississippi Conference—By Rev. J. W. Dunn, of Greenwood; alternate, Rev. J. D. Walden, of Meridian.

Dr. M. W. Taylor, Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, is invited to be present, and speak at this hour on any subject he may see fit, and other persons of distinction will be invited to take part in these exercises.

It is hoped that if any who are assigned to duty cannot be present, they will inform their alternates that they may be prepared to present their subjects intelligently. We hope that all the alternates and many others of the conference will be present, and join us in our *Grand Centennial Jubilee*. Each pastor is requested to read this programme to his congregation, and invite them to attend the meeting.

The good people of Grenada sent us invitations, and we are certain they will do all in their power to make us happy while in their midst. It is hoped that the pastors will preserve this programme, and bring it to Grenada with them.

W. W. HOOPER, Chairman.

[illegible] Harrison [illegible] have come out [illegible] and are making speeches for prohibition.

For the SOUTHWESTERN.

Ohio District—Lexington Conference.

The work in this district is principally new. It has twenty-five circuits and stations, several of which are self-supporting, and the others are aided by missionary appropriations. This is the second district in the conference in membership, benevolent collections, and has in value nearly half the church property of the entire conference. It embraces in territory the State of Ohio and part of Kentucky. For the presiding elder to make four rounds a year, necessitates him to travel over four thousand miles; but the traveling facilities are excellent. The brethren, notwithstanding the general suspension of business, are progressing in their charges, and are doing permanent work. Several camp meetings have been held, with good results, both spiritually and financially. New church property is being purchased, and old church debts are being canceled at a rapid rate. Some of the brethren have raised their entire benevolent apportionment; they are among the more earnest workers. The others have promised to do likewise. Good; fulfill it.

We are talking up the interest of the SOUTHWESTERN in this district pretty generally, but we happened to miss Rev. J. D. Walsh, of whom the Editor made special reference in a recent issue of his paper. Mr. Editor, since your [illegible] no doubt but that you have passed and even rubbed against numbers of persons who would have taken your paper if you had asked them.

Our district conference will meet at Troy, Ohio, September 25, and the district stewards will meet at the same place, at 3 p. m., on the 24th. A full attendance of all the members of the conference is earnestly desired.

JOSEPH COURTNEY, P. E.

August 8, 1884.

For the SOUTHWESTERN.

Women's Home Anniversary.

DEAR EDITOR: Please announce through the columns of your valuable paper, that the Women's Home Mission societies of the Baton Rouge District Anniversary Meeting, will be held in Plaquemine, La., September 20, 1884. Hoping that each society will send delegates. By order of

HESTER WILLIAMS,
District Manager.

Baton Rouge, August 19, 1884.

A Warrant Issued for the Arrest of Gov Ireland.

GALVESTON, Aug. 15.—A warrant was issued to-day by United States Commissioner Sparr for the arrest of John Ireland, Governor of Texas, for violation of Section 5510 of the Revised Statutes of the United States. The warrant is made returnable on Aug. 27. The affidavit upon which the commissioner issued the warrant reads as follows:

"Before James T. Spann, United States Commissioner within and for the Eastern District of Texas, personally appeared Emile Francois, who being duly sworn, deposes and says, that on the 1st day of May, 1883, in the county of Walker, in said district, John Ireland, as Governor of Texas, and Thos. J. Goree, as superintendent of the Texas Penitentiary, and one Capt. Jim Smithers, as an employe of said State, having charge of convicts, said Ireland, Goree and Smithers, acting together as principals, under color of the anti-miscegenation statute of Texas, passed Feb. 12, 1858, did unlawfully subject and cause to be subjected one Emile Francois, an inhabitant and citizen of the United States and State of Texas, to the deprivation of the right, privilege and immunity secured and protected by the Constitution and laws of the United States of being free from being discriminated against by said State [illegible] under said State [illegible] matter of punishment of his race or color, contrary to the form of the statutes in such cases made and provided, and against the peace, dignity and government of the United States of America.

"And deponent aforesaid on his oath aforesaid does further depose and say that at the time and place aforesaid the said John Ireland, Thos. J. Goree and Jim Smithers, as the State officers and agents aforesaid, did unlawfully conspire and confederate together for the purpose of depriving, directly and indirectly, said Emile Francois of the equal protection of the laws and equal privileges and immunities under the laws, contrary to the form of the statutes in such cases made and provided and against the peace, dignity and government of the United States of America. Signed and sworn to before Commissioner Spann, Aug. 15, by Emile Francois."

Emile Francois, upon whose deposition the warrant was issued, was convicted in 1879 under the anti-miscegenation statute of Texas, and sentenced to five years in the penitentiary. On the 11th instant Judge Sabine, of the United States Court, granted a hearing to Francois on a writ of *hebeas corpus*. When the case was called for hearing, the State announced that the Governor had granted full pardon to Francois, whereupon the writ was dismissed, and an order of court entered discharging Francois. The next day Francois refused to accept the Governor's pardon, alleging that it did not restore him to citizenship, and he preferred rather to rely upon a judgment rendered in dismissal of the writ, and discharge from custody by the court as the best evidence of his liberty and citizenship.

Francois is pure white, and he married a colored woman whose complexion is fairer than his own. The State statute under which he was convicted provided only for the punishment of white persons in case of miscegenation; hence his claim of being discriminated against.

A great deal of political significance is connected with the issue of the warrant for the arrest of Gov. Ireland. Little doubt is felt here that the action in the premises has been dictated by Republican managers in the East, who think to enjoy political capital by making it appear that Ireland as Governor is in conflict with the Federal authorities. Governor Ireland's proclamation of pardon undoubtedly aggravated the Federal authorities. In his pardon proclamation Gov. Ireland assumes to prejudge the action of the United States court by declaring, "The Federal judiciary have determined to release Francois, unlawfully, and as there is no way to prevent it, etc.," he grants the release from imprisonment only.—*Special to Times-Democrat.*

GENERAL NEWS ITEMS.

The Texas Democratic State Convention nominated Governor John Ireland for re-election by acclamation.

Ignatius Donnelly was nominated for Congress by the Democrats of the Third Minnesota District.

The Hon. Frank H. Hurd was nominated for re-election to Congress from the Tenth Ohio District by the Democrats.

Rev. Dr. Smart has sold out the *Lamp of Life* to a company, and Rev. J. R. Berry has been elected to the editorship.

The French fleet began the bombardment of the Chinese fleet and works at Foo Chow, and in seven minutes destroyed the fleet and turned the attack into a massacre.

Forest fires near East Tawas, Mich., are destroying a great amount of property, and the wind is driving the flames rapidly toward Tawas City.

A party of seven young men left Albion, N. Y., in a sail-boat, since which time no tidings have been heard from them, and it is feared all are lost, as the lake was quite rough on that night.

MONUMENTAL EVIDENCE.

The Royal Baking Powder Is "Absolutely Pure."

The following certificates from well known chemists and scientists form as strong an array of evidence as was ever given in behalf of any article of human food:

GOVERNMENT CHEMIST'S REPORTS.

Prof. Edward G. Love, the Government chemist, says:

"I have tested a package of Royal Baking Powder which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates or other injurious substances. "E. G. LOVE, Ph. D."

Prof. H. A. Mott, Government chemist, says:

"It is a scientific fact, that Royal Baking Powder is absolutely pure.

"H. A. MOTT, Ph. D."

W. M. McMurtrie, Prof. of Chemistry, Illinois Industrial University, late Government chemist, Dep't of Agriculture, says:

"The Royal Baking Powder has been used in my family for many years, and this practical test, as well as the chemical tests to which I have submitted it, prove it perfectly healthful, of uniform excellent quality, and free from any deleterious substance. WM. McMURTRIE, E. M., Ph. D."

Rush Medical College, Chicago.

Dr. Walter S. Haines, Professor of Chemistry, Rush Medical College, Chicago, says:

"I have recently examined a package of Royal Baking Powder, purchased by myself in the open market, and have found it entirely free from adulteration and injurious substances of all kinds. I have several times before tested the Royal Powder, and have always found it, just as in my present examination, skillfully compounded and composed of the purest materials. WALTER S. HAINES, M. D."

Dr. H. D. Garrison, Professor of Materia Medica and Toxicology, Chicago College of Pharmacy, says:

"I have examined a package of Royal Baking Powder obtained from my grocer and find it to be composed of pure and wholesome materials in correct proportion. It contains no alum or other injurious substance. The purity of the cream of tartar employed in this powder is worthy of special mention, since it does not contain the tartrate of lime usually present in baking powders in which cream of tartar of inferior quality is used. H. D. GARRISON, M. D."

College of Physicians and Surgeons, Chicago.

Prof. C. B. Gibson, Chemist, College Physicians and Surgeons, Chicago, says:

"I recently procured a sample of your (Royal) baking powder from the kitchen of a private family in this city, and subjected it to an examination. I found it so different from many of the baking powders advertised as 'strictly' and 'absolutely pure,' and 'so far superior,' that I thought you would be pleased to know it, and might find use for the certificate.

"In view of the vast difference and stupendous claims that are offered to the most 'gullible' people on the face of the earth, it pleases me occasionally to strike an honest article.' C. B. GIBSON."

Kentucky State College.

Dr. A. E. Menke, Professor of Chemistry, Kentucky State College, says:

"I have very carefully examined a package of Royal Baking Powder, and find it to be a cream of tartar powder of high strength, not containing any terra alba, alum, or other deleterious ingredient, everything being pure and wholesome. "ALBERT E. MENKE."

Prof. Henry Morton, president of Stevens Institute of Technology, says:

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or other injurious substance. "HENRY MORTON."

Dr. J. H. Wright and Dr. Albert Merrell, analytical chemists, late the firm of Wright & Merrell, St. Louis, each says:

"I have made a careful analytical test of Royal Baking Powder, purchased by myself in the open market here, and in the original package. I find it to be a cream of tartar powder of the highest grade of strength, containing nothing but pure, wholesome, and useful ingredients. JUAN H. WRIGHT, M. D.
"ALBERT MERRELL, M. D."

The late Republican convention was an honor to the party in Kansas; composed as it was of chosen men, it performed its work well. The ticket nominated is claimed to be a good one. By a decided vote, (62 for and 296 against a contitutional convention to reconsider the prohibition question) it settled the vexed question. The platform is sound and loyal.—*Kansas Herald.*

NEW PUBLICATIONS.

Our Little Men and Women for September (Boston: D. Lothrop & Co.) is on hand, a welcome budget of pictures and stories.

The Rev. Newman Smyth will contribute an article to the forthcoming Century on "The Late Dr. Dorner and the 'New Theology.'" It will give a sketch of his life and of his theological method, and will contain some personal reminiscences by the writer.

Harper's Magazine for September is a brilliant and varied Number, beautifully illustrated. George H. Boughton continues his "Artist Strolls in Holland." "A Ran Ashore at Queenstown," by W. R. H. Rideing, will recall pleasant memories to those who have crossed the Atlantic and lingered about Cork. In the field of History we have the Second Part of Mr. Treadwell Walden's series on "The great Half of William Rufus." Robert Buchanan's article on Charles [illegible] a personal sketch, full of new matter, with portrait of the novelist. The Reservoir System on the Upper Mississippi is the subject of an interesting article by J. G. Pyle, illustrated by diagrams. The Editor's Easy Chair contains this month some very interesting chats of a purely literary character. The other Editorial Departments are full of timely and interesting matter.

Among the articles in the *North American Review* for September three in particular merit the serious consideration of every one who studies the tendencies of our government. The leading one is by Bishop J. Lancaster Spalding, who insists that the only sure "[illegible] of Popular Government" is morality, not culture of the intellect, not universal suffrage, nor the development of material resources; that if the country is to be saved from ruin, there must be a return to the uncompromising morality of the founders of New England. The policy of "The Exclusion of the Chinese" is advocated by Col. H. Durst, who presents a striking array of forcible and original arguments against Mongolian immigration. Four distinguished writers on political economy, namely, David A. Wells, Thomas G. Shearman, J. B. Sargent, and Professor W. G. Sumner, set forth, from [illegible] every conceivable point of view, the "Evils of the Tariff System," and it is announced that in the *North American Review* for October several writers of no less distinction will exhibit the "Benefits of the Tariff System." Two other articles in the September number are "The Demand of Industrial Spirit," by Charles Dudley Warner; "Inspiration and Infallibility," by the Rev. [illegible] Ryland Dyke; "The need of Labor Laws," by Elizabeth Cady Stanton; and "Our Remote Ancestry," by Prof. Alexander Winchell.

The Housekeeper.

In Valois, Switzerland, a man's [illegible] are estimated according to the number of cheeses he owns. [illegible] "cheese rich" man is meant [illegible] as wealthy as Crœsus. Said one Valois boy to a companion, "My father is a 'cheese rich' man." "How many cheeses has he?" said the other. "Oh, at least so many, [illegible] we have just made a lot." "Ours," said the other, smilingly, "my father [illegible] that number the year round, and some of ours are a hundred old." When a child is born, [illegible] the custom to make a cheese, [illegible] it untouched during its [illegible], cutting it first at its funeral feast.

WORDS THAT STAIN.—A small [illegible] of camel's hair had been [illegible] into a fluid in which was [illegible] nitrate of silver, or caustic," [illegible] sometimes called. The [illegible] was wiped upon a white [illegible]. Pretty soon there appeared [illegible] black stain upon the white surface. It did not look very dark at [illegible], but the action of the light [illegible] to deepen the color until [illegible] an ugly spot that could not [illegible] rubbed out nor bleached out in the summer. A bright lad [illegible] a vile word and an impure [illegible]. He thought them over, they [illegible] fixed in his memory, and [illegible] a stain which could not [illegible] put by all the waters of [illegible] round earth. Do not al[illegible] to listen to vile stories [illegible] words. There are some [illegible] to do an evil [illegible] such things, [illegible] listen to [illegible] their [illegible] ear is filthy [illegible] shows their [illegible]. Be [illegible] quickly.

[illegible] Dissolve one [illegible] of soda into one quart [illegible], add two tablespoonfuls [illegible], four tablespoonfuls [illegible], half a pint two eggs [illegible] in the last thing [illegible] to make a [illegible]

[illegible] Cook.—To four [illegible] and two tea[illegible] sugar and one and [illegible] of soda and four [illegible], one quart of [illegible], four eggs, thor[illegible] Bake in rings [illegible]

[illegible] Dissolve one [illegible] of soda into one quart [illegible], add two tablespoonfuls [illegible], four tablespoonfuls [illegible], half a pint two eggs [illegible] in the last thing [illegible] to make a [illegible] quickly.

MUFFINS.—One pint of [illegible] flour, a piece of [illegible] as an egg, add two [illegible] of soda and four [illegible], one quart of [illegible], four eggs, thor[illegible] Bake in rings [illegible]

THE VENERABLE FOUNDER.

A righteous Wesley shall a muse essay,
From thy bright track, to catch a living ray?
So wide, so swift, so useful thy career,
Truth cannot paint without suspicion here.
But still his mind a wider circle drew,
For with his usefulness, his ardor grew,
The public good, he grasped with such a zeal,
As prophets felt, and dying martyrs feel;
And like his own beloved, redeeming plan,
He sought the bliss of universal man,
Yet cruel envy, base ingratitude,
His works aspersed, his spotless life pursued;
Each college clown, each academic bean,
Was Wesley's staunch, sworn, everlasting foe;
Hence, if the prelate's shaft its victim miss'd
A troop of rectors quickly crowd the list;
Who, when the Bishop's opposition failed,
Renewed the warfare, bit their lips and railed.
But not alone the sacerdotal class;
Each drunkard's song, and witling's jest he was;
The light buffoon, and silly novelist join
His name to nonsense, plays and pantomime.
Gay men would laugh at him, and sages tried,
To lessen excellence that touch their pride;
His piety was titled madman's rant,
His hope a lie, his converse pious cant;
His deadness to the world was deemed disgust,
His faith was fable, and his love was lust.
His pious ardori—Ouxidions hate!—
To church was schism treason 'gainst the State;
His wide benevolence, had malice tried.
Could she with more malignity have lied?
His wide benevolence, that gaily shed
A brilliant halo round his hoary head,
Was hence a hook to grapple power and fame,
And gain the lustre of a deathless name.
He fixed as fate, on truth's immortal base,
Rose like a pyramid amid disgrace;
Serenely shone, and when he brightly set,
Left Europe and the moral world in debt.

For the SOUTHWESTERN.

Life.

Life is too short to waste, too short to spend in grief and fears, should it last a thousand years; 'tis too short to waste; too short to give it up to pleasures, or sow one hour in discord or sin. Many have become weary of waiting, many of hoping for one kind word of sympathy, one drop of love; many are still toiling on uncomplainingly, trusting that the dawning of a better day will dawn calmly upon their dark path. Too many lives have been one long, tedious, bitter night, stormy throughout not a ray of light to gladden their hearts, battling alone in the world. But many hearts do not despair, for "'Tis not all of life to live." If we are destitute of earthly friends, let us remember we have a Friend above on whom we may safely lean. "Peace, be still," will quiet the angry strife. Life's burden may seem heavy, but trust Him. He sympathizes with us and loves us. By trusting Him the despondent sadness will leave our hearts, and although our worldly prospects may not be changed, we will find the green oasis along the desert path of life, at which we may enjoy serene happiness as we stop to linger and gaze upon them. It does not better our condition to look sad and forlorn; let us be thankful for the many undeserved mercies, then we shall have a cheerful spirit, and our faces will be radiant with smiles; smiles for the young and old, rich and poor. To live is a privilege which few can estimate; "life is indeed a problem." Even the most learned, and those who have tried to search out its mystic connections, cannot comprehend its profound significance. To live for a purpose, making others happy, improving our own opportunities by cultivating our good desires, refining and strengthening the intellect is noble. Can one's life be too well employed with the view of [illegible] and [illegible] immortal spirits which have an inheritance of eternal [illegible]

JENNIE E. BROWN.

Meanest Sneak in Town.

Malaria gases sneaked up through the poorly constructed drains and made baby very sick with malaria fever. Baby would have died but for timely use of Brown's Iron Bitters. There is nothing [illegible] way of cheap, but worse in the whole, than this malaria from the [illegible] regions. Use Brown's Iron Bitters, [illegible] Hazel, [illegible]

Before the short to try half a dozen different kinds of "Sure Cures," when one suffers with a cough or cold. Stick to the best and use Dr. Ball's Cough Syrup; it will cure your cough and never disappoint you. All druggists sell it at twenty-five cents a bottle.

Officers left London for Egypt [illegible] with troops and plant of the route of the expedition to Khar[illegible]

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for a friend of mine named George Lewis. He left here five or six years ago and went to the State prison. His mother's name is Lucy Holman, step-father Geo. Holman; sisters, Mary Carter, Winny Tanner and Pinkey Louis; half-sister Harriet Carter. Please address me at Moss Point, Miss.

JOHN C. CARTER.

MR. EDITOR—I wish to inquire for my sister, Nora Lacy. She was born in Virginia, Chesterfield county, Bermuda Hundreds. She belonged to John Archy. Her mother was named Luvinia Lacey, her father Willis Lacey, her brother John Lacey. Address Edgar Woodly, St. Martinsville, La.

Work of the Late General Conference.

REV. W. S. LANKFORD.

The wise and prudent legislation of the General Conference of 1884, to my mind, forms a grand, if not the grandest, epoch in the history of the Methodist Episcopal Church. Of the thousands who constitute her membership, none have greater cause for rejoicing than the colored people. The bold stand taken on the broad platform of Christian and educational equality, looks like the dawn of the millennium. This is but speaking forth what has been in the heart of the Church since the days of its founders. This expression of the Church, through the highest tribunal, reaches the superlative: "That this General Conference declares the policy of the Methodist Episcopal Church to be, that no member of any society within the Church shall be excluded from public worship in any and every edifice of the denomination, and no student shall be excluded from instruction in any and every school under the supervision of the Church, because of race color, or previous condition of servitude." The recognition of the right of certain colored congregations in the territory of the Delaware Conference to become a part of said conference, and the right of all others similarly situated throughout the North-west, is an unmistakable sign of progress.

The election of the great evangelist, Dr. Wm. Taylor, as missionary bishop for Africa should send a thrill of joy and hope to the heart of every member and lover of the race. Dr. Marshall W. Taylor did credit to himself and his race in respectfully declining the nomination. The policy of the Church is the true policy. Ordain and send out the God made man—the man best qualified to bless the race—regardless of race, color, or previous condition. The election of M. W. Taylor, D. D., to a position only second in point of importance in the gift of the Church is a death-blow to the piteous howl of certain characters about the "color line." True merit, moral worth, capacity, and ability will lift the true man to the highest round of the ladder, no matter what his complexion may be. The Church has done, and is doing, much for the elevation and salvation of the race. The last serious obstruction has been removed, and it now remains for the colored people, under God, to complete the work of their moral, religious, and intellectual elevation, by availing themselves of all the offered benefits of the Church, by industry and frugality acquiring both knowledge and wealth, by giving freely of their means to carry on the work of our great Church in all her various departments.

—*Western*.

A SURE THING.

Baldness is only incurable when the hair roots are dead and absorbed, which is a rare condition. In nearly all cases they are simply torpid, and can be stimulated to put forth a new growth of hair by the use of AYER'S HAIR VIGOR, the only preparation that cures baldness and restores youthful color to gray hair.

Baldness Cured and Age Rejuvenated.

J. W. HAMMOND, *Lake Preston, D.T.*, when he was but 40 years old found his hair growing gray. At 50, his hair and whiskers were entirely white. So they continued until he reached 60 years of age, when he began using AYER'S HAIR VIGOR, three bottles of which sufficed to restore their original rich, dark brown color.

MRS. AUGUST VALENTINE, *of Buffalo, N. Y.*, had become nearly bald, and though she made use of many of the so-called hair restorers, none had any effect. AYER'S HAIR VIGOR did what nothing else could do, and now the lady again has a fine head of hair, thanks entirely to it.

GEO. MAYER, *Flatonia, Texas*, presented an apparently hopeless case. Baldness was hereditary in his family. By the time he was 23 years old he had scarcely any hair left. One bottle of AYER'S HAIR VIGOR started a soft, downy growth all over his scalp, and in a few months his head was covered with soft, dark and abundant hair.

Medicinal Virtues.

The rare medicinal powers, emollient, stimulative and tonic, possessed by AYER'S HAIR VIGOR enable it to cure speedily Salt Rheum, Scald Head, Tetter-sores, Dandruff, Humors of various kinds, and other diseases of the scalp liable to cause baldness. It is not a dye, contains no coloring matter, and effects its rejuvenation of faded or gray hair simply by bringing back the vigor of youth to the roots and color glands of the hair.

The wife of DR. V. S. LOVELACE, *Lovelace, Ky.*, had very bad Tetter Sores on her head. AYER'S HAIR VIGOR cured them.

The son of JAMES N. CARTER, *Occoquan, Va.*, was cured of Scald-Head by AYER'S HAIR VIGOR.

HERBERT BOYD, *Minneapolis, Minn.*, was cured by AYER'S HAIR VIGOR of intolerable Itching of the Scalp.

MRS. O. DAVENPORT, *Williamstown, Vt.*, became entirely bald at the age of 20 and remained so 38 years, during which time she tried many hair "restorers" without success. Eventually she used AYER'S HAIR VIGOR, four bottles of which covered her head with a fine growth of silky brown hair, twelve inches long.

MRS. O. O. PRESCOTT, *Charlestown, Mass.*, had lost two-thirds of her hair, by its falling out, when she applied AYER'S HAIR VIGOR, and one bottle of it caused her hair to grow out even more handsome than before it began to fall.

MRS. D. N. PARKS, *Clio, Michigan*, is 57 years of age, and her hair was quite gray, but one bottle of AYER'S HAIR VIGOR restored the color it bore in youth, and she now has "as fine a head of hair as when she was but 16."

VINCENT JONES, *Richmond, Ind.*, lost all his hair in consequence of a severe attack of brain fever. AYER'S HAIR VIGOR brought out a new growth in a few weeks, and it speedily grew long and thick.

A Toilet Luxury.

Where the hair is brittle, dry, harsh, weak, or thin, the use of AYER'S HAIR VIGOR speedily renders it pliant, soft, glossy, and stimulates it to a rich and luxurious growth: it also keeps the scalp free from dandruff, and affords a perfect assurance against the hair falling out or turning gray. No other dressing is so clean or has such a delicate and delightful perfume. Without it the toilet cannot be complete.

Ladies who have once made trial of AYER'S HAIR VIGOR never after prefer any other hair-dressing, and many of them voluntarily offer such testimonials as the following, from MISS KATE ROSE, *Ingersoll, Ont.*, who writes:

"While keeping my head clear of Dandruff, and preventing Scald Head, it has also caused my hair to grow luxuriantly, resulting in my now possessing hair forty-two inches long, and as thick as any one could wish it."

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General News Items.

It is denied that prisoners have been shot, who were arrested for conspiracy against the President and President-elect of Mexico.

It is reported at Foo Chow that an edict has been issued ordering the Viceroy of Yunnan to join his forces to those of Lin Yung, and invade Tonquin.

Orders have been sent to Patenotre, French minister to China, and Admiral Courbet, directing them to occupy the arsenal at Foo Chow if the French demands are refused.

Advices from West Africa state that Dr. Machtigal, the German commissioner, appeared in a gunboat on the rivers Camerons and Biddia, Upper Guinea, and hoisted the German flag.

The Louisiana militia at New Iberia took possession of the court-house, but the Fontelieu officials who were holding on pending a contest, concealed the parish records. The sheriff, clerk of court and other friends of Judge Fontelieu, were arrested.

M. Herve Mangon presented a report to the Academy of Sciences concerning the recent balloon ascension at Mendon. The balloon was under the direction of Capt. Renards, and although it moved against the wind, it easily followed a course along which it was steered. It was then veered around and brought back to the point from which it started. M. Mangon considers it a memorable event in the history of aerostatic science.

The Republican and Independent electoral ticket of Mississippi is composed as follows: For State at large, Judge H. F. Simrall, of Wilkinson, and Gen. Reuben Davis, of Hinds; alternates, Jason Niles, of Attala, and W. A. Montgomery, of Hinds; First Congressional District, Dr. J. M. Bynum, of Panola, alternate, B. F. Nabers, of Hinds; second district, Tobe Watkins, colored, of Lafayette; alternate, Watt Lamar, of Panola; third district, Gov. J. L. Alcorn, of Coahoma; alternate, Josiah T. Montgomery, colored, of Warren; fourth, Thomas W. Jones, colored, of Grenada; alternate, J. H. Henderson, of Yalobusha; fifth, Dr. J. R. Spotts, of Lauderdale; alternate, W. A. Drennan, of Holmes; sixth, Joseph N. Carpenter, of Adams; alternate, Dr. Thos. J. Jackson, of Amite; seventh, C. S. McMillan, of Lincoln; alternate, J. G. Spellman, of Hinds.

On the 7th of August, 1854, a Republican convention was held at Augusta, Maine, which was organized in the name of the Republican party, nominated a full county ticket and adopted a Republican platform. It is claimed by the citizens of Franklin county that Augusta gave birth to the Republican party of the United States. The claim has been disputed, but surviving members of the convention assert it was the first to formally adopt the name Republican and a distinctively Republican platform. The thirtieth anniversary, on account of the rain, was postponed from the 7th to the 19th. The streets were crowded with people, and the display and streamers were fine. Logan fired 40 guns, and seven Grand Army guns fired seven Grand Army salutes. Dingley presided. Congressman Hamlin and Congressman Milliken were present, and by Mr. Blaine's request a letter was read from him. The great enthusiasm

Our Liberia Correspondence.

Rev. Father Blanchet, Superior of the Sierra Leone Mission, and Father Lorber arrived at Monrovia February 29, and promptly called on President Johnson and Mayo King to pay their respects and to state the object of their mission. They seem well pleased with the prospects for Roman Catholic church work in Liberia. Admiral Salmon landed at Monrovia February 18th, to pay a complimentary visit to the new executive of Liberia. He was cordially received and welcomed by President Johnson and Cabinet, Mayo King and many of the leading citizens. The last immigrants have moved into their new houses. No deaths have occurred among them. They are working on their lands, and seem satisfied. The preceding company of immigrants are well and hearty. The Legislature, after a harmonious session, adjourned January 19th. The Senate passed a resolution authorizing the President to accept the northwest boundary of the Republic fixed by Great Britain. The members of the Cabinet are, Hon. William M. Davis, Secretary of State; Hon. M. T. Worrell, Secretary of the Treasury; Hon. S. N. Williams, Secretary of the Interior; and Hon. J. T. Wiles, Postmaster General. Messrs. Worrell and Wiles have already held the same positions, and Mr. Davis has long served as Attorney General, ranking favorably as a jurist and diplomatist. The annual meeting of the Board of Trustees of Liberia College took place January 1. President Blyden delivered his annual report, which was approved and ordered to be printed.—*African Repository.*

Methodist Peculiarities.

The arrangements for the Centennial Conference are well in hand, and the Church is looking forward with pleasure to its meeting. Let the pastors study our history and polity, and bring the result before the people. We have a position of strength, which has only to be made known to command interest and attention. Tell the facts of organization and progress. Let these be widely known, and the Church will surely profit. We have good reasons for being what we are, and for maintaining our peculiarities. We can gain nothing by taking color from our surroundings. Prejudice—the prejudice of ignorance—survives. Nothing can break it down so thoroughly as the kindly declaration of our call and mission.

And how peculiar is the position of Methodism. We are Catholic, yet not Roman. We have Bishops under various names, but no hierarchy. We have diocesan superintendence, but no dioceses. We have sacraments, but reject the doctrine of sacramental grace. We have ordinations, without indelibility and Divine right. We are Presbyterian, but not Calvinistic. We give our ministry a place of command, and protect the the churches against tyrrany. We maintain the independence of the local churches, and yet are not Congregationalists. Each church is an independent unit, and is still connected effectually with all. We permit immersion, and are not Baptists. We baptize children, but deny baptismal regeneration. We have a noble liturgy, and yet encourage the spontaneous expression of prayer and praise. We claim to follow the Spirit, and yet are not Quakers. We hold that all may be saved, and yet are not Universalists. We are Low-Church men in giving the hand of fellowship to all who trust a Divine CHRIST for salvation; Broad Church men in allowing liberty as to non-essentials, in our sympathy with the progress of science, in our desire to educate fully and broadly, and in our humanitarian and reform tendencies. But, first and last, we are evangelical, holding to depravity, the atonement, to everlasting misery for the righteous, and everlasting punishment for the impenitent. Such a Church [illegible] be reckoned for the Bourbon in theology or polity. The Epicurean, who wishes neither restraint or laborious activity, but does wish a pious and social veneer, will always abhor it. The intellectual and sectarian bigot will never be comfortable in it. The aristocrat in heart and culture, in taste and intellect, will despise it. But it has yet strength enough to keep the highest and sweep in the lowest."—*Christian Advocate.*

The World's Exposition.

In another column will be found what seems to be a rather extravagant announcement. That of the holding of a World's Industrial and Cotton Centennial Exposition, to open at New Orleans, December 1st of the present year, and continuing for the period of six months. The world is known to be a very fair sized body, having a good many countries and a good many people. An Exposition covering it would be a huge undertaking. Yet from what we have learned of the World's Exposition, it will come nearer justifying its designation than even its projectors could have anticipated.

The reports of its progress, of its development, of the popular, almost universal interest it is exciting, of the movements of the people, States, even all the Territories, and the Foreign Countries, in their preparations for representation in it, are simply wonderful. No other enterprise of the kind ever launched, has been received with the same favor and enthusiasm. Even the great Centennial Exposition of 1876, is already overshadowed by it in the magnitude it has already obtained, and the character and range of exhibits already secured.

This Exposition is held by virtue of an act of Congress, under the auspices of the general government, (which has appropriated $1,3000,000 for its purposes), the National Cotton Planters' Association and the City of New Orleans. Appropriations for its benefit have been made by the principal States of the Union, by numerous counties and cities and by several foreign countries.

The main building, now about finished, is the largest structure ever erected, covering 33 acres of space under one roof. The Horticultural Hall, also nearly completed, is the largest building ever erected for the purpose, being 600 feet long by 194 in width. In the center tower it is arranged to show 20,000 plates of fruit. The government building will of itself be much larger than the majority of what are termed great exposition buildings, it being 885 feet long by 565 feet in width. This building will contain the Government and State exhibits. Many other structures will be erected. This Exposition gives every promise of being the greatest and grandest ever held.

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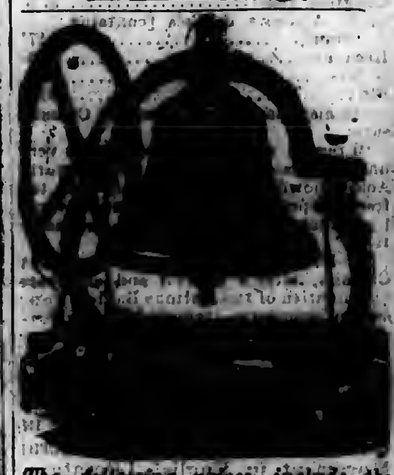
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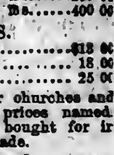
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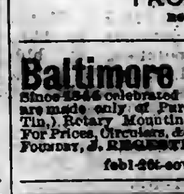
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SUNDAY SCHOOL.

THIRD QUARTER, LESSON IX. Aug. 31. LIFE AND WORD. [Psa. xix, 1-14.]

The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

When we speak of heaven, we mean the home that God has prepared for those who die accepted of him through Jesus Christ. But when heavens are what we call the firmament means the same David, as he looks upward summer morning at the ris or at the bright stars Winter night, feels that "day and night, him of the glory, power the God who made picture de- of the fine

Life in Movement in English Literature, *National Review*; The Life of St. Margaret, *Scottish Review*; Newspapers, *Fortnightly*; Wren's Work and its Lessons, and Contemporary Life and Thoughts in France, *Contemporary*; Easter Week in Amorgos, *Macmillan*; Among the Teutons, *Temple Bar*; A Pleasant Home in Breton, *Time*; "The Boy Jones," *All the Year Round*; The Inner Circle Railway Completion, *Globe*; with instalments of "Beauty and the Beast," "Mitchelhurst Place," and "The Baby's Grandmother," and poetry. Littell & Co., Boston, are the publishers.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE,
August 25, 1884.

Readers will remember that the quotations are for round lots, and higher rates must be paid for small orders.

COTTON, ½ lb—Ordinary, 8¾; Middling, 10 1-16; Good Middling, 10 13-16; Strict Good Middling, 11 1-16.

SUGAR, ½ lb—Yellow clarified, 5¼@5¾; White clarified, 6@—; Common 4@5¼.

MOLASSES, in bbls, ½ gallon—Common, 18@19; fair, 18@25; choice, 40@—.

RICE, Louisiana, ½ lb—Common, 4@4¼; fair, 5@5¾; choice, 5¼@5¾.

MOSS, ½ lb—Mixed, 1@2½; gray, 1@2; black, 3@4½.

PROCERIES.

BUTTER, ½ lb—Western, 20@21.

CHEESE, ½ lb—Dutchery, 9; prime, 11.

CURRANTS, ½ lb—Western factory 9.

CORN MEAL, ½ bbl—Choice, $2.90@3.

FLOUR, ½ bbl—Fancy, $4.60; Choice, $4.40; Family, $4.20.

LARD, ½ lb—Choice, 7¾.

SALT, ½ sack—Coarse, 82½; Fine, $1.02½.

ESCULENTS—Irish potatoes, ½ bbl., $1.85@1.85; sweet potatoes, ½ bbl. $1.50@1.75; cabbages, $1.50@1.00 per hundred; sour kraut, $5.00@7.00 per barrel.

OILS, ½ gallon—Coal, in casks, 18@—; coal, in bbl. 20@—; linseed, raw, 62@63; boiled, 63@65; cotton seed, 28@50.

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PORK, ½ bbl—Choice, $19.00.

BACON, ½ lb—Clear rib sides, 12¼; shoulders, 11½@12; sides, long cases, 11½@11¾; hams, sugar-cured, 15c.

DRY SALT MEAT, ½ lb—Clear rib sides, 8¼; clear sides, 8¼; shoulders, 7¼@7¾.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens [illegible]; young [illegible]; Turkeys [illegible]; Eggs [illegible].

GRAIN AND FEED.

CORN, ½ bushel—Yellow, —; [illegible]

[illegible] June 20. She [illegible] child.

[illegible] is, by New [illegible] city. Also [illegible]

[illegible] Life in [illegible] the soul; that is, [illegible] that accepts the truths [illegible] as divine, and takes [illegible] rule and law, will be [illegible] sin to righteousness, [illegible] the heart, by its [illegible] who obey it, and [illegible] that obedience it [illegible] condemning only [illegible] praising only the [illegible] closes with a prayer [illegible] We hope all those [illegible] class that can, will [illegible] and when they

PAT

[illegible] above and about [illegible] time, and gives thanks [illegible] them. The psalmist [illegible] of the law of God, the [illegible] that it is perfect. Men are [illegible] changing and trying to [illegible] shows [illegible] themselves that they [illegible] Art [illegible] and Word. [Psa. xix, 1-14.]

[illegible] we speak of heaven, we [illegible] the home that God has pre- [illegible] for those who die accepted of [illegible] through Jesus Christ. But [illegible] heavens are what we call the [illegible] firmament means the same [illegible] David, as he looks upward [illegible] summer morning at the ris- [illegible] or at the bright stars [illegible] Winter night, feels that [illegible] day and night, [illegible] him of the glory, power [illegible] the God who made [illegible] picture de- [illegible] of the [illegible] fine

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THE COMPLETE ANGLER, or The Contemplative Man's Recreation, of Isaak Walton and Charles Cotton. Edited by John Major. New York: Thomas Y Crowell & Co., No. 13 Astor Place. Price $2

This delightful old English book, which has been a source of comfort and joy to mankind since its first appearance in the world of letters, has been prepared in nice shape, by the present publishers. It is full of quaint expressions, and notes for fishermen, and even those who are fishing for souls may profit from its pages.

BEST BAKING POWDER.

Interesting Tests Made by the Government Chemist.

Dr Edward G. Love, the present Analytical Chemist for the Government, has recently made some interesting experiments as to the comparative value of baking powders. Dr. Love's tests were made to determine what brands are the most economical to use, and as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder. Dr. Love's report gives the following:

Name of the Baking Powders.	Cubic Inches Gas per each ounce of Powder.
Royal (cream tartar powder)	127 4
Patapsco (alum powder)	125.2*
Ramford's (phosphate) fresh	122.5*
Ramford's (phosphate) old	32 7*
Hanford's None Such, fresh	121.6
Hanford's None Such, old	84.35
Hubbard's	117.0
Charm (alum powder)	116.2*
Amazon (alum powder)	111.8*
Cleveland's [short weight 4 oz.]	110 8
Sea Foam	107 9
Cent	106 8
Dr. Price's	102 6
Snow Flake [Groff's St. Paul]	101.88
Lewis's, Condensed	98 2
Congress yeast	97 5
C. E. Andrews & Co's [contains alum]	17*
Hooker's	[illegible]
Gillets	[illegible]
Bulk	[illegible]

"In his report the Government Chemist says:

"I [illegible] powders [illegible] very [illegible] and Tartaric [illegible] free [illegible] powders [illegible] in [illegible] Royal [illegible] Cleveland's [illegible] Dr. Price's [illegible] Snow Flake [illegible] Congress [illegible] Hooker's [illegible] Gillet's [illegible] Bulk [illegible] Charm [illegible] Hanford's [illegible] Ramford's [illegible] Patapsco [illegible] Cent [illegible] Sea Foam [illegible] Hubbard's [illegible] Amazon [illegible] Lewis's [illegible] Andrews

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THE SOUTHWESTERN

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Editorial Notes.

When the wicked speak, shall God hold his peace?

Glance at the past for a lesson, but look to the future for a living.

The relations of a Christian should be cordial toward all other Christians.

Other things may change, but the praise of the Lord is immutable and eternal.

Practical exhortation is most fruitful in the production of desirable results.

Do your duty without fear, there will always be seed for the sower, and bread for the eater.

You may be wrong when you think you are right. It is human to err, but divine to correct the errors.

A conquest implies a conflict and a victory. The feeblest saint fighting shall win the day though death and hell obstruct his way.

True men form conclusions deliberately and conscientiously, which they follow out regardless of personal gains or losses in fame or money.

Save the thoughts as they are passing, save them as they come, and by and by you can win now them; then the good you can use and the useless set aside.

When compassed about with words of hatred, and withstood by malice without a cause, when his love was recompensed by hate and evil was rewarded him for his good, David "*gave himself unto prayer.*"

Elder Richard Meredeth says his church, the "Baptist" "don't commune with the Methodist because they have no wine to spare." The reason is conclusive and unanswerable.

Rev. J. W. Hamilton, of Boston, has our thanks for a printed copy of his sermon, published with the memorial exercises of Charles Russell Lowell Post 7, G. A. R., and a patriotic gem.

Bishop Boman now seems to be enjoying perfect health, but it is easily to be seen that he is preaching too much. He should be careful, and the Church should be careful about too frequently calling upon him, thus saving him the care. It is very pleasant to have his kind words for the SOUTHWESTERN. Indeed we think a great deal of the Bishops, as they have come and gone since our conference; we have always found it hard to decide which of our last conference all are so good [illegible] for choice.

We learn that the colored members of our church near Cleveland, Tennessee, generally take the *Methodist Advocate* of Chattanooga, and that Dr. Carter gets around freely among them. We always knew the Dr. was a mixer at bottom.

A man riding backward in a railway coach sees nothing till he has passed it. How many there are who in a figure ride backward through life seeing only that which is behind them. Wheel yon chair about, look to the front, everything of importance is ahead.

A Godly profession requires for its support, hearty service, proper association and public loyalty to all the interests of the cause of the Lord. He must be praised in the select circle of the upright, and the great mixed congregation of people. It must be distinguished in all places by evidences of heartiness.

Rev. W. S. Rollins had quite a success in his camp meeting at Amelia, Ohio. More than four thousand people were present on the last day. The meetings were spiritual, and the singing, as led by Miss Josephine Robinson, of Maysville, was sublime. The receipts will enable the circuit to free itself from an old indebtedness and recover losses from last winter's flood.

All over the South colored women seem to be in motion, keeping step to the advancing march of Christian, moral and literary progress within our race, all races, and the age. Miss Fannie Key, Mrs. T. A. Phillips, Mrs. Hester Williams, Mrs. Sarah Foster, Charlotte Davis, Sallie McDaniel, Clarisa Baker and Letsie Davidson are presented in our number for July 31st, for public exercises at conferences or conventions. If these Christian ladies would cultivate the acquaintance of each other, and organize themselves for systematic effort, they could accomplish a work which can be done as well by no other agency.

W. S. Hurly, Ingrams Mill, Miss., sends to the ADVOCATE an interesting description of the Republican Congressional convention for the second district. He says one delegate walked 70 miles to attend it, and the announcement was received with applause, and a purse of $5.70 was made up by the convention to pay his expenses back. The body was so disorderly that the presiding officer called on the sheriff to preserve order. Then Mr. Johnson colored, and his friends of Panola county went to the chancery clerk's office and nominated him, and representatives of the other counties endorsed Gen. James R. Chalmers for Congress.

Select Proverbs.

A crowd is not company.

Advice to all, security for none.

All truths must not be told at all times.

A guilty conscience needs no accuser.

A thousand probabilities do not make one truth.

Accusing is proving, where malice and power sit judges.

A blow from a frying pan, though it does not hurt it sullies.

A cut purse is a sure trade, for he has ready money when his work is done.

Calumny, though known to be such generally leaves a stain on the reputation.

For the SOUTHWESTERN.

New Orleans District.

Give a God-sent minister an opportunity, and he will make his mark and his way. He may be where many things are against him; where those who had gone before him had seriously failed; where all the omens are disheartening; but if God has sent him, he will gather a congregation, and have a pulpit and church to protect the people from the wind and rain. With the Bible in his hand, the love of God in his heart, and the Holy Spirit abiding with him, his success is sure.

At Pearl River we have an excellent people, and a good opportunity for God and the Church. Bro. Hardy is respected by the people, and in some respects is having a successful year. There is harmony in the church. The finances are in a healthy condition. A bell for the church, costing $32, has been bought and paid for. But there seems to be little interest in the Sunday-school. Children's Day was not observed, and the spiritual condition of the church is at a low ebb. This is not precisely as it should be; merely playing at religion will not save sinners. Let the word preached be accompanied with the Holy Ghost, and there will be wonderful displays of God's converting power. I had a Christian home with sister Jane E. Porter, and Monday morning a pleasant ride with Miss Lizzie Clowd to Slidell's Station, and found riding out much more agreeable than the walking in on Saturday.

It is said of the sainted Fletcher, when he went to Madeley that he refused a far better place, because he wanted more work, and less pay. His imitators or successors are few. Still it is true that he who would bless the world most fully, must cultivate its waste places, and cause its deserts to blossom as the rose.

On Spring Chapel circuit Bro. Nelson has all the work one man can do; and pay sufficiently small to satisfy Fletcher. Since conference he has organized 4 Sunday-schools, with 87 scholars enrolled, taken 23 on probation in the church, and has received from all sources $6.65. August 11th he met me at Derby, on the Northeastern railroad, when I exchanged the cars for a horse. A ride of seven miles brought us to Hobolochitto, where I preached to a small congregation, and administered the sacrament of baptism. The next day we went to Piney Grove Chapel, where we held quarterly conference, preached twice, administered the sacrament of the Lord's supper and baptism, and held a love-feast. Bro. Clark, who has charge of Shady Grove circuit, was with us, to help on in the work of the day. Next morning we started for Mount Convenient, where we were to hold a four days' meeting, and were led by a way that no man knoweth, and we earnestly hope never to travel again. At last Pearl River was reached. On the other side, away in the distance, was Shady Grove, and still further on Mount Convenient. The only means of crossing over was a dugout, into which we stepped, and were soon safe on the other side. A further walk of two miles brought us to the home of Bro. Frank Peters, where we had dinner. The brethren at Mount Convenient, anticipating our condition, had sent along a horse for each of us to ride. Five miles further on we arrived at the home of Bro. Brown, which stands upon the side of a gentle descent, facing an extended view of an immense pine forest. The house is a double cabin of logs, with porch and hall, and is counted one of the best residences in the community. Few things could be more cheering to the weary itinerant than the hearty welcome that was extended to me by this "household of faith." Here I found a frankness, a simplicity, confidence and hospitality that goes far toward compensating for all the toils incident to the itinerancy. Bro. Clark was my companion. We found this "a good home for Methodist preachers." Our meeting began Wednesday, and continued till Sabbath night, or Monday morning. Saturday and Sabbath were the great days. Our congregations, walking and mounted, but always in "Indian file," came from all quarters. The women generally on horseback, with a large child behind, and a smaller one before. The greeting of these neighbors was most cordial and refreshing to my heart. Our sanctuary was an immense pine forest; the benches were logs, properly arranged. Never was the writer more concious of the presence of *Him* who said: "So I am with you always," than when preaching to the people assembled in this piney forest for the worship of God. It is hardly possible to count up the results of such a meeting. Sabbath night over 40 were at the mourner's bench; 16 were received on probation. After we closed all passed away to their homes, feeling that the Lord had been with them. The writer, wearied in body, had for his portion "the peace of God, that passeth all understanding."

The out look for our Church on this circuit is full of promise. The people are generally poor, but many of them are getting homes for themselves, and this year will have good crops. When Bro. Clark entered upon his work here, there was not a single Sunday-school; now they have five, with 198 scholars enrolled.

Children's Day was properly observed, and $13.60 raised. He is loved and respected by all of the people, and is doing real pioneer work.

At the quarterly conference, held August 16th, Rev. Alexander Conerly, a member of the Louisiana Annual Conference of the A. M. E. Church, was received into the Methodist Episcopal Church, and stationed at Franklinton circuit, Washington parish. May he have abundant success in preaching the Word, and gathering souls into the kingdom. L. P. CUSHMAN.

For the SOUTHWESTERN.

Austin and What We Saw and Thought.

BY I. B. SCOTT.

DEAR DOCTOR.—It was my good fortune a few days since to be able to visit the city of Austin, my old home. It is two hundred and fifteen miles from Galveston my present field of labor, and is within the bounds of our West Texas Conference. When I first went to Austin, seventeen years ago, I went on a freight wagon as there was no railroad running there. But now I can start from either quarter of the great State of Texas and go in by rail. The city is situated on little hillocks in a mountain rimmed basin. On the Southwestern side, the rim has seemingly been torn away to allow the beautiful though treacherous little stream—the Colorado river—to flow on quietly to the gulf, and at the same time drain the city and surrounding country which incline toward the broken rim.

As you enter the city your attention is attracted by such buildings as Tillotson Institute, the new stone building of Wesley Chapel M. E. Church, the Land office, State University and Graded School building (both exclusively for whites) the Governor's mansion and various churches. All of these buildings, many of which are stone structures, look as though they have sprung voluntarily from the rocky hill tops on which they have been erected. Looking across the river to the South you see towering from among the shady oaks the Deaf and Dumb Asylum; now turn and look to the Northeast and you see the Blind Asylum, which if you visit, you will be delighted with the sweet music, both vocal and instrumental; you will be astonished to see with what proficiency the blind pupils recite geography, arithmetic, etc., and also how readily they read the Bible, the poets and other books. And I am sure it will, to say the least, cause you to wonder to learn, that they teach instrumental music as successfully as those who have sight. Austin has a population of about twenty thousand and is a picturesque and healthful little city.

I arrived Saturday morning, had breakfast with my brother, D. G. Scott, and though tired out from the night's ride, there were two places I felt I must go. Yes. I must go and see mother. My young Tennessee friend, Mr. W. H. McKinley, gave me a pleasant drive behind a lively span to where she was stopping. Thank God we met her once more in life. She is quite gray, has passed through "three score years and ten," but still she is the same spirited, positive loving mother—the motive power of the family. After passing some time to ask and answer questions we drove next to the city of the dead. I wanted to see the grave of our little boy Evans Braden. Having once arrived on the ground we soon found it. It is marked by a beautifully inscribed marble slab placed there by one who loved him once and loves him still. For the golden chain that binds loved ones together here is seldom broken by the lapse of time or even weakened by the withering breath of death. Though it has been some time since we placed him there, I hear my Savior say he "is not dead, but sleepeth." He and my loving young sister sleep side by side. We shall meet again, whence we part no more.

The Sabbath came in upon us bright and warm. In company with Bro. J. W. Alexander, the veteran Methodist, the preacher's friend, we climbed over the hills to Sunday-school, where, in the basement of the new stone church, Bro. W. G. Wilson, the superintendent, was working away, surrounded by a large gathering of little folks. He is striving to make this in every respect the first school of the State. Possibly it would be now, were it not for the one at Trinity, Houston.

I doubt very much, however, whether any school in the State has a library to equal Bro. Wilson's. Wesley chapel is a grand old charge, and has accomplished some grand old things. If she finishes up in good style the magnificent stone building so nearly completed, she will add one more to the list. As one stands and gazes at the spot where the old church stood, he cannot help but feel himself in the presence of the old heroes—fathers Wright, Boyd, Hardwell and Williams. Two have crossed over, and two are waiting in their tents. They, with many old veterans, some of whom have crossed and others waiting their summons, did a grand work for the church. While it may be true that the young men of to-day are doing a work that they could not do, it is no less true that they did a work that the young men could not have done. We often hear their names called in the older charges, where many of them are loved and honored yet. They have built a monument more lasting than marble. When I enter the large charges where they are so often spoken of, I feel like saying to the young men: "Boys, pull off your shoes, for the ground on which you stand is holy ground." I am satisfied no one can rightly appreciate this, unless he knows what the old pioneers went through to build up this work.

On Sunday night I preached at Wesley Chapel to a large and attentive congregation. The stewards took at both services for their pastor, Rev. H. Swan, who was absent from the city, $50 65. The incoming week was one of feasting and pleasure for me, having been invited to dine somewhere every day while there.

Rev. C. L. Madison, of Austin district, and the old war horse, Rev. S. Gates, of Waco district, both presiding elders of West Texas Conference, happened to be at home spending the week with their families. The excellent dinners I ate at their houses respectively would make it appear that sisters Madison and Gates had consulted Mrs. Scott to know just what I liked best and then taken special pains to prepare it. On Wednesday we were all invited to Bro. M. Wright's five miles in the country. He is quite an industrious and prosperous farmer. He and his two young sons (read young ladies) together own about 700 acres of land, stock according; good orchard and all the conveniences of a well regulated farm. His is a model Methodist family. Two of the young ladies have married Methodist preachers, and Bro. W. says he has two more he is raising for preacher's wives. Elder Madison is one of the fortunate preachers who married into this family. After dinner he and his wife presented their first born, a little two months old girl whom Elder Gates baptized, thus giving her to the Lord. Rev. Maze, of Columbus, the other son-in law, was also present with his wife.

Drs. J. F. McKinley and Q. B. Neale, both graduates of our Meharry Medical College, Nashville, are practicing medicine at Austin. They have formed a copartnership, and are doing well. Both enjoy the reputation of being excellent physicians.

All over the city there seems to be a general waking up to the fact that every man should have his own home. Not a few have them. Many are getting tired of their old quarters and are building real good houses.

Our old friend, Prof. E. H. Anderson, of the State Normal School, is, on account of failing health, resting a few months at his Austin home. I close by saying, thank God for the ties of friendship both here and in the world to come.

OUR SOUTHERN WORK.

MISSISSIPPI.

R. Hays, Shubuta: "Quarterly conference was held at St. Paul Church. Reports were good; 15 received in full membership; 7 Sunday-schools on the circuit, with 228 average attendance. The elder preached in our new church. We gave him $6.65. The second Sunday in June was observed as children's day; collection $2."

A. W. Wright, Crawford: "Children's day was a success here. It was the second observance, and the preparation required hard labor. The church was decorated, and two nice banners were prepared, by Miss Maggie Webb, with silver letters. The whole day was spent with the children, and all were pleased. Collection $3.15."

John Mayo, Central Grove: Elder Williams preached a dedication sermon at Union Grove, and held our quarterly conference. Collection $20.20. Sacrament was administered to 100 members."

P. Bine, Enterprise: "Children's day was observed here, greatly to the admiration and satisfaction of the large crowd that thronged the church at each service during the day. The programme was strictly carried out. Singing admirable. A prize was competed for by classes and a nice banner with "Excelsior" inscribed upon it, awarded to class No. 2. Collection $8.35."

T. R. Wilson, Central Grove: "On Children's Day several Sunday-schools were invited and met with us. There were addresses by A. C. Abram, T. R. Wilson and Prof. Victory, and a beautiful sermon by the pastor, W. Jones. Collection $2.15. The school is prospering."

TENNESSEE.

D. Collier, Waynesboro: "I held a five days' meeting on one of my circuits, had three converts and quite a number of mourners. I was compelled to break up to go to my other appointments. Pray that the Lord may crown my work with success."

J. H. Ware, Ooltewah: "Last Sunday Rev. L. M. Moore proved to the people that he was a man of broad views. He invited all Sunday schools to turn out with him, and nearly 500 colored and many white people joined in the celebration. They came from all points. We were compelled to leave the church and go to the large city hall. Bro. Moore explained the object of the meeting, and all felt they were in the right place. He preached a grand sermon on the duty of children, and 151 persons came forward for prayer. The house shook with praises to the Lord. Rev. Moore was invited to come here again."

LOUISIANA.

D. Shelby, Coushatta: "With a heart full of sorrow I have to announce the death of a good man. On July 11 Bro. James Williams, a leader of the church, was killed by a tree. He leaves a wife and three children."

S. E. Mason, Allen Circuit: "We are now collecting money to build a church at Marthaville; $75 have been subscribed, and will commence soon. The one mentioned above is a church near 12 miles from Marthaville."

W. L. Amos, Booneville: "On Children's day the church was crowded, and all were happy. Collection $11.30. Bro. Sparks did the part of a good pastor. B. Drew delivered an excellent address. A number of the children spoke and were delighted with the proceedings."

ARKANSAS.

Rev. G. W. Sams, presiding elder of the Argenta district, has been in the city during the week. Rev. Sams was formerly in charge of the M. E. Church in this city, and finds many friends who are glad to meet him. He has been, for some time, in ill health; and we are glad to see him on in the good work in the pulpit when he is able.—*Pine Bluff Republican.*

Bell will tax telephone in-

For the SOUTHWESTERN.

Notice.

A meeting is called of the colored citizens of Holly Springs and vicinity, to be held in Asbury M. E. Church, Wednesday night, August 6, 1884, to defend themselves in a quiet and Christian manner against an attack made by one Rev. J. T. Hargrave, and published by a Northern press, and copied by one of our city papers (*Reporter*), against their moral, social and intellectual condition.

It being the earnest wish of the colored citizens of this country to so improve their condition in all respects that they may be peaceable, quiet and valuable citizens, and contribute to the support of the Government, we would feel that we did ourselves great and serious injustice were we to suffer this misrepresentation of our race to pass unnoticed.

We respectfully invite our white citizens to be present, and especially the Rev. J. T. Hargrave.

In response to the above call, our church, which seats near five hundred persons, was well filled, and many of our best white citizens were present.

Dr. H. R. Revels, presiding elder of the Greenwood district, was elected Chairman, and Rev. Samuel A. Cowan, Secretary of the meeting.

A committee of three was appointed to make a statement respecting the attack of Rev. J. T. Hargrave, rector of the Episcopal church in Holly Springs, against the colored people of the South.

While the committee was out, the Chairman, Dr. Revels, made an able and eloquent speech in defense of his race. The verdict of all, and especially our white friends, were that Rev. Hargrave's charges were well picked to pieces.

The report of the committee was unanimously adopted.

REPORT.

We, your committee, appointed to make a brief statement respecting the recent attack of Rev. J. T. Hargrave, rector of the Episcopal church in Holly Springs, Miss., against the colored race, which was published in the North, and then in one of our city papers, the *Reporter*, find that the said attack does the colored race a serious injustice, and if suffered to pass unnoticed might lead friends who have aided and are still disposed to aid them in educating their children, to the conclusion that it is even their duty to withhold from them all assistance in the future, as they are not susceptible of intellectual, social and moral improvement. The Rev. gentleman's representation of the colored people living in the Southern State, is at war with the facts known to be true of them. If what he says is true, and he affirms it to be so over his own signature, the Negroes of the South, without one exception, are the most vitiated in morals, the most lazy and dishonest creatures that bear the human form. According to his showing, they are insensible to virtue, and as a mass are debauched, dishonest, idle, lazy; constituting among the white people of the South a fearful mass of depravity, notwithstanding what has been done by the State and religious denominations for the amelioration of their social, intellectual and moral condition. This dismal picture justifies the conclusion that all further efforts and expenditure of money for the benefit of the Negroes should be abandoned as a useless outlay. But is it possible that our Rev. friend forgets the law of kindness, and the command to love his neighbor as himself. He must either admit that a man's color does not release him (Rev. Hargrave) from the law of kindness and love, or assume the position that the Negro race or the South is no part of Adam's progeny, but beasts in human form; or that if they are a part of mankind, they must either be returned to the condition of abject slavery, so that under its restraints they may be controlled and improved in their habits, or be pests to society, and live and die as incorrigible scamps, thieves and debauchees. That you may see that we do the gentleman no injustice, hear what he says:

"About the Negro, there is no question but he has degenerated greatly since his emancipation. Left to himself, he lapses rapidly and perceptibly toward the barbarism of his ancestors. It is a sad fact, and wholesome for social reformers, but, alas! it is true. Without the restraints which slavery imposed upon the black, he has since he was freed sunken into a fearful state of social degradation.

There is not the slighest political prejudice about this statement. It is simply a fact which all intelligent observers in the South are compelled to admit. The Negro race to day in this section are lazy, shiftless, insensible to virtue, dishonest; and exist among us as a fearful mass of depravity, which we know not how to heal.

Truly yours,

J. T. HARGRAVE."

You observe that the gentleman seeks to sink the colored people of the South into the most crushing degradation and infamy, and leaves them there, for he in effect tells the world in his wonderful philippic, that from under the restraints of slavery they cannot be controlled, managed or improved, but live and move in social degradation. But one of the worst features in his arraignment of the colored people, is the fact that he makes his charge sweeping and general. His affirmation is that every husband and wife, every son and daughter, every brother and sister of the race in the South are lazy, shiftless, insensible to virtue, dishonest, and taken together, form a mass of social depravity. Oh how will these words, coming from the lips of a professing minister of the Gospel, pain the hearts of those hundreds of colored families, and especially mothers, in the State of Mississippi, who have by State and church aid educated their daughters, and witness the result of the same in the sparkling virtues of their modest, lady-like daughters.

Mr. Hargraves is more cruel toward the colored people of the South than his brother, Dr. Tucker, for the latter said that his disparing remarks concerning them were intended for their good, but Rev. M. Hargrave declares them to be a fearful mass of depravity, debauched, insensible to virtue, and leaves them without any hope of deliverance from this miserable condition unless it be by the means of the restoration of the restraints of slavery. We now wish briefly to show that the reverend gentleman has most grossly misrepresented the colored people. As to his charge that they are lazy, we reply that with few exceptions it is difficult to find in any of the towns or cities of Mississippi an idle colored man during the week. Travelling through this State you may see fields of cotton and corn on either side of the road, dotted with colored men, women and children whose aim is to make money and get a start in life. The land owners will tell you that these colored laborers are yearly becoming more intelligent and industrious. Many scores of colored men own the land which they work, with all the improvements, together with a considerable amount of valuable stock. Colored men own thousands of dollars worth of valuable property in the different towns and cities in Mississippi, and as tax-payers they largely contribute to the support of government. No people were ever more desirous of acquiring homes of value and comfort by honest than the colored people of the South. The white citizens of the State are authority for this. During the years since the war they have made great improvement in point of education. The county superintendents of education may be referred to, who will say that the hundreds of applicants for employment as teachers are native colored Mississippians of both sexes, who have been educated in the State, and that they, as a general thing, sustain their scholarship well on examination, and are faithful and successful as teachers. Of the thousands of colored youths who have attended school in the various Southern States since the war many have graduated from colleges of high rank, while others continued in school only long enough to acquire a good business education. Some of these educated colored youths are engaged in school teaching; others in the ministry; some in the practice of law and medicine; others in merchandise and mechanics; others are farmers and laborers. It would give us pleasure to introduce Rev. Mr. Hargrave to some colored professors who are teaching in colleges in which they studied and graduated. And we aver, fearless of successful contradiction, that the colored people of Mississippi are, socially and morally, steadily improving. They are endeavoring to imitate their white neighbors in cleanliness and taste in their homes and domestic affairs. If any doubt this, all that we ask is that they go with us through a few of the many counties of Mississippi, and they will confess, that even what we say fails to do full justice to the colored families of the State. We further aver and can prove that the marriage relation among them is coming to be most sacredly regarded and treated, and they are, as a general thing, taking great pride in the proper training of their children. We ask our white friends especially to listen to Dr. C. K. Marshall, one of the ablest divines that Methodism can claim, and one of Mississippi's most learned, talented and eloquent sons; a man who owned slaves, knew them before and since emancipation, and who, as their friend, is ever ready to point out to them their faults and censure them for their wrongs. Mr. Hargrave, who seeks to render himself popular by abusing and slandering colored people but knows but little about them, for he has been in the South only a few months, is now turned over to Dr. Marshall, who knows all about them. In his reply to Dr. Tucker's slanderous attack upon the poor, unfortunate colored race, Dr. Marshall says: "For if the white people are so wicked, and yet have not worn out the patience of God, although they have in mass perverted five talents, surely if one or two talents have been entrusted to the dark race, which they desire faithfully to use, they may hopefully rely upon the same divine benignity and forbearance. If the depraved whites have been, and still are elevated from the lowest degradation by Christian motives and by mental improvement, then since both are alike, 'without God, and without hope in the world,' the Negro should not allow hasty and ill-judged estimates of his character or capacities to dishearten him or divert him from an earnest endeavor after the pure, the true and the good. The condition of the colored people and Negroes in our midst is not an enviable one. But it has hopefulness and heaven to help." Again, Dr. Marshall says, "But the Negro is neither a beggar, a panper nor a tramp, and if honestly dealt with can make his own way. Where they are idle and profligate, execute the law vigorously against them and they will approve and aid in the work. We can lift them up or cast them down. For me, I think we owe them a debt of gratitude and impartial justice for their faithful conduct during the war." Again, Dr. Marshall, speaking of the Negroes of the South, says: "The second thing I find is, that many Negroes in every State have purchased and own their farms; they invested millions, they are tending upwards, the Ten Commandments and deterioation is not theirs. The rewards of honesty are on the door-sill. He tries to prove himself worthy of respect, and he is respected. He makes a more reliable witness, safer juryman, and enjoys a credit in the bank and with the merchant which many of his white neighbors ask in vain. Similar encouragements would produce like results everywhere. Still, it must be confessed that in some districts morals have not improved with freedom, nor have the white laborers done any better." We make one more quotation; it is the repetition of Dr. Marshall's quotation of Rev. Dr. Calloway. Dr. Calloway was lately professor in the University at Athens, Ga., and is now President of the Paine Institute, Augusta, Ga., a native of that State, and to the manner born. In the late address he said, "We have spoken of the Negro as related to the conduct of the war, but it remains to be said that in his relation to us as a friend during that period, and to our wives and children as guardian, that the testimony of his fidelity is on the lips of every surviving soldier. It is easy to conjecture how, with a race less loyal to home and patron the testimony in the case might have been a narrative of lawlessness and license. What he refrained from, therefore, is to his credit. But in four years of darkness and demoralization, when besides those of military age every boy whose muscles were equal to the support of the musket, and every old man with vigor enough to mark time was called to the front, the Negro, commanding as a patriarch reverent is a priest, kept sacred vigil at our home. Besides this, with a foresight not developed for himself or his family, but evoked by virtue of his office, and the piteous destitution of our loved ones, he provided for their wants. "They were a hungered and he fed them." What he did is to his honor. What we refrain from in our place of power as the superior race shall be to our credit. What we do in return shall be proof of our appreciation. The conduct of the Negro during the war proves him kind, temperate, and trustworthy; his conduct since the war reveals in him considerateness, purpose, capacity, an order of growing good qualities. During the war his inferior courage it may be assumed inured to his superior serviceableness, his fears giving counsel to his courtesy and care, so set it down it you will, though the logic is as lame as the charge is ungrateful."

Your committee recommend the adoption, together with this report, of the following resolutions:

1. That the Secretary be and is hereby instructed to forward a copy of the proceedings of this meeting to the Editor of the New Paltz *Times*, a weekly paper published at New Paltz, in Ulster county, New York, with the request that he publish them in said paper.

2 That he respectfully ask the Editors of the Holly Springs *South*, *Reporter*, and Marshall county *Register* to publish the same in their papers.

3. That he forward a copy of these proceedings to the Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, at New Orleans, for publication.

Respectfully,

SAM'L A. COWAN,
JACK OGLESBY,
GEO. HILL, Committee.

Presiding Elder's Address

BY REV. W. W. LOCKE, P. E. LEXINGTON CONFERENCE.

Brethren of the Louisville District—The Discipline clearly points out your duty. Study and perform it well; especially attend and bring your benevolent collections up to the district conference. Our second session for the year will meet in Simpsonville, at 9 a. m., Oct. 1. In order that we may all get to work in earnest, a full attendance is required. The plan as laid down in the district circular will remain in force unless change is announced from our office. It takes several things to make a completely equipped Methodist preacher. Such a preacher will do right and not wrong. But when he is not the full Methodist stuff, he accomplishes very little as a preacher. Right and wrong do not mix; the preacher who tries to mix them them will prove to be a failure. Don't undertake to change any appointment of the presiding elder, but prepare for and work up to them. One disappointment throws the whole district into confusion. It causes the elder to lose valuable time, and causes embarrassment to you when you try to explain it, when you and the elder meet. Let us have things promptly on time at every place for the third quarter. We are busy, and we are in earnest. Brethren, help us to make this the best district in the Conference. This will take faith, prayer and work. Let us keep the Discipline and heave before the people. Put the children and young people to work. Try pastoral visiting until you see what the people need. *Nulli vestegia retrorsum.*

1944 Shelby st., Louisville, Ky.

For the SOUTHWESTERN.

Letter From Bro. Shumpert.

MR. EDITOR—I beg a small space in the columns of your most excellent paper, to express my thanks to the many brethren and friends who have written me kind words in commendation of the resolution offered against caste in the Methodist Episcopal Church, on the sixth day's sesion of our late General Conference held in Philadelphia, which furnished the basis for the majority report of the committee on the state of the Church, and which was adopted by an overwhelming majority by the General Conference, and settled for another century to come the caste question which had gained considerable notoriety in the Church. It is a source of profound pleasure and gratitude to God to know that this action of the General Conference had given exceedingly great satisfaction to the Church, although there were some opposed to the Church taking action on the subject, as also in the action of the General Conference that reaffirmed the doctrine that the Church had no third order. But the Church could take no back steps or depart from the fundamental principles as presented by Wesley, when she was called upon to take action. It was one of the strongest, most industrious and most faithful of all the General Conferences ever held in the Church. Every subject submitted to it by resolution and memorial was considered in regular order or special committees, and upon every subject these committees reported to the General Conference, and on every report the conference took action. The Conference was controlled from beginning to end by a fraternal spirit. While the delegates from the Southwest, and many others, were disappointed in not getting their first choice as editor, yet it is a source of profound pleasure to know that we have a man who is in every way worthy and well qualified, and is making a live paper. The SOUTHWESTERN will live.

Fraternally yours,

J. M. SHUMPERT.

Jackson, Miss., Aug 25, 1884.

Dio Lewis Imposed Upon.

Dr. Dio Lewis has just been made the victim of an exasperating swindle, by which not only his money was taken, but his reputation was endangered. In August, 1883, he started a monthly medical journal and engaged a young man, Frank Seaman, from Rochester, to do the publishing. Dr. Lewis a few months later, sold him an interest, taking a mortgage on the magazine for the faithful performance of all duties. Everything went well for a time, a large number of subscribers were daily added to the list. Dr. Lewis had no suspicion that anything was wrong. Sometime ago, however, his suspicions were aroused, and on watching Seaman carefully he found that he was appropriating letters and saying nothing about them. He foreclosed the mortgage at once, and the magazine returned into Dr. Lewis's hands. After this Seaman surreptitiously opened an office at No. 842 Broadway and continued to receive subscriptions for the magazine, which he appropriated. After the foreclosure he received over 3,000 letters, and the extent of his robberies before that time cannot be estimated. For the last six weeks complaints involving from $1 to $60 per day have been coming in. Dr. Lewis has had the following card printed for circulation:

I have at length gained possession of my magazine—*Dio Lewis's Monthly*. Hereafter all communications to its editor or publisher, and all business about my books, must be addressed Dio Lewis, Bible House, New-York. Those who have sent money to others for *Dio Lewis's Monthly*, or for his books, and received nothing in return, will please communicate with me at once.

There are papers out for Seaman's arrest, but as yet he cannot be found.—*New-York Tribune.*

The Religious Conscience of the Country Calls on Mr. Cleveland to withdraw as a Candidate for President.

We have hitherto paid no attention to the attitude of the religious journals of different denominations toward the so-called Buffalo scandals, but their declarations are important and constitute a most noteworthy featnre in this unprecedented canvass. The most striking utterance is perhaps that of the *Independent* of this city, hitherto a paper of Republican proclivities, but devoted since the nomination of Mr. Blaine and the Republican revolt to the success of Mr. Cleveland. Now the *Independent* finds that it can not support Cleveland any longer. We quote its article:

"We published last week, in our correspondence columns, a communication from Mr. Kinsley Twining, one of our editorial staff, giving the results of his investigation in regard to the Cleveland scandal. The grave and serious part of this scandal, which he declares that he found to be true, is that which imputes personal impurity to Mr. Cleveland in the specific instance that has come to the knowledge of the public. We can not, in view of all the facts, resist the conclusion that this part of the scandal is true; and this is quite enough to determine our course.

"This damaging charge came upon us wholly unexpected, and with the sudden, stunning force of a thunderbolt out of a clear sky. None were more surprised and overwhelmed by it than the Governor's friends and intimates among the Independents of Buffalo, and it was a case that called for thorough and fearless investigation.

"That we felt this in every fibre, and that we intended to impress this feeling on our readers, and to hold ourselves absolutely free to act as circumstances required, is the simple truth; and our silence as to the Cleveland nomination from that day was intended.

"We utterly refuse to accept two two standards of character. We repudiate with contempt the doctrine that a public man's private life is not to be inquired into. Dr. Twining's investigation went on the recognition of this principle.

"On this subject, as it now stands, we will not be slow to give advice. The conditions have wholly changed since the Independent Conference. Then we were ready with a real enthusiasm to support the tried and, as we then believed, honest reformer, Grover Cleveland. Now, without one word in derogation of his record as Governor of this state, our enthusiasm is wiped out by the discovery of the acknowledged and awful facts.

"We hence desire to have all our readers plainly understand, once for all, that whatever has been said in the editorial columns of the *Independent* favorable to the election of Gov. Cleveland was said prior to the recent sickening disclosures in regard to his private character, which have justly shocked the moral sense of all pure and right-minded people. The attempt now to force such a candidate upon the people would, in our opinion, disgrace the party which nominated him, and the whole nation, if he should be elected. We will have no hand or voice in helping on this matter, let the consequences be what they may, and we will not advise the readers of the *Independent* to smother their conscience and disgrace themselves by engaging directly or indirectly in any such movement.

"We are now in serious difficulty as a nation in regard to the unchecked progress of Mormonism; and shall we now, in the face of threatening evils and perils, plunge into a deeper gulf by any [illegible] as to the [illegible] of one who has [illegible] to all the highest [illegible] the people? We [illegible] decline [illegible] withdraw immediately from the canvass, and be compelled to do so if it is necessary. The party which nominated him through its chosen representatives should then reconvene and select a new ticket that will command the hearty support of the people of all parties. There is time enough to do this, and there is no hope or safety in any other course. To stand still now, or attempt to go blindly forward with the present ticket, would, in our judgment, be an insult to the Ruler of Nations, sure death to the Democratic party, including also its leaders, and an everlasting disgrace to the Republic."

The Congregationalist, the leading religious newspaper in New England of the denomination from which it takes its name, reviews to-day the several so-called refutations of the charge that Mr. Cleveland's private life has been licentious. We quote its conclusions:

"If it were true that Gov. Cleveland could be shown to have abandoned evil courses seven or eight years ago, and to have lived since, and to be living at present, an upright life, very many people, while not failing to condemn that past sin and to regret that any candidate who has such a dark fact in history should have been nominated for the presidency, would refuse to bring it up against him now. The question of whether he is a man of correct life at present, therefore, has the utmost importance. Upon this point testimony differs, but the weight of it certainly is adverse to Gov. Cleveland.

"The authors of the various refutations declare that he is not corrupt, and, of course, believe so. But their testimony is neither more sincere nor more weighty than that—even leaving out of account the Buffalo *Evening Telegraph* and the Rev. Dr. Ball, whose evidence has not been discredited—of numerous other gentlemen, ministers and laymen in Buffalo and elsewhere, who contradict them squarley. We should be more than glad if we could see our way to believe the reintations, but we are constantly receiving new evidence on the matter, and the better opportunities our informants seem to have had of knowing the actual facts, the more emphatic is their testimony against Gov. Cleveland."

In a recent issue, discussing the evidence against Mr. Cleveland as it understood the facts then and as it understands them now, the Congregationalist said:

"Common decency, the morals of the young regard for the sacredness of home life, and the very maintenance of our national existence require that the President of these United States—our foremost representative official before the world—should be a man of pure private morals as well as of public integrity. If these charges be untrue it ought to be easy to show the fact. They are definite and personally indorsed. If they be not disproved, then the indignant public sentiment of the nation should be given voice, and the party that nominated Gov. Cleveland should demand that he withdraw from the ticket which his name now leads."

The *St. Mary's Institute Journal*, a Roman Catholic newspaper published at Amsterdam, New York, calls for the withdrawal of Mr. Cleveland's name from the Democratic ticket and the substitution of that of some statesman "with a clean heart and clean hands:"

"No man with Cleveland's bad record in private life can hope for election at the hands of the American people. The religious and moral elements in our life are too powerful to admit of such a result. The chief reason that Aaron Burr's memory is held in execration is the record of his lecherous life. The people cannot be brought to favor any candidate for public honors whose licentious habits preclude the possibility of his representing the best estate of American manhood in the Presidential chair. The American people will not take kindly to another Burr.

"The only chance of success for the Democracy in the coming election lies in the withdrawal of Cleveland and the substitution of a statesman with a clean heart and clean hands. The Democratic party is rich in great men who would honor the Presidential office, and who would be well nigh certain of election."

The *Morning Star*, a Free Baptist newspaper printed in New Hampshire, remarks that if Mr. Cleveland is licentious, "the mere mention of his name in connection with the White House is a gross sacrilege." The Methodist organ, *Zion's Herald*, says: "Here is what one of the most respected clergymen in Buffalo writes to us: 'The Cleveland scandal you may believe without one jot or title of abatement. I don't think there is an intelligent citizen of Buffalo, who knows Cleveland, but believes the story of his immorality, as published by the *Telegraph*. The religious papers ought to look after him faithfully.'" The *Christian Union* remarks: "Neither Mr. Cleveland's reputation nor the cause which he represents is helped by the defenses which have been attempted in certain quarters. If the charges against Gov. Cleveland are true, his friends should counsel him to take himself off the ticket; and if they do not, the lovers of domestic purity and the respecters of womanhood should sweep him off." Some time before the admission by Cleveland's friends of the main facts charged against him, the *Chicago Advance* said:

"The intimation in some quarters that citizens have nothing to do with the private character of a nominee for the Presidency is a disgraceful intimation. We should sincerely rejoice if Mr. Cleveland should clear his record. It is high time to do it. Every citizen who respects himself will join the demand that he shall either do it promptly and thoroughly or withdraw from this canvass."

Passing over a number of expressions of similar purport, we shall quote only one more opinion, that of Bishop Spaulding's newspaper, the *Catholic Universe*, printed in Cleveland, Ohio:

"The imperative conditions must be understood and consummated; Cleveland's withdrawal from the ticket or his vindication before the country.

"That a candidate's personal character is not to be questioned, if not the argument of the mercenary or of a blind partisan, can only mean that moral character is not to be weighed in trusting and honoring a public official. To such as have degenerated into that contention we have no reply to make; no party could discipline us to such a tenet.

The virture of our women is the basis of the family, and the family is the corner stone of State, We dare not present an inebriate in wine and lust as the mould of American reform, the exemplar to our youth, and the candidate for the most exalted post within the gift of our galaxy of proud Commonwealths.

"Is the habitual enemy of woman's virtue—so charged, so uncontradicted—to be enthroned above all the virile purity of this land, and installed with executive mastery over all this broad confederation? Our manful American boast of respectful homage to our women could never be repeated during his administration.

"What an insult to a party that contains the pure and statesmanly Seymours, Thurmans and Bayards!—exalted in private as in public life.

"Some sapless Democrats remonstrate that even Republican newspapers are reluctant to ventilate this Cleveland story.

"We wish to unveil no man's private vices. The best of us are frail. But for God's right arm extended to all who seek it, our scorching passions would wither every virture inclination as the midsummer sun dries up the drop of dew. Neither would we constitute ourselves a public tribunal to pass sentences on strictly private guilt; but a candidate, by that fact, flaunts his personal record in the public face, and then the right and duty of the elector are as clear as that of the father of a family, who protects his fireside from all evil contamination."

We are well aware that a considerable class of politicians think that it does not weaken a candidate for the Presidency to be known as a gross and licentious man; but Mr. Cleveland occupies a position very different from that of ordinary candidates. He is running on the supposed purity and elevation of his personal character, and what might be of comparatively little effect when alleged by influential Christian journals against an irreligious man of the world, is probably fatal when alleged against him. And in this case, it must be remembered, the main facts are admitted and fully established.

The final truth is that the only chance of Democratic success in the present campaign lies in the course indicated by the *Independent*. The withdrawal of Cleveland and the substitution of Allen G. Thurman's name on the Democratic ticket would make sure a victory that otherwise is hopelessly thrown away.—*New York Sun.*

A Colored Leader Bolts.

WILLIAM STILL, OF THE UNDER GROUND RAILWAY, TELLS WHY HE WILL VOTE FOR CLEVELAND.

Editor of the *Daily Evening Telegraph*.—Sir:—In taking up the *Telegraph* of this evening I was surprised not a little to find the above caption to an article, in which I am represented as having been interviewed on political issues.

Suffice it now, however, to recall only two or three sentences from among many, which will sufficiently indicate the character of the so-called interview as to make it unnecessary for me to give any further notice to the matter—the following, for instance:—"Mr. Still was seen by a representative of the *Post*," the new Democratic paper in this city, "and was asked if it was true, if he intended to vote for Cleveland and Hendricks." "Such is my determination."

I need only say I was not asked "If it was true that I intended to vote for Cleveland and Hendricks;" and, of course, I did not answer "Such is my determination." The truth is, no such interview as is reported by the representative of the *Post* occurred, and the whole story is no more nor less than a gross fabrication from beginning to end. WILLIAM STILL.

Philadelphia, Aug. 8, 1884.

Small-pox and Vaccination.

The recent outbreak of small-pox in London reminds us that we have not yet succeeded in stamping out this loathsome disease, although the practice of vaccination has checked it to a wonderful extent. Anti-vaccination agitators are very fond of pointing to the circumstance that many persons who have been apparently successfully vaccinated in childhood are in after years attacked with small-pox. This is perfectly true, and statistics are available which show that in the years between 1871 and 1881 nearly eighteen thonsand such cases were treated in the London hospitals. But the popular agitator abstains from pointing out that in 90 per cent. of these cases the sufferers were above ten years of age. These figures prove in fact, what has been long ago acknowledged, that vaccination does not afford permanent protection. When a child reaches adult age, vaccination should take place. In our small-pox hospitals the nurses and attendants enjoy complete immunity from infection by taking care to adopt this precantion, and all persons, for the general good of the community at large, would do well to submit to the trifling inconvenience which the operation entails.—*Chamber's Journal*,

ATHOL, MASS., May 23, 1883

"One bottle of HUNTS [Kidney and Liver] REMEDY helped, and two completely cured me of kidney disease and severe pains in back and sides."—James Cheney, with J. W. Goodman, Billiard Table Manufacturer.

A Witness Who Cannot be Impeached.

I have made a chemical examination and analysis of samples of baking powder taken from unbroken original packages of "*Dr. Price's Cream Baking Powder*" and of the "*Royal Baking Powder*," with the following results:

I find that "*Dr. Price's Cream Baking Powder*" consists of the *purest* and *best materials*; that these materials are so *proportioned* as to produce the *best results*; and that the *strength* of this preparation, as determined both practically by use and as based upon the amount of carbonic acid gas produced by it, is such as to give it the *very highest efficiency*. It is *free from alum, ammonia, or any substance of an objectionable character.*

I find that the "*Royal Baking Powder*," while yielding a large amount of carbonic acid gas (though slightly less than Dr. Price's), contains a preparation of *ammonia*, which I regard as a disgusting and objectional constituent in a baking powder—a drug which ought never to be introduced into the composition of any article intended for food.

My experiments do not confirm the extravagant claims made in the published advertisements of the "*Royal Baking Powder*" as to its alleged superiority and greater strength, as shown by the amount of carbonic acid gas which it is capable of yielding when in use. I have found, by experiment, that the volume of gas yielded by equal weights of the two powders was greater with "*Dr. Price's*" than the "*Royal*."

In view of these facts, I regard "*Dr. Price's Cream Baking Powder*" as superior to the "*Royal Baking Powder*," because,

1. It is scientifically proportioned from the *purest* and *best materials known*, and is *free from anything in the slightest degree objectionable.*

2. Its *capacity for raising bread* (or gas producing power) *is greater* than the "*Royal*," both by practical test in baking and by the determination of the carbonic acid gas. Respectfully,

JAMES F. BABCOCK, ANALYTICAL AND CONSULTING CHEMIST, (State Assayer; late Professor of Chemistry in Boston University and Massachusetts College of Pharmacy), 4 State Street.

BOSTON, June 2, 1884.

Mr. Babcock is one of the best known and most reliable chemists in the East. How much he thinks of his own name, and how particular he is about its use, is shown by the document, a copy of which is given below. This agreement will afford satisfaction to the general public, as there was not any hesitation on the part of the Price Baking Powder Company in making it:

CHICAGO, June 2, 1884.—Whereas, James F. Babcock, of Boston, has made for us an analysis of Dr. Price's Cream Baking Powder, and given us his certificate of the same, and permission to use the said certificate as an advertisement, we hereby agree that any goods to which we may attach any copy of the said certificate, and so long as we may continue to use the said certificates, shall be of as good quality and as free from adulteration as the sample analyzed.

PRICE BAKING POWDER CO.

(Signed) V. C. PRICE, President.

HOUSEKEEPER'S TEST.

Every housekeeper can test baking powders containing that disgusting drug *ammonia*, by placing a can of "Royal" or "Andrews' Pearl," top down, on a hot stove until heated, then remove the cover and smell. Ammonia—Hartshorn.

Dr. Price's does not contain ammonia, lime, alum, potash or phosphates. It is made with special regard to cleanliness and healthfulness.

Books, Pictures, Etc

The following is a list of miscellaneous articles that may be had at this office on receipt of the prices annexed. They will be sent, post-paid, to any address desired:

What They Say; or Echoes from Birmingham	10
Is there to be a War of Races in America, by Rev. A. E. P. Albert	10
The Colored Race Weighed in the Balance; Reply to Dr. Tucker by Rev. Dr C. K. Marshall	25
Lithographs Methodist Bishops, in group, up to '72, each	10
Historic Picture, "Garfield and his Family," steel engraving	2 00
Wentworth's Arithmetical Problems	30
Mitchell's New School Geography (1875)	50
Independent Youth's Speller	30
Gems of Praise	20
French's Mental Arithmetic	30
Black Horse and Carryall. By Rev. J. H. McCarty	70
Notes on Baptism, by Rev. R. Gregg	60
Temperance Reform and its Great Reformers, By Rev. W. H. Daniels	1 00
Waddington's Church History	2 50
"Missed It," wood engraving	35
"A Nibble at Last," engraving	25
"Romeo and Juliet," engraving	1 00
"The Huguenot," engraving	1 00
"The Golden Age," engraving	1 00
Lithographs of John Wesley, each	20

PHILLIPS & HUNT,
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Berean Lesson Helps.

Sunday-School Journal.

For Teachers and Young People.

To clubs of six or more, one address 55 cents each. 65 cents a year.

The best helo for teachers and older scholars The questions from all the Question-books will be published regularly in the JOURNAL

The Study.

For Superintendents, Primary Teachers, and Advanced Workers.

50 Cents a Year.

It contains Plans and Lesson-hints, Black-board Outlines, and a "Bureau of Information."

The Senior Leaf.

For Bible Classes and the Adult Department.

20 Cents a Year.

The Senior Leaf will contain each quarter the words and music of new songs, besides the words of Church Hymns, and responsive readings.

The Berean Leaf.

For Scholars from 10 to 16 Years of Age.

6 Cents a Year.

The Berean Leaf will contain more matter than ever before. The words and music of a new Song, and the words without music of the Songs (with music) in the Senior Leaf.

The Beginner's Leaf.

For the Younger Scholars.

6 Cents a Year.

The beginners will find in this Quarterly the same songs and Hymns as in the other Leaves, and questions adapted to their grade.

Leaf Cluster.

For the Little Folks.

24 a Year; $1 a Quarter.

The Leaf Cluster has been enlarged and made beautiful by a new process of engraving, and is a valuable help in the teaching of the lessons to the little ones.

Picture Lesson Paper.

For Infant Classes.

25 Cents a Year.

The Pictures Lesson Paper is printed on tinted paper, with beautiful engravings, questions and stories for the little people. The most attractive little children's paper published.

Sunday-school Advocate.

For the Children.

Single copy, 35 Cents a year. To clubs of six or more, one address, 25 Cents each. The freshest, finest and best paper for children.

Sunday-School Classmate.

For Scholars from 12 to 18 Years of Age.

Single copy, 35 cents a year. To clubs of six or more, one address, 25 cents each.

This beautifully illustrated paper contains the best reading for young people.

N. B.—All orders should be sent two weeks in advance to prevent delays in reprinting, and other unavoidable causes. Orders for periodicals and books should be made separate.

PHILLIPS & HUNT,
32 Natchez St., New Orleans.

Juvenile Periodicals.

We are now prepared to furnish the following Juvenile Periodicals for 1884, at the regular subscription price:

WIDE AWAKE,

The Great Pictorial Magazine,

$3.00 a Year.

WIDE AWAKE, the best, the most entertaining, the most beautifully illustrated of all magazines for young people.

BABYLAND.

The Only Magazine in the World Expressly for Babies.

Only 50 Cents a Year.

It will have its baby music, its baby stories, and its large, beautiful pictures.

Our Little Men and Women,

For Youngest Readers at Home and at School.

Only $1.00 a Year.

Little men and women just beginning to read, will find this monthly filled with charming stories and poems. It is the aim of the editor to give entirely true stories, or stories based on facts.

THE PANSY.

An Eight page Weekly, for Boys and Girls.

Only 75 Cents a Year.

This illustrated paper, edited by "Pansy," is equally suited to week day and Sunday reading.

Subscriptions received by

PHILLIPS & HUNT,
32 Natchez St., New Orleans.

THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D D., Editor.

THURSDAY, SEPT. 4, 1884.

Something Wanting.

Mrs. Mary Cross, who has been in Covington jail for more than a year for shooting at Mr. Hemingray, was remanded to prison the other day upon a peace warrant, her time having expired. Mrs. Cross is a colored lady. She has displayed either great courage or insanity. If she is sane she has a greviance which ought to be fairly examined. If she is insane she ought to be taken to the asylum. To abuse and make fun of her and then swear out a peace warrant against her is neither brave or humane. The colored people have shown themselves wanting in sympathy, as not a single effort from any source has been made to mitigate the hard lot of this probably irresponsible woman.

The Negro Woman Growing.

"Mrs. Frances E. W. Harper of Philadelphia, is probably the most gifted and cultured woman of her race in the United States."—*Mrs. Frances E. Willard, in Union Signal, June 5th*, 1884.

Of the six million of blacks in this country, no woman has earned a greater reputation on the platform than Mrs. Sarah Gibson Jones, of Cincinnati."—*Springfield Republican, April 4th*, 1984.

Our acquaintance with these ladies enables us to say that both of them have eminent ability, rare gifts and many valuable intellectual endowments. But they are not both best; one of them is more proficient in the use of her talents than the other. The quotations prove the friendly but uniformed interest of the writers in the growth of the race. It is an illustration of the fact that the true story of the Negro must be told by Negroes, because they alone know it, and knowledge of it is essential to telling it fully, truly, and effectively.

Guard Your Public Utterances.

After stating his text the preacher said and frequently repeated it, "There is encouched in my text a great *eel*," and said, "To whomsoever will listen this is a joyful sound." There is an excuse that could be made by older ministers who were prevented by slavery from learning the common forms of correct speech. But this was a young man who has books and opportunity to read them. Let us say that which is to the praise of the old ministers who were deprived of learning; that they are, so far as we have observed, more careful in their way of speaking in public than the others. The care of these is occasioned by a sense of inferiority, while that of the other is produced by over confidence in their attainments. It would be well to remember that an awkward and careless utterance sometimes spoils the effect of a well prepared sermon.

Prof. W. J. Goode of Collinsville, Ala., is pleased with our election, with the work done on, and waiting for the SOUTHWESTERN and also pleased with him. He is made stronger by the confidence of our brethren. We shall work, and expect in answer to prayer an increased subscription from Collinsville.

The Sabbath of France is a man made institution. It is not a day of rest, a gala-day, upon which those who can afford it leave off work for pleasure, increasing thereby the toil of those who cannot rest. But the Sabbath of the Lord is a day of rest for man, and one which He blessed and hallowed.

...possess basal properties. ...ive our resurrection body ... qualities which our ... contains. It is also ... our typal identity ... in its most per-

...ing by the elder is do... at Finchville, Ky.

The Negroes in Methodist History.

In 1784 Reverend Freeborn Garrettson, while traveling in Nova Scotia, met with a society of colored Methodists, refugee slaves from the United States, who without white pastors, had organized themselves into a Church, with whom he was much comforted. He endeavored to bring them into Gospel order by forming sixty of them into a class, administering baptism to nineteen, and the Lord's supper to about forty of them, most of whom he trusted loved God and one another.

FOUNDER OF METHODISM IN SIERRA LEONE.

In 1792 about twelve hundred of these refugees were transported to Sierra Leone, West Africa. The Methodists among them formed classes; two white local preachers by the names of David or, Jessie Brown and Gordon conducted their religious services; a chapel was erected, and after some time Mingo Jordan, a colored man, began to labor among them.

In 1806 Mr. Brown, from Sierra Leone, wrote to Dr. Coke, imploring ministerial assistance.

In 1808 Mingo Jordan wrote to Dr. A. Clarke, sketching his labors among the Maroons, in which he mentions Messrs. Brown and Gordon. The letter covered the period from 1805 to 1808. Jordan reported that the converts and the number of the society in and about Sierra Leone amounted to one hundred. He baptized twenty Maroons in one day, and they had begun to subscribe two cents each per week for the further promotion of the Gospel of Christ. In 1811, when Mr. George Warren (white), the first Wesleyan missionary arrived, he found two Methodist chapels, three local preachers, six class leaders and one hundred and ten members. In 1812 Mr. Warren died, having been in Sierra Leone but one year. Both the Wesleyan and the American missionaries have ever shown a willingness to brave the fatality of the African climate, for the sake of souls. During about forty years one hundred and twenty-three missionaries and their wives have been sent to this field, about half of whom have died by the climate, and many of the remainder were compelled to return with broken constitutions.

In 1813 William Davis and Samuel Brown went out, and under them the mission was greatly extended eastward from Freetown to Wellington, Hastings, Waterloo and Murraytown, and southward to York and Plantain's Island. Some of the most extraordinary instances of conversions with which the Wesleyan missions have been blessed, have taken place within its limits. Schools have been erected, in which thirty-six hundred children are receiving Christian education. An institute for the training of a native ministry has been begun. Thus was Mr. Garrettson's colored society in Nova Scotia the beginning of the Methodist missions in Africa.

Methodist evangelization in Africa forms one of the most heroic chapters of modern Christian history.

It introduced the elementary arts of civilization, printing presses, schools, chapels, a considerable native ministry, and institutions for their training; about three hundred and twenty local preachers, more than one hundred missionaries, at as many stations; besides scores of others, and hundreds of unpaid agents, and more than sixty thousand members. While white Methodism has thus labored heroically, and braved the ravages of the African climate to save the African people. What has colored Methodism in its separate and organized form done for the Africans in Africa? It has appointed bishop after bishop to its African Mission, so-called, not one of whom has ever gone there. It has borrowed thousands of dollars to send its representatives to the great ecumenical conference to pair with white men, and show their learning, but what thousands has it spent in Africa?

It has darkened counsel between the Methodist Episcopal Church and its African Conference in Liberia by words without knowledge, but sent no missionary; gave no life or dollar to Christianize these people. And the strong pleas of Dr. Blyden for talented young American Africans to go and labor in Africa for the Africans, found certainly a cold support, if not a positive opponent, in the official paper of African Methodism everywhere except Africa. Nowhere on earth is the colored race in such large numbers being elevated by Christian civilization as in the United States. And no agency is more potential in the production of this result than the organized effort and general influence of the Methodist Episcopal Church. There are other powerful Christian agencies at work also, but they do less, because they have less to do with the Negroes than our Church, which was born with a mission in their interest. There is a civilization and wide-spread literary culture in Africa, but it is Moham medan or heathen.

Christian civilization must be born to that land by the agency of the American Negro.

Rev. Dr. Earl Cranston.

Dr. Cranston, the newly elected principal agent of the Western Methodist Book concern is now visiting in Denver, and will remain a while there, preparatory to his return East and permanent settlement in Cincinnati. Dr. Cranston, was transfered to the Colorado conference a few years since, where as presiding elder, he gave himself wholly to the work, doing in these days when men seek ease and self work as truly heroic, and pioneer as any done in the early days of Methodism. Things in that Western outlay of our church took new life and all the interests were quickened. Other men of Dr. Cranston type followed him, among whom be may mentioned Dr. David H. Moore, of Cincinnati Wesleyan Female College. The presidency of Denver University was given him, and in harmony with the prevailing order of things it like the rest moved forward. Now upon his return to Dever the citizens have testified to both their satisfaction in the action of the General Conference by which he was brought into his present distinguished position, and of their esteem for himself as a man and a Christian gentleman, by tendering Dr. Cranston a grand reception on the evening of Thursday, July 31st. We learn by the Denver *Tribune* that it was an elegant, chaste and beautiful affair, entirely within the limits of propriety; a cordial, Christian greeting and a social recognition of an honored minister and citizen.

Three of the Bishops now on the bench were taken from 190 West 4th street, Cincinnati. Dr. Cranston will need to have a care or he might be forced to go as they have gone before him. We wish him success, and with a long and highly prized knowledge of him we predict it. When he goes out and up should he do so success will still go with him; he is a man of large capacity and cannot easily fail.

Fifty-two Sunday-School Library Books for Sixteen Dollars.

The question of more, better, and yet cheaper literature for our Church and Sunday-schools has been growing upon us for several years. It engrossed much of the time and attention of the late General Conference. One of the first fruits gathered from it is presented in the following circular from our Book Agents. We ask all of our presiding elders and pastors to cut it out, or, if they have received it in any other form, to save and present it in the quarterly conferences and at the meeting of the Sunday-school Board. Consider carefully questions one and two at the bottom, and answer as directed in the blank form which, for convenience to you, we also insert. By entering into this movement your school, at a low price, can gradually increase its library, and at the same time get the best and most suitable class of literature for the purpose.

SUNDAY SCHOOL LIBRARIES.—ONE NEW BOOK A WEEK.

There has been for some time past a demand from very respectable sources for a greater number of Sunday-school books from our Church publishing house.

The attention paid during these later years to lesson helps for teachers and scholars, and the necessity that each person be supplied with some special leaf or magazine, have led to the appropriation of moneys for lesson aids, which, in former years, were expended for library books.

However valuable lesson helps may be, they ought not to prevent the circulation and use of Sunday-school books.

At the late General Conference, action was taken authorizing the Book Conbern to issue a larger number of library books; and, in pursuance of this action, the Agents and the Editor of the Sunday-school Department send out this advance messenger to the pastors and superintendents of the Church, to test the demand for books and to secure their co-operation in a new and practical movement.

If we have sufficient encouragement from the preachers and superintendents to whom this circular is sent, we shall begin with January, 1885, or as soon thereafter as practicable, the publication of a library book every week, each book containing from 150 to 300 pages, covering a wide field of useful and entertaining reading: religious and general biography; church and general history; stories of the imagination in the interest of historical illustration, and the enforcement of moral and religious teaching. These books will be selected and edited with the greatest care, and published at the lowest possible figure. They will be published as a series in paper covers; and also as a library in stiff binding; the price varying according to style of binding and cost of delivery.

This arrangement, if carried into effect, will enable us to place in your Sunday school library for the year 1885, fifty-two new books, containing a total of from 10,000 to 12,600 pages; and at a probable cost in paper covers of from twelve to sixteen dollars.

Without announcing further details, the Agents and Editor submit to you the following questions.

1. Do you think that your Sunday school Board will authorize you to order this library for 1885?

2. Do you think that you would prefer the books in paper covers, or in regular binding, the difference of price being from 20 to 25 per cent?

If you are disposed to enter this new movement, and thus place your Sunday-school in association with our library department, please fill out and return at an early date the enclosed card.

PHILLIPS & HUNT,
J. H. VINCENT.

805 Broadway, New York, July 1, 1884.

FORM OF APPLICATION.

Rev. Dr. Vincent—

I am assured by our Sunday-school that it will join in the movement for cheap libraries by subscribing for one volume a week, in ——— binding,

——— ——— Conference.

——— ——— Charge.

———— ———, 1884.

"Consider of it, take advice and speak your mind." The sons of Belial are yet abroad bent on mischief. But our Israel seems to be engrossed with the work of denominational glory while souls are being debauched at many a door. Some such startling occurrence as the act of the young Levite who, by the quivering flesh of his wife, plead for justice, may yet bring us, as it did Israel, into closer union and more courageous efforts to save the souls and bodies of men.

PERSONAL.

—"Many pleasant lines of my life lead into your church"—Greener.

—Rev. T. J. Smith of Bedford, Ky., is going to work for the SOUTHWESTERN.

—Bishop Gilbert Haven was once the Sunday-school teacher of Prof. R. T. Greener.

—Rev. Paris Fisher, of LaGrange, Ky., is vigorously pressing the interest of our church on Bedford circuit.

—The U. B. F. Delegates, have returned from Galveston, looking well and with many pleasant memories of the trip and sojourn in the lone star state.

—Rev. Joshua Masden's Poems on Methodism, now out of print, are beautiful and instructive. We have an old copy and shall favor our readers with occasional selections from it.

—W. R. A Palmer, of Howard University, Washington, D. C., takes, likes and reads the SOUTHWESTERN through and through each weak. He is a coming young man none the less but the more so, because he is a Christian.

—Rev. W. H. Brown, of Portsmouth, Ohio, has been earnestly struggling with prospects of success, to build a new church in that city. His wife Mrs. Dora Brown, is developing quite a taste for literature, and considerable ability as a writer.

OUR SOUTHERN WORK.

LOUISIANA.

G. J. Rogers, Clinton: "We have formed an educational society. We have done this because we clearly see if we depend entirely upon others to educate our children they shall certainly go without having obtained what they should. The members belonging to the above named society number about 72, all of whom are now very much enthused in the work now undertaken. Our people are non intelligent, and have not had that attention given them that they should have had. We, in order to disperse this encumbrance of illiteracy, and to light up our paths with intelligence, have organized this Educational Society. Each member is to pay 50 cents per month. It is only the heads of families from whom this fee is expected, but we have several young men who pay their monthly fees regularly. Our people have wandered in ignorance, I think, long enough. To depend entirely upon those two or three months schooling we get from the government is not a safe way to expect the youths to be educated. Indeed, the ministers of the Gospel would have more success ministerially if the people were more intelligent. More money would be circulated throughout the country."

MISSISSIPPI.

H. Cawthorn, Greenwood: "Children's day was a grand occasion and passed off nicely. The young people decorated the church with cedars and flowers and letters of the alphabet reading thus: "God bless our school," placed on the wall by Prof. W. M. Strickland. Preached at 11 o'clock, and was followed by Rev. J. W. Dunn, and at 3 p. m. the centennial celebration was opened. Rev. J. C. Thompson led in prayer, Prof. W. M. Strickland led in the centennial service; beautiful pieces were sung and a number of dialognes and essays recited. The infant class was led by Willie Batchelor. That day will long be remembered." Collection $9."

TENNESSEE.

D. Collier, Waynesboro: "Children's day was observed by St. Paul Sunday-school. Revs. Bridges and J. B. Bradford were present; and the afternoon sermon of Bro. Bradford was well adapted to the occasion. Collection $2.10."

Barbara Phillips, Capleville: "St. John Sunday-school is doing nicely. I have a catechism class, and from fifteen to seventeen come and wait for me every Sunday morning, and we march into church together. Bro. S. B. Danley has been our superintendent the past ten years, and his instruction of old and young has caused our hearts to grow stronger in the work of the Lord. The Sunday-school prays that God may continue his blessing upon Bro. Danley and his little family in their pleasant home. Our superintendent now is G. I. Wilcox, and Miss Ella J. Wilcox is a teacher. They are both kind and efficient."

J. J. Barr, Spain: "Elder Price held our third quarter. Rev. J. F. Summerhill accompanied him. Both preached good sermons. Collection for elder $6."

TEXAS.

S. Smith, Simpson Tabernacle, Austin: "The work is in very good condition. A parsonage built is worth $200, and other improvements made. Elder's collection $12."

M. Smith: "It affords me much pleasure to say a word for the people of Cunningham circuit, and more especially of their industry. They are getting homesteads, as they find they cannot be of benefit to themselves, friends and the church they ought to be, the conclusion is that good homes paid for, will help us to meet the demands. They are buying at every opportunity. At Salem and Mount Olive, two of my preaching points, nearly two-thirds of the members have their own land, and some of them are giving others employment on their land. A good many have land that will make from ¾ of a bale of cotton to one bale per acre. They can raise on this land most anything that will grow in Texas. Some of it is in the creek bottoms, and the other in the river bottoms. Homes are what we want, and homes are what we must have in Texas. If our people will open their eyes to this home question, the Methodist preachers will have a better chance to help them to understand the rules and benefit of the Church, and the men who preach the Gospel can live and do better. Do not think that the people here are paying me more than I can use, for they are not. But I say this because they are trying to do all they can. My stewards do not put down $1 and take 95c. back, nor wait till some one puts down 25c., and then take theirs; they will not do that, but it is down; others come with your nickels. This is all true. Mr. Dick Moore, a friend to our church, owns a very large farm about two miles from Winchester. His wife and one of his daughters are members of our church. He has given us two acres of land for a church site. We will soon be able to move in our new church; also we are building one at Wiley Chapel."

KENTUCKY.

T. P. Fielding, Washington circuit, Bullitt county: "We had a basket meeting on the second Sunday in July. Preaching at 11 a. m. by the Revs. T. H. Lampkins and G. E. Lee; at 3 p. m. the funeral of Bishop Simpson by the pastor; at 7 p. m. by Rev. G. W. Smith. Raised $10.50. Paid pastor $5.50. The Sunday-school is good, and the outlook favorable. Received three this quarter."

ARKANSAS.

T. B. Ford, Siloam Springs: "Please call the attention of the presiding elders in your patronizing territory, within tenth district, to the fact that I am anxious to get their names and postoffice addresses; but one responded to my special notice several weeks ago. I have been nominated by the Republicans of the State for the office of Superintendent of Public Instruction."

For the SOUTHWESTERN.

Rev. Sampsan Yates.

MR EDITOR—I am very proud I have taken the SOUTHWESTERN, and think all our people ought to take it. I think we shall have a good list of subscribers here soon. We are coming up at Harrodsburg, Ky. The darkness is passing and the true light is shining especially in the heart. We have just closed protracted meeting with one convert; I closed on account of sickness. We are coming out of the wilderness with joy and praises and songs unto God and the Lamb forever. Pray for us.

Harrodsburg, Ky.

The Rev. George W. Gray. D. D., President of Little Rock (Arkansas) University, has received the appointment of Financial Agent of the Freedmen's Aid Society for the West. He has resigned the presidency of the college, and expects to reside at Chicago.

For the SOUTHWESTERN.

History of Clark Chapel—No. 6

BY L. M. HAGOOD.

Dr. Fisher, by his eloquence and words of truth and soberness, filled our pulpit twice dnring the Sabbath. We shall never forget his visit. When all the services of re-opening were completed we had a debt of only six hnndred and twelve dollars, having ample time, with only 6 per cen.. interest to pay. At the session of onr conference at Mnrfreesboro, last November, I was returned for the third time. As far as we have gone this year to date we report as to finance: For presiding elder and pastor's salary, $387.60; janitor, $104.50; paid on debt and incidental expenses, $178 65; building new rostrum for choir, $7; Missions and edncation, $53.32; poor and Snnday-school collection, $50; total $781.07 Members received, 5; members expelled, unknown, died, dropped and withdrawn, 23. My third year is now closing under what I consider favorable circnmstances. We have not yet completed the tower, for the brick work is only 40 feet high, and the plans for it call for 96 feet The wooden part of the tower will cost six hundred dollars. The third year seems passing so swiftly, and as it is considered a grevious burden for a new preacher to have to shonlder an old debt, we have decided not to begin it unless we can pay cash for it when done and leave no debt. We are arranging to met all our obligations as they matnre, and leave no room for the display of genius in our snccessor in completing the cupola. The faithful one's names are inscribed in the great ledger above and will be printed, for they are now recorded here below, and the several amounts contributed by each will be opposite the name. We are still laboring to keep the unity of the Spirit in the bonds of peace. We have not had many "ronsing protracted meetings," but several sound conversions, not mnch street talk Christianity, but much of the "let not your right hand know what your left hand doeth" earnest work. We have striven to increase the quality at the expense of quantity, and await the decision of "the great and notable day of the Lord." As we look back over the past three years' labor we find the following as the recapitulation: Total finanoial receipts, $5,822.43; total numerical, received 169; expelled, etc., 137; gain, 32; Deaths, 21; baptisms, 54; marriages, 24.

If faithful until next Oct 13th we shall go up to the Annual Conference with the spirit that actuated Richard Baxter, but unable to say "every member of my church is bound for heaven." I shall simply have, if nothing more, the redeeming fact I tried to do all I could for the Master's cause. I am not sorry, by any means, that I have not pleased everybody, for that would have been enmity to Christ; nor that I could not see my way clear to accept and act upon every advice given me. While I have tried in my humble way to preach Jesus and him crucified, I may have failed to get general applause below, but if I was deeply in earnest I shall not fail of my reward above. I am aware of the fact that much more money could have been raised if we had resorted to such questionable means as "grab bags," prizes, and the selling of beer and wines; but we are glad to say no means have been used to accomplish what has been done except such as we could ask God to aid us in. This may account for our having a debt of $400 remaining. We have only to say whoever is over snccessor, "if yon find the young man Absalom deal gently with him." I spoke of some of the representative men above, but will not mention them by name. Some of the most intelligent citizens, white and colored, attend our church, and when the legislature is pending our representatives find their way to our church. As an intelligent, it is what it should have in a church. As a people we look to God for [illegible] that we may be saved."

For the OUTHWESTERN.

Bowling Green District, Lexington Conference.

Cave City Circuit—The church at Cave City, a beautiful frame structure, is completed, and will be dedisated the 5th Sunday in August. C. H. Heston is the pastor.

Bowling Green—Rev. W. M. E. Wilson is the pastor. Bro. Wilson is an acceptable pastor and is much beloved by his people. He has raised $80 on the Church Extension debt, and expects soon to pay off the entire indebtedness.

Auburn Circuit; Rev. A. Jones pastor—Bro. Jones is moving on nicely in this charge, which will soon be free from indebtedness.

Franklin Charge; Rev. B.C. Ward pastor—The church is neatly seated under the pastorate of Bro. Ward, who is an acceptable pastor. We are aiming to pay off the old indebtedness of the Church Extension, sell the old church property and purchase one in the principal part of the town now owned by the Church South, which will give new life and vigor to the Methodist cause here.

Eddyville, Ky.; Rev. Peter Dent pastor—The Simpson Tabernacle, our new church named in honor of our much lamented and beloved Bishop Simpson, will be completed and ready for dedication in September.

Rier Bend Circnit; Rev. J. E. Richardson, pastor—Since Bro. Richardson's appointment to this circnit he has purchased two acres of ground and has all of the building material on the ground, and we are now building, and will have it completed in October.

Greenville Circnit; Rev. Henry Dupee, pastor—At Greenville we have renewed the old log structure and are now erecting a frame house. This church will also be completed in October.

Lewisport, Ky., Rev. R. W. Crumbaker, pastor—Haven's Chapel, at this point, that was recently damaged by the high water, has been neatly refitted up by its members and pastor.

Cloverport, Ky.; Rev. C. T. Jones pastor—The new church at Cloverport will be completed by the first of October. At this point, our people for 19 years, have been very desirous for a new church. Under the pastorate of Bro. Jones we will be successful. This is the first and only brick structure on the Bowling Green district. It will be called Foss's Chapel in honor of our beloved B shop C. D. Foss.

Pools Circnit; Rev. Wm. Pool, pastor—At this point we have purchased a half acre of ground, with part of the building materials on the ground. Here we will have a new church by the first of November next; which will be a frame structure. Bro. Pool is doing a good work at this point.

Germantown Circnit; Rev. W. B. Harris, pastor—At this point we have also purchased a half acre of ground, and will soon begin to build at this point. Bro. Harris is doing a good work.

Hardinsburgh, Ky.; Rev. Z. Winchester, pastor—We have in hand $40 at this point to repair the church. Bro. Felix. Hamilton, our able superintendent, has raised $9.16 in his Sunday-school for missionary purposes.

Morgantown Circuit; Rev. I. W. Heston, pastor—He is laboring earnestly to get his church completed by winter, and we hope he will be successful. He has part of the building material on the ground.

WHAT WE NEED.

Owensboro, Henderson, Princeton and Padncah.—These are all unoccupied fields by the Methodist Episcopal Church. The Methodist Episcopal Church has been for a number of years feeding the African Zions and Baptist churches in these places. This ought to be prevented, and can and will be if the members of our beloved Methodism will encourage the Missionary and Church Extension Societies to aid us at these points, and in less than six months we could be able to unfurl the banner of the Methodist Episcopal Church.

A. BOOKER, P. E.

A TOUCHING INCIDENT.

A Young Girl's Dementia—How it was Occasioned—Some New and Startling Truths

The St. Louis express, on the New York Central road, was crowded one evening recently, when at one of the way stations, an elderly gentleman, accompanied by a young lady, entered the cars and finally secured a seat. As the conductor approached the pair, the young lady arose, and in a pleading voice said:

"Please, sir, don't let him carry me to the asylnm. I am not crazy; I am a little tired, but not mad. Oh! no indeed. Won't yon please have papa take me back home?"

The conductor, accustomed though he was to all the phases of humanity, looked with astonishment at the pair as did the other passengers in their vicinity. A few words from the father, however, sufficed, and the conductor passed on, while the young lady turned her face to the window. The writer chanced to be seated just behind the old gentleman, and could not forego the desire to speak to him. With a sad face and a trembling voice the father said:

"My daughter has been attending the seminary in a distant town and was succeeding remarkably. Her natural qualities, together with a great ambition, placed her in the front ranks of the school, but she studied too closely, was not careful of her health, and her poor brain has been turned. I am taking her to a private asylum where we hope she will soon be better."

At the next station the old man and his daughter left the cars, but the incident, so suggestive of Shakspeare's Ophelia, awakened strange thoughts in the mind of the writer. It is an absolute fact that while the population of America increased thirty per cent. dnring the decade between 1870 and 1880 the insanity was *one hundred and thirty-five per cent* for the same period. Travelers by rail, by boat, or carriages in any part of the land see large and elaborate buildings, and inqnire what they are?

Insane asylnms!

Who builds them?

Each state; every county; hundreds of private individuals, and in all cases their capacity is taxed to the utmost.

Why?

Because men, in business and the professions, women at home or in society, and children at school overtax their mental and nervons forces by work, worry and care. This brings about nervons disorders, indigestion and eventually mania.

It is not always trouble with the head that causes insanity. It far oftener arises from evils in other parts of the body. The nervous system determines the status of the brain. Any one who has periodic headaches; occasional dizziness; a dimness of vision; a ringing in the ears; a feverish head; frequent nausea or a sinking at the pit of the stomach, should take warning at once. The stomach and head are in direct sympathy and if one be impaired the other can never be in order. Acute dyspepsia causes more insane suicides than any other known agency and the man, woman or child whose stomach is deranged is not and cannot be safe from the coming on at any moment of mania in some one of its many terrible forms.

The value of moderation and the imperative necessity of care in keeping the stomach right must therefore be clear to all. The least appearance of indigestion, or malassimilation of food should be watched as carefully as the first approach of an invading army. Many means have been advocated for meeting such attacks, bnt all have heretofore been more or less defective. There can be little doubt, however, that for the purpose of regulating the stomach, toning it up to proper action, keeping its nerves in a normal condition, and purifying the blood, Warner's Tippecanoe The Best, excels all ancient or recent discoveries. It is absolntely pure and vegatable; it is certain to add vigor to adults, while it cannot by any possibility injure even a child. The fact that it was used in the days of the famous Harrison family is proof positive of its merit, as it has so thoroughly withstood the test of time. As a tonic and revivifier it is simply wonderful. It has relieved the agony of the stomach in thousands of cases; soothed the tired nerves; produced peaceful sleep, and averted the coming on of a mania more to be dreaded than death itself.

NEW PUBLICATIONS.

Our Little Ones (Boston: Russell Publishing Co.), for September has a Sea Song, a Runaway Ride, An Unlucky Sail, How the Pigs Were Raised, and other novelties. Price 15 cents.

We have just received from the Publishers a copy of a little book entitled: Seven Hundred Album Verses, containing 128 pages of choice selections of prose and poetry, suitable for writing in autograph albnms. Paper cover 15 cents; cloth 30 cents. J. S. Ogilvie & Co., nnblishers, 31 Rose Street, New York.

The Pulpit Treasury for Srptember is on our table. All its sermons and articles are masterpieces of thonght, snggestive to all Christian workers and always timely in appearance. The illustrations are a portrait of Dr. Thomas and views of the interior and exterior of his church. Price, $2 50 Clergymen, $2 00. Single copies. 25 cents. E. B. Treat, Publisher, 757 Broadway, New York.

The September *Wide Awake*, opening with a good frontispiece, goes on to give a seasonable story by Mrs, F. A. Humphrey, entitled "How Dolly Attended the Convention;" it is a good picture of old taverns and old times and customs, and Daniel Webster appears among the characters of the story. *Wide Awake* has a goodly repnt tion for reconing the fading traditions of the past, and many a valuable remiiscence has been printed in its pages; of this sort are the serial papers now rnnning in its nnmbers, "Old School Days," by Miss Harris of New Hampshire—annals of qnaint New Eng and folk-life. Another excellent illustrated paper is entitled "About Dwarfs"—its true stories, and fine pictnres by Garrett, are as entertaining as a "show." There are many charming poems, and the Chantanqna Readings for the month are excellent, especially the "Little Biography," which is of Rev. Dr. J. H. Vincent—a name dear to all Chantanquans Only $3 00 a year D. Lothrop & Co., Boston, Publishers.

The fiction of the September *Century* will include a romantic tale of Mexican life by Thomas A. Janvier, entitled "Panoha: a Story of Monterey," with three illnstrations, one of them the frontispiece to the numbrr, by Mary Hallock Foote; a Southern dialect story, "The Brief Embarrassment of Mr Iverson Blonnt," by Richard M. Johnston, author of the "Dukesborough Tales"; besides the conclnsion of "A New England Winter," by Henry James, the middle part of "A Probematic Character," by H. H. Boyesen, and further chapters of "Dr. Sevier," by George W. Cable."

An examination and perusal of the Septembe. number of *The Southern Cultivator* which has been received ahead of date, has proved most interesting. A few years ago it was limited in size. Now, it is enlarged to mammoth proportions, while each number contains appropriate and attractive illustrations and a great variety of useful and entertaining matter.

The September number of *Harper's Magazine* promises to be in itself quite a tour of Europe. Mr. Riding will describe "A Run Ashore at Queenstown," including Blarney Castle and Killarney, with many illustrations; passing on to London, there will be more of Rev. Treadwell Walden's account of "The Great Hall of William Rufus" with its portraits of the early kings and queens; crossing to France, Miss Humphrey's pen and Mr. Reinhart's pencil will describe the life at the French seasi e resort, Tronville; and finally, the artist Boughton will stroll farther in Holland. At home, Mr. Ernest Ingersoll will describe the "Wheat-fields of the Columbia," with illustrations by Redwood; and a paper by J. G. Pyle, with illustrative diagrams, will explain "The Reservoir System" now under construction to equalize the snpply of water in the Mississippi. There will be sketches, with fine portraits, of George Fuller by Frank D. Millet, and of Charles Reade, by Robert Buchanan, the frontispiece of the number being a reproduction of one of Fuller's paintings. Further installments of Roe's "Nature's Serial Story," with Gibson's and Dielman's illustrations; of Black's "Judith Shakespeare," of William Sharp's "Transcripts from Natnre," with Alfred Parson's illustrations; short stories by "A Working Girl" and Rose Terry Cooke; a one-act comedy. "A Cloud on the Honey-moon," by Julian Magnus; and a number of poems by Will Carleton and others, will fill ont, with the editorial departments, a brilliant number.

"Emile Littre," the celebrated French lexicographer, witl be the snbject of a biographical sketch in the September *Century* A full-page portrait accompanies the article.

Frank R. Stockton will contribute a quaint and fanciful story, entitled "The Queen's Museum," to the September *St. Nicholas*. It will be appropriately illustrated.

A paper descriptive of a cooking school for young girls in New York City has been prepared by Charles Barnard for the September *St. Nicholas*. It is written in the form of a story and is fully illustrated from designs by Mrs. Jessie Curtis Shepherd.

The frontispiece of the September *Popular Science Monthly* is a fine portrait of Professor J. P. Lesley, chief geologist for Pennsylvania, and President of the American Association for the Advancement of Science, of whom a biographical sketch is given. The leading article is by Professor J. P. Cooke, of Harvard University, on "Scientific Culture: its Spirit, its Aim, and its Methods." "The Upper Missouri River System," by Lester F. Ward, is an illnstrated article describing the action of the Missouri and Yellowstone Rivers in continually cutting away one side of their valleys and building up the other. In "Where and how we Remember," also illustrated, M Allen Starr, M. D., presents the evidence supporting the view that various functions of the brain have each their definite location. "The Astronomy of Primitive People's" and "Chinese Coroner's Inquests" are interesting as showing the vagaries of minds untutored in science. In "National Health and Work," Sir James Paget presents an additional reason for sanitary activity in the loss which results to the nation from the sickness and early death of its workers. Other articles are "Aims of the Study of Anthropology," by W. H. Flower, F. R. S.; "Sorghum as a Source of Sugar," by Henry B. Parsons; "Hygiene for Smokers," by Dr. Felix Bremont; "The Problem of Population," by Charles Morris, and "Protection against Lightning." The editor discusses a recent article by Bonamy Price, under the heading, "The College Fetich once more." New York: D. Appleton & Company. Fifty cents a number, $5 a year.

The September issue of *Outing* concludes the fourth volume of this popular and rapidly growing out door magazine. It is a number of substantial excellence, both in literary matter and illustration. Price, 20 cents; $2 a year. The Wheelman Co., Boston, Mass.

To correct a very wide-spread misapprehension the authorities of Boston University desire to state, that the private school known as the "Boston School of Oratory" has no connection whatever with the University, and that persons desiring to pursue oratorical and related studies in the latter should address some officer of the University.

BEST BAKING POWDER.

INTERESTING TESTS MADE BY THE GOVERNMENT CHEMIST.

Dr. Edward G. Love, the present Analytical Chemist for the Government, has recently made some interesting experiments as to the comparative value of baking powders. Dr. Love's tests were made to determine what brands are the most economical to use, and as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder. Dr. Love's report gives the following:

Name of Baking Powders.	Strength Cubic Inches Gas per each ounce of Powder.
"Royal" (absolutely pure)	127.4
"Patapsco" (alum powder)	125.2*
"Rumford's" (phosphate) fresh	122.5*
"Rumford's" (phosphate) old	32.7*
"Hanford's None Such," fresh	121.6
"Hanford's None Such," old	84.35
"Redhead's"	117.0
"Charm" (alum powder)	116.9*
"Amazon" (alum powder)	111.9*
"Cleveland's" (short weight ¾ oz.)	110.8
"Sea Foam"	107.9
"Czar"	106.8
"Dr. Price's"	102.6
"Snow Flake" (Groff's, St. Paul)	101.88
"Lewis'" Condensed	98.2
"Congress" yeast	97.5
"Pearl"	93.2
"C. E. Andrews & Co.'s" (contains alum)	78.17*
"Hecker's"	92.5
"Gillet's"	84.2
"Bulk"	80.5

*In his report, the Government Chemist says:

"I regard all alum powders as very unwholesome. Phosphate and Tartaric Acid powders liberate their gas too freely in process of baking, or under varying climatic changes suffer deterioration."

Dr. H. A. Mott, the former Government Chemist, after a careful and elaborate examination of the various Baking Powders of commerce, reported to the Government in favor of the Royal brand.

The Housekeeper.

HAVE SUNSHINE AT HOME.—Don't be afraid of a little fun at home, good people. Don't shut up your houses lest the sun should fade out your carpets; and your hearts, lest a hearty laugh should shake down some of the musty cobwebs there! If you want to ruin your sons let them think that all mirth and enjoyment must be left on the threshold when they come home at night. When once a home is regarded as only a place in which to eat, drink, and sleep, the work is begun that ends in gambling houses and reckless degradation. Young people must have fun and relaxation some where. If they have it not at their own hearthstones it will be sough in other and less profitable places. Therefore, let the fire burn brightly at night, and make the home ever delightful with all those little arts that parents so perfectly understand. Don't repress the buoyant spirits of your children; half an hour of merriment round the lamp and fire-light of home blots out the remembrance of many a care and annoyance during the day, and the best safegnard they can take with them into the world is the unseen influence of a bright domestic sanctum.—*Selected.*

PRESSING BEEF.—Any cheap part of beef will answer. I usually select a piece weighing abont ten pounds. Free it from fat, but let the bones remain in it. Cut into three or four pieces. Just cover with water. Let come to a boil, skim, set on the back of the range, season with salt, pepper and half a dozen whole cloves, and let simmer six or eight hours, or until the meat will fall from the bones. Then remove meat, trim off any fat or skin, take out all pieces of bone, and slightly chop. Let the liquor cool, take off every particle of grease, and, if necessary, boil it down. When I think the liquor will not jelly, I dissolve two spoonfuls of gelatine in a little cold water and add to it. Put the meat into a deep earthern dish or pan, pour over the hot liquor, cover, and put weights on top. Set in a cool place over night. The meat may then be cut into slices and will be found very nice. I frequently prepare chicken in the same way.

STRAWBERRY JELLY.—Crush the fruit and strain through a flannel bag. To each pound of juice allow one pound of white sugar. Boil ten minutes; skim and strain into glass jelly glasses; stand in the sun, protected from insects, the sunny days of two days, then paste paper over the tops.

HOME-MADE BREAD—SLOW PROCESS.—For two loaves of medium size use three and a half pounds of flour, reserving half a pound for kneading; put three pounds of flour in a broad pan or wooden bowl, make a hollow in the centre, with-out disturbing the bottom of the pan put in this hollow a pint of lukewarm water, a heaping teaspoonful of salt and a gill of good yeast; mix with the water and yeast enough of flour to make a thick, smooth batter; gradually mix in the rest of the flour, working the dough with both hands until it is light and smooth; then gather it from the pan, dust flour under and over it, cover it with a thick towel and fold several times, and place the dough where no cold draughts can strike it. The temperature of the dough, regulating the quantity of the yeast, the process of raising the dough is hastened, but care should be taken to avoid using yeast enough to make it bitter.

"Acted Like a Charm."

This is what Mrs. Mayer, of Baronne street, New Orleans, says of Brown's Iron Bitters. A "charm" works quietly, promptly, thoroughly and with a magical effect. That is just the way this wonderful family medicine works on those who have been suffering the woes of dyspepsia complaint, dyspepsia and impoverished blood. Those who know its virtues say it is a complete cure for dyspepsia, biliousness, malaria, neuralgia, etc.

The Queen of Borneo for [illegible] Army to hold [illegible] its territory, on the ground that the meetings are [illegible]

A SERMON IN RHYME.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend till he is dead?

If you hear a song that thrills you
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a brother's eyes,
Share them. And by sharing,
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a silvery laugh is rippling
Through the sunshine on his face
Share it. 'Tis the wise man's saying—
For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness
All enriching as you go—
Leave them Trust the Harvest Giver.
He will make each seed to grow:
So, until its happy end,
Your life shall never lack a friend.

Dress.

BY DORA L. MORTON.

Some people, especially young ladies, have a strange idea about dress. When a person makes his appearance before a crowd, the first thing they inspect is his dress, color, hair and clothes. The character is not once thonght of. He may be very low indeed bnt if he can dress, he is the man. What I call being a young man, is for him to be upright, religions in all things.

Some young men think that it is a disgrace for them to get a little dirt on their hands. They must remember that our noblest men are those who commenced at the bottom. There are a great many positions where a young man is required to go neat and clean.

Some are called to be merchants, lawyers, carpenters and to many other places. But if a young man is so placed in a position where his hands and clothes are to be soiled he should not be ashamed. Every man has to commence at the first round of the ladder in order to reach the top. The same may also be applied to young men who are looking forward to fill some high office. Garfield, and others were great men. Where did they commence?

Some young men stay ont of school to take pleasure, then because they are not placed in some high office, they grumble and say: "People wont give us a chance." No young man has a right to be placed where he is not wanted or, in other words, where he can do nothing. Perhaps some think it is too hard to stay in school eight or nine years; may be they think that they will be too old to do much in life when they are through. What if they are old? There will be little perhaps for them to do: but can they not do it better? I anticipate a glorious future for the young men, but it will only be by studying hard and preparing themselves for it.

I do not mean, when I say dress does not make a man, to say that one should go ragged. I do not mean that people should not dress if they wish, but they should look more at the principles of a person. They should put aside such foolish ideas concerning dress. There is no harm to dress, but there is harm in thinking of it alone, or scorning one because he does not dress. I have known people to go ragged because they thought that it would interfere with their religion to dress. That is a great mistake. One can love his religion just as well in broad-cloth, as he can in the cheapest of goods. I truly hope that it may not be long before all such ideas will be put aside.—*Elevator.*

What You Say.

"There are so many frauds advertised for the hair," you say. So there are, but Parker's Hair Balsam is not one of them. It will not work miracles, but it will do better service for your hair than anything else you can find. Restores original color, cures dandruff, gives new growth. Elegantly perfumed. Not a dye.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my aunt, Eliza Jones. She left Sunflower landing, Miss., in 1878, and went to near Memphis, Tenn., and I have not heard from her since. She has two children, a boy and a girl. The boy was Gust and the girl Mattie. Address me at Meridian, Miss. M. BROWN.

MR. EDITOR—Any information as to the whereabonts of Jack Harrison Hogan, Curtis Hogan, Frank Hawkins Hogan, Martin Willis Hogan, Levi Smith Hogan, Felix Dixon Hogan, will be thankfully received and duly appreciated by their old father, Curtis Hogan. They were slaves of John Hogan, who lived five miles from Tuscumbia, Ala., and their mother was named Anarchy. Address Curtis Hogan, Forest, Miss.

MR. EDITOR—I wish to inquire for my relatives, father and mother, five brothers and two sisters. Father's name was Armsted Hopkins; mother Fannie Vinson; brothers, oldest Abraham, Jim, Armstead, Sam and Daniel Vinson; sisters, Mary and Ann Vinson. Mother and all the children belonged to Andrew Vinson, and were sold in Columbus, S. C., to a Mr. Logan, who brought us to Mobile; then mother, sister Ann and myself were bronght to Mississippi by Charlie Miller, in Lauderdale county. Mother is dead. Sister Ann is living near me; she is married to Dick Bir. s. Father died in South Carolina; he belonged to R. Hopkins. We went by the name of Vinson. My last owner was Miller, so I go by that name. I have not heard from any of my people in 15 or 20 years. If any of your many readers know of the whereabouts of the above named they will do a kind favor by addressing William Miller, Lauderdale Station, Miss.

MR. EDITOR—I wish to inquire for my people. Mother was named Charity; she had three sons besides me; the oldest of the boys was Dennis, next Charles, next myself, Henry, and Tom, the youngest, at that time. We belonged to Dr. Harris, and lived in Abbeville district, S. C., near a little town called Monnt Campbell. My mother was sold to a speculator about the year 1855, and left us with Dr. Harris. In a few years my brothers were sold from me. In 1859 John Harris, a son of the Doctor, brought me to Alabama, and sold me to Tom Nelms in 1860. The next year he brought me to Texas, where I am now. The last I heard from my mother she was sold on Red River. Address me at Pennington, Trinity county, Texas.

HENRY HARRIS.

The Mayor of Philadelphia has set about the task of having photographs made of the principal public buildings as well as places of historical interest in and about the city of Brotherly Love. When the pictures are finished they will be sent to the World's Exposition to be added to the fine art gallery of American and European photographs.

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JOHN J. RYAN, *Athletic B. B. C., Philadelphia, Pa.:* "AYER'S SARSAPARILLA cured me." [Cured by it of **Rheumatism.**]

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It is a book for all who want information on any of these great practical questions. The addresses are carefully prepared and revised by the authors, and are filled with information and incidents. The authors are nearly all engaged in actual work in the fields of which they speak. The book should be in every public library. A full table of contents is supplemented by a carefully prepared index.

A special feature of the book is a series of ten tables, compiled by the Hon. H. R. Waite, Special Statistician U. S. Census and the Hon. John Eaton, U. S. Commissioner of Education, giving complete data upon the illiterate and educational status of the United States, each State and also of the South as a section.

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Mail No. 4.....5:30 p. m.	Express No. 3. 10:45 a m
Sunday Excur'n 7:30 a.m	Sunday Excur'n 6:30 p m

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	Leave.	Arrive.
Express	8:30 a. m.	9:50 p. m.
Coast Accommodation	3:35 p. m.	9:05 a. m
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nov23-1y

General News Items.

Next March the terms of 14 Democratic and 11 Republican Senators will expire.

Gen. Wolesley will proceed to Egypt at once to assume the chief military command of the forces there.

The President has appointed Willard P. Tisdel, of Painesville, Ohio, agent of the United States to the Congo Association.

General Leroy Pope Walker, the first Secretary of War in Jefferson Davis' Confederate Cabinet, and who gave the order for firing on Fort Sumter, died at his home in Huntsville, Ala., after a brief illness.

Advices from Foo Chow to the 24th, confirm the reports of the destruction of the whole Chinese fleet. The French lost five men, including an American pilot. The pilot was killed on board the heavily armored French warship Volta. The French fleet was not damaged.

The King of Congo has made a formal protest against the treaties entered into by the Palla-Balla Princes without the consent of the African International Association. They had, he claims, not the right to cede the territory to the association, and are bound to recognize the sovereignty of Portugal.

The United States naval steamer Tallapoosa collided with a schooner off Martha's Vineyard, Mass., Thursday night, and sunk in two fathoms of water. Surgeon Clarence E. Black and George A. Foster, landsmen, are reported lost. She was on her way to Newport to take on board Secretary Chandler and party.

The Paris papers indignantly repel the charges by London *Times* that cruelty was exercised by Admiral Courbet at Foo Chow, and indulge in violent abuse of England. The *Voltaire* and *Temps* say France has no need to exculpate itself to a country which set fire to Alexandria. Admiral Courbet destroyed the Chinese gunboats because he could not weaken his crews by occupying them.

The Haven Memorial Church Sunday-school, Sperry Street, New Haven, Connecticut, held its first Lesson anniversary on Sunday, July 13th. The school is growing, and the children sang, recited and read splendidly. The sermon by the pastor, Thomas H. Johnson, was a powerful one. The school superintendent will bring his charge to a high state of efficacy soon.

In Baltimore, Aug. 26th, the conference of the Colored Methodist Church deposed Rev. W. W. Wilson from the presidency, and elected Rev. Thos. Wells. Wilson then withdrew from all connection with the conferences and church. Rev. Wm. Anderson, a friend of Wilson demanded and was granted a certificate of dismissal. In the case of Rev. O. Brown, charged with drunkenness and voting against prohibition, the proof was not sufficient, but the committee declared he had ceased to be useful, and he was placed on the station list. Adjourned *sine die*.

Rev. Marshall Taylor, the newly elected "General Editor" of the SOUTHWESTERN CHRISTIAN ADVOCATE, at New Orleans, has begun his work as if he enjoyed the office, and intended to win success. We expect him to fill the office and be promoted, and make himself a bishop,—not in Africa. The SOUTHWESTERN has certainly taken on new life, and promises progress. — *Minnesota Methodist.*

"Gems from the Texas Quarry, is the title of a book now being written by Texas authors for the Centennial Exposition. It will be composed of a large number of contributions of prose pieces and poems by ladies and gentlemen and will show how rich the lone Star State is in literary talent.

[illegible] Witnesses, 36 pp pamphlet, sent free on receipt of address. Send stamp. Dr. Lewis, St. Louis, Mo. (old number) 1935 Olive street.
sept20.26teow

Temperance.

The Pennsylvania State Woman's Christian Temperance Union has added 138 new unions this year.

The London Drinking Fountain Association has erected 557 fountains, and 566 cattle-troughs in that city.

The Prohibitionist is the name of a temperance paper just started at Indianapolis, by the Prohibitory Amendment Association.

The population of Belgium, now about 5,500,000 souls, consumes alcoholic liquors to the value of 480,000,000 francs, which is 66 per cent more than thirty years ago.

The Scott Law was sustained by the decision of a Lucas county court, and most of the saloon keepers of that place will pay under protest, and let the Cincinnati saloonkeepers fight the law in the courts.

The thirtieth annual temperance meeting of the White Water Valley was held at Liberty, Ind., August 9th, with a large attendance. Addresses were made by Hon. E. B. Reynolds, of Indiana, and others. The meeting was one of the best ever held in the valley.

The National Prohibition party was organized about fifteen years ago. In the presidential contest of 1872 candidates were nominated, the nominees receiving close to 6,000 votes. At the next national election the party polled about 6,000 votes; at the last, 10,000.

The *Iowa Methodist* say: "The prohibitory law is enforced in every part of Iowa, except in the towns and cities where the foreign population has social, financial, and political control. In many cases saloonkeepers have been arrested, convicted, and fined and resolved to abandon the business. In Dubuque the whisky party, sustained by the secular papers, defy the law and threaten informers with violence."

The fourteenth annual convention of the Catholic Total Abstinence Union of America was held August 6th and 7th in Chicago. The report of the committee on resolutions characterizes those who who sell intoxicating liquors as criminals. It declares that moral suasion alone cannot prevail against intemperance, that the law must be invoked, and it is a dire calamity to trust the management of public affairs to those who hold office at the good will of liquor dealers, and adds, "We emphasize the fact that we cannot countenance or in any way encourage the liquor interest, much less vote for it." The next meeting will be held in New Haven, Conn.

The pictorial announcement with a world at its head that will be seen in another column presents some interesting figures, in the way of simple facts. An exposition lasting through winter to summer is indeed, a stupendous novelty, and New Orleans, famous already for her annual carnival pageants which attract thousands of visitors, will undoubtedly become still more so from this colossal exhibition.

Though steam and electricity have brought its ends nearer together than of yore, the world is still a vast affair, and to group its specimen products and specimen of its people in one city and in one park is no light and easy enterprise. Yet reports are current and increasing from day to day that amply substantiate the claims of this announcement.

Not only will the stranger get an opportunity of learning more in one week about the peculiar products of Mexican and Central American countries than he could learn by months of reading or even of travel in those lands, but he will see, side by side with the work of our own factories, the most gorgeous fabrics of Persian looms, the silks of China and India, the lacquer ware of Japan, the curiosities of Siam, and all that can serve to illustrate the habits, customs, arts and religions of that wondrous East, which has been aptly called the mother of mysteries.

It is hardly exaggeration to say of New Orleans next winter that the world will be there. The World's Exposition began by promising enormous attractions and is now undoubtly on the high road to performance. No former enterprise has received such favor or created so widespread an interest. Its rapid progress in publicity is almost as wonderful as the progress of its work. Its main building now receiving the finishing touches is the largest ever erected—thirty-three acres under one roof, a quarter of a mile long and a sixth of a mile wide.

The Horticultural Hall, also close on to completion, is the largest for that object ever built, 600x194 feet, and designed to display in one pyramid 20,000 plates of fruit, twice as many as were ever grouped before. A government building 885x565 will be erected. Mexico having appropriated $200,000, has decided to spend half of it in the construction of an Iron Building, and many other nations, States, Territories and cities are demanding space for appropriate structures.

Held under the auspices of the General Government, which has appropriated $1,300,000 towards it, and held in a city where the entertainment of visitors has for years been a special glory, a city too, by the bye, which is the natural portal of Mexico and Central America to the commercial world, this exposition shows every guarantee of opening in accordance with its claim, as the largest and most attractive ever yet proposed.

The French consul at Khartoum has been ordered to remain there, even in the event Gen. Gordon consents to return with the relief expedition.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an old East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its curative powers in thousands of cases, has felt it his duty to make it known to his fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this receipt, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 *Power's Block, Rochester, N. Y.* jun10 10tsow

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

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Systematic Theology—Compendium of Christian Theology.—Pope.) Vol I) sett	7 50
Plain Account of Christian Perfection.—Wesley	30
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History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

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Checks to Antinomianism—Fletcher	5 00
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THE SUNDAY SCHOOL.

THIRD QUARTER, LESSON X. Sept. 7. CONFIDENCE IN GOD. Psalm xxvii, 1-4.

David, speaks of the three things that the Lord is to him: his light, his salvation, and the strength of his life. He asks the questions, "Whom shall I fear?" and "Of whom shall I be afraid?" The light of the sun can not help us by night, nor the moon and stars when clouds cover the earth, but this light never goes out.

If the Lord is the light of our souls, we have only to follow it, and we will never go astray. It is always bright, so he who depends upon it will never be destroyed by enemies foes, and with omnipotence as his strength of his life, he had no need to fear the most powerful enemy. David could speak from experience as well as by faith; for he had been delivered from Goliath, from Saul, and from Absalom, and the armies that they controlled. That is why older Christians often speak with so much confidence; they know from experience who is the true Light and the mighty Savior. The servant of the Lord of such strong faith loves the house of the Lord, where he may learn of his will and praise him for his goodness. The Lord's children love his house as the faithful children of a kind earthly father love their home. In the seventh Psalm changes into a prayer to the God of his salvation. He will not leave nor forsake him; no one can touch him, and God will deliver him into their hands [illegible]. Many children are in danger from those [illegible] their senses, and pray this prayer of David. Rely on the Lord, as we are told in this verse, means the same thing as waiting for [illegible] we asked, [illegible] time continuing to [illegible] courage," "have [illegible] your duty as well as [illegible] Lord will make your [illegible]. A strong heart is a great thing in all the world.

MARRIAGES.

W. Robinson, of Georgetown, to Miss Mary Barry, formerly of Texas, at the M. E. Church July 3, 1884, the writer officiating. The church was crowded to its capacity, to hail the new married couple, and the bride and groom and company with Bro Easly, to Gatesville. After a very [illegible] journey of thirty-five miles arrived at Gatesville at 8 p. m., were met a large crowd awaiting our arrival with baskets full of refreshments of all kinds; the fatted pig had been killed, and the table was made ready, and what was really enjoyable. Bro. [illegible] is pastor of Lampasas and [illegible], and his people seem to do all in their power to encourage him, and to show their appreciation to him as pastor. May bless the new married couple, and the good people his circuit.

H. SWANN.

[illegible], Texas, July 22, 1884.

Rheumatism.

[illegible] completely disabled from [illegible] I used Parker's Tonic for [illegible], when to my astonishment, [illegible] completely relieved. [illegible] Bogart, M. D., [illegible], N. Y. Rheumatism [illegible] failure of the kidneys [illegible] acid from the blood.

Better than Gold.

So easily is a cold taken that not infrequently one is at a loss to tell when or how it has originated, and is prone to expect it will go HEALTH as lightly as it came. Perhaps it may go easily, if helped a little; but every cold that comes is *liable to stay*. It may happen just at a IS time when, from other causes, the normal strength of resistance in the system has been lowered. A little inattention or delay may give it a dangerous BETTER hold. Let it once become firmly seated, and the work of dislodgment will be very difficult. The simple Coryza, or cold in the head, may THAN develop into a Catarrh, and is indeed exceedingly likely so to do. That such is the case is evidenced by the fact that seven persons out of every GOLD. nine, in the Atlantic and Mid- dle States, have catarrh in a severe form. Or, if it does not take that turn, the little cough that is at first but an annoyance, is almost certain to become dry, hard, racking and constantly recurrent, worrying in waking hours, banishing sleep, and momentarily weakening the patient. The larynx, vocal cords, and tonsils, become inflamed. The inflammation extends into the bronchial tubes. "Laryn- AYER'S gitis" and "Bronchitis" are the easiest words that the doctor, called in about that time, will use. The trouble goes on working down the CHERRY bronchial tubes to the lungs, ultimately threatening Pulmonary Consumption. Or, perhaps, the malady assumes the quickly PECTORAL fatal phase of Pneumo- nia. Just about as unwise a thing as an ordinarily sensible person can do, is to neglect a "little" PRESERVES cold or cough and give it a chance to develop in any of these ways. And when it comes to the treatment of children, neglect is criminality. All HEALTH. the dangers to be feared from colds and coughs may be averted, in the very outset, by the administration of AYER'S CHERRY PECTORAL, a medicine ineffably beneficent, which allays the coughing, soothes to refreshing rest, and brings back health.

Ayer's Cherry Pectoral,

Is the only medicine that can be relied upon to break up a cold and cure a cough, and is invaluable in the treatment of all affections of the throat and lungs.

The following are samples of what people say who know it:

"Medical science has produced no other anodyne expectorant so good as AYER'S CHERRY PECTORAL. It is invaluable for **diseases of the throat and lungs.**"—PROF. F. SWEETZER, (Maine Medical School) *Brunswick, Me.*

"AYER'S CHERRY PECTORAL affords more relief in cases of **Whooping Cough** than any other medicine."—DR. ARTHUR Y. COX, *St. Louis, Mo.*

"I have used AYER'S CHERRY PECTORAL in my family for 20 years. It is a wonderful remedy for **Throat and Lung Diseases.**"—L. GARRETT, *Texana, Tex.*

"My children have taken AYER'S CHERRY PECTORAL for **Coughs** and **Croup,** and have found it give immediate relief, followed by cure."—MRS. J. GREGG, *Lowell, Mass.*

"I find nothing else so efficacious as AYER'S CHERRY PECTORAL in the treatment of **Colds** and **Coughs,** and have used it in **Croup, Asthma,** and incipient **Consumption,** with great success."—DR. J. H. WILSON, *Centerville, Iowa.*

"My wife, troubled with violent coughing, hard and dry, for 30 years, got so low I thought it would kill her. She took AYER'S CHERRY PECTORAL, and is entirely cured.—G. M. CARR, *French Camp, Miss.*

"Several members of my family suffered severely with **Influenza.** All were cured by AYER'S CHERRY PECTORAL in a few days."—HENRY RUSSELL, *Somerset, N. J.*

"The best remedy that can be had for **Coughs** and **Colds** is AYER'S CHERRY PECTORAL."—E. M. SARGENT, *Lowell, Mass.*

AYER'S CHERRY PECTORAL,

PREPARED BY

DR. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS.

For sale by all Druggists.

DEATHS.

Sister Isabella Adams died May 19th, aged 19 years. She was very happy, and shouting "Glory, glory, to the Lamb of God that died to take away the sin of the world." She was a young lady of great force of character and standing in the community. She was, at the time of her death, an assistant teacher in our day school, also a teacher in the Sabbath-school, and an instructor of the baptized children in the Church. Her loss is great to the church and Sunday-school at this place, but we are sure it is Heaven's gain. She leaves a father, mother, brothers and sisters, with a host of friends and relatives to mourn her loss. P. BLUM.

Enterprise, Miss.

In New Orleans, Aug. 24th, Sister Celestine Smith, one of the oldest and most faithful members of Union Chapel. She leaves a son and husband to mourn her loss.

Sister Betty Regus, a member of the church, after a long period of suffering died July 7. She often spoke of her willingness to go, and died, as she had lived, faithful. O GILLESPIE.

Sbuhuta, Miss

Sister Ida Hutch departed this life May 22, 1884. She was born October 2. 1866 She joined Spring Hill Church, Fayette county, Texas, in 1879, and was a faithful member till death. During her illness of five months, no murmur escaped her lips. Her whole trust was in the Savior. She was the daughter of George and Harriet Hutch. She was a loving child to her parents, kind to her brothers and sisters, six of whom she leaves to mourn her loss. JANE R. NABORS.

Sister America Martin, aged 66 years, and a faithful church member for 14 years, died July 24. She leaves a husband four children. J. L. MASSEY.

Marion, Tenn.

If Your Cough is Growing More Troublesome,

If you are losing flesh and strength, and are beginning to have night sweats or any of the well-known and alarming symptoms that indicate pulmonary trouble, write to Drs. Starkey & Palen, 1109 Girard street Philadelphia, stating your case clearly, and ask their opinion as to your condition, and whether they have treated similar cases with their new Vitiating Remedy. *It will cost you nothing, as they make no charge for consultations.* They will, at the same time that they reply to your enquiries, furnish you with such documents and reports of cases as will enable you to determine whether in your own case a cure is possible.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.

July 17-1y.



Have been reared upon it. Keep the children in health. If your child is any symptom of dysentery, or any irregularity of the bowels, commence Dodge's Food as directed without delay. Unless the trouble has become chronic requiring medical aid, it will correct the difficulty; and as a diet in sickness, it is invaluable. Thousands of children All druggists sell it, and grocers. Put up in four sizes—45c., 65c., $1.25 and $1.75. Send to Woolrich & Co., Palmer Mass., for pamphlets on the subject.

Conference Notices.

District Conference Notice.

The District Conference for the Houston District, Texas Conference will meet in St. Paul's Church, Galveston, Oct. 8, 1884, at 1 o'clock, p. m. The following is a partial programme:

Church Finances—P. Morgan.
Woman's Work in the Church—R R. Roberts.
Class-leaders and their Work—W. H Logan.
Sunday-schools, their Members, Officers, Teachers and Work—I B Scott.
Home Mission Work—P. Morgan and W. H. Logan.

Local preachers to have written essays on subjects of their own. Local preachers required to pass an examination in Wakefield's Theology, commencing at Book 4. The district stewards are requested to meet with us

F. C. MOORE, P. E.

LEXINGTON CONFERENCE.

The third and fourth rounds for the Lexington District are as follows:

Third Visit.

Moorfield	Sept.	9
Sharpsburg	"	10-11
Sherburn	"	12
Flemingsburg	"	13-14
Pleasantville	"	15
Mt. Carmel	"	17
Tollsboro	"	19
Orangeburg	"	20 21
Dover	"	23
Germantown	"	24
Mt. Olive	"	26
Washington	"	27-28
Georgetown	Sept. 30, Oct.	1
Oxford	"	2 3
New Zion	"	4 5
Harrodsburg	"	6
Versailles	"	11 12
Len's Chapel	"	14 15
Winchester	"	16 17
Falmouth	"	18 10
Boyds	"	29
Lairs	"	21
Green's Chapel	"	25-26
North Middletown	Nov.	8- 9
Cadentown	"	11
Corinth	"	12
Asbury Chapel	"	15 16
New Providence	"	17-18
College Hill	"	19 20
Paris	"	22-23
Monterey	"	24
Warrentown	"	25

Fourth Visit.

Moorfield	Dec.	9
Sharpsburg	"	10
Sherburn	"	12
Flemingsburg	"	13-14
Pleasantville	"	15
Mt Carmel	"	16
Tollsboro	"	18
Orangeburg	"	19
Dover and Germantown	"	20-21
Mt. Olivet	"	22
Washington	"	23
Georgetown	"	27-28
New Zion	Jan.	5- 6
Oxford	"	3 4
Harrisburg	"	8
Versailles	"	10-11
Len's Chapel	"	13-14
Winchester	"	17 18
Falmouth	"	24-25
Boyds	"	21
Green's Chapel	Jan 31, Feb.	1
North Middletown	"	7- 8
Cadentown	"	10
Corinth	"	12
Asbury Chapel	"	14-15
New Providence	"	21-22
College Hill	"	23
Paris	Feb 28, Mar.	1
Monterey	"	2
Warrentown	"	3

H. W. WHITE, P. E.

ARGENTA DISTRICT—LITTLE ROCK CONFERENCE.

Third Round.

Conway and Morrilton	Sept.	27-28
Russellville	Oct.	1- 2
Fort Smith	"	4- 5
Van Buren	"	5- 6
Fayetteville Circuit	"	11-12
Fayetteville	"	12-13
Alma	"	18-19
Sweet Home	"	25-26
Jacksonport	Nov.	1- 2
Batesville	"	8- 9
Argenta	"	15-16
Little Rock Circuit	"	16-17

G. W. ADAMS, P. E.

SAN ANTONIO DISTRICT—WEST TEXAS CONFERENCE.

Fourth Round

Hondo and Fredericksburg	Sept.	27 28
San Antonio	Oct.	4 5
Floresville Circuit	"	11-12
Seguin	"	18 19
Mt. Veroon	"	25 26
Belmont	"	28
Gonzales	Nov.	1- 2
Cuero	"	5
Goliad	"	8- 9
Mission Valley	"	15-16
Victoria	"	16-17
Edna	"	22-23
Hallettsville	"	25-
San Marcos	"	29 30

G. W. RICHARDSON, P. E.

LA TECHE DISTRICT—LOUISIANA CONFERENCE.

Third Round.

Alexandria	Sept.	21-24-25
Pineville	"	21-26
Avoca	"	22
Cheneyville	"	28 30
Booneville	"	28 29
Stewart Chapel	Oct.	2
Eola	"	4- 5
Cotton Port	"	6
Marksville	"	7
Waxia	"	7
Flat Town	"	9
Washington	"	11-12
Opelousas	"	12-13
Vermilionville	"	14
St. Martinsville	"	16
Avery	"	18
New Iberia	"	17-19
Jeannerette	"	19 20
Cote Blanche	"	23
Glencoe	"	24 25 26
St. Peter	"	26 27

A. E. P. ALBERT, P. E.

NOTICE.

There will be the usual excursion rates to Provencal and return, 5 cents per mile one way from the stations named to Provencal and return. The fare from Provencal to Natchitoches, 12 miles by Hack, will be 75 cents each way.

Yours, H. J. WRIGHT, Pastor.
Natchitoches, La., Aug. 16, 1884.

PROGRAMME

Of Chattanooga District Conference, to meet at Cleveland, Tenn., Sept. 23, 1884.

Opening Sermon—James Yarnell.
Origin of the Methodist Episcopal Church—L M Moores.
A Sketch of Bishop Mathew Simpson—J T Henry.
The Relation of Class-meeting to the Progress of Methodism—P P Brooks
Methodist Literature and how to circulate it—A J Fletcher.
Influence of Singing upon the growth of Methodism—A Roach.
Rules for the regulation of a preacher's conduct—J. Mann.
Does the highest success of Methodism demand the continuation of Camp-meetings—J Crawford.
Perfect Love—J W Bennett
The Status of Methodism in the South—James Yarnell.
How to promote attendance upon the prayer meeting—R Masoner.
Methodistic methods of raising money for the support of the Gospel—M Cox.
How churches may have a revival all the year round—W Binford.
Woman's work in the Methodist Episcopal Church—G P Barnes.
Essential Elements of a live Sunday-school—Wm C Wilson.
A talk on the importance of a stricter observance of sanitary laws—Dr. J P Andrews.
Advancement needed in the work of the Freedmen's Aid Society—D W Hays.
Building Churches and Parsonages—E Provine
Discussion: Ought steps be taken to erect a Home for Superannuated and Disabled Preachers?

NOTICE

The Chattanooga District Conference has been changed from the 21 day of September to the 23rd of September. 1884.

E. PROVINE, P. E.
Chattanooga, Tenn., Aug. 9, 1884.

NEW ORLEANS DISTRICT—LOUISIANA CONFERENCE.

A Centennial district Conference for the New Orleans District will be held at Clinton Street Church, beginning Wednesday Sept mber 10 at 8 o'clock p. m., opening sermon by J. Qualls.

PROGRAMME:

The relation of the Sunday-school to the Church, and how to increase its efficiency—R. C. Barrow and Moses Fairfax.
The origin of Methodism and its influence upon the churches of England—M. Dale and J. Qualls.
The organization of the Methodist Episcopal Church—Emperor Williams.
The influence of the Methodist Episcopal Church in securing the overthrow of the system of American slavery—S. P Jestley.
Our schools in Louisiana, and what can we do for them?—J W. Hudson and W. P. Harris.
The educational work of the Methodist Episcopal Church in the South and our relation to it—J. G. Vaughan and T. J. Montgomery.
The SOUTHWESTERN and its relation to our church work in the South—M. W. Tayler, D. D.
The organization of the Methodist Episcopal Church in Louisiana—H. Green.
A brief sketch of the original members of the Louisiana Conference—S. Osborne.
The propriety of appointing women as class leaders—A. J. Ford.
The relation of the Church to the Temperance cause—M. C. B. Mason and M. J. Dyer.
The Woman's Home Missionary Work—Mrs M Dale.
Christian love manifest in giving.

In connection with the above the regular work of the District Conference will begin Thursday morning at 9 o'clock, and he attended to at each morning session of the Conference. The several pastors will see that the members of the conference have due notice so they can be in attendance. Let each pastor set the example of presenting a written report of his work.

L. P. CUSHMAN, P. E.

Says the *Union Signal*: "In the window of a Cincinnati saloon is a stuffed rattlesnake coiled upon a whisky jug and wreathed in flowers. The proprietor evidently has a correct view of the fitness of things."

10,000 MEN WANTED to sell The Great Temperance Controversy. A work of thrilling power and interest. Send for Circulars. GEO. FULLWELL & Co., COURIER-JOURNAL Building, LOUISVILLE, KY.

aug21 4teow

TO THE PUBLIC.

Let the Royal Baking Powder Co. defend the use of the DISGUSTING and POISONOUS drug AMMONIA in their Powder, or FOREVER hold their peace.

Price Baking Powder Co.

$500 CASH, FREE!

We offer the above amount of money and **THIRTY-FIVE GOLD WATCHES,** Free to the first **148** persons answering the following Bible question: **Where is the word Grandmother found in the Bible?** Mention the **Book, Chapter and Verse.**

The first person answering this question correctly, on or before October 15th, will receive $75 cash. If we receive more than one correct answer, the second will receive $70; the third, $60; the fourth, $55; the fifth, $50; the sixth, $25; the seventh, $20; eighth, $15; ninth, $10; tenth, $8; eleventh, $6; twelfth, $4; thirteenth, $2; thirty-five **GOLD WATCHES** to the next thirty-five correct answers, and one dollar each to the next one hundred people answering it correctly. If you are not first, remember that you may be second or third, so you stand a good chance for a large prize. Each competitor must, in every case, send 50 cents for **Sample package ROYAL TEA** with their answers.

THE PURE, UNADULTERATED UNCOLORED ROYAL TEA

Is such as the crowned heads of Europe use. Imported direct. The first time the Royal Tea has ever been introduced in America. A revolution to American tea drinkers. Only **Nature's** Coloring is used in the Royal Tea. The fresh leaves are dried and prepared in such a way as to retain all their delicate aroma and flavor, together with strength and body. One trial of Royal Tea and you will forever do away with all impure, high colored and poisonous articles. **SPECIAL OFFER!** To introduce this Tea in America we will, for a limited time, (until October 15th,) send (sample box) one half-pound Royal Tea, prepaid, to any address on receipt of only 50 cents, one pound-box, prepaid, $1. 50 cents is cheap for sample box Royal Tea so you pay nothing for competing for one of the above prizes. In addition to the other prizes, we offer **$500** more to be divided equally; ($5 each) to the first one hundred persons sending us the correct answer to the above question and sending $1 for one-pound sample Royal Tea. The money will be promptly sent to the successful ones. Send one dollar in P. O. order, postal note, or registered letter. **Don't wait,** but send your answer **at once.** Postage stamps taken. Full instructions to agents how to make $10 a day introducing the Royal Tea given with each sample box. **Address MAYO & CO., 166 La Salle St., Chicago, Ill.**

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, August 25, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8⅞; Middling 10 9 16; Good Middling, 10 13-16: Middling fair, 11 1-16.

SUGAR, ℔ lb—Yellow clarified, 5¼@5⅝; White clarified, 6@—; Common 4@5¼.

MOLASSES, in hhls, ℔ gallon—Common, 11@13; fair, 18@25; choice, 40@—c.

RICE, Louisiana, ℔ lb—Common, 4@4¼ fair, 5¼@5⅝; choice, 5¾@5⅞.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4¼.

GROCERIES.

BUTTER, ℔ lb—Western. 20@21.

COFFEE, ℔ lb—Ordinary, 9; prime, 11.

CHEESE, ℔ lb—Western factory 9.

CORN MEAL, ℔ bbl—Choice. $2.90@5.

FLOUR, ℔ bbl.—Fancy, 4 60; Choice, 4.50; Family, 4 00.

LARD, ℔ lb—Choice, 7¾

SALT, ℔ Sack—Coarse, 82½; Fine, $1,02½.

ESCULENTS—Irish potatoes, ℔ bbl., $1 65@1 85; sweet potatoes, ℔ bbl onions, ℔ bbl $—@1.75; apples, ℔ bbl. $2 75@$3.00; cabbages, $1.25@1.50 per crate; sour krout, $5.00@7 00 per barrel

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, 62@63; boiled, 63@65; cotton seed, 28@50.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $19.00

BACON, ℔ lb—Breakfast, 12½; shoulders, 7½@8; sides, short rib, 11⅞@12; sides, long clear, 11⅞@11¾; hams, sugar-cured, 15c

DRY SALT MEAT, ℔ lb—Clear rib sides, 8½; clear sides, 8½; shoulders, 7½@7¾.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.25@3.50; young $1.50@$2.00; ducks, $2.50@3.00; geese $4.00@; turkeys $9.00@12.00.

Western Eggs 15@18c per dozen

Louisiana Eggs 18@20c per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $4.00@$4.50 ℔ dozen; young dn. $1.50@3.25; ducks $3.50@4.00—; geese $4.00@4.50; turkeys $12.00@15.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, —; white, 75; mixed, —.

OATS, ℔ bushel—Western, 38

BRAN, ℔ 100 lbs—Choice, 72½

New Orleans University.

Examinations for admission will be held on Monday and Tuesday,

September 29 and 30, 1884.

The Exercises in the different Departments of the University will begin on

Wednesday, October 1, 1884.

Preparatory College Course,
Normal School,
College of Liberal Arts,
and School of Theology.

Prof C. T. SIMPSON, B. A., Dean of College of Liberal Arts,

A. F. HOYT, A. M., S. T. B., Dean of School of Theology and President of the University.

Address: 1428 St. Charles Avenue, New Orleans, La.

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AGENTS wanted for the History of Christianity, by Abbott. A grand chance. A $4 book at the popular price of $1.75. Liberal terms. The religious papers mention it as one of the few great religious works of the world. Greater success never known by agents Terms free. STINSON & Co., Publishers, Portland, Maine.

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INFANTILE and Birth Humors, Milk Crust, Scalled Head, Eczemas, and every form of Itching, Scaly, Pimply, Scrofulous and Inherited Diseases of the Blood, Skin and Scalp, with Loss of Hair, cured by the CUTICURA REMEDIES. *Absolutely pure and safe.* Cuticura the great Skin Cure, 50 cts; Cuticura an soap exquisite Skin Beautifier and only Medicinal Baby Soap, 25 cts., and Cuticura Resolvent, the new Blood Purifier, $1, are sold by druggists. Potter Drug and Chemical Co., Boston.

Send for "How to Cure Skin Diseases."

April-1y

"THE BEST IS THE CHEAPEST."

SAW MILLS ENGINES THE BEST, Horse Powers.

(For all sawing and purposes.) Write for Free Pamphlets and Prices of The Ilsman & Taylor Co., Manfrd., Ohio. [ocd-1y

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Bibles and Testaments, Teachers' Bibles, Bible Dictionaries.

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BEST AND STRONGEST SEAMS. UNEQUALLED LIGHTNESS OF RUNNING. AND DOES NOT INJURE HEALTH.

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ASTHMA GERMAN ASTHMA CURE never fails to instantly relieve the most violent attack, and insure comfortable sleep. Used by inhalation, thus reaching the disease direct, relaxes the spasm, facilitates free expectoration and effects **CURES** where all other remedies fail. A trial will convince the most skeptical of its immediate, direct and never failing effect. Price: 50c. and $1.00. Trial package free. Of druggists or by mail for stamp. Cut this out. DR. E. SCHIFFMANN, St. Paul, Minn.

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WANTED A WOMAN

of sense, energy and respectability for our business in her locality, middle-aged preferred. Salary $35 to $50. References exchanged. GAY BROS., 14 Barclay St., N.Y.

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SOUTHWESTERN Christian Advocate

VOL. 19—NO 37. NEW ORLEANS, LOUISIANA, SEPTEMBER 11, 1884. WHOLE NUMBER 776.

THE SOUTHWESTERN

PUBLISHED BY

THE METHODIST BOOK CONCERN,

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MARSHALL W. TAYLOR, D.D., Editor

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Entered at the Post-office at New Orleans, La., as Second Class Matter.

All Traveling Preachers of the Methodist Episcopal Church are authorized Agents.

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Six months (26 times)	5 "
One year (52 times)	4 "
Marriage Notices	25 "
Special Notices	5 cents, net cash

Editorial Notes.

Fight the good fight of not about faith.

The State Grand Lodge of United Brothers of Friendship meets this year in Maysville, Kentucky.

Nothing succeeds like success. We can have the good appointments if we retain their character for goodness.

We suppose that the United Brothers of Friendship will also undertake a sort of semi banking and insurance business.

Things look neat and prosperous in the office and pages of the *Western*. They have either cleaned the old or laid a very handsome new carpet on the office floor.

A man with his hands full of moral life must let go or he will not be able to lay hold of eternal life. He must use the one as a means to gain the other.

We had taken one glass of iced milk at pastor McDade's and were getting another when little Johnny, 4 years old said, "How doing to drink all the milk up and you?"

In what paper do you gain as much intelligence concerning our colored church work and the general affairs of the colored people as in the Southwestern.

To make a fair estimation of yourself draw a line midway between the praise of your friends and the blame of your foes. Hence the value of friends to admonish or enemies to warn us.

The New York Globe will fail, unless some religious paper interests Methodist Rois. The colored people [illegible] In his own [illegible] ought [illegible] looked at any [illegible] dress of [illegible] that his [illegible] will surely [illegible] warrant a [illegible] before the [illegible] Psalms 125: 6.

Frazier, one of the lady teachers will also retire. Mr. Gibson is the son of William H. Gibson, Sr., who was our first male teacher. The schools for colored children in Jeffersonville are a standing menace to the health and life of those who are compelled to use them or go without an education, and they are a disgrace to that otherwise liberal and thrifty little city.

The Negro race is increasing at a more rapid rate than any other class of Americans. They are destined to take an increasingly important part in the affairs of the country. Assimilation would not only prevent this but would prove the incapacity of the race in an unmixed state to *secure the best results.*

A living dog is better than a dead lion, but it is the part of wisdom to be sure that a case of merely temporarily suspended animation has not taken place before you handle the carcass of the lion with too much familiarity. He might not be dead, and his resuscitation possibly put you on the defensive.

Rev. T. M. Hubbard, writes from Cold Spring, N. J., that he returned to his field of labor from conference, greatly encouraged, and determined to do a better year's work for the Master. On a recent Sunday the trustees collection was $33 30, which was doing well for a stormy day. The Rev. G. M. Landih and C. H. Farret were with him. He congratulates the editor and promises a list of cash subscribers.

Rev. A. Booker after several weeks absence with Sister Booker has returned home in good health.

For the SOUTHWESTERN.

Home Missions in Terrebone.

Sister Charlotte Williams, (usually Mother Williams) having attended the last session of the Louisiana conference, was greatly aroused to the work of Home Missions, by the various lectures given upon the subject, and there joined. Upon her return home she at once put to work, though at first it appeared as the dropping of water upon the rock; yet, she continued to talk it in public and private and finally the object began to gain favor. Sister Louisiana Lang, her daughter, soon joined heart and hand in the work with her mother. They would work it up at home and then make their way to the adjoining plantation, often when their horses were not at their command they would walk to one or the other places miles away and spend a part of Sunday there and return to their duty at church in town the same day. The Lord has blessed their labors in that they have organized a Woman's Home Missionary Society in town and Sunday-school at Bayou Dularg, Barges and South Town with an average number of 118 scholars and Elias Richards, Adam Cain and George Norrells superintendents respectively. These schools are duly connected with our church and are doing well. They are now arranging to supply themselves with books. Mother Williams is one of these old Virginia and Maryland Methodists and knows just how to take hold. May God spare her to this part of his vineyard and when she is gone her place will not be easily filled.

A. N. JACKSON.

Houma, La., July 29th, 1884.

For the SOUTHWESTERN.

Notes by the Way.

Madison, the capital of Wisconsin, is delightfully situated between lakes Monono and Mendota. These are beautiful sheets of water with shores generally low, though sometimes rising to considerable height, and abruptly, everywhere, however, covered with rich foliage of tree or grass. The city is on a ridge between the lakes, the splendid capitol building being situated on the most elevated part. The city is beautiful, and will long be remembered for its generous hospitality, and as the scene of the largest gathering of teachers ever held. From the 9th to the 18th of July it is estimated that six thousand teachers were present at the session of the National Teachers Association. There were representatives from all the States and Territories. The striking feature of the meeting was the deep interest manifest in the moral and religious training of the children and youth of the country. This was manifest in the speeches and in the recognizing of the divine presence by prayer and song. We can leave the education of the future citizens of this Republic in the hands of such teachers and feel that the moral education of the children will not be at variance with the precepts of the Bible, as far as these teachers may be able to teach them in the public schools.

A few hours ride and we are west of the Mississippi river. Iowa has a prohibitory law. We glide for hours along the rail, frequently stopping at flourishing villages, and are rejoiced at every stop as we looked in vain for the two most prominent features of most railroad stations, saloons and their results, loafers. *Jubilate Deo* comes bubbling up as we realize that in this practical way prohibition does prohibit. All hail to this deliverer from the thralldom of intoxicating drink! Hail to the Pittsburg convention, and to the thousands who, breaking away from the slavery to mere party organizations, stand as the skirmishers in the battle which in a few years will be won by prohibitionists throughout the land. At Clear Lake a temperance camp meeting is going on under the auspicies of the W. C. T. U., and the power of the temperance cause is seen as the president presents her report of the work already done, the opposition of the liquor interests, the indifference of professed friends of temperance, and the ease with which some judges and juries can find excuses for letting violators of law escape. The report represented the law prohibiting the sale of liquors as effective in most of the State. In some of the larger cities where the saloonists are strong, and the executors of the law feeble, the traffic of death still goes on. Politicians are afraid of the voters. In Republican Iowa as in Democratic(?) Lonisiana the politician often sells out all principle simply to hold on a little longer to his tenure of office. The temperance folks in Iowa are bound to win. They have tasted the good effects of prohibition; and are bound to press the temperance issue on this line to a final and complete victory. My heart said amen as I gazed on the rolling prairie, covered with waving harvests, beautiful homes scattered over these broad acres, with the groves of forest trees, in their dark green dress, contrasting so finely with the lighter shades of the ripening harvests. Iowa without the saloon will be as near an earthly paradise as an agricultural people can desire.

J. BRADEN.

August 29, 1884.

For the SOUTHWESTERN.

Irrepressible.

EDITOR SOUTHWESTERN: Dear Sir—Allow me to speak, through the columns of your valuable paper, upon a subject of some importance to the Methodist cause.

There is a disposition on the part of many ministers in charge of churches—at least it is true of those in this city—to carelessly resign, and seemingly regardless of the consequences, the very important duty of instructing the people of their congregation, by inviting every pretended preacher, such as are now swarming around the country, to preach from their pulpits. I have actually heard people in the congregation, upon seeing one of this class of men ascend the pulpit, exclaim: "Why is that man allowed to preach here; his coudnot as a preacher is disreputable." But you ask is the assertion true? *It is true.* Ministers may plead ignorance, with respect to the character or reputation sustained by these persons. Can they with propriety intrust this work, so very important in its nature, to men whose general standing in the community they are unacquainted with; a work for the faithful performance of which they are held personally responsible by Almighty God and the Methodist Church? But this is not the only bad feature arising from the practice of this carless habit on the part of ministers. Men whose knowledge of the Bible is so imperfect as to render them entirely incompetent to preach, are allowed to occupy the pulpit.

That many among our people are illiterate is no reason why they should thus be imposed upon. The Methodist pulpit is sacred. It is thence that people are to be taught those truths so important to every soul, viz.: The doctrines of the Christian religion, as understood by *our* Church. I have been actuated to write this article from a circumstance which occurred in my presence, in one of our churches in this city. In justice to the pastor of this church, I would state he was absent from the city when this occurrence took place; I have no intention, however that this should be an excuse for him. A few Sunday nights ago a preacher rose before a congregation of 300 souls, hardness. He stated his text as follows: "There is no difference." Now, this is the latter clause in the 22nd verse of the 3rd Chapter of Romans. It is Scripture, true enough, but does it constitute a text? We expect to hear a preacher tell us something that will tend to our spiritual welfare, and not to hear the minister mourn as the heathens do at the death of a relative. This is *not* preaching. But this is not the worst. The preacher told us that his religion was not a Bible religion, but a religion of the heart. Why? Our only means of religious knowledge is God's revealed word, *found in the Bible.* But it may be said he meant something else, and not what it would seem to mean. Preachers should say just what they *do* mean.

To tell you all that we could say, propounded by this person, would lay us open to charges of personality; such, however, is not our intention, I assure you. It is the principle we condemn, and not this case only.

We do not question these people's call to the ministry, nor do we pretend to make ourselves judges of their religious qualifications, but we certainly doubt their ability to preach.

I have no desire to speak ill of any one's qualifications, for I know not but what they may have a reasonable excuse for not having a better knowledge of the Scriptures.

But, until a man has some understanding of the Bible, in order that he may not run into such ridiculous blunders, why the Methodist pulpit is no place for them, and to those in whose care the pulpit is intrusted, the blame is chargeable! Why not let the local preachers of your churches who are known to you, and who, as a general thing, attend Sunday-school, and have some understanding of the Bible, and also of Methodism, preach if no one else can be had.

ANATOLE PANALLE.

New Orleans, August 30, 1884

For the SOUTHWESTERN.

New Orleans District.

The Church of this day needs thorough going men as much as ever—men whose trust is in the Lord, and can work with energy and full hearted zeal. It is no serious matter if a good worker is wrongfully sent for a season to the lowest room, the Master has his eye upon him, and he cannot be kept in a corner; but if a man does not work, the poorest corner is too good for him. No matter if he enters the army of the Lord as a private, if he does good work, promotion will come. So, if he enters as a captain, colonel or general, and does no work or bad work, he must retire. Now and then it happens that ecclesiastical positions are unworthily obtained by outward help, but all advancement that is not obtained in harmony with the commission of the King of kings is short lived. The only way to go up and stay up is to do good work.

At Algiers and Asbury Bro. Barrow is doing a good work. The flood has been a great drawback, still the work of the Lord has been attended to. Saint Mathew's church at Algiers has been nicely ceiled overhead and all paid for, and the brethren expect soon to have the church completely finished. At the quarterly conference everything indicated a marked degree of prosperity. The reports were all in order; those of the classes were as follows: No. 1, $11.25; No. 2, $7.35; No. 3, $4.65; No. 4, $3.75; No. 5, $2; two of these classes have been formed during the quarter. A good religious interest prevails among the people; 19 have been received into the Church since conference. Few men are more deservedly popular among their people than Bro. Barrow. The Methodist Episcopal Church at Kenner shows itself aggressive as well as progressive. It is evidently there to stay. The last Sabbath in August, the laying of the corner-stone of the Methodist church, brought a larger crowd of people together than Kenner seldom witnesses. Over 300 went up on the *Queen City* from New Orleans to attend the services. Addresses were delivered by the following brethren: S. Priestly, T. P. Jackson, A. J. Ford, J. Brown, M. C. B. Mason, M. J. Dyer and the writer. The collections for the day were nearly $40. Seldom have we seen a more orderly or happy company. The corner-stone was put in its place by the presiding elder, assisted by S. Priestly and J. Brown. The doxology was sung and the benediction prononnced by T. J. Johnson, and the brethren returned to the city in season to attend their evening services.

Rev. Alexander Conerly, received into the Methodist Episcopal Church, and stationed at Franklinton circuit, Washington parish, is having just what we expected—opposition and success. He has already received 16 on probation, and more are to follow. Opposition sometimes tells hard on the Christian minister, but in the end not half so hard as on him who is the cause of it. We have no fear for the Methodist preacher who preaches Christ, and lives as he preaches. The greater the opposition, the more certain and glorious will be his triumph. Hold fast, my brother, whereunto you have attained, and see that no man takes your crown.

L. P. CUSHMAN.

For the SOUTHWESTERN.

To the Preachers and Members of the Tennessee Conference.

The bishops have arranged the meeting of the conference more than a month earlier than usual. This will give less time to make collections, to visit the people, to hold protracted meetings, to preach the Gospel, to win men to Christ, but do not let it prevent any preacher from doing his best. The people expect the preachers to do their duty, present the different benevolent causes just as if you expected the people to give, liberally and cheerfully. Seek out the more able in the church, and ask them for enlarged gifts. That brother who has been giving his five or ten cents, to the missionary, Freedman and Church Extension causes should be urged to increase his contribution a hundred fold, he is able. Do not be more anxious about your own salary than you are to fill the Lord's treasury. I once heard of a brother who had a church debt to pay and a judgement had been given against the trustees, by the court. The preacher had suppers and festivals and made some money, the church members thought to pay the debt, but the preacher paid himself. He was over anxious for his salary. This shortening of the conference will give the members less time to get the money or pay the preachers, but a little more effort on the part of the members, and a little more self denial, and there need be no falling off in the collections or salaries of the preachers. The stewards should make this matter known to the church and urge the people to meet their obligations fully. If preachers, stewards and other officers and members of the church will do their duty, there will not be failure. God will bless those who work for His glory. The usual arrangements will be made for excursion rates over the railroads to Memphis, which will be announced in this ADVOCATE. Do not forget the Centennial collections, and the endowment fund of the Central Tennessee College.

J. BRADEN, Sec.

Aug. 30th, 1884.

Bishop Brondel, of Montana, has excommunicated John Magensie, a theatrical manager, from the Roman Catholic Church for the sin of bringing Robert G. Ingersoll into Montana to lecture.

OUR SOUTHERN WORK.

LOUISIANA.

Philip Johnson, Natchitoches: "I met an old man in the road without a shirt on, and who said he had had nothing to eat for two days. I assisted him as well as I could. I wish our young men would stop drinking and gaming and give some of the old people better care."

W. H. Hardy, Pearl River: "This quarter we baptized 1 convert, received 3 members, and bought a bell which is up and ringing. The Lord is smiling on this circuit."

Henry Richardson, Trinity: "I opened a missionary society, and Bro. Green Jones and I had a good time. Six were added to the church; 14 to the mission school."

Elijah Clark, Shady Grove: "Children's Day was a grand occasion. Young people decorated the church. The pine woods resounded with vocal music. Mount Convenient Sabbath-school marched three miles to the church singing; Jones Creek school three and a half miles; Live Oak school received the two others. There were readings and speeches. Collection $12.00; for medal $1."

Geo. W. Wells, Rosedale: "Our work is moving along calmly. We are putting in solid work. We have been down with chills and fever some time. We are out. I have news from home that is delighting. A fine daughter July 18. I am added to the list of happy fathers. I am doing all I can for the SOUTHWESTERN."

TENNESSEE.

A. E. Randall, Britt's Landing: "Children's day was observed, and we had a very good congregation. The circuit is thinly settled. Lectures were given by A. F. Lane, pastor, Bro. Tap Craig and the writer. Collected for Church Extension $1.05; Freedmen's Aid 75 cents; pastor, $1.55. Church is improving."

G. A. Sanford, Dover: "Elder Pickett held our quarterly conference and addressed the Sunday-school. He preached to a large congregation at day and night services. Collection: elder $12.50; pastor $16.75."

A. Swift, Yorkville: "My work is in a good and growing condition. I have not missed an appointment and membership is increasing. We are trying to build a new church at Coal Springs. Have added 12 members since conference, paid elder $13.20, pastor $34.40. Sunday-schools are improving. The one at Coal Springs has 42 scholars, the one at Sharon 64. We are collecting for all causes. The elder has just passed quarterly conference. Rev. J. L. Massey preached for us, and at night we had a fine time. Church collection $2. I have been preaching point, between Eaton river, Eaton Grove."

Thos. Sam Patton, Chattanooga: "Our fourth conference was held at Pleasant Grove by Elder Patrick. We paid him our assessment, $60. He preached with spiritual sermons. There were 4 conversions. Collection $12.35. The Lord manifested His spirit in our midst. We have had a time trying to build our new church. We have no organization, and with a little assistance, will get it up."

A. Spain: "The people have injured much cotton raising by reason of drought, and are very poor. I have visited Bro. M. F. Berry in a mountainous country. The people all love him, and are very religious. Bro. Lane and wife are doing good work. May God bless them."

C. T. Berry, Kingston: "Notwithstanding the fact that our charge in this charge have labored under severe difficulties and trials for the last 16 or 18 months, we have many things to be glad and thankful for. About March 1st the meeting began at Rockwood, and continued five weeks. This school was of great benefit to the church in every way. It took an active part in the Sabbath-school, and rendered valuable service on Children's Day. Near the close of the school, the church and school united in giving an entertainment for the benefit of the church, the proceeds of which were $43.75. This enabled us to pay Rev. G. W. Cowan a debt of $25, which has been on the church for some time. Though our way has seemed a little gloomy, still we have raised on this charge since last conference $60 or $70 on old indebtedness and toward improving our church buildings. We have also done something for each of our benevolent causes. Our people here are preparing and looking forward with much interest to the convening of the Annual Conference, October 23d. Before closing, I wish to express my sincere thanks to Bishop Bowman for a present of three valuable books belonging to my present studies, and also to our presiding elder, Rev. E. Provine, for care taken in conveying them to me. We are now at work in them with enthused interest."

MISSISSIPPI.

J. W. Davis, Trenton: "Elder Shumpert held our second quarter. Collection $12.10; paid elder $7. The elder preached a soul-searching sermon, and the brethren were greatly encouraged."

J. J. Garrett, Forest. "Elder Shumpert held quarterly conference. During the past quarter 22 members were received, 5 backsliders reclaimed, two converts. Churches, with 230 members, are in fair condition. Stewards paid pastor $79.95; elder $8. Visited Silvertown with the Elder, who preached, and 2 converts were received."

A. J. Cooper, Holly Springs: "The circuit is progressing finely. Bro. N. H. Williams is getting it in order. There are three points, and good Sunday-schools at each. When Bro. Williams enters the pulpit he leaves self behind, and his labors are appreciated."

TEXAS.

W. H. Jackson, Brenham: "On the evening of July 26th, while I was 12 miles from town conducting a protracted meeting, a thief entered the parsonage, secured $15 of educational funds, a silver watch valued at $16, belonging to Bro. Noah Williams, some jewelry and under-clothing, broke a fine trunk to pieces, and ruined other household furniture. During the present times the loss is very severe."

W. Duncan, Liberty Circuit: "Very little has been done this year. We are in a mountainous plain, where there are few people, and all in need of instruction. I found no Sunday-schools and no books, but it is a little better now. To lead this people a pastor must be intelligent, piety must be the first qualification, and aptitude to teach the next. A man must be learned before he can be fit to teach."

J. R. Carnes, Waco: "Our third quarterly conference was held July 26th, Rev. S. Gates, P. E., in the chair. All the brethren but two or three were present. Class leaders reports showed an increase in the number who observe the rule on temperance as found in the Discipline. On Sunday, at 3 p. m., we had preaching, by Rev. A. Brack. We had a good time. At 8 p. m. Rev. S. Gates preached a very interesting sermon. The Holy Ghost prevailed. After the sermon the sacrament was administered to 115 souls. Our love feast was well attended. Many testified that the Lord had been and was then with them. The writer has never witnessed such a time since his appointment to the work. Our Sunday-school here is not doing as well as it ought to, owing to the need of books, which we are now purchasing. We have a Sunday-school outside of the corporation of the city, composed of 66 scholars, which we have named the St. James Mission Sunday-school. They are well fitted out with books, etc. We have commenced our protracted meeting and present indications speak well for success. Pray for us."

James Morton, Gibeon: "Lamar county is wide awake. We have a good day school, and our children are learning rapidly under D. B. Wilson, of Marshall, their teacher."

Mrs. Isabella Howells, Brenham circuit: "Your readers I doubt not will rejoice with us when they know how the Lord is working in our midst. Our preacher, Rev. W. H. Jackson, who is an energetic young man and believes in getting sinners brought out of nature's darkness into God's marvelous light, carried on a protracted meeting at Big Springs, a comparatively new point on the circuit, and a fine field for labor, there are quite a number of nice young people who were very earnest in serving Satan, but now thank God some of them have changed masters and we trust will serve God with more zeal and vigor than ever they could display in serving the devil. If they read the Bible prayerfully, we believe they will become pillars in the house of the Lord to go out no more forever. The interest was kept up to the last, and the second Sabbath was better than the first. Elder Neely was with us both Sabbaths and baptised three adults and three children. Brethren and sisters from other points visited and helped as best they could, we pray God's blessing to rest on all the workers and ask your readers to pray for our converts that they may be the means of leading others to Christ their Savior and God."

ALABAMA.

G. Winn, Mobile: "I wish to inform the Church at large of the condition of the work here. In Dec., 1883, I found 50 names on the church record, but could only meet 20. The church was in debt to the Church Extension Society $500, and the building was very uncomfortable for either winter or summer. It should be completed before we can expect to increase the membership, but our few members are so poor they are unable to give me a support. Family and I work for our support and for the church. The members are willing and do all they can. I hope the Church Extension Board will give them a living chance. If there are any whose hearts are moved towards us we shall be grateful for their contributions."

Letter From Rev. Dr. Blyden.

I left Monrovia on the 25th of January for recreation and rest. On the way up the steamer stopped at Mannah, the northwest boundary of the Republic as fixed by the British Government. An English trading company has been recently formed called "The Sulymah Trading Company." They have established themselves at Mannah, Sulymah, and a new station called Lavannah. We stopped at Sulymah and Lavannah in search of a cargo. The captain of the steamer gave me these distances: Mannah is fourteen miles northwest from Cape Mount; Sulyman is eight miles from Mannah; Lavannah is eighteen miles from Sulymah; Shebar is fifty-two miles from Lavannah; Freetown is one hundred and thirty miles from Shebar. If Liberia claimed to Shebar then we have lost seventy-eight miles of territory. If we claimed to Gallinas we have lost only twelve miles. The opportunities at Sierra Leone for hearing from the interior are far greater than in Liberia. Since I have been here I have had opportunity of conversing with natives, not only from Timbuotoo, Sego, etc., but from Musardu and Medina, large Mandingo cities in the rear of Liberia, from which the trade should flow into Monrovia and Bassa and Cape Palmas. The Mohammedans of the interior of Liberia are much respected here for their intelligence, learning and military powers. A Musardu leader in command of some fifty thousand soldiers and three thousand horsemen is now about three hunded miles east of Sierra Leone, compelling the Pagans to keep the roads open for trade and bringing them over to Mohammedanism. Before his military energy the most powerful pagan States seem to be helpless. Liberia's day must come. She has the possibilities even more than Sierra Leone, which is controlled by men at a distance, for absorbing the interior tribes into one large Negro nationality.

Sierra Leone, March 13, 1884.

—*African Repository.*

For the SOUTHWESTERN.

A New Haven Letter.

Seventeen months without a church home or pastoral supervision, the Sperry Street Bethel Church experienced difficulties which attracted much attention in New Haven and elsewhere. This congregation for over six years was unjustly treated by the preachers and Bishops of the African Methodist Episcopal denominations, of which they were claimed as members, with grievances too numerous to mention. Hence, a growing dissatisfaction prevailed from the pastorate of Rev. Mr. Gooseley, until they finally withdrew from the denomination, in 1883. After their trouble with Mr. Gooseley ended, the Rev. A. J. Chambers took charge, and his administration was so injudicious and unsound, that Bishop Brown was compelled to remove him in August 1882, leaving the congregation without a pastoral supervision, or a place to worship in. The Bishop was acquainted with these facts, which he refused or neglected. However, the members waited patiently a reasonable time. The trustees and the society called a meeting, in which a plan was devised to complete the basement, which was done. After this was accomplished the society called another meeting, and the trustees were authorized to engage a minister. It was also decided to withdraw from the African Methodist Episcopal denomination, and organize an independent church. Under this idea, Rev. Thomas H. Johnson, a member of the Newark Conference of the Methodist Episcopal Church, was called. Finally he resigned the pastoral charge of St. John M. E. Church in Orange, N. J., and accepted the call of this independent society, much to the regret of his presiding elder, Dr. Knowles, and the community generally. The work in Orange, N. J., under his supervision was in a thrifty and healthy condition, having just dedicated the new church at this place. However, he took charge of that independent church, and on the 26th of December, 1883, Rev. Mr. Stansbury appeared in the city, stating that he had been sent by Bishop Brown to take charge. A meeting was at once held, and Mr. Stansbury was informed that the church had a minister already, consequently his services were not needed.

The trustees consulted Judge Sheldon, and he informed them that they could exclude Mr. Stansbury from the pulpit, and that gentleman was informed that he would not be allowed to preach in the church, or to enter it for that purpose.

Then began what was known as the Bethel Church war, which attracted the attention of the whole community of New Haven. Rev. Mr. Stansbury brought six law suits, in which the independent organization was sustained as against the Rev. gentleman.

Ex-Judge Sheldon and C. S. Hamilton were the counsel for the seven trustees. In their reply to the mandamus they asserted that the Bethel church property was never conveyed to the African Methodist Episcopal denomination, making a distinction between church and denomination. In other words they said that the Bethel church was not under the control or government of the conference organization formed from the single African Methodist churches. The trustees "waited more than a reasonable time" for the bishop to fill the vacancy caused by the withdrawal of the Rev. Mr. Chambers, and when the bishop neglected to act they tried the Rev. Thomas H. Johnson. He was now acting, and they were responsible for the payment of his salary. Furthermore and finally, even if the Bethel church did belong to the African Methodist Episcopal denomination as claimed, the only penalty for violation of the rules was a dismissal from the body. This dismissal or severance from the main body the trustees had brought about by their independent action in hiring a pastor themselves, and were not liable for any appointments or contracts made by the bishop.

Following the reading of the papers, the hearing was proceeded with before Judge Stoddard. Complainant applied to Judge Stoddard for a writ of mandamus, compelling the refractory trustees of Bethel church to permit the appointed but rejected minister to preach there thereafter. His Honor denied the application. The reasons assigned were that Mr. Stansbury's title was not clear, and it was of no public importance which of the two ministers, the one appointed by the bishop, or the one selected by the people, should preside.

Judge Park said, in his charge to the jury, that Rev. Mr. Stansbury was the lawful pastor of the church, and should have been recognized as such by the trustees. Still, the trustees were the legal custodians of the church property, and therefore had a right to control it. Mr. Stansbury should have been admitted to the pulpit. If he obtained admission by false pretences or against the will of the trustees, the latter were justified in ejecting him, provided they did not use unnecessary force in the operation. At 4 o'clock the jury reported a continued disagreement, and were discharged. They stood 11 to 1 for acquittal.

This cloud of trouble overspread the Sperry Street church from December 26, 1883, until June 1, 1884, when they joined the M. E. Church denomination, under the Rev. Dr. Marshall Taylor, Editor of the SOUTHWESTERN ADVOCATE, keeping up, however, this independent organization all the time. A meeting was held May 12th, when it was decided to join the Methodist Episcopal denomination, the people acting entirely of their own accord. They having experienced that to continue the independent was unwise, they were united in their desire to enter the Methodist denomination. The church has now entered upon a prosperous career.

According to a careful estimate, there are over 3,500 colored people in New Haven. There are six distinct church organizations seeking to save this rapidly increasing population, viz.: The Colored A. M. E. Zion, the A. M. U. P. Church, the Baptist, the Congregational, the Colored Presbyterian and the Methodist Episcopal. The total membership of these six denominations is about 656. The seating capacity in their united places of worship is 2,115 not sufficient to accomodate them. These people are at our very door. Ought we not to assist them? Can we withhold that Gospel which has done so much for us? Emigration from the South is constantly augmenting their members. The necessity of caring for their moral and spiritual welfare must be apparent to all. In an important sense, the future of our republican institutions is to be largely determined by the colored race, now numbering over *ten millions*. Each community like our own has its share of responsibility. If we are blinded by prejudice, or live indifferent to the needs of the ignorant and weak, we must bear our share of consequences, which will certainly come in the future. An enlightened patriotism, to say nothing of the higher considerations of eternity, will prompt us to offer the helping hand. Impressed with our responsibility, can we be indifferent to this imperative demand. The desire of so many colored people of New Haven to have a Methodist Episcopal Church is well known. They urge their preference on conscientious and reasonable grounds. They desire to enjoy the benefits of a well trained and pure colored ministry; of a supervision such as the Methodist Episcopal Church affords; of a Christian literature for the home and Sunday-school, such as that Church can furnish. That desire, expressed by the most intelligent and reliable of the colored people, is a call of God. The pastors and presiding elders of New Haven district, moved by a true Christian spirit, have urged the Methodist Episcopal Church to enter this field. Last April Bishop Hurst appointed Rev. Thomas H. Johnson, the present pastor. Encouraged by a sentiment so widely prevalent, it is now proposed to aid the colored people in paying indebtedness, which is $2,500, and in building a suitable church edifice, which is partly completed. The property will be held by a Board of Trustees, elected by the congregation exclusively for religious purposes. The church will be subject to quarterly supervision by the presiding elder, and the pastor will be a member of the New York East Conference. We ask for a favorable consideration. Rev. Mr. T. H. Johnson is a man of practical common sense. "Hope and keep busy" is his motto. He preached to a large congregation of white and colored people August 24th, at 2 p. m., in the M. E. Church, Collinsville, Conn., to the entire satisfaction of all present, taking for his text the well-known words of St. Paul the Apostle to the Corinthians, "Abound ye in the works of the Lord." He said:

"It is, above all things, essential that the Christian should be firm in his conviction of doctrinal faith. There are those who say that the preaching of to day is not what it was forty or fifty years ago. They assure you that the limits of doctrinal belief are being changed. A greater misstatement could not be uttered. This is not a time of theological ferment. There has never been within the history of the Church a period when the preaching of the Gospel was more truly evangelical. Our method of formulating the Gospel may have undergone some modifications, but the preaching has not undergone change in any other respect.

"The Christian should be a devout believer. He should believe in Christ's redemption of souls, in regeneration, in justification, in sanctification. The Christian should be uniform in the current of his religious and spiritual affection. It should be ever full and abounding. There should be an even flow. The Christian should be consistent in his outward behavior. The world of unconverted and unbelieving is looking at him, is keenly scrutinizing his habits and conduct with a view to discovering whether there be any truth in the claim, that there is a supernatural element in Christian experience. By our behavior will the world be led to judge of the truth or error of that claim, and therefore we must be consistent in our actions, so that we may convince them that it is so. Let them come to believe that it is true that the Gospel of Jesus Christ does and will do for man that which it is impossible for him to do for himself. The men who are thus consistent and full of the spirit are the men who do in emergencies. Their faith is founded upon a rock. Neither the wind nor the water can shake it.

"This is the age of unresting activity. Indolence in these feverish times, is detested as a vice. And yet I urge upon you a reasonable moderation. But abound you always in the work of the Lord. This applies to the commonest pursuits of life. They thus receive a lustre from the motives that ennoble them. This work, in which St. Paul besought the Corinthians to abound, consists in promoting the interests of Christ's Church on earth. How few are doing so. They can be almost counted in every community. I appeal to Christians everywhere to forget their selfish interests, and to turn their attention to the work of the Lord. What we need most is a Divine quickening of our spiritual impulses and sympathies. In the law of the Church we are taught that it is not sufficient to do good only when we feel like so doing. On the contrary, it must be done gladly and sympathetically, with a whole heart, not half-heartedly. We must bring our hearts into closer contact with Christ. We need a more vivid conception of the world's spiritual needs. We must feel and appreciate the wicked

condition of the world, and not merely realize it as a fact. Each one should feel as though the salvation of the world rests upon his shoulders."

He has shown himself to be a thoughtful Biblical scholar; he is drawing around him many friends white and colored. Just the man to extend our work in the East

"In all the troubles of the First African Methodist Episcopal Bethel Church of New Haven, it never has been claimed or charged to my knowledge, that the conduct of Rev. Thos Johnson was other wise than what was becoming in a modest, faithful Christian minister. He was solicted by the unnani mous voice of the Board of Trustees, approved by the very nearly unanimous voice of the members of the church, to enter into a contract to supply their pulpit for three months; this he did faithfully and well, and amid all the lawsuits and contention which after his engagement, arose between Mr Stansbury and the Board of Trustees, Mr. Johnson has been in no respects a party; he has kept on preaching and working, and when the term of his engagement was finished he was urged to continue as pastor of the society, and this he has done to the entire acceptance of the Board of Trustees and those who shared their views and feelings. The attacks made by Mr. Stansbury resulted in numerous lawsuits in all of which Mr. Stansbury failed and the trustees have been sustained as against him.

The church, I am told voluntarily sought to become members of the Methonist Episcopal Conference, The members certainly have seemed to be worthy Christian members of the church. They have never appeared as plaintiffs in any one of the six cases in which they have been involved; they now need some help and Mr. Johnson, I believe, has the confidence and moral support of the Methodist ministers (white) in this city, and any statements he may make will, I think be worthy of the entire confidence of any one who may be called upon to act in the matters he may present. JOSEPH STEELDEN.

Counsel for the trustees of the (late) First African Methodist Episcopal Bethel Church, of New Haven.

New Haven, July 22d, 1824.

African Caste.

BY REV. ALEXANDER CRUMMELL, D. D., WASHINGTON, D. C.

In a private letter to the editor, from which we are permitted to quote, the following matter of general importance finds its way for the first time to our patrons, we believe. With reference to treatment of the natives by Liberian Africans the Doctor says:

MR. EDITOR—I have just been shown an editorial article, in your issue of 31st July, which contains a reference to myself, and I must express my surprise that you should carelessly make such a misleading and unjust statement concerning me. You are pleased to say: "This (caste feeling) has also been the great hindrance to prosperity in the Republic of Liberia. In the latter century these factions were represented from a political standpoint by the Rev. H. J. Ray and J. L. Payne, who were competitors for the Presidency about 1868. At one time it is said that Drs. Blyden and Crummell held very stringent, almost fanatical theories on the colored question." Now, so far as I am concerned, this is all fiction. 1. I lived in the Republic of Liberia very nigh 20 years. During this period I never joined a political party; I never took part in a political canvass. I rarely voted; I never, even once, attended a political meeting; I never held a political office, albeit solicited again and again to take high positions in the government. I left Liberia in 1853, and [illegible] certain class, not [illegible] attempt for the [illegible] pt no wise [illegible] hatred in [illegible] native man, [illegible] contemned, [illegible] contemptuous names, well known in America, applied to him. One or two facts among a multitude will illustrate this ignoble feeling. The Hon. Mr. Leys, at that time American Minister, invited a Sierra Leone merchant (a wealthy and educated native) on a visit to Monrovia to dine with him. Mr. Leys told me a few days after of the indignation expressed, in "society," at his receiving a native as a gentleman and having him dine with him. Against this feeling, whether wisely or unwisely, I set myself with all the energy of my soul. I joined in with any and every man I could find to batter it down, and to-day I believe it is a dead thing. The contemptible blood-proud and purse-proud upstarts who then used to sneer at a native as a "nigger" are all dead and gone. It was a fierce fight, and suffering was the penalty. But I say, again, that I am proud of the fanaticism! The people of Liberia now have all a right mind, and you can see the results of this effort.

1. The Hon. J. H. Smythe, Liberian Minister, now in Washington, tells me that the full incorporation of the native into the citizenship of Liberia is to day the leading policy of both the people and the Legislature of Liberia. The Hon. H. W. Johnson, the present President of Liberia, a man of both learning and ability, has set this as a main principle and policy of his administration. I trust he will have the noble rashness to persevere in this policy.

2. Minister Smythe tells me that there is a likelihood of a former pupil of my own, the Rev. Mr. Letor, (a native man and as wise and learned as any man in Liberia,) soon entering the Legislature.

3. Already native kings and headmen sit and advise with the Legislature. I believe that I myself was the first man to vindicate this right for the native man. I send you a copy of the oration delivered in Monrovia, where I suggested this policy.

4. Not only are native schools established by the government, but Liberia College stands with wide open doors for any native youth prepared to enter it. Such a thing, when I went to Liberia, would have been derided.

Washington, D. C., Aug. 8, 1884.

THE OTHER SIDE.

By Rev. Franklin Miller, Finchville, Kentucky,

MR. EDITOR—Noticing in your notes on the question of "Caste in Africa," that Dr. Crummell is reported to have held very "stringent and almost fanatical ideas on the subject." Does the Doctor deny this? (Yes—ED.) If so, I would ask him:

1. Which of the two factions did he support in Liberia about 1868?

2. Did he vote at either of the elections, Roy vs Payne being the nominees?

We would also ask him:

3. If he remembers his remarks to the Rev. Thomas H. Amos, in his (Crummell's) study, as follows; *"This is a Black man's Republic, and should be governed by Black men."*

Mr. Editor, you shall hear from me soon, and more particularly if necessary. Dr. Crummell ought to deny explicitly or state his position. (The burden of proof is with the affirmative—ED.) Not simply state, as he does, what he did not do. The question at issue is that he lent his aid and influence, in conjunction with Blyden, Roy, Erskins and others to elect a ticket of the pure Negro blood so that foreigners "might see and know of the existence of one *Black Republic*, and not a Black Republic governed by mixed Negroes." (As in Hayti—ED.) Mr. Editor, these are substantially the words used by Dr. Crummell.

From the Corporal.

From the Marine Barracks, Pensacola, Florida, Corporal Ben. Barger writes of the benefits of Brown's Iron Bitters in that malarious region. He says: "I have used several bottles and must say I am greatly benefited by using it. Several of my comrades use Brown's Iron Bitters and you may rest assured it is the greatest thing on earth." This kind of testimony comes from all quarters concerning Brown's Bitters—the best tonic.

New Orleans University.—A. F. Hoyt, President.

The following is a synopsis of the normal scientific course of two years, showing the number of recitation hours weekly for each study:

NORMAL SCIENTIFIC COURSE—SUB-JUNIOR YEAR.

First Term—Arithmetic, 4 hours; Wentworth's Algebra, 4 hours; Barnes' U. S. History, 5 hours; English Composition, 1 hour; Vocal Music, 1 hour.

Second Term—Arithmetic, 4 hours; Algebra, 4 hours; Human Physiology, 5 hours; English Composition, 1 hour; Vocal Music, 1 hour; Practice Teaching, 1 hour,

Third Term—Practice Teaching, 1 hour; Algebra, 4 hours; Bookkeeping, 3 hours; Physical Geography, 2 hours, Botany, 5 hours; English Composition, 1 hour; Vocal Music, 1 hour.

JUNIOR YEAR.

First Term—Wentworth's Algebra, 3 hours; Hill's Geometry, 4 hours; English History, 2 hours; Pedagogics, 3 hours; Pope's Catechism of Theology, 1 hour; English Composition, 1 hour, Vocal Music, 1 hour.

Second Term—Hill's Geometry, 4 hours; Civil Government, 2 hours; Geology, 4 hours; Zoology, 3 hours; Pope's Catechism of Theology, 1 hour; English Composition, 1 hour; Vocal Music, 1 hour.

Third Term—Astronomy 4 hours; Pedagogics, 3 hours; Practice Teaching, 4 hours; Pope's Catechism of Theology, 1 hour; English Composition, 1 hour; Vocal Music, 1 hour.

The following is a synopsis of the Normal Language Course of four years, showing the number of recitation hours weekly for each study:

NORMAL LANGUAGE COURSE—SUB-JUNIOR YEAR.

The same as sub junior year of Normal Scientific Course.

JUNIOR YEAR.

The same as junior year of Normal Scientific Course.

SUB SENIOR YEAR.

First Term—Latin Grammar with Letlow's Lessons, 4 hours, or German, 3 hours; English Literature, 3 hours; Chemistry, 4 hours; Ancient History, 2 hours; Practice Teaching, 3 hours.

Second Term—Latin Grammar with Letlow's Lessons, 4 hours; or German, 3 hours; Constitutional History of England, 4 hours; Wentworth's Algebra, 3 hours; Physics, 4 hours; Practice Teaching, 1 hour.

Third Term—Latin Grammar with Letlow's Lessons, 4 hours, or German, 2 hours; Algebra, 2 hours; Wentworth's Geometry, 4 hours; Physics, 3 hours; Practice Teaching, 1 hour.

SENIOR YEAR.

First Term—Goodwin's Greek Grammar with White's Lessons, 4 hours; or French, 3 hours; Wentworth's Trigonometry, 4 hours; Biology, 3 hours; Constitutional History of U. S., 3 hours; Practice Teaching, 1 hour.

Second Term—Greek, 4 hours; or French, 3 hours; Evidences of Christianity, 4 hours; Studies in American Literature, 3 hours; Payne's Educational Theories, 4 hours.

Third Term—Greek, 3 hours; or French, 2 hours; Political Economy, 4 hours, Payne's Educational Theories, 3 hours; Practice Teaching, 1 hour.

To enter upon either of the above courses a student must be at least 16 years old, present written testimonials of good moral character, and pass a satisfactory examination in the following studies: Arithmetic, through the decimal system; General Descriptive Geography, English Grammar, Reading and Writing, with special attention given to Spelling. To those completing either course the corresponding diploma will be given. Students who have already gone over a part of the studies will be allowed credit for what they have done, and will not be asked to go over the ground again.

Womans' work will loom up at the World's Fair next winter. Everything that a woman's nimble fingers can make will be made in the best possible way and exhibited. Drawing, pictorial painting, sculpture, carving, needlework, plain and ornamental, and every article of use or beauty found in our homes, plain or luxurious, and possible for the hand of woman to create, will be reprodnced in hundreds of beautiful or convenient forms. Southern ladies have been industrious workers in this enterprise and they mean to see how grand they can make it.

The British Company of Revisers of the Old Testament have finished their work, and prepared a preface thereto. Four editions will be published, as was done with the New Testament, and printing and binding so many volumes will delay publication probably until February next. The American Company will present the emendations which they suggested, but which were not adopted in Great Britain, in an appendix.

The president of the Transvaal republic has paid a visit to the seminary of the Berlin Mission, during his stay in Germany. He was full of praise of the work of the Berlin missionaries in South Africa, and delivered a warm speech to students. Great things have been accomplished in that benighted country during fifty years. The Gospel is preached at 172 places, 45 native preachers assist the white pastors, 3,000 children are in the schools of the mission, and the adult members contribute yearly over $12,000 to the work of the mission synod.

The stated meeting of the board of managers of the American Bible Society was held at the Bible House on 7th of August. Numerous grants of books were made for benevolent distribution in the United States and in foreign lands, the aggregate value of which was about $12,200. Funds were also granted to the amount of $3,817.20. One auxilary society was recognized in each of the four States of Kansas, Mississippi, Nebraska, and West Virginia. The total receipts for July were $33,741.22. The issues of the Scriptures from the Bible House were 92,591 volumes.

We have a strong Methodist ministerial force in Cleveland. Three presiding elders live in the city, namely: Rev. W. W. Case, D.D., of East Ohio; Rev. F. M. Searles, of North Ohio; and Rev. W. H. Seejey, of Youngstown District. On the East Ohio side we have ten efficient pastors, and on the West side seven. In addition, we have several superannuated and local elders who often assist the pastors. The oldest man in the pastoral work is Rev. Dillon Prosser, in labors abundant. Then our people are favored with the presence of the venerable Cyrus Prindle, D.D., Rev. Wm. Runnells, and Rev. Oliver Burgess, and Rev. L. D. Mix. The last named entered the ministry in 1834, and was ten years effective. For some years past he has been a successful business man, and is of great worth to the First Church in his support and counsels.

The centennial year of Episcopal Methodism brings to remembrance many historical facts, connected with the Church, which were in danger of being forgotten. Several of our historical societies have made new efforts to collect for preservation documents and publications illustrating its establishment, progress, and condition; and these efforts have recalled public attention to Methodist usages and Methodist doctrines. The Indiana Methodist Historical Society held its anniversary for this year, in Meharry Hall, Greencastle, June 15th. The address was delivered by F. C. Holliday, D.D. It gives a rapid sketch of the Church in Indiana, with particular reference to its educational work. From it we learn that Methodist preaching in the State began in 1807, when Thomas Hellums and Sela Payne traveled on what was then named White River. In 1808 Moses Ashworth was on Silver Creek Circuit, and Joseph Williams on White Water. The work from that time continued to spread, until there was one Methodist for every 15 of the population (in 1870); while now there is one in every 16.

Concerning Red Hair.

Many people admire red hair, but if you do not, Parker's Hair Balsam will impart to it a darker hue. It will also thicken thin hair, eradicate dandruff, and impart softness, glossiness and life to hair which has become dry and harsh. Not a dye, does not soil the linen. Gives a delicious perfume. An elegant dressing.

New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.	
History of the U. S.—Ridpath	$3 00
Scripture History.—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3) Net	5
History of Methodism.—Stevens. (Abridged edition.)	3 0
Discipline of the Methodist Episcopal Church Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons (Vol. 1) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures Chapters I-XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol 1) sett	7 50
Plain Account of Christian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill, Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introdnction to the Holy Scriptures. (Chapters XXI-LII)—Harman	4 00
Systematic Theology.—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic.—Jevons. Net	40
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism. (Abridged). Stevens	3 00
Defense of our Fathers—Emory	55
History of Missions of the Methodist Episcopal Church Vol. II—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope Vol. III	7 50
Atonement in Christ.—Miley	1 25
History of the Church—Blackburn	2 5
Intellectual Science.—Porter	3 00
Homilectics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX-XLIV Harman	4 00
Systematic Theology. Theological Institutes Part II—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St Paul.—Conybeare and Howson (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	3 00
History of Rationalism—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
Christian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation—Walker	1 25
To be read:	
Hints to self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism—Simpson	1 50
Portrait of St Paul.—Fletcher	75

SECOND YEAR.

To be studied:	
The Bible: Doctrines	
Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. Abridged Edition.—Stevens	3 00

THIRD YEAR.

To be studied:	
The Bible Sacraments	
Christian Theology. Books IV and V.—Wakefield	2 50
Plain Account of Christian Perfection.—Wesley	30
Aspects of Christian Experience—Merrill	1 00
Rhetoric.—Haven	90
Mediæval and Modern History—Thalheimer.	1 60
To be read:	
Wesley's Sermons. (Vol I.) Introduction to the Gospel Records.—Nast	5 00 1 25
Era of the Protestant Revolution—Seebohm.	75

FOURTH YEAR.

To be studied:	
Christian Theology. Books VI and VII—Wakefield	2 50
Logic.—Jevons. (Science Primer Edition.)	45
Elements of Intellectual Science.—Porter	3 00
Review of the course for the three preceding years	
To be read:	
Wesley's Sermons. Vol. II. Checks to Antinomianism—Fletcher	5 00
History of the Reformation.—Fisher	2 50
Protestant Foreign Missions—Christlieb	1 00

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Books, Pictures, Etc

The following is a list of miscellaneous articles that may be had at this office on receipt of the prices annexed. They will be sent, post-paid, to any address desired:

What They Say; or Echoes from Birmingham	10
Is there to be a War of Races in America, by Rev. A. E. P. Albert	10
The Colored Race Weighed in the Balance; Reply to Dr. Tucker by Rev. Dr. C. K. Marshall	25
Lithographs Methodist Bishops, in group, up to 72, each	10
Historic Picture, "Garfield and his Family," steel engraving	2 00
Wentworth's Arithmetical Problems	30
Mitchell's New School Geography (1875)	50
Independent Youth's Speller	30
Gems of Praise	20
French's Mental Arithmetic	30
Black Horse and Carryall. By Rev. J. H. McCarty	70
Notes on Baptism, by Rev. R. Gregg	60
Temperance Reform and its Great Reformers, By Rev. W. H. Daniels	1 00
"Missed It," wood engraving	35
"A Nibble at Last," engraving	25
"Romeo and Juliet," engraving	1 00
"The Huguenot," engraving	1 00
"The Golden Age," engraving	1 00
Lithographs of John Wesley, each	20

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, SEPT. 11, 1884.

Wilberforce.

Professor Samuel T. Mitchell, of Springfield, Ohio, has been elected to succeed his brother, John G. Mitchell, who succeeded Reverend Benjamin F. Lee as President of Wilberforce University, the latter being elected to succeed Dr. Tanner as editor of the *Christian Recorder*.

All them are prime, first class men; we do not understand the necessity for such rapid changing as occurred between the Brothers Mitchell, and we do not accept the reasons assigned as sufficient. What says the *Recorder*?

Do As You Say.

It is positively dishonest to take a collection for one purpose and then use it for another. Church officials have no authority to use money collected for the missionary cause in payment of their assessments for the Church Extension, Freedmen's Aid or any other cause or vice versa. It is the pastor's duty to faithfully present each cause separately and apply what is collected in the way it is intended to go. As for paying a brass band out of money raised by a Sunday-school on Children's Day, that is a mistake equaled only by that of taking the Sunday-school Missionary Society collections for the purpose of paying the running expenses of the Sunday-school.

True Manliness.

J. M. Belton, Esq., agent at Ca[illegible] Station, K. O. railway, when [illegible] to take a glass of water on the train [illegible] a young colored girl waiting to drink, when he promptly passed the cup to her, waited until she had drank, and then drew water in the same cup for himself. Looking around upon the large crowd who were eying him, he seemed to be a little dazed about the action. We promptly stepped forward and said to him, "Sir, do you realize that under all the circumstances you have done a remarkable thing, one which is likely to be long and happily remembered?" He seemed at once to regain his composure, and said, "Oh, I was early taught politeness to ladies." The girl was quite as remarkable in her action. This is a sign of the times coming. The girl was a modest faced little lady, and gave just such a return as the politeness of the gentleman demanded. Politeness, preseverance, and prudence will in due time heal every wound. Let us hope and wait.

Methodist Polity.

Will you be kind enough to answer this question for the SOUTHWESTERN: Can a presiding elder change a preacher from a charge to which he was appointed by the bishop, and appoint him to another place? A. "It is the duty of the presiding elder to change preachers in his district during the session of the conference in the absence of the bishop, as the Discipline provides, however, that a presiding elder shall not remove a preacher in his district, to which he has been appointed by the bishop, and appoint him to another to which he can not be legally appointed by the Discipline. See Discipline page [illegible] 166, section 3d of [illegible]

"A presiding elder cannot remove a preacher on his district to a station, district or conference without the concurrence of the other presiding elders and bishops [illegible]

"He cannot make an appointment to a district which it would require a bishop to make. He cannot change a preacher when the bishop is legally present. With these exceptions the presiding elder can do [illegible]

[illegible] services are marked [illegible]

Some Sleepy People.

"Plow deep while sluggards sleep,
And you will have corn to sell and to keep."

Success depends on work, and the first essential to work of every kind is activity. We have more than once met with the picture of a Negro sitting on a dry goods box, fast asleep, with a newspaper in his hand. He had brain, brawn and a newspaper. His brain was as susceptible of culture, his hand as able to work, and his newspaper as newsy as any. But he was resting, not working. He had the paper, and therefore the same facilities for obtaining information that others have. But since he slept when he should have read, he of course was not so learned as they who read when they could have slept. We once had a companion in the army who was a great reader, but he had this peculiarity, that he always read with his eyes shut We had another friend who would always call for a book when he could not go promptly to sleep, and the book always proved the most useful opiate on such occasions.

We have seen a number of ministers who could converse seemingly without intermission or tiring in a whole day, but if a book or paper was introduced, they would speedily fall to sleep. We have seen others who could sleep in the pulpit while another would be preaching. We had once to awaken the pastor of a church where we were laboring in a revival, to get his advice about closing the meeting. All of these people were wakeful enough at some things, and some of them are quite active, and generally industrious, but they had no taste for letters. Our observation leads us to the conclusion that inability to study is not a proof of mental deficiency.

Force these parties to read, and they are fairly entertaining, but because of the gratification of their propensity to sleep, to the neglect of their duty to work, they lose their power over the people, forfeit their influence, and cease to be, or fail to become positive representatives of Christianity. Their thoughts are dull, except when borrowed from another. Their sermons come from some old book of sermons, which we have seen some of them take into the pulpit and lay open upon the Bible.

Very often no preparation is made for the pulpit before they enter it. They are quick to lose their temper, and scold the people coarsely for faults which belong to themselves. These sleepy people must awake and study, or they must leave the ministry, or the people will leave them. Such ministers actually repel the more useful element of society from the church.

There is a class of people who esteem their pastors, and look to them for counsel and guidance. This is also a class which is generally able and willing to render ample and cheerful aid to the pastor, in the performance of his duties. But these sleepy, unstudious preachers can never attract or hold them. It is not others, but ourselves who fix the appointments.

New Orleans University.

Dr. Hartzell writes us that the New Orleans University will open October 1, in the buildings on the new University grounds, on St. Charles Avenue. Rev. A. F. Hoyt, A. M., has been elected Vice-President, and will have charge as acting President. He is a gradnate of Michigan University, and also of the School of Theology, in the Boston University. It is expected that in the future his special work will be in the School of Theology. Prof. Hoyt is a member of the Detroit Annual Conference.

Prof. Simpson, who for two years has been a very successful teacher in Central Tennesse College, has been added to the faculty. Miss Kilgrove will remain, and Miss O'Neal, of New Orleans, will also be one of the faculty. Other announcements will be made in due time.

Please say that our titles to the new property are secure, and that it is the purpose of the Freedmen's Aid Society to make the University better and better each year.

The plans for the new building are now complete, and the foundation will soon be laid. Let our Louisiana Conference push on the raising of its centennial $10,000, and let our preachers and people see to it that our young men and women attend the University.

The Question of the Races.

1. The Negro of Caucasian blood has the better intellect.

2. If, with equal facilities, two Negroes, one of pure and the other of Caucasion blood, are brought together which in your experience or judgment, has or will excell?

The above questions, the first in the precise words of an eminent Negro, were sent to a number, in order that with certainty we might know the sentiment of the great, confessedly representative Negroes on the subject. Some of them have answered us and some are yet to be heard from. The substance of their replies is this: Mr. Douglass believes that all blood is one and quotes Burns, "That a man 's a man for a that." He then says: "All men are improbable whether they be black or white or mixed."

Peter H. Clark, has not seen a pure blood in forty years, but believes that "God hath made of one blood all the nations of the earth to dwell together in unity."

R. T. Greener concludes that education will tend to so increase race pride that the pure blood will find himself the representative of all Negroes. Dr. Crummell would have to think longer before answering.

Some gentleman are out of the country but our readers shall in time know where they stand.

We will not print a long letter, nor more than one from the same person on this subject at present. But any man can tell what he believes about it in a ten line note, and we would be glad to print what is said with reference to these questions by any one in such a note.

United Brothers of Friendship

The fourth bi annual session of the National Grand Lodge of United Brothers of Friendship met in the beautiful city of Galveston, Texas, July 27th, and adjourned Augnst 2d. U. G. M. Frederick Morton, of Evansville, Ind., presiding. The Grand Master's address was instructive and well received. The Order has been prosperous, and sets out on its next bi-annual tour with encouraging portents of a continued useful career. The session was lively, but harmonious in the end. This is a year of conservative victories. The Grand Lodge partook of the character of the period, and will be remembered as the most conservative session of the four. There were revolutionary measures and men to present, but not enough to pass them, consequently very few changes were made, and most of these were of small importance. It ordained the creation of a committee on constitution and law with discretionary power to act in the interval of its sessions. This is a very important measure. The committee has a great opportunity to give trouble, and its appointment, in the way it is, may be wise or otherwise. It certainly is a high tribute of confidence conferred upon them, which it is to be hoped they will so carefully guard as in no case to cause regret that it was so unguardedly reposed in them. The names of the brothers appointed is a fair assurance that prudence will distinguish their actions. The *Ohio Falls Express* was discontinued as the official paper. An unsuccessful effort was made to change the charter of the Mutual Aid from a national to a State Association, but this measure failed, as it deserved to do. What is a State, any how? A grand council was formed which acts as a court of appeals. The supreme interest of the session was manifest in the election of a successor to Grand Master Morton. The administration earnestly favored that noble old Roman, Past National Grand Master, William H. Gibson, of Louisville, Ky., but his election was impossible from the first; not by reason of any incompetency or other qualities inimical to the good of the order, but because the boys believe in rotation in office, provided the standard of efficiency be not lowered thereby. We named the successful man last summer. William H. Lawson was backed by an element that wins everywhere in this country. He represented the early times and heroic period of the Order's history; besides, he is brainy and magnetic, as they call it. He got the nomination as the States were called, and was elected National Grand Master by acclamation. The contest was short and sharp. The result was overwhelming. We have known him long and well. It was during our Presidency he entered the Order. Below is a biographical sketch of him.

THE NEW NATIONAL GRAND MASTER.

William Henry Lawson, the fourth National Grand Master of the United Brothers of Friendship of the United States, was born in Maysville, Mason county, Kentucky, March 12, 1840. He is 44 years of age, of medium size, nervous action, brown complexion, a ready speaker, quick thinker, and graceful writer. He has a comfortable home in Louisville, Ky., a handsome wife and one child. He is a painter, artist, and manufactures supplies for the Order. His photographing rooms are well patronized. He learned the painting business with Peter Lewis, Esq. Wm. N. Hazelton was employed by Mr. Lewis at the same time, and he soon had Mr. Lawson's name for membership in the United Brothers of Friendship, which at that time consisted of eight members, Mr. Lawson being the ninth. The lodge was a spare room in the house of the mother of the editor of the SOUTHWESTERN. The building was situated on the corner of the alley between Market and Jefferson on Second street, in Louisville, Ky. Front part of the building was used as an office by the late Dr. David Comins. In the front upstairs lived Edmund Thorn and his family; in the rear was the home of Nancy Ann Taylor, and here Mr. Lawson signed the constitution, by-laws and rules of the Order and was admitted to membership in the United Brothers of Friendship The eight members who preceeded and received him were: Marshall W. Taylor, Charles B. Morgan, Wm. N. Hazelton, founders; John F. Page, Chas. Coates, Louis Lightfoot, Benj. Batts, Robert Mason, Wm. H. Lawson. He has steadily adhered to the Order ever since, and has rendered faithful service, having filled every position in the Order. He served one year as Deputy and three years as Grand Master of Kentucky. He has compiled a Ritual, which is now in general use in the Order; he has, in every capacity, given satisfaction, and now worthily takes the helm to guide the greatest Negro institution on earth. It is a vast interest but it has an able captain, and the voyage will be a safe one. Mr. Lawson's standing in Lovisville will appear when it is known that in 1874 he ran for Marshal of the City Court against Mr. James Cornell, who was the iron-clad candidate of the Democrats in this Gibraltar of their strength, and yet so close was the vote that many believed Mr. Lawson was elected. That he will make an efficient administration and cause a grand advance of U. B. F. interests may be expected. We congratulate both him and the Order on this auspicious consummation of the labors of the Grand Lodge.

The next session will be held in Memphis, Tenn., 1866. Galveston will be enshrined in the heart of the more than four hundred delegates who by the generosity of her citizens spent a most enjoyable week in Texas. As many of the delegates and most of the members of the order in the South read the SOUTHWESTERN, and no other paper will or can give these facts as we have them, we add also a complete list of the officers elected and appointed.

OFFICERS ELECT:

William Henry Lawson, N. G. M., 1325 Magazine st., Louisville, Ky.
C. H. Tandy, N. G. D. M., St. Louis, Mo.
G. T. Turner, A. N. G. S., Memphis, Tenn.
Wm. Porter, N. G. T., Memphis, Tenn.
M. T. White, Special N. D. G. M., Austin, Texas.

N. G. COUNCIL.

R. M. Hammond—Arkansas.
Archie Roberts—Alabama.
L. Lytle—Indiana.
J. E. Bish—Illinois
J. W. Woolfolk—Kentucky.
W. T. Payton—Kentucky.
W. L. Johnson—Kentucky.
F. S. Legardy—Louisiana.
Wm. Smith—Cincinnati.
A. W. Williams—Tennessee.
W. H. Perine—Texas.
T. H. Phillips—Missouri.
Irvine Brown—Mississippi.
John Holliday—Pennsylvania.

OTHER APPOINTED OFFICERS.

T. S. Baxter, N. G. L.—Kentucky.
E. W. Mesley, N. G. C.—Tennessee.

N. TRUSTEES.

E. W. Marshall—Kentucky.
A. L. Whiledge—Indiana.
Isham Harris—Louisiana.
J. H. Kennedy—Kentucky.
Daniel Whiley—Texas.
J. T. Amos, N. G. Marshal—Kentucky.
P. T. Dennis, A. N. G. Marshal—Texas.
G. D. Pembleton, N. G. R. S.—Kentucky.
Joseph Hall, N. G. L. S,—Texas.
L. Fox, N. G. I. S.—Kentucky.
O. B. Swetman, N. G. O. S.—Missouri.
J. D. Fitzhugh, N. G. S. B.—Ohio.

COMMITTEE ON CONSTITUTION AND LAW.

W. H. Lawson, W. H. Gibson, W. T. Peyton.

OFFICERS NATIONAL MUTUAL AID ASSOCIATION.

W. H. Gibson, President.
W. T. Peyton, Secretary.
C. H. Tandy, Treasurer.

U. B. F. NOTES.

Fred could not hold it.

Well done William, come up higher.

W. H. Lawson reached forth and gathered it.

W. H. Gibson could not get it. Once is enough until it goes around

Give us a rest on States rights. It is as it should be—The National Mutual Endowment Association.

Lawson belongs to the old guard, and the old guard is yet on duty. He was one of the first nine members to join the Order.

The United Brothers of Friendship is the most powerful institution in the world exclusively controlled and founded by colored men. The editor congratulates himself on being one of the first three and the oldest U. B. F. now living.

Dr. Crummell.

Rev. Dr. Crummell writes that our statement with reference to his position on the pure and mixed blood question does not represent him.

We had our information from the Rev. J. Franklin Miller, a gentleman who claims to have spent some time on the coast of Africa, and whom we supposed to be good authority. But as the Dr. disclaims the views attributed to him, we retract the statement. It is far from our purpose to misrepresent any one, certainly not Dr. Crummell he is one of the few colored men in leading positions, whom we have regarded as both useful and ornamental to the race. We have never been content with that sort of journalism which has its good in a few personal and society notices, passing in silence the great and fundamental questions, which, whether desirable or not, confront and demand recognition and settlement among the Negroes themselves, as a prime condition to their settlement among other races. Dr. Crummell's letter which we produce, shows the failure of the Liberian Government to attain such success as was under the circumstances attainable, to have been caused by cast prejudice against black color, for that was the color of the natives of whom he writes. It shows him to have been the champion of the rights of these black colored people, and that is what we tried to say. It was probably not the color, but the people he cared for. It may be he would have worked as hard for their right recognition had they been mulattoes or whites. But we were aiming to deal with cold facts, and not possibilities. We understand him to be opposed to caste prejudice against the mere blacks, and he says he was opposed to it against the natives. And the natives referred to were blacks. Our difference seems to be one of terms more than sense. Our statement is to be interpreted by his.

Editorial Perambulations.

We are beginning at this place four days which will be memorable in the future history of Paris Methodism. Here we have a fine brick structure of colossal dimensions, elaborately finished and furnished up-stairs and down. It has crowded houses as a rule, but they are having a jam now. Paris is overflowing, and the district conference, followed by the centennial meeting will bring the greatest throng of people that have ever been collected here. Elder White has the absolute confidence of all his ministerial brethren. We are sure of a subscriber every time he tells any one that they ought to take the SOUTHWESTERN. He has told a great many this, and they are now receiving the paper. He is, without doubt, the greatest leader of men, the best financier, and the most fertile of reasoners of any elder now in the Lexington Conference cabinet.

Elder Daniel Jones, the pastor of St. Paul's, came rolling into his ample grounds behind a thoroughbred, Bourbon county, high kicker, seated in a neat rig that his heavy pastoral duties make a necessity. His stable burdened with its load of blue grass. Good things awaited us, and to them we turned our attention. Sister Jones, with her great, frank face, and generous, warm heart, made us feel as if we were sitting down to our own boards, and we acted as if it was really so.

Rev. W. H. Evans preached a strong sermon at night, after a mighty prayer by Rev. C. J. Nichols. About twenty-five members of the district conference are present, and they are all well cared for. Parisian hospitality is proven and needs no commendation from our pen.

Rev. Felix Ross and N. L. Cass have begun to whiten about the head and face, but they are yet strong men, ably leading on the army of the Lord. Bros. Turner, Cotterell, Southgate and Daniels are energetic floor workers, and where they are there will be life and action. The thing which first catches the eye is a long line of crepe gracefully swinging across the church, and neatly folding itself about the central chandelier, seeming to symbolize the light of Methodism which has been recently overshadowed by the departure of the glorified Simpson. The center of a group of loving friends in the parsonage is the picture of Bishop Simpson. Oh, how they loved him! Few men have ever swept the souls of men into the realm of glory as he did here in Paris in 1880.

There is a constant tendency of the white and colored people of Paris towards a better understanding of each other. There is a very large colored population here, and their society is largely modeled by our Church. There is also a Christian and a Baptist Church. Each are good brick houses, Rev. Elisha Green, a most honorable man of the older but the purest type, is pastor of the Baptist, and Rev. C. Graves, a man of fair attainments, is pastor of the other church.

The Conference organized with usual religious services, and elected Bros. G. W. Sissel and Jesse Henry as secretaries. The report of the presiding elder, H. W. White, evinced earnest work and gratifying prosperity. He paid a high tribute of respect to the memory of Bishop Simpson, which was received by the conference in profound silence; after which, suitable expressions of reverent esteem for the beloved departed were made. The pastors reports were all carefully prepared, and gave proof of

effective and successful work. Over $300 of benevolent money has been collected; $400 will be raised and devoted to the purchase of one scholarship for the district in Central Tennessee College. The elder's careful and courteous manners endear him to all. He absolutely rules them by love. Expressions in view of the work of the last General Conference, with particular reference to the SOUTHWESTERN, were given by the conference. The literary exercises evinced steady progress, and were quite interesting. The Sunday-school interests are well developed, and the conference determined not to renew the license of local preachers who fail to attend it. They propose also to require a rigid examination in the prescribed course of study. There is quite a good number of local preachers on this district, and it remains to be seen whether this action will reduce it. One difficulty presenting itself is the want of uniformity in reports. The remedy lies in the prescription of one. The question as to *where* a local preacher in charge should date his report was decided in favor of the place of his appointment rather than that of his residence. The elder keeps close to the laws, and keeps the brethren so. He said at one point, "In every district there is some smart Aleck who wants to strike at every little thing, but we don't propose to allow it." Elder Carr said, "Mr. President, you need not have any fears, you will be supported; we would sustain the head of the district in the right if it was a boy twelve years old." This grew out of some spicy remarks by Elder Cottrell. Spice is a good seasoning, however, when judiciously interspersed with the proceedings of a conference. It appears that not a few pastors failed to submit a report in legal form as per Discipline, page 66, paragraph 92, section 2, ed. 1880, viz: "Each pastor (shall report)

First—The religious condition of his *charge*.

Second—His *pastoral* labors.

Third—The benevolent collections taken in his charge to meet assessments of the *current* year.

Fourth—The circulation of our Church periodicals and books in his charge."

One report showed that a member of the church was a barber, which caused him to work on Sundays. The conference declined to approve the report, but firmly stated its disapproval of all Sunday works, and the case was referred to a committee for further consideration.

Good Samaritan Lodge, 36, of United Brothers of Friendship, by their Secretary, W. H. Green, Esq., invited the conference to unite with them in a moonlight, outdoor banquet, which was accepted.

The face of Central Tennessee College students appears among the preachers and congregations here now and then. It is quite easy to tell them, as they have an air of intelligence, an easy, graceful movement, and a simple beauty of attire, which is a distinction possessed in this region only by themselves. The Superintendent of one of the Sunday-schools opposed the effort to raise the endowment of a scholarship by the conference, but he came round to the right side. Twenty-four exhorters were licensed to preach. Rev. T. Ross preached a thrilling sermon at the conference. After which the conference adjourned to meet at Asbury Methodist Episcopal Church, Lexington. Fifty-three subscribers to the SOUTHWESTERN were received, making in all for the district eighty-eight.

The Centennial meeting was a grand affair. More than one hundred preachers, with laymen and visitors besides, formed into line and marched from the church to the grounds. On the grounds [illegible] were conducted, [illegible] reading a paper on the [illegible] of the Methodist Episcopal Church, and Bishop W. H. [illegible] a sermon of great [illegible] Rev. [illegible] of the African Methodist Church, preached to a good audience. Sunday about seven hundred people gathered on the ground, and services began with a Centennial love feast at 9 a. m., led by Bros. Carr, Ross, Cotterell and Evans. Hundreds of blessed testimonies were given in a few moments. At 11 a. m. the editor of the SOUTHWESTERN preached, and the memory of the hour will not be soon effaced from his mind. Rev. Geo Sissel preached at 2 p. m., on pure gold. He was followed by Rev. W. H. Evans, at 4 p. m., and by Rev. S. R. Cotterell at night, and finally closed by an address by the writer. The centennial meeting was worthy of the great event it was projected to commemorate. It demonstrated the influence and power of our Church in the Blue grass regions. Twenty-four car loads of people, besides vehicles of all descriptions, brought the people of twenty towns and cities together. The social features touched the sublime, and the order was never excelled. Whites and blacks vied with each other for pre-eminence in all good qualities on the occasion. Two white gentlemen joined in subscribing for the SOUTHWESTERN for the colored family on their place. We suspect they will read it more than the family in whose name it goes. They read our article on the relation of the Negro to the white race with great care, and then subscribed as stated above. The centennial meeting was a great success, no matter how considered.

Children's Work.

We solicit answers in the SOUTHWESTERN to six questions each week, under the above head, by members of families who are our patrons, and not over 15 years of age.

These replies will be published in this paper.

The child who shall correctly answer two of the six questions weekly, for four weeks in succession, beginning with the first list printed, will receive one of our centennial Methodist medals, provided, when more than one person shall furnish the required answers, then the medal will be given to that person whose answers are first received at our office.

BIBLE MOUNTAINS.

1. What is the first mountain mentioned in the Bible?
2. For what is it remarkable?
3. What description is given of it in modern times?
4. What is its height?
5. What significant sign was be held from its summit?
6. Of what was it a token?

PERSONAL.

Correspondence and other matters for Rev. Marshall W. Taylor, D. D., should be addressed to 32 Natchez Street, New Orleans, La.

—Miss S. M. Warner is recuperating at her home in Chebanse, Ill., and hopes to return to Mexico in November fully restored to health. —*Heathen Woman's Friend.*

—We are thankful to Bros. Courtney McDade, and Tate for new lists of subscribers. Go on brethren, it is good work well done, and to the glory our Methodism.

—The meeting of the 9th Street Methodist Episcopal Church, Covington, Ky., held in Hunt's Grove, July 19th, was a success. Bro. McDade is working faithfully and succeeding fairly with his great enterprise.

—Dr. Braden graced our sanctum with his presence, en route home from a somewhat extended and health inspiring trip to the West. He looks well and is calculating for a grand campaign against sin and ignorance this fall and winter. May his shadow never grow less.

—An accomplished colored lady, born in Tennessee, educated in Indiana and qualified for teaching, governess in a family, sales-woman, secretary, or anything of that nature, wants to make an honest living, is a member of the Methodist Episcopal Church and can come well recommended; will work in any suitable place. Write to our office.

—Rev. W. S. Rollins writes from New Richmond, Ohio, that his camp meeting at Amelia, besides quickening the church, netted him $300 above expenses, which has been applied to the payment of church indebtedness on his circuit, enabling him to dedicate his church at New Richmond early in September.

—Col. James Lewis, of New Orleans, U. S. Surveyor, of Knights Templar, Cleveland, will be North a few weeks, and then promptly return homeward. Mrs. Lewis is also in company with him. Mr. Lewis reports that the status of the race was not hurt by the repeal of the civil rights bill, as provision for such a contingency had been made in the constitution of Louisiana.

—Mrs. Eliza J. Yanoy, of Maysville, Ky., a member of the Methodist Woman's Mutual Aid and Beneficiary Association, died at her home, in the latter part of March past, and a number of women who are members of the Association are anxious to know if any assessment has been authorized for the benefit of her heirs, as they wish to pay whatever is required of them.

—Rev. A. F. Hoyt, a graduate in arts of the Michigan University, and in theology of Boston University, has just been elected president of the New Orleans University. Bro. Hoyt is a member of the Detroit Annual Conference. He has supplied the following charges in New England: Ballardvale, South Framingham, Bryantville and Silver Lake, Allston, and Marshfield. —*Zion's Herald.*

—Prof. C. T. Simpson, who graduated from the Boston University in 1882, and has been teaching at Nashville, Tenn., for two years past, has just been appointed to the chair of languages in New Orleans University. This institution is under the management of the Freedmen's Aid Society. Prof. Simpson's home is in Malden, Mass.—*Zion's Herald.*

—Having lost their church by fire and being unprepared to immediately adjust their affairs to the unforeseen emergency, being determined to rebuild their church immediately, our brethren in Paris, Texas, merit and we hope will recieve substantial aid from all who read of their sad misfortune. Contributions can be sent to Rev. H. Webb, presiding elder Marshall district, or Rev. V. M. Cole, presiding elder of Paris charge, Texas conference.

—Rev. Thomas Jones, father of Revs. Chas. T. and Aaron Jones of Lexington conference, has invented and patented, a hemp and flax, breaking and cleaning machine, which he expects to place on exhibition at the Louisville Exhibition. It is about 9 feet square, and is said to do the work perfectly. He has labored upon it for many years and it is to be hoped will have such success with it as will make it possible for him to live at ease the remainder of his days.

—Rev. B. W. Keeler, D. D., of the Upper Iowa conference has been engaged to take charge of the Theological Department in the Central Tennessee College, and it is expected he will enter on his duties immediately after the session of his conference in October. Dr. Keeler has filled some of the most prominent places in his conference, has had charge of districts and was for a time president of our university at Mt. Vernon, Iowa. He is not a novice in educational work.

For the SOUTHWESTERN.

Marion District—Central Alabama Conference.

The district conference of the Marion district met at Marion, Ala., July 17, under favorable auspices. At roll call a large number of members answered to their names, and engaged in the work readily. The conference was called to order promptly at 9 o'clock a. m. by the presiding elder, Rev. E. B. McCauley, but owing to the death of one of Marion's best members, which happened the day before the conference met, its session, after being organized, adjourned till evening. The conference met in the afternoon, and proceeded to the appointment of its regular committees. The committees went to work actively, and prepared their reports in good style, and these reports being carried out in the district by the several members, will speak great things at the end of the present year. The licensing of local preachers came up, and after the conference well considered the matter, it decided not to grant any license to those present, nor to any to come up, who are not prepared intellectually, as well as religiously. All candidates were rather recommended to enter some school most convenient, and be prepared to take up the grave duties of the ministry. The Marion district has need of a good class of local preachers, but it will not make any more who will not reflect credit on the district, and live in the present and future demands of the Christian ministry. The question for admission into the traveling connection came up, and four or five were presented, but owing to inferiority in their knowledge of the common English branches, the conference rejected them all; meanwhile advised them as young men, not to think of entering into the sacred Christian ministry and its grave duties without a more extensive preparation for them. Those for orders were treated likewise; so, none for admission, none for orders, and none for licenses were received with favor. The conference proceeded to the renewal of licenses. It refused to renew the licenses of local preachers and exhorters who did not give an account of their labors during the year, and who do not attend the Sabbath-school as teachers, officers or members.

The conference, during its three days at Marion and on the Sabbath, did much substantial work for the district, and some very important steps were made with reference to the benevolent enterprises of the Church. The people at Marion are engaged at present in building a very fine church at that place, and the conference members responded to their treasury quite liberally while there. Brethren, do so again, for "blessed is he that considereth the poor." Several able sermons were preached during the conference, but prominent among them is the introductory delivered by Rev. Wm. Perry, on Thursday evening. On the Sabbath three were preached, which cannot soon be forgotten. At 11, Rev. A. Nichols, of Tuscaloosa; at 3, Rev. A. W. McKinney, and at 8 o'clock preaching by the presiding elder. The conference also had anniversaries of the Church Extension, Missionary, Freedmen's Aid, Education and Sunday-school Union societies. Speakers for the occasion were: Revs. B. D. Lonis, A. Nichols, S. W. Jackson, A. W. McKinney and W. H. Nelson. Surely, after such speeches as were made, the above societies and other benevolences of the church will not suffer financially on the Marion district.

Saturday night, after all the services of the conference session were over, there was held a memorial service of Bishop M. Simpson, which service was well attended, and held in the same church where that sainted hero sat not long since to hold one of his Southern conferences.

His visit so impressed every one, that ever since his name has been a household word, and his memory sacred. Therefore, when this service was held, no small interest was manifested by all. The speakers on the occasion were A. W. McKinney and W. H. Nelson. We cannot well close our few words without making a few commendatory remarks of our presiding elder, Rev. E. B. McCauly. He is young in the office of presiding elder, but not young in the knowledge of the duties of that office. He presides with ease and ability in both his quarterly and district conferences. This being his first year on this district, he has thus far been comparatively a stranger to nearly every one, notwithstanding he has endeared himself in the hearts of all, and his visits to the homes are made pleasant as well; also his visits to the several appointments. His quickness in decision of most any point of law amply prepares him for a presiding officer. The conference passed several resolutions, but desired and instructed the Secretary to forward the following, with reference to railroad excursions, to this paper.

RESOLUTIONS ON EXCURSIONS.

Whereas, The running of excursions on railroads has become quite common with our people, and

Whereas, They are more productive of evil than good, in that, first, they are gotten up without any consideration of the time when the masses of people can go, without detriment to their business. Secondly, any and all persons, without respect to character, are admitted on these trains with our Sunday-school children, wives and daughters. Thirdly, these excursions are often run in the interest of private parties, and without public good. Fourthly, they are often run on the Sabbath, and besides thus violating the sanctity of this holy day, they encourage prodigality, idleness, and almost every vice, and instead of carrying people to church, as they claim, they carry them *from* their own places of worship to spend the holy Sabbath in profligacy. Therefore,

Resolved, That we are more than *ever* opposed to the running of excursions.

Resolved, That we will instruct our people on this subject, show them the evil thereof, and as far as lies in our power, seek to save our people from this evil.

There was never a more pleasant and profitable session of a district conference on this district than the last. W. H. NELSON, Sec'y.

For the SOUTHWESTERN.

The Light Has Come.

DEAR EDITOR:—May I make further statement through the SOUTHWESTERN in regard to the Methodist Preachers Mutual Aid and Beneficiary Society?

In the SOUTHWESTERN of June 26th under the signature of "A Methodist" we kindly ask the founders of the above society to give us light on the constitution of the woman's department, knowing that a satisfactory answer in that department would remove the doubt and darkness from the men's department as the constitutions were run on the same plan. We firmly believed then, and are still of the opinion that there was a plank in the constitution that would in ten years sink the ship in which the Methodist women were sailing, and the same plank would in fifteen years leave the men in a state of bankruptcy.

We made a supposition in regard to the liability in which members might be assessed which our friend, Rev. L. N. Taylor, took occasion to criticise, and said "as I know the brother I can't believe his heart to be as far wrong as his figures are." Let us examine the the agreement in the women's department, and then consider the supposition which I made?

ARTICLE VI,

THE AGREEMENT.

"Each member agrees that when a sister dies, they will pay into the treasury 40 cents within 30 days after receiving due notice. Each member further agrees that when a sister's time (ten years) has expired that they will pay into the treasury 40 cents."

We will freely give our supposition again, that our brother may point out our mistake and give us a chance to acknowledge to the many readers of the SOUTHWESTERN that we did not understand the above agreement. We said: "Suppose that ten agents be employed to fill a division, and each agent by hard labor be able to average 60 members per month, then in five months these ten agents have succeeded in filling a division of 3,000 members. Suppose that 300 of this division die before the ten years expire, then those who survive must pay within ten years $120 each. We have just reached the dark and most difficult point, behold! here are 2,700 women who are to receive $500 each, and the entire sum $1,350,000 is to be paid in five months, and each member is to pay $216 per month to meet this demand." This is according to the agreement above if we understand the meaning of words.

Many passengers waiting to embark in this ship, and many already on board waiting to embark, discovered that the life plank would sink the ship, called the captain's attention to the great danger into which he was likely to carry our Methodist people. He stops his ship, removes the life plank, and reduces the benefit in the men's division from $2,000 to $800, and the women's from $1,000 to $600, and says to those waiting all is well, come; and now turns and says to his old members we have changed your policies and hope you will accept, and then says to the many readers of the SOUTHWESTERN that "this will give our young pastor all the light he wants in regard to the Methodist women's department of our society."

A strange way the "old heads with their eyes open" have of shedding light upon their constitution, and setting aside their former contract without consulting their members, and also publishing hearsay testimony to convict a man for seeking for information for his flock. Fraternally,

SAMUEL A. COWAN.

Holly Springs, Miss., July 26th, 1884.

For the SOUTHWESTERN.

Central Alabama Conference—Ashville District.

The Ashville District Conference convened Thursday, July 24, 1884, in Birmingham, Ala., in the St. Paul M. E. Church, on Second Avenue, Rev. O. Nelson, P. E., in the chair. On motion, J. S. Todd was again chosen Secretary for the conference. The devotional services were conducted by the presiding elder reading the 40th Chapter of Isaiah and the 13th Chapter of the 1st Corinthians, and announcing hymn 504 in the Methodist hymnal. The roll was called; 52 answered to their names. The first day's session of the conference consisted of appointing the various committees that belong to the district, and fixing for business. The second day's session consisted of examining candidates for licenses, for the renewal of licenses; and the third consisted of hearing reports from pastors, local preachers, exhorters, Sunday-school superintendents, district class leaders and district stewards. During the session there were several visitors—Revs. W. W. Cox and Pierce, of the Alabama conference, Rev. Welch, of the A. M. E., and Rev. Headen, of the Congregational Church. This is the first year of Elder Nelson's mission on this district. He is much beloved by the entire district, and has done and is doing grand work on the district, in the way of spreading the camp of the old Methodist Episcopal Church. The elder understands his business, and his report was grand and acceptable. It showed that there had been much work and good accomplished on this district during the year from January up until July 24th. Several new churches were in course of erection, and some to commence building. There are 13 appointments on this district. All were well represented with the presence of the pastors to the conference, and all of the district members but three, namely, the Centre circuit, the Talladega circuit and the Wedowee circuit. Of course this made some difference in the conference. For three years it seems impossible for those three pastors who are now on those three circuits to meet the district conference. Whatever circuit they are appointed to by the bishop, they always fail to get to it. The report of the presiding elder and of all the preachers that were present shows that the Ashville district is making rapid progress. Report of the district stewards for the entire district: For presiding elder, $320; for benevolences, $173.55; for bishops, $26; total on the district for these above named purposes for 1884, $719.55. Also the seat of the Central Alabama Conference is moved from Eutaw, Ala., to Gadsden, Ala. J. S. TODD, Secretary.

Admiral Courbet will probably occupy the island of Formosa.

The Housekeeper.

New-potato pie is a novelty. [illegible] a teacupful of potato; to this [illegible] allow one quart of sweet [illegible]; let the milk come to a boil, then stir in the grated potato; when cool add three well beaten eggs, sugar, and flavoring to suit the taste; nutmeg or cinnamon is most suitable. Bake with under crust only, and eat while fresh.

A recipe for tomatoe pie is contributed by a Southern reader: Peel and slice enough green tomatoes to fill one pie; to this add [illegible] tablespoonfuls of vinegar, one of butter, and three and a half of sugar, flavor with nutmeg, bake with two crusts very slowly. If you choose you may stew the tomatoes first, and then there is no danger of the pie being too juicy.

[illegible] may live without poetry, music and [illegible] may live without conscience, and [illegible] without heart; [illegible] we may have friends, we may live [illegible] that books; [illegible] cannot live without [illegible]

FROM CANNED GOODS. [illegible] danger arising from canned fruits and vegetables is that which proceeds from the contents themselves. If a can is sound the head is sunk in. If the contents have commenced to decompose the head is bulged out. Discolored contents betray these "swells" [illegible] can is pulled, punch a hole in both heads and put the cans in boiling water to drive out the gases, then solder up the hole. If, as they say, they repeat the operation of canning. But [illegible] will have no solder [illegible] of the. Each [illegible] should be [illegible] of Health, [illegible] the contents and the [illegible] who sold them. [illegible] should [illegible] every can which does not [illegible] all goods which [illegible] bear the name of the [illegible] also the name of some [illegible] firm on the label, and [illegible] test the soundness of the [illegible] of a can by pressing in [illegible]. If the pressure is fol[illegible] caused by the [illegible] gas, it is not [illegible] A round can has a [illegible] If there is any rust [illegible] cap on the inside of the [illegible] can the contents are [illegible]

[illegible] With Glass. [illegible] [illegible] [illegible]

General News Items.

The Republicans elected the State ticket by over 20,000 majority in Vermont, and two Congressmen.

On the 2d the reports showed 150 new cases of cholera, and forty-four deaths in Italy the past twenty-four hours.

A second Republican convention in the fourth Mississippi district nominated M. K. Nester, postmaster of Grenada, for Congress.

New Hampshire Republicans nominated Moody Currier for Governor; Connecticut Democrats renominated Gov. Waller.

Letters from Tien-Tsin state that Li Hung Chang, Viceroy of Pee Chi Li, has been degraded from his high position and deprived of his title.

It is reported that the rebels at Berber are selling the population of the city into slavery. The women are subject to terrible atrocities.

Emperor Francis Joseph, replying to an address presented him by a delegation of Jews, said: "Every loyal and patriotic citizen, of whatever religion, may always rely upon my favor and the protection of my government."

The mother of Gen. John A. Logan, Republican candidate for the Vice-presidency, was a Southern Methodist in Illinois. We state this fact with no purpose either to harm or help him. If it cuts at all, it will cut both ways.—*Nashville Advocate.*

Secretary Chandler is making a determined stand against the toleration of intemperance in the Navy. He has just addressed a severe letter of rebuke to each one of the members of a court martial which failed to recommend the dismissal of an officer proved to have been an habitual drunkard, and he has written a strong letter to the chairman of the Senate Committee on Naval Affairs, in opposition to the action of Congress in restoring to the service officers who have been dismissed for drunkenness.—*Independent.*

United States Senator Henry B. Anthony, of Rhode Island, died at his home in Providence, Sept. 2. The deceased was born in Coventry, R. I., April 1, 1815, and was therefore in his seventieth year. He was educated at Brown University, and became in 1838 editor of the *Providence Journal*. He was elected Governor of Rhode Island in 1848 and in 1850, and declined a reelection in 1851. In 1859 he was elected United States Senator as a Republican, and took his seat the same year, succeeding Hon. Philip Allen, a Democrat, who re-elected 1854, was again reelected in [illegible] in 1875 and 1883. He was elected President of the Senate pro tempore March 23, 1869, and was reelected to the same position March 18, 1871. His term of office would have expired March 3, 1885. The deceased was the oldest Senator in Congress, having served continuous service [illegible]. Mr. Anthony had been in failing health for several years, and had thought at one time he would be able to take his seat in the Senate last winter, but the infirmities of nervous prostration and general debility.

The Centennial Methodist Conference.

The Executive Committee of the Centennial Methodist Conference, to be held in Baltimore Dec. 9 17, 1884, met in Philadelphia at the Methodist Book Rooms, Thursday, June 26, and organized as follows: President, Bishop E. G. Andrews; Vice-President, Samuel Rodgers, D. D.; Secretary, H. K. Carroll; Treasurer, T. J. Magruder.

The Committee spent four hours in a pleasant, harmonious session, and adjourned to meet at the call of the President.

Following is the list of topics for the various sessions of the Conference, and the time allotted each:

FIRST DAY.

1. Work of the Christmas Conference.....1 hour
2. *Personnel* of the Christmas Conference.....1 "

SECOND DAY

3. The Superintendency of Asbury, and What it Did for Methodism..... ½ "
4. The Relations of John Wesley to American Methodism... ½ "
   General discussion.. ½ "
5. Statistical Results—Membership, etc..... ½ "
6. Statistical Results—Educational and Financial..... ½ "
   General discussion..1 "

THIRD DAY

7. Methodism in 1784, and its Outlook..... ½ "
8. Methodism in 1884, and its Outlook..... ½ "
   General discussion.. ½ "
9. Causes of the Success of Methodism..... ½ "
10. Possible Dangers to Future Methodism..... ½ "
    General discussion..1 "

FOURTH DAY

11. Rise and Progress of Methodism in Canada..... ½ "
12. Methodist Pioneers and Their Work..... ½ "
    General discussion.. ½ "
13. Is Methodism Losing its Power over the Masses?..... ½ "
    General discussion..1 "

FIFTH DAY.

14. The Aim and Character of Methodist Preaching..... ½ "
15. Methodist Means of Grace.. ½ "
    General discussion.. ½ "
16. The Doctrinal Unity of Methodism..... ½ "
17. Guards to the Purity of our Doctrinal Teaching..... ½ "
    General discussion.. ½ "

SIXTH DAY.

18. The Four Points of Methodism—Heart Conversion, Assurance, Christian Experience and Sanctification ½ "
19. The Influence of Methodism on Other Denominations.. ½ "
    General discussion.. ½ "
20. Value of the Press to Methodism..... ½ "
21. Value of the Periodical Press to Methodism..... ½ "
    General discussion.. ½ "

SEVENTH DAY.

22. Place and Power of the Lay Element in Methodism.... ½ "
23. What Methodism Owes to Women..... ½ "
    General discussion.. ½ "

Public meetings will be held in the evening, as follows: Wednesday evening, topic, Missions. Thursday evening, Session of the Conference for Reception of Fraternal Delegates. Friday evening, topic, the Educational Work and Spirit of Methodism. Monday evening, topic, The Sunday-school. Tuesday evening, topic, The Mission of Methodism to the Extremes of Society.

It is expected that several churches will be open each evening except Thursday, and the various topics will be treated by invited speakers.

"IT HAS MADE A NEW MAN OF HIM."

So writes the wife of the Rev. Dr. Staples, of New Canaan, Conn., in a communication to the *Methodist Protestant*, Baltimore, Md. Mrs. Staples says:

"My husband has for the last year and a half been afflicted with that trouble-some disease Malaria, attended also with Dyspepsia, which was rapidly growing upon him. He was *so feeble* at the session of our last 'Conference' that he thought a week or two previous he would not be able to attend. He commenced inhaling Compound Oxygen, and put himself fully under the Treatment, at my earnest request, the week before 'Conference,' and it is *astonishing to see its vitalizing effects*. It was almost immediately manifest in an increase of appetite, which had been scarce sufficient to sustain him. *He is gradually increasing in strength and vitality. In fact it has made a new man of him.*

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Democrats elected their State ticket in Arkansas by about 30,000 majority. The official vote must decide the election of county officers in Pulaski. The amendment repudiating a portion of the State debt was also adopted by a large majority.

BAFFLED!

One of the Most Unaccountable and Dangerous of Recent Deceits Discovered and Exposed.

There is some mysterious trouble that is attacking nearly everyone in the land with more or less violence. It seems to steal into the body like a thief in the night. Doctors cannot diagnose it. Scientists are puzzled by its symptoms. It is, indeed, a modern mystery. Like those severe and vague maladies that attack horses and prostrate nearly all animals in the land, this subtle trouble seems to menace mankind. Many of its victims have pains about the chest and sides, and sometimes in the back. They feel dull and sleepy; the mouth has a bad taste, especially in the morning. A strange sticky slime collects about the teeth. The appetite is poor. There is a feeling like a heavy load upon the stomach; sometimes a faint all-gone sensation is felt at the pit of the stomach, which food does not satisfy. The eyes grow sunken, the hands and feet feel clammy at one time and burn intensely at others. After a while a cough sets in, at first dry, but after a few months it is attended with a greyish colored expectoration. The afflicted one feels tired all the while, and sleep does not seem to afford any rest. He becomes nervous, irritable, and gloomy, and has evil forebodings. There is a giddiness, a peculiar whirling sensation in the head when rising up suddenly. The bowels become costive, and then, again, outflux intensely; the skin is dry and hot at times; the blood grows thick and stagnant; the whites of the eyes become tinged with yellow; the urine is scanty and high colored, depositing a sediment after standing. There is frequently a spitting up of the food, sometimes with a sour taste, and sometimes with a sweetish taste; this is often attended with palpitation of the heart. The vison becomes impaired with spots before the eyes; there is a feeling of prostration and great weakness. Most of these symptoms are in turn present. It is thought that nearly one-third of our population have this disorder in some of its varied forms, while medical men have almost wholly mistaken its nature. Some have treated it for one complaint; some for another, but nearly all have failed to reach the seat of the disorder. Indeed, many physicians are afflicted with it themselves. The experience of Dr. A. G. Richards, residing at No. 468 Tremont street, Boston, is thus described by himself.

"I had all those peculiar and painful symptoms which I have found afflicting so many of my patients, and which had so often baffled me. I knew all the commonly established remedies would be unavailing for I had tried them often in the past. I therefore determined to strike out in a new path. To my intense satisfaction I found that I was improving. The dull, stupid feeling departed and I began to enjoy life once more. My appetite returned. My sleep was refreshing. The color of my face which had been a sickly yellow gradually assumed the pink tinge of health. In the course of three weeks I felt like a new man and know that it was wholly owing to the wonderful efficiency of Warner's Tippecanoe The Best, which was all the medicine I took."

Doctors and scientists often exhaust their skill and the patient dies. They try everything that has been used by, or is known to, the profession, and then fail. Even if they save the life it is often after great and prolonged agony. Where all this can be avoided by precaution and care, how insane a thing it is to endure such suffering! With a pure palatable preparation within reach, to neglect its use is simply inexcusable.

The police of Warsaw have orders to advise the public to close their doors and windows during the passage of the Czar through the streets of the city. Police agents will take the place of tramway conductors during the Czar's visit.

Women in Politics.

In Washington Territory, where the women have been made lawful voters, the political problem of the century is being modestly and diffidently worked out. It is only in the experimental stage yet, and there is nothing in the practical results attained to put any gentleman to the blush for his past blindness or make Mrs. Stanton or Miss Anthony simper with delight. The experiment is simply in the inaugural stage, and the big-hatted men of Washington Territory, still handicapped with fine chivalry for the gentle sex, are standing around letting the ladies "run things." The candidates are in a great peck of trouble over it. Any good ward-fixer knows how to walk into a saloon and call "the boys" up for beer and cigars, but the new element in suffrages out there has put all this out of the question. The candidates, we are told, spend their time going to church fairs, patronizing grab-bags, buying chances for rings in pound cakes and going to prayer-meetings, where they raise the loudest kind of amens to the most modest prayers. They have quit painting the ward red and galloping with the gang.

If the introduction of women as voters will accomplish all this permanently, there is no question that it would, to a certain extent, be a consummation devoutly to be wished. But there are more counties to be heard from. When the corruption of women comes to be as necessary as the corruption of men at the polls; when the gentle sex are fairly plunged into the filth of politics, and no woman's good name is safe if she wields influence, it will be a very sad day for the world. Yet that day will be reached sooner or later if women are made voters. They might better raise Presidents than make them.—*Louisville Commercial.*

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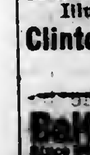
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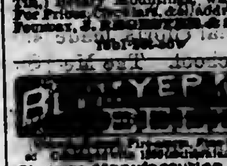
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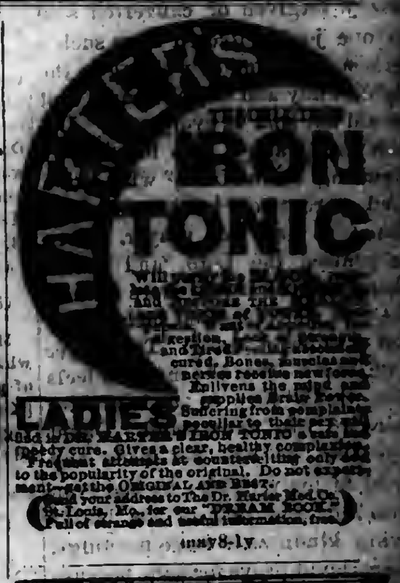
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SUNDAY SCHOOL.

QUARTER, LESSON XI. Sept. 14. WAITING FOR THE LORD. Psalm xl, 1-17.

...times, in the country ... Bible was written, the ... deep, dark ... in the ground, into which the ... down, his ... into the wet clay at ... bottom. If he was pardoned ... king, he was lifted up to ... light and air again, and his ... placed on firm ground. You ... how happy he would be. ... Psalmist compares the feel... of a sinner or backslider who ... for his sin to a man in one ... "horrible pits," and of a ... given or converted soul ... such a ... the ... ...

SOUTHWESTERN Christian Advocate

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THE SOUTHWESTERN

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Editorial Notes.

Tell to every man his own faults, as he of all men is most concerned and can best correct them.

Be willing to acknowledge a wrong or correct an error in yourself as soon as it is discovered.

We like the SOUTHWESTERN very much and will do more for it. —E. B. McCauley.

The eyes of the Lord are upon the faithful of the land. Let them therefore have faith and work on.

The only reason why I do not pronounce for Christ is, I have not made up my mind to renounce the world.

There is no limit to the possibilities of a man who has the Almighty God back of him in what he undertakes.

A thing said of you in your absence which would be unsaid if you were present bears its own [illegible]

Christian union and confidence must suffer great losses, unless the Lord's ministers deal candidly and frankly with each other.

The cholera is steadily advancing and slaying its victims, but the most of our cities are still without [illegible] preparation to meet it.

Young men, fully ready and willing to enter the ministry in Africa, may find it to their interest to write to the editor of the SOUTHWESTERN, with well known endorsers.

It will be impossible to behave in a perfect way unless the Lord walks with us. He will walk with us if we abstain from private slander, [illegible] and all wickedness, [illegible] the sword.

It is reported that the Anti-Masonic representation to the National Prohibition convention in Pittsburg was hissed from the platform. There is very little dignity [illegible]

Our readers are to be favored with articles on Domestic [illegible] by Dr. Geo. L. Curtis, minister of the South [illegible] conference, and doc- [illegible], D. D., in the [illegible] with reference to "That he expects to [illegible] in some regions [illegible] Mohammedan- [illegible] and whiskey [illegible] We will at- [illegible] self-supporting [illegible], of whom [illegible] converted [illegible] him "The [illegible]

Both of the prohibition candidates for President are members of the Methodist Episcopal Church, of anti-slavery and Republican antecedents. General Logan is also a member of the Methodist Episcopal Church.

We cannot understand what enjoyment it is for one or two men to belong to a lodge where all the rest of the members are women, and we are certain that the ultimate tendency is not to the moral betterment of either class.

Some pastors, we are sorry to say, have made a yearly practice of ordering papers, which they fail to pay for. We feel that we have supported this class long enough, and will gradually eliminate them from our subscription books. A word to the wise is sufficient.

A man who is born with his rent paid, and houses to rent, has the advantage of one who is born paying the rent of another's house in which himself can not live, afterwards has to pay the rent for that in which he does live, and finally has to buy his own home in old age.

"The SOUTHWESTERN is the only paper I have ever taken that my wife would read. She reads it right straight along, anxiously waits for, and generally gets it before I do."—Rev. Jas. L. Perrine.

Thomas McIntyre, advertising agent, has removed from No. 14 to No. 11 Union Street. The SOUTHWESTERN is on file at his office, and business men desiring to use our columns may find rates and leave orders with them.

It is not the outward appearance which recommends a man to Masons. But it would seem to be so if we consider what hard cases are in possession of the "token." Such rough ashlers renders our temple neither strong or beautiful, and there is no wisdom in their reception.

It does not necessarily follow that man is either perverse or insane because that in any or all things he may have an opinion different from some other man. The insanity and perversity may be on the other side. The fault is sometimes with the finder. Then again there may be insanity and sincerity on both sides. We would better, therefore make our opinions stand on their merits in the light of unbiased reason or abandon them as obsolete.

The Rev. J. L. H. Sweres, presiding elder of the Louisville district, Kentucky conference, African Methodist Episcopal Church, complains that he is compelled to undergo severe toils and pinching want, because the pastors do not raise the presiding elder's allowance. — SOUTHWESTERN CHRISTIAN ADVOCATE.

The S. W. CHRISTIAN ADVOCATE is slightly mistaken, we think. The Louisville District in the African M. E. Church is not in the Kentucky Conference. We have strong reason to believe that the Rev. J. L. H. Sweres was much more recently of the M. E. Church than of the A. M. E. Church. The Rev. T. B. Caldwell, we believe, is presiding elder in the district of our church in which Louisville is included.—*Christian Recorder.*

We beg your pardon; we knew that Rev. J. L. H. Sweres was presiding elder of the Louisville district Kentucky conference, African Methodist Episcopal Zion Church. But as it sometimes happens the *Zion* was inadvertently left out. Forgive us this time. We acknowledge all.

For the SOUTHWESTERN.

A Home For Our Preachers.

Not long since I attempted, through another medium, to point out the expediency of an effort being put forth by the members of the Savannah, Central Alabama, Tennessee and East Tennessee Conferences, with the view of establishing a home for our superannuated preachers. The importance of the subject demands that the widest possible range be given to its discussion, hence we would respectfully ask space in the columns of the SOUTHWESTERN for calling attention to it at, what seems to me, a most opportune moment. Possibly there may exist good reasons why other conferences ought to be included in the above group, if so the fact will hardly escape the notice of those whom it may concern. I favor limitation no farther than it may be necessary in order to make the attainment of the end feasible. There can be no question but that a home is needed. Most of the preachers, within the bounds of the conference mentioned, are so poorly paid for their services that the whole year is passed in actual want. Some of them with their families, do not receive as much as fifty dollars, while the majority receive less than three hundred dollars per annum. On such meagre salary no one can be expected, even with the strictest economy, to lay by means, upon which to subsist when old age or permanent constitutional weakness has compelled retirement from the itinerancy. There are scores of faithful men in our ranks to-day who are filled with gloomy forebodings whenever they look forward to the future because of the calamity which threatens them, in case their lives should be prolonged beyond their ability to render acceptable labor to the church. This ought not to be so. The early days of Methodism were peculiar and required peculiar sacrifices. The times have changed now. The church has grown in numbers, in wealth and social position to an extent which supplies her with ample resources for lightening the burdens carried daily by so many of her heroic ministers. I do not claim that we have reached the end of our hardships and sufferings, but I do claim that we should distinguish between those that the conditions of our struggle require and those which are self-imposed and therefore gratuitous. But if the church will continue to keep those who abound in labors for her on such a slender allowance for their support, will she not, as a matter of simple justice, offer them something better than downright starvation when they are physically disqualified to respond to her calls for work? I believe that if the proper steps are taken the church will hasten with the remedy. A home will be established toward which our brethren who have given their all to the ministry, can look for shelter when the shadows of evening are closing around them. Let an organization be effected at once. Let each obligate himself to pay from one to five dollars annually. Let the whole church be called upon to aid in the undertaking and when a sufficient amount is in the treasury, let a judicious committee expend it in the purchase of a hundred or more acres of land, eligibly situated, and erect upon it buildings as required to meet the demand. Part of the tract might be put under cultivation and be made to yield profible crops. What think you of the project?

D. W. HAYS.

For the SOUTHWESTERN

Items from the La Teche District Conference.

DEAR EDITOR: Once more I am Secretary of the La Teche District Conference, and now that conference business is through with, the elders, deacons, local preachers, exhorters, stewards, class leaders and Sunday-school superintendents have all returned to their appointments, I feel at leisure to write, and therefore thought it not amiss to drop you a few words concerning our doings.

Our first effort of preparation to entertain the conference, on the dol plan of finding entertainment among families failed, owing, I believe, to the fact that times are hard, money scarce, politics booming, and great want of room. Under these circumstances things looked gloomy for us and the conference, and besides this, it had taken us exactly 60 days or more to find it all out. So here we are in what is called a bad fix, with about eight or ten days remaining, and then the conference would be pouring in upon us. It was too late to say that the conference could not be entertained, and yet there was no time to lose. We prayed for help, and it came forthwith, for the Lord opened our minds to more light, wherein we saw but one course to pursue in the matter, which we adopted and followed at once. In the first place, we resolved the official board into a committee; elected its Chairman, Secretary, Treasurer, etc., and they divided themselves into the following sub committees:

1. Committee on Procuring Places to Sleep. They rented a large hall, and provided extra room in the parsonage.

2. Committee on Beds and Beddings. They secured quite a number of bedsteads, mattresses and bedclothes, etc., and arranged them in the rented hall and extra room in parsonage.

3. Committee on House Utensils. They borrowed and rented lamps, plates, cups and saucers, dishes, knives, forks, spoons, etc.

4. Committee on Stores and Supplies. They scoured the country around in a radius of ten miles, and brought in enough sheep, pigs, geese, chickens, eggs, pumpkins, potatoes, corn meal, etc., to feed the conference five days, with three meals each day.

5 Committee on Cooking. They provided the cooks for each day.

6. Committee on Refreshments. They provided the eating or dining table; also the waiters or attendants.

7. Committee on Attendants. They provided for cleaning hall, beds, etc, arranging light, water, dish washers, pot slingers and bone polishers in general; and in less time than it takes a man to walk 100 miles, we were prepared to entertain the conference, and were waiting for it.

Brethren, whenever you are in trouble or surrounded with difficulties, remember to—

Ask the Savior to help you,
Strengthen, comfort and keep you.
He is willing to aid you.
He will carry you through.

Too much praise cannot be given to the Lord, and the sub-committees as instruments in his hands, for the successful entertainment given the La Teche District Conference. However, we had our little misgivings until after the first and second days' eating, which grew out of the fact that Methodist preachers are very large eaters; some from natural abilities, and others on account of poor circuits. When the first two days' rush was over, we inspected our stores and provisions, and found enough to serve the balance of time until conference adjourned. Now, then, there were two things we could do—First, take care of the conference; second, go in for a good time; and we did so. It is conceded by all the members present at this session, that it is the best one on record for the district. Its deliberations, grasp and handling of questions that came before it were far-reaching, and tending to establish a healthy influence throughout the district.

There was but one thing that seemed to cast a gloom over the entire conference, and that was the continued illness of our dear presiding elder. One day he was up and apparently well, and the next down on his bed, looking as if about to die. Poor, dear Brother, his has been a trying time. He battled manfully to keep upon his feet, but at every effort the fever would come the John Sullivan over him, and knock him out every time. His sufferings were from malaria, which seems to have taken deep root in his system.

Brethren of the La Teche District, let us assemble at a throne of grace, and pray God to restore our brother's health to him.

Among the things discussed on the conference floor with deep interest, was the question concerning the influence of societies on our churches. Much talk and debate, pro and con, followed its introduction. The conclusions drawn out were, that the best thing we can do as Methodists, is to stand by the Discipline of our Church.

The temperance cause received its share of notice, and due consideration; so did the Woman's Home Missionary Society, of the district. Sister Susan Barksdale was re-elected District Superintendent. Sisters C. L. Armstead and M. A. E. Thomas were nominated for Corresponding Secretary. Sister Thomas declined the nomination, and Sister Armstead was unanimously elected District Corresponding Secretary.

The biggest item of the conference was the presiding elder's report, concerning the work throughout the district. It was elaborate and full, going over the work in detail of each department. It was interesting in all points, and by the unanimous vote of the conference was ordered spread upon its minutes.

Every day of the session was attended by many visitors, who watched the proceedings with absorbing interest. Rev. Charles Shallowhorne and Rev. J. F. Marshall were the two lions of the conference. It came of their masterly efforts in preaching—Bro. Shallowhorne the annual sermon, and Bro. Marshall the centennial sermon. Both efforts elicited the most commendable remarks on all sides.

The literary exercises and camp meeting was a success. The closing hours of the session were occupied in offering and adopting resolutions. The following were adopted:

1. Setting apart a day for holding memorial services to the memory of our late Bishop M. Simpson.

2. Welcoming Bishop Mallalieu to his home in New Orleans.

3. Rev. M. W. Taylor, to his post of labor, as Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE.

4. Endorsing the course pursued by Rev. A. E. P. Albert, B. D., our delegate to last General Conference, held in Philadelphia.

5. Complimentary to L. P. Cushman, for past services, as Editor of the SOUTWESTERN CHRISTIAN ADVOCATE; also to Rev. A. E. P. Albert, B. D., his assistant.

6. Of thanks to pastor, officers and members of St. Mark's M. E. Church, and the good citizens of Washington, La., for their kind treatment.

7. Morgan's Railroad Company, for reduced rates, and the Washington *Argus*, for its kindly notice, etc.

Elder Burrell, the pastor of the Baptist Church at Opelousas, on invitation of Rev. Albert, spoke words of cheer and fraternity to us. We felt, under his voice and words, that we had in our midst a Christian and a brother. Conference adjourned *sine die*. Presiding Elder Albert lead in singing the parting hymn, 'and let our bodies part," etc. Sunday we missed our elder again, the fever had knocked him out.

Sunday night Rev. Chas. Shallowhorne preached the farewell sermon, and Rev. J. F. Marshall presided. The appointments of local preachers and exhorters were read out, the final hymn sung, and we parted, some of us never to meet again this side of heaven.

M.

Washington, La., August 19, 1884.

For the SOUTHWESTERN.

Neither "Improper, Immodest or Immoral."

BY REV. JAMES G. KITCHEN.

MR. EDITOR:—I will now say to you, just what I have said to several others in the past. We did intend to run an excursion from Darien to Brownsburg, to an agricultural fair on *June 16th*; but just before our programme came out, Rube Peyton was sentenced to be hanged on June 20th. His many friends and relatives came to us and asked that we would put the excursion off until that time, and we agreed to do so, and did. We were also requested to state on our programme the precise date of the excursion and we did so.

Why did we call it a wonder? Because Glyn county, Ga., is today full of men who have shot down colored men like so many rabbits, and not so much as an investigation has ever been had. We said a wonder that had not taken place in twenty years, but have learned since that there has not been one in forty years. At this word wonder, the Darien *Timber Gazette* became alarmed, not because we were going to see one of our own race hung, but at that word *wonder*. Now to show you that its trained at a goat and swallowed a camel, the *Gazette* said: "Rube Peyton the Negro murderer, who killed his best friend while gambling for one dollar and twenty-five cents, is to be hanged June 20th, and such an occurrence would benefit Darien."

As for music there was none. In fact the whole matter is false. The man did not hang and has not been hanged yet. To show you that the *Gazette* only intended to slander us because of our church relation, other churches have and are now having excursions from this place, with music and *dancing* before they leave the wharf, and not a word did ever the *Gazette* utter about it; but as soon as we said excursion, though we did not have so much as a flag on our mast to denote it, much less a musical instrument, the *Gazette* professed religion. But we should not be alarmed at this sudden outcry of the *Gazette*. Prejudgment has been, and is to-day, its theme. The *Gazette* and its many associates are ready to cry out fire when there is no danger. But in spite of their *slander* and *slang*, the Methodist Episcopal Church is going to conquer the world for Christ.

Darien, Ga., Aug. 10, 1884.

OUR SOUTHERN WORK.

LOUISIANA.

M. C. B. Mason, Haven Chapel: "Our church is moving on grandly—gradually increasing both in membership and influence. On Sunday, Aug. 23rd, the Carrollton Avenue Mission Sabbath-school was organized with thirty-three members. The following are the teachers: Rev. James Brisco, Mrs. Morse and Mrs. Jefferson. These, together with Bro. Richard Morse, have been annexed to the Sabbath-school Board of our home school, a meeting of which was held last Tuesday night with good results. Rev. James Brisco has entered heartily in the work, and is ably assisted by Mrs. Jefferson and Mrs. M. Morse. The organization of this school is mainly due to the energy of Bro. I. H. Norwood, our faithful superintendent. We believe this mission school is destined to do a good work. Our people are to erect a building in the near future, in which we pray the Spirit of God may dwell."

J. W. Hilton, Franklin: "We are now having a great revival in the church. We had 14 profess their hope, and 22 at the altar asking for prayers. May the Church join us."

V. Chapman, Monroe: "We failed to celebrate Children's Day on the 8th of June, because our church was closed for several weeks by the city authorities on account of a disease which resembled the small-pox, largely prevalent among the colored people. However we have had our celebration. The church was neatly decorated with flowers, wreaths and gilt letters. We had promised to send a part of the collection to the Educational Fund; $46.50 was collected, $5 of which was sent to the Educational Fund, and the balance, $41.50 was paid to the Board of Trustees to help repair our church. Our second quarterly conference was held by Elder S. Duncan on the 2d inst. The officers all submitted their reports in due form. During the quarter $360 have been collected, $95 of which have been paid to the trustees on repair of the church. On the 3d inst. we had a "basket meeting," several sermons were preached, one soul saved and joined the church; at night the sacrament of the Lord's Supper was administered to about 50 souls. Our collections during the entire service was $51. Eleven have joined the church this quarter. Our people are very anxious to [illegible] but now and then we have [illegible] in our midst whose main object seems to be to create an excitement; if they fail in so doing they think they have made a failure. Accordingly we are advancing in every department of our church work. We are doing what we can for the SOUTHWESTERN. Pray for us."

[illegible] Gray writes that he is assisting Rev. H. T. O. [illegible] at Musson, and abounds in [illegible] a well ordered Methodism."

J. B. D. Powell, Musson, "Our pastor, Bro. Abbott, is a hard worker, and always trying to lift [illegible] We have bought a lot and are trying to build a church; we [illegible] time of it, with no [illegible] to hold our meetings. [illegible] night we held service [illegible] road, the moon being [illegible] our carpet, the [illegible] floor, and a ditch our [illegible] for us."

TEXAS.

[illegible], Town Bluff: "I found [illegible] here, and there are [illegible] we have now a house 30x40. The land is [illegible] we have the deed for. There is a Sunday-[illegible] in attendance, sadly [illegible] of literature, but we can [illegible] until fall. I have [illegible] this year; not much [illegible] made in this county."

[illegible], La Grange: "My [illegible] closed with 18 conversions. Third [illegible] was held during [illegible] by Elder O. L. [illegible] a good service [illegible] to be prayed [illegible] was $14.15. Reports of leaders and steward were good. I have received one acre of land for a church from Sister Posey, a member who lives about three miles from town. Farmers believe their crops will be short."

T. Ward, Jasper circuit: "Bro. A J. Neeley was assigned to this county, by Elder Lee, in June, and is doing good work. July 27 eleven joined the church. There is a Sunday-school of forty scholars. There is no money to live on and no house to preach in."

J. H. Holden, Alleyton: "The way to build up a church is to give the members credit for what they do, and to encourage them to do more, not only for the church, but for the educational fund, that we may become an intelligent people."

J. L. Smith, Millican: "Our third quarterly conference was held by Elder W. B. Pullam, who administered sacrament to 113. His sermons aroused all and brought a large number of mourners to the mercy seat. During the quarter paid pastor $49.08; on church debts $16.09; elder $12.91; sexton $3.33. Success is promised to the faithful, and this place needs a blessing."

R. Weaver, Jacksonville: "My third quarterly conference met at Pine Grove church. The brethren were glad to meet their presiding elder. In protracted meeting I had 19 conversions, among them some from the C. M. E. Church, and we have added to the church this year 43."

A. Alexander, Plantersville: "The quarterly conference was a successful one. Sacrament was administered to 70 people, and three were received as members. The steward took up for the elder $13.35."

A. Culbreath, Huntsville: "Elder Lee held second quarter. Reports were favorable; received in full 2, on probation 22, conversions 7, ADVOCATES taken 17, Sunday-schools 3, children 150. The school at Pleasant Grove bought an organ for $55.80; at Mt. Prince there is $30.85 on hand to buy; and at Galilee $14. On Children's day we had a grand time and raised $13. Centennial medals distributed $12. Total amount raised during the quarter for pastor $60, the church and school $70; and something collected on benevolent causes."

MISSISSIPPI.

David F. Dudley, Augusta: "I desire to return thanks to the Pearlington Sunday-school for a nice hymn book given by it to our Hattiesburg Sunday-school. We ask God's blessings upon them for their kindness. I preached there on the 20th and had a good time. Bro. N. Cannon allowed me to occupy his pulpit. The people gave me a wife, plenty of clothes and plenty of money to carry me back to Hattiesburg."

J. C. Thompson, Greenwood: "The centenary services were held June 8th, and we raised $10. The programme was compiled from the one furnished by the Board of Education, and the church was nicely decorated with flowers. Prof. W. H. Strickland, of Rust University, conducted the exercises, and we were addressed at 3 o'clock by Rev. J. W. Dunn."

R. Anderson, Jackson: "Elder J. M. Shumpert held our second quarterly conference. He preached a glorious sermon. Sunday-schools on the work are looking up. Elder's collection $13.40; pastor $45.90; bishop 30 cents."

ARKANSAS.

A. J. Phillips, Fayetteville: "The last annual conference made this a station. There are about 55 members able to contribute to the pastor's support. Some are not able to do much of anything toward the church. Those who can help are willing. We have completed our church building, and on the third Sunday in July raised $25, and the last on our church debt. Elder Sams was present on the fourth Sunday and held our quarterly conference. He was feeble but preached a grand sermon, administered sacrament to 75, and baptized 2. Collection $15.25. Tuesday night we held centennial services and raised by subscription $25 as a scholarship fund in Philander Smith College; also the Bishop's collection. Children's Day collection was $5 50. The elder is struggling hard to hold up under feeble health. May God's blessing attend him."

S. J. Brown, Marvel: "I am heartily glad of your election to the editorship. I pray that you may have great progress in circulating the SOUTWESTERN, until all of our people are brought to manhood. I never read it before this year but I love it more and more every day."

KENTUCKY.

Rev. Geo. W. Leach announced a centennial camp meeting in Brown's Woods, Sept. 6, to continue ten days. It is hoped they were successful in laying the foundation of the church.

For the SOUTHWESTERN.

The Bible.

Picture to yourselves a forest abounding in trees, thickets, brambles and wild animals of every description; if you should become entangled in this place, find it impossible to get out, and after trying every device in vain, you sit down in despair, when suddenly a guide comes up, shows you a path, which if followed would lead you into safety, would you not be thankful to him, would you not feel that you owe him a debt of gratitude, would you not always remember him, and do all in your power to requite the kindness of him who was the means of extricating you from the jaws of the hungry beasts of prey? Then remember that the Bible is the guide which leads us from the forest of sin to the garden of God; from the way of vice to the path of virtue; from worldly learning to spiritual knowledge; from sorrow to joy; from unbelief to belief; from destruction to preservation; from earth to heaven.

There is no other book in the world which has such a skillful combination of poetry, prose, history, geography and science in various forms. Authors and historians are partial, but there is no partiality shown in the Bible; in it we are told that Jacob the servant of God, falsified; David, the king, committed adultery; Peter, the disciple, denied his Lord and Master, and Paul (when Saul) yet breathing out slaughter and threatenings against the Disciples of the Lord.

The Bible is the great fountain of literature; in reading it we are forced to exclaim, "truth is stronger than fiction." The history of Joseph and Mordecai, the unflinching spirit of fortitude characteristic of the prophets, the miraculous delivery of the children of Israel from Egyptian bondage, the miracles, suffering, death and resurrection of Christ Jesus, challenge our admiration and excite our wonder. From this book disputants are furnished with fruitful subjects for discussion, the orator a subject for an oration, the poet a theme for verse, the dramatist a play for the stage, and the scientist a problem which very often he is unable to solve; and when he finds it impossible for his intellect to penetrate the divine mysteries, he ridicules the sacred oracles and tries to prove the book unholy, illogical, uninspired.

Milton is indebted to it for Paradise Lost, etc., Dante for his Visions, Shakspeare for his keen insight into human nature, Bunyan for his Pilgrim's Progress, and I verily believe Greek and Roman literature, flowed freely from this great reservoir of thought. Even the infidel lawer seeks refuge in it, arousing the sympathy of the jury, causing them to bring in a verdict of "not guilty" for his client.

If the Bible was read by some people to-day as much as trashy literature, intemperance would be decreased, crime diminished, industry, honesty and virtue would take the place of idleness, dishonesty and vice; then a golden time would be enjoyed by mankind, characterized by a reign of peace and quietness, a proper observance of the Sabbath, a universal fear of God, and a steady triumph of the church; the sword would be preserved as a souvenir of what was, the pen would exalt virtue, the Golden Rule would be the law, and earth would be a beginning of heaven.

We read the Bible at our firesides, we hear it read from the pulpit, quoted by men in all vocations, and we study it in our Sunday-schools. It seems to have a peculiar charm. We become tired of other books, but the Bible always enlivens and refreshes; the more we read it the more we admire it. If any man has not found the Bible an interesting and instructive book, let him read it over again during the week. Sabbath after Sabbath we tell the old, old story of the cross, or hear it read, yet we never grow weary, never become satiated. Verily, verily enchantment lives in this book.

The Bible cannot be monopolized; the poor can have it as well as the rich, the Gentile as well as the Jew, the small as well as the great, the foolish as well as wise, the young as well as old, the bad as well as good; it is the cherished book of huts as well as palaces, it effects kings as well as peasants, and points the whole world to the "Lamb of God which taketh away the sins of the world." Ignorance with simple faith believes it; intelligence often doubts, but finally bows in humble submission, saying it must be truth, it can be nothing else.

Far away in the woods, apart from the culture and refinement of the city, stands a log cabin, in it a soul that knows not Christ to the pardoning of his sins, is dying; the man of God, though unlearned, wrestles in prayer, and expounds the words of this book to the best of his ability; he tells the sick of the dying thief, though burning with fever and racked with pain; he gives heed, since he is assured "While there is life there is hope," and at last

"Comfort came down the trembling wretch to raise,
And his last faltering accents whispered praise."

The word of God is sharper than a two edged sword; it cuts in the hand of a soldier, in the hand of a citizen, right and left, behind and before, up and down.

Every misfortune is consoled in the Bible. The doomed man needs it from imprisonment to death. It gives hope to the backslider, encouragement to the worldly, the water of life freely to the thirsty, and rest for those who labor and are heavy laden. It teaches that God is no respecter of persons, that of one he created all nations for to dwell on the face of the earth, and proves conclusively the duty of the human race.

The Bible has withstood, and will always withstand the attacks of infidels; new arguments are constantly advancing that the Bible is uninspired, but like the many headed hydra which Hercules fought, for every one that was beaten in pieces two sprang up, cities may be destroyed, kingdoms may perish, but the word of God will stand. When the famous argument of Hume against miracles shall have passed away, when Tom Paine's Age of Reason shall have slept its last sleep, when the works of Voltaire shall have sunk into oblivion, the Bible will still live. No arguments crush it, it is indestructible. "The gates of hell shall not prevail against it;" it is truth; and *Magna veritas est, et prevalebit.* The Savior said: "I am the truth." "If God be for it who can be against it" "For we can say nothing against the truth, but for the truth." Let truth wrestle with error, she shall be victorious; she can safely say, like Greatheart, if I fall I shall rise again.

"Truth crush'd to earth shall rise again,
Th' eternal years of God are her's;
But error wounded writhes in pain,
And dies among her worshippers."

Socrates and Plato saw God in nature; to-day we live in better times, for we not only see Him in nature, but also study Him in revelation; what would we do without this Book of books. As chaos and confusion existed before the formation of the earth, so, without this Book morals would be in a chaotic and confused state, we would go along like the classic philosophers, with no clearly defined ideas of the Godhead, there would be no religious standard, every one would have his own peculiar interpretation of character, and the world would be as a ship without a rudder. What would we know of men and past events were there no history? Were it not for the Bible to-day we would be groping in darkness, idolaters, and probably, like the intellectual Athenians, with an altar erected "To the Unknown God," ignorant of the One whom we unawaringly worship. In order now a-days to get a situation, one must be recommended by men of influence; in order to procure quick sales for books, some one who is regarded as authority must examine them and give a favorable press notice; but the Bible needs not the recommendation of man, it stands *per se*, it recommends itself as a work of reality, not fiction; it is God's book, hence its superiority over all other books. Why do we believe in it? because it is the Book given by God, though written by holy men of old, the ideas came from heaven. As water needs no recommendation to the end that it can quench thirst, and food that it can appease hunger, so the Bible needs no endorsement as to its power to quench the thirst of the sin-sick soul, and appease those who hunger and thirst after righteousness, for they are blessed and shall be filled.

The morals of the Bible are unsurpassed; it recognizes moral excellency as the epitome of life. Confucius' code of ethics, beyond the shadow of a doubt, reflects great credit upon him, but that of the Bible reaches far above any penned or spoken by mortals. When the son of the Vicar of Wakefield was about to leave home for college his father presented him a Bible, saying, "Take this; I have been young, but now I am old, yet never have I seen the righteous man forsaken nor his seed begging bread." The presentation of any ordinary book may not have a peculiar significance, but that of the Bible means a great deal. You are expected to read it, study it, imbibe its holy precepts, assimilate the truths therein, live by it and defend it always.

This subject, the Bible, is inexhaustible; man is not good and wise enough to do it justice; life is too short to drain it; it is the book of love, and love is the virtue of virtues. It says God is love. They who take away the Bible from the universe shut out the sunlight of truth, and they who take away love from the world sever the golden tie which binds man to God. "Love is the fulfilling of the law." And now wealth, faith, hope and love, but the greatest of these is love. The Bible has been translated into more different languages than any other book in the world; what it is to us it is to the heathen. "Go ye into all the world and herald the glad tidings to all creation," etc. This is the injunction of the Bible. It tells of the great need of missionary workers; women and men are to engage in the work. We hear of Paul as well as Dorcas. It is right and proper for all Christians to act accordingly; and like the Savior go about doing good. Give freely, give nobly; giving is a Christian duty. The Bible does not say that preachers must beg for money, nor recommend fairs, raffles, and excursions to procure money to advance the cause of Christ. It says every man shall give as he is able. Let all exercise this missionary spirit, and enter vigorously into the work. Send missionaries to make the wilderness as the rose, and pray for the conversion of the nations. At home rescue the perishing, etc. "The harvest truly is great, but the laborers are few." This is the noblest work in which one can be engaged. The lawyer's boast is that he has saved the criminal from the gallows; the teacher's that she has reformed a community; the doctor's that he has cured some chronic disease; the preacher's that he has checked the growing evils of the day, but the missionary's that he has opened the eyes of the blind and turned them from darkness to light, from the power of Satan unto God.

The Bible is the Christian's volume; it will never fail to accomplish its end; it consoles in affliction, soothes in troubles, aids in distress and strengthens in temptations. When time shall be no more, when the great author of life's drama shall gather us together to examine our thoughts and judge our deeds, only those who have obeyed the commands and lived the life marked out by the Bible will hear those words of approbation, "Well done good and faithful servants, enter ye into the joys of your Lord." There they will dwell forever—

We are the saints of all ages in harmony meet,
Their Savior and brethren transported to greet,
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul.

What glory gilds the sacred page
Majestic like the sun!
It gives a light to every age,
It gives but borrows none
The power that gave it still supplies
The gracious light and heat
Its truths upon the nations rise,
They rise but never set.

WRAP.

Washington, D. C.

For the SOUTHWESTERN.

Austin Sunday School Convention.

DEAR EDITOR: Please allow me space in your valuable columns to give you a gist of the proceedings of our Sunday-school convention, held in Austin, August 7, 8 and 9, in which all of the Sabbath schools of the different denominations were invited to take an active part.

The convention assembled according to appointment, at Wesley chapel, M. E. Church, and was called to order at 10 o'clock a. m. by Rev. G. O. Richardson. Rev. H Swan read a scripture lesson from the XVIII chapter of Mathew, which was followed by singing and prayer by Elder G. W. Richardson. Dr. J. F. McKinley was elected temporary Chairman, and Monroe A. Majors temporary Secretary. The following members were enrolled as members of the convention:

Wesley Chapel, M. E. Church—Rev. H. Swan, W. G. Wilson, R. W. Burnett, J. D. Penn, J. C. Johns, W. H. McKinley, W. R. McKinley, A. A. Clarke, J. H. Hickman, M. W. Alexander, Elder G. W. Richardson, Mr. Woolfork, of Kentucky, Walter Duncan, Prof. G. O Richardson, T. Lashwah, Miss Lizzie E. Moore, Miss Lizzie Thomas, Miss Georgia Banton, Miss Celia Perkins, Mrs. Swan, Miss Ida V. Norris, Mrs. G. W. Richardson, Miss Lucy Bean, Mrs. Maurice Givens, Miss Jennie Morgan, Miss Hattie Green, Miss Lucinda Penn, Miss Maria Clements, Miss Dolly Hardeman, Miss Josephine Rose, Miss Fannie Campbell, Miss Carrie Blain, M. A. Majors.

A. M. E. Church—Mr. Hancock, Elder A. Grant, Miss Eliza H. James.

Third Baptist Church—Mr. John Spence, Mrs. J. H. Haraford, Mrs. J. W. Madison, Miss Mary Franklin.

Giddings Baptist Church—Miss Lizzie Pope.

Second Baptist Church—Mr. Grant, Miss Eliza Barton, Miss Eliza Hopkins, Miss Lucy Lomax, Miss Cornelia Lomax, Miss Catherine Coleman.

Simpson Mission, M. E Church—Elder Smith, Louis Hamilton, Mr. Deloney, Willie Hamilton.

The following officers were elected for permanent organization:

President, J. F. McKinley, M. D.; Vice Presidents, Rev. A. Grant, A. M. E. Church; G. H. Grant, Second Baptist Church; John Spence, Third Baptist Church; W. G. Wilson, Wesley Chapel, M. E. Church; Elder Smith, Simpson Mission, M. E. Church; Secretary, M. A. Majors; Assistant Secretaries, W. R. McKinley, A. A. Clarke; Treasurer, Miss Lizzie E. Thomas; Organist, Miss Ida V. Norris.

The following committees were elected:

First, Committee on Temperance. Second, Committee on Sunday-school Missionary Societies. Third, Committee on Sunday-school Union. Fourth, Committee on Finance.

The Committees made favorable reports.

The teachers met each day at 6:30 p. m., to discuss the principal topics assigned, as laid down in the Teacher's Sunday-school Journal, which adjourned at 7:30 p. m., followed by *mass* meetings.

Thursday evening, August 7, programme as follows: Subject—Temperance. The speakers of the evening were Rev. M. A. Dongherty, of the Central M. E. Church, Mr. Woolfork, of Louisville, Ky., and the writer.

At 9:30 a. m., Friday, August 8, the teachers, superintendents and scholars met at Wesley Chapel for drill as a model Sabbath school, conducted by Rev. G. O. Richardson, assisted by Mrs. O. A. Richardson. Number of scholars present, 100; teachers, 16. At 10:45 a. m. the Sabbath-school was dismissed, and the convention proceeded to business, Vice-President John Spence in the chair. The minutes of the previous meeting were read and approved. The Question Drawer was disposed of; different topics were discussed. Questions were sent in to be answered. Meeting adjourned at 12 m.

At 8 p. m., Friday evening, August 8, 1884, the *mass* meeting met at the A. M. E. Church, and opened by singing. Prayer by Elder A. Grant. Song: "Tell it to Jesus," after which the elder expressed to us what a source of pleasure it afforded him to welcome us, the members of the convention, including the visitors, in his new church.

The speakers of the evening were: Mrs. C. A. Richardson, Rev. B. B. Wright, of the Presbyterian Church, Dr. Q. B. Neal, Elder A. Grant and the writer. Subjects: Home a Divine Institution, and Civilized Influences of Home. Justice was rendered to the subjects by the different speakers. Song, and benediction by Elder Grant.

The mass meeting of Saturday night was one of considerable interest. The speakers of the evening were: W. G. Wilson, Rev. G. O. Richardson and Rev. Johnson, of the M. E. Church South. Subject: Foreign Missions. We claim that this convention was of great value to the Sabbath-schools and churches of this city, and much benefit was derived thereby. Our Sabbath-school increased from 180 to 220 scholars. The teachers and officers are better prepared to do a more thorough work.

May God bless Bro. G. O. Richardson in his continued work in the interest of the Sabbath schools.

Yours in the work,

H. SWAN.

Austin, Texas, August 18, 1884.

Indiana Conference.

The fifty-third session of the Indiana Conference has just concluded its meeting in Greencastle, Indiana. Bishop Foster presided, and Bishop Bowman attended the session. The various interests of the churches under the presiding eldership were represented by them. A decided purpose was exhibited to make DePauw University in the most commanding situation, for the [illegible] of its mission. The Church Aid Society shows a prosperous year, and the affairs of the [illegible] as represented by this church, generally are advancing.

APPOINTMENTS.

Indianapolis District—W. R. Halding, Presiding Elder.

Terre Haute.)

R. Miller.

[illegible] be supplied by

[illegible] Woodruff.

[illegible] Moore.

[illegible] D. Wood.

[illegible] Wilson.

[illegible] St., W. M. [illegible]

[illegible] Asbury.

[illegible] be supplied.

[illegible] J. R. Wood.

[illegible] John Alabaster.

[illegible] Allen.

[illegible] Burns.

[illegible] D. Collins.

[illegible] A. Biller.

[illegible] Morris.

[illegible] be supplied

[illegible] Daniel.

[illegible] John Kiger.

J. J. Hight, assistant editor *Western Christian Advocate.*

Alexander Martin, President, and Edwin Post, professor, DePauw University.

Bloomington District—McK. Hester, Presiding Elder.
(P. O. New Albany.)

Bedford, Wm. Telfer.
Bloomfield, J. W. Culmer.
Bloomington, J. E. Brant.
Bloomington circuit, to be supplied.
Dover Hill to be supplied by M. W. Stetson.
Elettaville, B Carter.
Freedom, to be supplied by G. W. Asbury.
Gosport, J. D. Crane.
Harrodsburg, E. P. F. Wells.
Heltonville, J. L Sims.
Linton and Newberry, W. V. Russell.
Mitchell, R. A. Kemp.
Patricksburg, H. J. Barr.
Pleasantville, Dayton Harvey.
Spencer, John Spears.
Springdale, W. D. Morgan.
Tunnelton, F. A. Hutcherson.
Worthington, S. O. Dorsey.

H. B. Hibben, chaplain in United States Navy.

Vincennes District—M. M. Hobbs, Presiding Elder.

Alfordsville to be supplied by C. H. Sherburne.
Bruceville, H. N. King.
Carlisle, J. M. Watson.
Farmersburg to be supplied.
Graysville, E. Hawes.
Hymera, W. McK. Johnson.
Loogootee, J. F. McGregor.
New Lebanon, J. L. Cooper.
Odon, G. F. Culmer.
Prairieton, W. T. Davis.
Shoals, J. M. Baxter.
Sullivan, M. S. Heavenridge.
Vincennes, W. H. Grim.
Washington, T. C. Danks.
Washington circuit, E. Gaskins.
Wheatland, M. Woods.

J. A. Scamahorn, missionary to Northwest Nebraska Mission.

Evansville District—J. L. Woods, Presiding Elder.

Blue Grass, John Tansy.
Evansville—
Ingle Street, John Wallis.
Kingsley, J. W. Payne.
Pennsylvania Street and Ridge, G. E Platt, superintendent.
Trinity, J. L. Pitner.
Fort Branch, J. Rawlins.
Mt. Vernon, J. W. Asbury.
Mt. Vernon circuit, J. T. Woods.
Newburg, S. W. McNaughten.
New Harmony, J. B. Hamilton.
Oakland City, J Telfer.
Owensville, H. C. Clippinger.
Patoka, John Bruner.
Princeton, T. H. Willis.
Stewartsville, W. H. Jack.

Rockport District—H. J. Talbot, Presiding Elder.

Booneville, W. W. Puett.
Cannelton, A. A. Godby.
Center, W. F. F. Smith.
Centryville, W. W. Rundell.
Grandview, A. Hurlstone.
Huntingburg, S. F. Anderson.
Lynnville, B. T. Vancleve.
Newtonville, G. Reid.
Otwell, G. D. Wolfe.
Petersburg, D. T. Davis.
Rockport, I. N. Thompson.
Rockport circuit, F. A. Lester.
Rome and Oil Creek, to be supplied by J. D. Kiper.
Selvin, J. Clulow.
Union, J M Hillyard.
Wickliffe, to be supplied by J T Bean.
Winslow to be supplied by T W Winkler.
Yankeetown, C E Hargrave.

New Albany District—J. H. Ketcham, Presiding Elder

Campbellsburg, J T Edwards.
Corydon, C W Woods.
Elizabeth, G Heavenridge.
Fredericksburg, W P Burnhill.
French Lick, M S Woods.
Greenville, W H Davidson.
Hardinsburg, G C Cooper.
Lanesville, S L Culmer.
Leavenworth, J Godby.
McKendree and Embury, S W Troyer.
Marengo to be supplied by W McMikel.
Mauckport, W A Fox.
New Albany—
Centenary, J Poucher.
John Street, R G Easley.
Kingsley, to be supplied.
Main Street, G W Fansler.
Wesley Chapel, A R Julian.
New Philadelphia, to be supplied by Mr Montgomery.
New Providence, M C McKown.
Orangeville, A N Elrod.
Paoli, N E Boring.
Salem, T D Welker.

F A Friedley, President of DePauw College for Young Women; L J Cain, moral instructor in State Prison South.

Transferred—G W Stafford, to the South Kansas Conference; J F St Clair, to the Des Moines Conference; Marion Rose, to the Illinois Conference.

Died—Levi Johnson, N J Bell, William Maginnis, W W Webb, Hayden Hayes, G W Walker.

Superannuated—W V Daniel, New Albany; W C Smith, Peru; Charles Cross, Herman, Neb.; R E Spencer, Selvin; John Talbott, Orleans; H S Dane, Mooresville; W F Mason, Pacific Coast; E W Cadwell, Canton; Asa Beck, Greencastle; A W Shively, Sweet Water, Neb; J S Collins, Leavenworth; L D Jay, Troy; Lawrence Jones, Huntingburg; J S Wall, Indianapolis; D M Smith, Shoals; O A Barnett, Rockport; J F Fish, Monrovia; Lealdes Forbes, Mineral City; J M Harbin, Merom; David Swartz, Bone Gap, Ill.; B F Julian, Selvin; H O Chapman, Tunnelton; J W Julian, Sullivan; O H Tansy, Freedom; John Laverty, Longpine, Neb.

Supernumerary—Francis Walker, New Albany; Calvin Lee, Terre Haute; J F Palmer, South Kansas; L S Knotts, Lisbon, Dakota; B P Rawlins, Shoals; J W Haupt.

PILGRIM'S WAY SONG.

BY MRS. H. F GOULD.

I'm bound to the house of my Father;
O draw not my feet from the way;
Nor stop me these wild flowers to gather
They droop at my feet and decay!
I think of the flowers that are blooming
In beauty unfading above;
The wings of kind angels perfuming
Who fly down on errands of love.

Of earth's shallow waters the drinking
Is powerless my thirst to allay;
Their taste is of tears, while we're sinking
Beside them where quicksands betray.
I long from that fount ever living,
That flows from my Father's own door,
With waters so sweet and life-giving,
To drink and to thirst never more.

The gold of his bright happy dwelling,
Makes all lower gold to look dim;
Its treasures all treasure excelling,
Shine forth and allure me to Him.
The gems of this world I am treading
In dust, where as pebbles they lie;
To win the rich pearl that is shedding
Its lustre so pure from on high.

For pains a torn spirit is feeling,
No balsam from earth it receives!
I go to the tree that hath healing,
To drop in my wounds from its leaves;
A child that is weary with roaming,
Returning in gladness to see
Its home, and its parent, I'm coming—
My Father, I hasten to thee!

Tidings from Bishop Hurst.

A note from Bishop Hurst to the Assistant Editor, dated at Stockholm, Sweden, July 16, brings pleasant tidings of his European trip. Although personal in its character, we ventured to reprodnce such portions as are of general interest: "I am having a pleasant time, so far as plenty of work and a most cordial welcome are concerned. My family, with the exception of Carl—who is with me all the time—are in Berlin, every member hard at work at the German. They will remain there until my return from the Scandinavian Conferences. I have arranged a series of services during August in the Germany and Switzerland Conference, which I hope to carry ont should the cholera not prevail seriously in Baden and Wurtemberg. At the Sweden Conference I had the great pleasure of meeting the Rev. Dr. C. C. M'Cabe and my dear Baltimore friend, Dr. D. H. Carroll. They, with their families, made the Swedes very happy. We had the Chaplain, and the people too, singing, shouting, and crying, in ten minutes. He taught the preachers and the whole congregation in old Upsala to sing, 'I'm the Child of a King,' and it will ring out here and far up in Norway long after he shall have returned to America. Friends by the score have helped him with special gifts to found here in Stockholm our Theological Seminary for Scandinavia."—*Christian Advocate.*

The bishops, in pursuance of the action of the last General Conference, ordering the appointment of a commission to be known as "The commission of General Conference entertainment of the Methodist Episcopal Church," have agreed upon the following commission. Morris D'C. Crawford, Newburg, N. Y.; Homer Eaton, Glens Falls, N. Y.; William Swindells, Philadelphia, Pa.; John M. Phillips, Agent of the Book Concern, 805 Broadway, N. Y.; Clinton B. Fisk, Seabright, N. J.; John B Cornell, New York City; Edward H. Dunn, Boston, Mass.

If Your Cough is Growing More Troublesome.

If you are losing flesh and strength, and are beginning to have night-sweats or any of the well-known and alarming symptoms that indicate pulmonary trouble, write to Drs. Starkey & Palen, 1109 Girard street, Philadelphia, stating your case clearly, and ask their opinion as to your condition, and whether they have treated similar cases with their new Vitalizing Remedy. *It will cost you nothing, as they will make no charge for consultations.* They will, at the same time that they reply to your inquiries, furnish you with such documents and reports of cases as will enable you to determine whether in your own case a cure is possible.

A Pity, Not a Shame.

The disinterment of Lieut. Keslingbury's remains seems to have furnished proof positive that starvation drove the surviving members of the Greely expedition to the dreadful necessity of feeding on the bodies of their dead comrades. It is difficult to conceive, however, what satisfaction the relatives of those who died can find in establishing this fact, or what gratification to any feeling but morbid curiosity can result from further investigation and discussion of the subject. To be reduced to straits that compelled feeding on dead men's bodies was punishment enough for the offense, if it was any offense. The world's records, however, furnish many instances of similar occurrences, and the narratives of ship-wreck tell of numerous cases in which the lot was cast to determine which one of a starving company should die for food for the remainder. Men isolated from the world and the world's conventions, have in extremity the right to set up for themselves rules of propriety, and their conduct should be judged by them.

Greely and his party went to discharge a certain task, confided to them because of their special fitness. If they had all died, all their labor would have been lost. It was obligatory on them as good soldiers to endure all suffering and resort to the most extreme measures to keep themselves alive, in order that their task might be fulfilled. We have no doubt that those who died would, if they had been asked, have expressed their entire willingness that the little remainder of flesh on their bodies should go to sustain the strength of the friends who outlived them. We have no donbt, either, that the party would have been justified in deciding among themselves in any way agreed upon which should die as food for the others. It seems to us that the relatives of those who were eaten, instead of raising a senseless disturbance about it, should rather be proud of the fact that even after they were dead they secured the success of the expedition for which they suffered and died. It is not given to many men to effect so much after death. There is no evidence so far to show that the Greely party resorted or thought of resorting to the expedient of casting lots to see which should die. The justification for shooting Henry on the facts as stated was complete. The intimation that others were unfairly and violently done away with is, we believe, a shameful calumny. There is one fact that marks it so, and that is the fact that one of the men found alive and carefully attended to was the Esquiman, with both feet frozen, who died on the rescuing ship. He was for some time before the rescue a helpless burden. He was a friendless stranger, about whose fate no influential friends or inquisitive newspapers would have made a disturbance, and yet he, who could have been knocked on the head without the slightest trouble and eaten without inquiry, was cared for by the others and carried alive to the ship. If killing in order to eat had been practiced he would have gone into the larder as soon as the freezing of his feet made him a burden and marked him for certain and early death.

We hope, for the credit of American common sense and for the sake of common decency, that there will be no more opening of graves and no more printing of forecastle yarns. Lieut. Greely has asked for a court of inquiry about the killing of Henry. If his request is granted all the essential facts about the last struggles for life will come out. In the meantime no feeling is proper but pity for the poor fellows who had to live on the bodies of their comrades, and as for those who were eaten they could not have been turned to better uses or had nobler graves. Thousands of men as brave have been eaten by vultures and carrion crows and the foulest beasts of prey.—*Commercial.*

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QUALITY P PURITY NOT QUANTITY.

Trade Mark. On Every Bottle.

PHYSICIANS AND DRUGGISTS RECOMMEND IT.

THE BEST TONIC.

This medicine, combining Iron with pure vegetable tonics, quickly and completely **Cures Dyspepsia, Indigestion, Weakness, Impure Blood, Malaria, Chills and Fevers, and Neuralgia.**

It is an unfailing remedy for Diseases of the **Kidneys and Liver.**

It is invaluable for Diseases peculiar to **Women,** and all who lead sedentary lives.

It does not injure the teeth, cause headache, or produce constipation—*other Iron medicines* do.

It enriches and purifies the blood, stimulates the appetite, aids the assimilation of food, relieves Heartburn and Belching, and strengthens the muscles and nerves.

For Intermittent Fevers, Lassitude, Lack of Energy, &c., it has no equal.

☞ The genuine has above trade mark and crossed red lines on wrapper. Take no other.

Made only by BROWN CHEMICAL CO., BALTIMORE, MD.

New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches	
History of the U. S.—Ridpath	$3 00
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Books of reference:	
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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, SEPT. 18, 1884.

Papers are promptly stopped when the time of subscription expires. Order a renewal a week previous, and send on the subscription money.

The printed minutes of the Colorado conference have been received. They are neatly gotten up and reflect credit upon the secretary and his efficient corps of assistants.

The way to solve the problem of the Negro race is to neither kill, intimidate or discriminate in favor of or against them. Neither ostracize or humor, but let them alone, and they, under God, will work out their own salvation.

Hon. John R. Lynch, the Republican candidate for Congress in the Fifth district of Mississippi, is making an energetic canvass, and is receiving those courtesies which are due to a man possessing, in addition to the necessary qualifications for the office, a private and public record for integrity.

Edward J. Gay, the Democratic nominee for Congress in the Third Louisiana district, is a wealthy sugar planter of Iberville parish, and well known in business circles of New Orleans. A few months ago we published a correspondence between Mr. Gay and the pastor and trustees of our church at Rosedale, of a pleasant nature. It referred to the donation of a lot by Mr. Gay to our brethren who were sadly in need of a good church location, and were too poor to acquire it soon by their own efforts.

The New Orleans *Picayune*, commenting upon the Democratic dissensions in the Fifth district Congressional convention says: "As we stated a short time since these frauds at the ballot box are very severe doses for a Democratic nominee to take when a representation in a Democratic convention is based upon them." It refers to the alleged vote of Tensas parish, at the last election: McEnery, Democratic, 3820; Brevenson, Republican, 2. In that parish the proportion of whites to blacks is about as 1 to 10. The *Picayune* asserts the return of the votes was a put up job to give that parish overwhelming weight in convention, and that the "ring faction" now plead their privilege in defense.

Fifth Street colored Baptist [illegible], Louisville Ky., was re[illegible] Sunday, July 20th, after being thoroughly repainted and cleaned inside and out. Rev. A. Heath, the pastor, has been successfully conducting the affairs of this church since the death of Rev. [illegible] Adams several years ago. [illegible] powerful and useful organization [illegible] the only Baptist church [illegible] which has not been [illegible] by schism since the war. [illegible]. Heath was recently presented with a suit of clothes and a pair of eye glasses. This was [illegible] intended to signify their [illegible] a continuation of the same [illegible] sight on spiritual and moral [illegible] which he has ever evinced [illegible] ministerial and personal life [illegible] midst.

[illegible] Witness notices the [illegible] converts to Roman Catholicism in India, as such, are not [illegible] factor in social and [illegible] that Protestant nations are. The Parias[illegible] the fishermen and [illegible] of the Bombay coast, [illegible] Roman Catholics, [illegible] distinguishable from the [illegible] them, and do not [illegible] less trouble. The [illegible] of native Christians [illegible] official and public [illegible] every grade, and is entirely [illegible]. The fact that the [illegible] in India is considered [illegible] cause for this [illegible] enmity. The small [illegible] Catholicism be[illegible] Protestantism [illegible] "the

Don't Shut Out the Sunlight.

When Alexander, the conqueror, met Diogenes, of Sinope, at Corinth, he was surprised to see him so reduced in poverty, and was desirous of rendering the famous philosopher such relief as he might require. So, after saluting him in the kindest manner, he asked Diogenes if he wanted anything. To which the philosopher curtly replied: "Yes, that you would stand a little out of my sunshine." Nothing is more conducive to good and cheerful manners than plenty of sunshine. Let in the sunlight. Early in the morning throw up the windows, push back the blinds, open the doors, unstop the chimneys, and let in the sunlight. Life is heat and light. Death is cold and dark.

Homes which have no sunshine, physical, moral or divine, are the abodes of death, not life, literal or spiritual.

Let in the heavenly sunshine to your heart; cold, shady hearts indicate dead and misanthropic sentiments. Let in the sunlight of happy songs to your lips. Let in the sunlight of charity to your thoughts. Let in the sunlight of sympathy to your nature. Let in the sunlight of purity to your character. Let in the sunlight of peace to your life. Let in the sunlight of innocence to your conscience.

Unbar the doors, and let in the gracious beams of Gospel sunlight to the inner chambers of your soul. Let in the sunlight.

The Maine Elections.

The elections which took place in the State of Maine, on the 8th inst., were looked forward to with considerable interest by political leaders. A Governor, four Congressmen, a Legislature, and county officers were to be chosen, and an amendment to the State constitution, prohibiting the manufacture and sale of intoxicating liquors was to be voted upon. Maine is a Republican State in presidential elections, but in 1880 a combination of Democrats and Greenbackers succeeded in electing a Governor by a plurality of less than 200 votes, and this fact has led to many unverified expectations since. Mr. Blaine, the Republican candidate for the Presidency, is a resident of Maine, and there was some curiosity manifested previous to the last election to learn what effect his nomination had made upon his fellow citizens. The latest returns show that the Republicans carried every county in the State, elected every member of the State Senate, have an overwhelming majority in the House, elected all Congressmen, and the Governor by a majority of about 20,000 votes. The prohibition amendment received a majority of near 40,000. The magnitude of the vote, and the general results are a great surprise to both parties. Mr. Blaine is certainly strong at his own home, and the Republican ticket received a large number of Democratic votes.

The Recorder's Agony.

Some of the ministers in the African Methodist Episcopal Church keep up the practice of reporting it about where it serves them best, that the church property of the Methodist Episcopal colored people is deeded to the bishops. They know that the reports they are circulating are untrue. A kind of ecclesiastical campaign lying as it were.—SOUTHWESTERN CHRISTIAN ADVOCATE.

Alas for human depravity! Does not every minister in the A. M. E. Church know that there is very little church property of the above description—"church property of the Methodist Episcopal Church colored people!" Alas for the charge! Does not the SOUTHWESTERN ADVOCATE know the danger of calling his brother a liar! As for these shameful rivalries that depend upon unfairness in every form for church progress. Sometimes we hear of A. M. E. members being told by prominent ministers in the M. E. Church that the A. M. E. Church is after their money only. We should hate to say that they "keep up the practice," though we have no doubt that such assertion in this connection would stand as severe analysis as in the connection made for it by the SOUTHWESTERN ADVOCATE. We are inclined to suspicion a little lack of weighing words on the part of our good brother ADVOCATE.—*Christian Recorder.*

No, we have given full weight to our words in this case. It is a miserable practice, the existence of which we most sincerely regret. Perhaps the *Recorder* and the SOUTHWESTERN may together laboring for its abatement have an unexpected degree of success therein. We are ready to give the name of the African Methodist Episcopal preacher who has been keeping up this practice. He lives not far from Wilberforce. Can you tell us the Methodist Episcopal preacher who has said that the African Methodist Episcopal Church is after the money of its members only? As to the amount of the church property owned by the Methodist Episcopal colored members, there is not so much of it, that is true; but it does right well for the time they have been acquiring it, mostly since the war. Here are the figures for 1883, viz.:

Parsonages, 324; value	$ 45,360 00
Churches, 2072; value	2,418,000 78
Paid for building and improving churches and parsonages	146,477 00
Paid on old indebtedness	104,875 00
Total paid	$251,352 78

This does not show the entire work done by our colored members as some of them are in mixed Conferences and the figures are difficult to obtain. We did not call our brother a liar. Mr. Conkling, once in debate with the late Senator Benj. Hill, used some strong speeches and when his attention was called to it he said that it was only a characterization of language. That is what we did, we characterized a brother's language. What is the danger of doing this? Well you must call the SOUTHWESTERN father not brother, as it is a part of your mother, do you mind that now? Honestly don't you think it is high time the great African Methodist Church was putting the seal of its unequivocal condemnation, through its great journal the *Recorder*, upon the numerous misrepresentations its ministers in many places, at divers and sundry times, have been making against the colored ministry and membership of the Methodist Episcopal Church? Do you demand a bill of particulars, this is not our busy season, so we can oblige you. "Alas for depravity," etc.

To Correspondents.

We cannot print articles which are not signed by those who write them, especially when such articles are intended to be a criticism on the private or public conduct of a person in private or public life.

The SOUTHWESTERN is responsible for what its correspondents write after publication, unless it promptly gives their names when it is desired that it shall do so, except as stated, when there are complaints, in which case we are bound to relieve ourselves by citing the author. For this reason we have been compelled to leave unpublished a number of valuable papers. We trust that our correspondents will feel the necessity of stating facts in such language as will give the least offense, and for which they will be entirely willing to take the full responsibility, upon complaint of affected parties.

The propriety of this course of proceeding we are sure will be conceded at once by all who think over the matter for a moment.

Rev. John Henry Brooks.

The following is a biographical sketch of Rev. John Henry Brooks, founder of the 5th Baptist Church, Washington, D. C., by Rev. T. S. Robinson of the Mt. Jezreel Baptist Church: "The Rev. John Henry Brooks was born in Hanover county Va., in the year of 1830. At the age of thirteen he joined the church, came to this city in 1862, and organized the 5th Baptist church in 1866, which to-day numbers 1400 members. For 35 years he had been a preacher.

He leaves four children, one son and three daughters to mourn his loss, his wife having preceded him by one year and 7 months and 29 days."

The New Orleans District Conference is in session. About 43 members are present, and a fair representation of visiting members and friends; also Elder Cushman, the presiding elder, presided with courtesy and dignity. He is a man of very commanding presence, graceful and slightly humorous in manner. Prof. A. H. Hoyt, of New Orleans University, and the editor were present, each for the first time in any ministerial assemblage in this city. The impression made upon us was certainly very pleasing. The personnel of the conference is above the average. Three white and three slightly gray heads appear. Rev. A. E. P. Albert, presiding elder North New Orleans district, was present lending eclat to the occasion. Prof. Hoyt briefly addressed the conference with reference to the University. There will appear full reports at the close of the conference, and the indications are that this will be a most agreeable and harmonious meeting. Resolutions introducing and welcoming Revs. Drs. A. F. Hoyt, acting President of the New Orleans University, and Marshall W. Taylor, editor of the SOUTHWESTERN, were adopted.

Ex-Gov. Pinchback, of Louisiana, and Representative O'Hara, North Carolina, have been making a quiet tour through the South to encourage voters of their race and party, and are now in New York. Both report that there is more than a fighting chance for Republican victory in West Virginia, Virginia, North Carolina, and Florida. There is probably no better posted man on the subject of Southern politics than the Louisiana ex-governor, and his statements are well worthy of belief, and his advice of earnest consideration. Mr. O'Hara knows whereof he speaks on matters in the "Old North State."—*National Republican.*

Yes, but a quiet campaign is not the thing the exigency of Republican necessities in the South at present require. They have no great margin to speculate upon. Agressiveness is their best, hope and in a canvass under the leadership of Mr. Blaine such a course was to be expected. The colored voters are Republicans. It requires no great amount of political acumen to tell that. But like other people they need the inspiration which comes alone in politics from influential backing.

We have been furnished with the programme of the second convocation of the colored clergy of the Protestant Episcopal Church in the United States of America, to be held in New York City, Sept., 10-11-12, 1884. We are pleased to note the fact that New Orleans is to be represented by the Rev. Dr. C. A. Thompson, rector of St. Philip's church, who is to preach the opening sermon.—*Louisana Standard.*

It may please this convocation to consider some very strong speeches of the Rev. Dr. Tucker and Rev. J. T. Hargrave, ministers of the same church. In the speeches referred to these ministers have been at the pains to publish sweeping and most unjust, because untrue charges of indolence, immorality and duplicity against the Negro population of the South, not excepting the colored clergy of the Protestant Episcopal Church. These gentlemen are bound to at least deny the truth of said charges so far as they and their congregations are concerned.

Quite a stir was made recently in Calcutta by the Mohammedans parading several so called European converts to the faith of Islam. The triumph was short lived. We learn that nearly all of the converts have disappeared, and the *Moulvi* who was the chief recruiter, now speaks against Mahommedanism, and has made a formal avowal of his faith in Christianity. Another *Moulvi* has been baptized. The *Indian Witness* comments: "The attempt to make capital out of worthless loafers deserved the discomforture which has overtaken it, and we now hope that all our Christian friends will resist the temptation to win a cheap triumph by being in too great haste to receive spurious Mahommedans."

Death of Bishop Pierce.

The sad intelligence of the death of Bishop George F. Pierce, the senior bishop of the Methodist Episcopal Church South, at his residence in Sparta, Georgia, is before us.

He has not been in strong health for several years, and of late his condition has been such as to warrant the sad culmination which has taken place at any time. He died at 9:15 a. m., Wednesday, Sept. 3, and retained his consciousness to the last. The news of his death will be received with sorrow by a wide circle of friends, to whom the Bishop was naturally very dear. He was a representative man in many respects. With respect to the Negroes his views were peculiar, and the writer thought too narrow for a man of his sphere and gifts. But he seemed to be conscientious, and he certainly was manly. We regret his death, and join with his great and greatly bereaved church in this hour of their bereavement.

Dr. Haygood, in a letter to Bishop McTyeire, says of him:

"SUNSHINE," SPARTA, GA., Sept. 1, 1884.—My Dear Bishop: I came here last night, driving across the country from "Walker's" Church, Greene county, where our dear Bishop yesterday was to have preached. There at his grandfather's, Col. Foster's, he was born; there he preached his first sermon; there, as it now seems, he had his last appointment, which I tried to fill for him yesterday morning. He is, to use his words to me last night, "far spent." He is fearfully emaciated and helpless. His pulse is weak and at times irregular. Besides his throat trouble and weakness, he is in a typhoid condition. As far as our own eyes can see there is no hope of his recovery. This is, I understand his physician's judgment. His mind is perfectly clear and his peace perfect. He talks of matters as if sometimes he expects to get up. This, I think, is force of habit. He apprehends his condition when he thinks of it.

This morning he got his consent to lay down for a time "the care of the churches." When I offered to write to you, asking you to arrange for his "year's work," he was gratified and wanted me to do so at once. The transfer of the responsibility rests him. He made a characteristic deliverance this morning. Some one dropped a remark about his having overdone himself. He replied: "I have not overdone it; I have only gone on in the regular drift of duty; I went as far as I could and stopped." I shall stay with him a couple of days if he should linger so long.

He is "a good man and full of the Holy Ghost." Your friend,

A. G. HAYGOOD.

Bishop McTyeire, Nashville, Tenn.

Later in the day Bishop McTyeire received the following dispatch announcing the Bishop's death:

SPARTA, GA., Sept. 3.—To Bishop McTyeire, Nashville, Tenn.: Bishop Pierce died this morning at 9:15, conscious to the last moment. Burial Friday morning.

A. G. HAYGOOD

Bishop George F. Pierce was born in Greene county, Georgia, Feb. 3, 1811. He was converted and joined the Methodist Church in 1826. He embraced the ministry and entered the Georgia Conference in 1831, and soon showed unmistakably that he was one of the truly called. He was the first President of the Wesleyan Female College, the oldest chartered female college in the world. He also filled the Presidency of Emory College, Oxford, Ga., from 1848 to 1854, when he was ordained Bishop by the General Conference, at Columbus, Ga. In 1834, Bishop Pierce married Miss Ann M. Waldron, of Savannah, Ga., who survives him. The *American* contained an account of the golden wedding of the venerable pair, which was celebrated on Monday, Feb. 11, this year.

Rev. Dr. Harrison, of Nashville, who furnished the *American* reporter with some of the facts relative to the history of the deceased Bishop, says that Bishop Pierce was the first man he ever heard preach. He was a great pulpit orator. Until of late years, he was afflicted with a disorder of the throat. He was without doubt one of the most powerful preachers of the times. A man of fine education and imperial imagination and fine presence, he preached with the most wonderful effect, and his converts may be found from California to South Carolina.

Unlike many other ministers and public speakers, Bishop Pierce shone with equal brilliancy in the social circle. He was a fine conversationalist, sympathetic and kind, and his personal friends are nearly as numerous as those who admired him for his talents.

Bishop Pierce leaves a widow and four living children to mourn their great loss. The latter are: Mrs. Ella Caroline Turner, Mrs. Claudia Snider Middlebrooks, Mr. Lovick Pierce, his only son, who married Miss Sarah C. Turrey, and Mrs Anne Toombs Harley.

Personal.

—Bishop Foss had a public reception at Oakland, California, September 5th.

—Rev. J. W. E. Bowen, of Boston University, is at present in New Orleans visiting his home and relatives.

—Bro. Cushman is writing up his district, and his letters will bear close reading to the profit of the reader.

—Miss Alice Young, late of Louisville, formerly of Aberdeen, Ohio, has recently returned to reside in that village.

—Rev. Tennessee Jackson has begun a protracted meeting in Simpson Chapel, New Orleans, with fair prospects.

—Mrs. Lucy A., wife of Rev. Alex. Ford, of Clinton street, New Orleans, is confined to her room with an attack of billious fever.

—Bro. I. B. Scott, of Galveston, does well in writing to mention kindly the heroic labors of the pioneer Methodist fathers.

—Bishop Warren is still at Santa Cruz; Bishop Fowler is at Salem, Arizona. Bishop Foss is expected back from Yosemite in a day or two.

—Mr. Robert Henson has been married to Miss Roxey Hundley, daughter of the Rev. M. Hundley, of the colored Methodist Episcopal Church, Louisville, Ky.

—Register Bruce was in the city recently, looking after colored exhibits in the Exposition. He was received at Geddes Hall and dined with the principal colored politicians of the city.

—Rev. Madison Charles B. Mason, pastor of Haven Methodist Episcopal Church, gave us a call and a cordial welcome at the office last Thursday. He reports progress in his work.

—Rev. A. E. P. Albert, B. D., late assistant editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, is now presiding elder of La Teche district, Louisiana conference, and his residence is 1956 St. Charles street, New Orleans.

—Mrs. Alice, wife of Rev. Tobias Bibbs, of Pewee Valley, Ky., died August 31st. Her life and death was consistent with her profession of Christianity. She was a devoted member of the Methodist Episcopal Church and a great sufferer.

—Rev. Samuel Osborn, superannate of the Louisiana conference, one of the veterans of this Southern work, was in our office recently. He is living quietly at his home in New Orleans, and is waiting for orders for his transfer to the church beyond the clouds.

—Rev. Alex J. Ford, present elder of Clinton street, Methodist Episcopal Church, made his bow to the SOUTHWESTERN last week. He is in good health, has a congregation of 400 or 500. They began the year somewhat roughly there, but matters have been growing steadily better and the prospect is very encouraging.

—Bro. Hagood makes a good historian and when he is through with Clarke Chapel, he should turn a hand on the history of his conference. We know far too little of the brave ministers and their wives, and the laymen and women who have bravely wrought and suffered in the first work of the conferences.

—Rev. Joseph Gould, who was

formerly a member of the Louisiana conference, and located two years ago on account of failing health, is now so far restored that he contemplates returning to the itinerancy at the aproaching session of his conference. He was succeeded on the Baton Rouge district, by Rev. Pierre Landry, and was himself successor to the Rev. Dr. W. C. Daily of the same district.

—Bro. J. M. Shumpert is being deservedly complimented for his earnest efforts to do good in the late General Conference. He is quite worthy of the esteem of his Conference. As a delegate he served it faithfully. He speaks a kind word for the editor, and says that which we prize above all, that the SOUTHWESTERN is a live paper and will live. We say he is a live presiding elder and will be successful.

—Mrs. Corina L. Thomas, of St. Louis, Missouri, late of Georgia, is a lady who was converted in the Methodist Episcopal Church at Mt. Vernon, Ohio, and afterward united with the African Methodist Episcopal Church in Newark. She has been canvassing Mississippi in the interest of a work published by Messrs. Hill & Harvey, Baltimore, Maryland. She lately united with the Methodist Episcopal Church at Ocean Springs, Mississippi, and has been employed as a home missionary on the Gulf district of the Mississippi conference as she informs us, by the presiding elder, Rev. W. McDonald. She is a lady of good address, seems to be in earnest and reports a good beginning with encouraging prospects. She thinks there is a great deal of work to be done in the homes of the people, and feels herself called by the Lord to undertake it. Her method of working is to visit the ministers, and with their co-operation lecture the people in the churches, organize Sabbath-schools and supply such literature as may be required. We do not know enough to speak decisively of either the lady or her work, but we are sure that her ideas of work in the rural districts are correct, and that she or some one or a number of persons ought to be busy gathering and sowing the Lord's outlying harvest. The lady is the grass widow of a minister whose name she now bears, being legally divorced. Not more in this than in others, but in all cases, a good deal of deliberation should be exercised in matters of this kind. The Woman's Home Missionary Society should in some way certify its agents.

Church Polity.

When may a Methodist Episcopal preacher properly divorce his wife according to the Scriptures?

Scriptures of Divorcement.—In the Scriptures we find two words which are commonly translated—divorcement; and the passages which contain them are supposed to contain also the laws of divorcement.

The first is in Deut. xxiv, 1-4: "When a man has taken a wife, and married her, and it comes to pass that she find no favor in his eyes, because he has found some uncleanness in her, then let him write her a bill of *divorcement* (Hebrew, *Kerithuth*) and give it in her hand and send her out of his house."

And "and when she is departed out of his house, she may go and be another man's *wife*."

And *if* the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand and sendeth her out of his house, or if the latter husband die which took her to be his wife,"

The former husband, which sent her away, may not take her again to be his wife. After that she is defiled; for that is abomination before the Lord, and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance."

commit adultery; and whosoever shall mary her that is divorced committeth adultery."

There are similar passages in Matt. xix, 7 and Mark x, 4. Plenty of other Scriptures may be found in which the laws of marriage are set forth, but the laws of divorcement as given by Moses and modified by Christ are those herein cited. If, under Moses' law it embraced numerous causes, under Christ it was restricted to one cause only.

The words *Kerithuth*, from the Hebrew, and *Apostasion*, from the Greek, are used in the Old and New Testaments respectively to express the legal instrument of separation.

Definition—Let us look a little into modern English definitions of divorcement.

1st. *Divorce* (n) To turn different ways, to separate from, to turn.

2d. *Law.* A legal dissolution of the marriage contract by a court or other body having competent authority. This is properly a divorce and called technically (a) *A Vinculo Matrimonii* from the bands of matrimony. (b) The separation of a married woman from the bed and board of her husband, and is called *a mensa et toro*, from board and bed.

3rd. Divorcement is the sentence or writing by which marriage is dissolved; the dissolution of the marriage tie.

With these definitions before us, and admitted as apropos with the law of Moses as modified by Jesus in view, the question arises: When is a Methodist Episcopal preacher divorceable according to the Scriptures? We reply: The law of Christ is the only standard by which a Methodist preacher can regulate his life. If this conflicts with any human creed or statute, he is bound to follow obediently the injunctions of Christ's law, though he becomes thereby an offender, and is caused to suffer the extreme penalty of man's law. We ought to obey God rather than man. The statute of the States in this country grants divorce for several causes, viz: 1st, desertion; 2d, cruelty; 3d, insanity; 4th, incompatibility of temper; 5th, impotency; 6th, venality; 7th, improvidence, and 8th fornication.

Divorce (v. t.) To dissolve wholly or particularly the marriage contract, to separate by divorce, to take away, to put away. But only under the last would it be justifiable by the law of Christ as expressed in Matt. v, 31, xix, 7; Mark x, 4.

Fornication Defined.—1st. The criminal conversation of a married man with an unmarried woman.

2nd. Also the sexual commerce of a married man with an unmarried woman.

Synonymous with *Fornication* is *Adultery* defined as violation of the marriage, the unfaithfulness of any married person to the marriage bed; the voluntary sexual intercourse of a married person with one of the opposite sex. It may be committed between two married persons or when only one of them is married; in the latter case it would be single adultery, in the former double.

Incest—1st. The crime of cohabitation or sexual commerce between persons related within the degree wherein marriage is prohibited.

2nd. *Spiritual Incest*—The crime of cohabitation committed between persons who have a spiritual alliance by means of baptism or confirmation.

1st. Fornication; 2nd, adultery; 3rd, Incest, as defined above, constitute a valid ground for divorce, according to the scriptures. Whenever a Methodist preacher or his wife is clearly proven to be guilty of this offense, and there is no extenuating or mitigating circumstances, *then* they are divorceable, and not *till* then. What are extenuating or mitigating circumstances? Anything short of a willful commission of the offense, viz: Want of moral sense, insanity or violence. When a divorce takes place upon New Testament authority, the innocent party is at liberty to marry again just as if the offending or guilty one was dead. But the guilty is in no wise at liberty to marry, any more than a person physically dead would be so. But should a man put away his wife or the wife her husband for any other cause than fornication, it is adultery until they come together again. If the divorcee, that is, the person, divorced, should marry any one else, when the cause of separation was not fornication, it is adultery, and the divorce was the cause of it. The person that marries the divorcee is also guilty of adultery. Matt. v, 31, xix, 9; Mark x, 10-11. Since adultery is sin, and whosoever puts away his wife, saving for the cause of fornication, is an adulterer, it follows that a Methodist preacher, who must not be a sinner, can only put away his wife when she is a willful fornicator; therefore, if a Methodist preacher divorces his wife for any cause save fornication, he can not remain a valid preacher. By this act he becomes an adulterer, and as a practical sinner he can not consistently direct others in the path of righteousness. Hence, when a Methodist preacher divorces his wife for a less cause than willful fornication, he ceases to be such preacher *de facto* if not *dejure*.

A female subscriber inquires:

"Is it in the Scriptures that children will not be held accountable for their sins until they are 12 years old?"

No, that is not in the Scriptures. But since your sister was not so old as that, since she did all she knew now to do for herself, and did all that you told her to do, we have no doubt of her acceptance with the Savior, and that her death was the end of her sorrows. We are greatly pleased with your Christian simplicity, faith and trust in God and His ministers. Salvation can only be obtained by repentance, and being spiritually born, it is the duty of every one to attend to this as well and as soon as they know how, whether that be at 5 or 25 years old. The following Scriptures teach this: Gen. 6; Psalms 119, 32; Prov. 27, 1; Eccl. 9, 10; John, 9, 4; Eccl. 12, 1; Isa. 55, 6, Jno. 12, 35; 2 Cor. 6, 2; Phil. 2, 12; Heb. 3, 7-11. Timothy was taught the Holy Scriptures by his mother and grand-mother when a child, 2 Tim. 3, 15. Mothers should look after that. It is said that "when we come into the world we are sinless," but whenever we are able to distinguish between right and wrong and choose the latter knowing it to be wrong, we are responsible and liable to punishment. This does not depend upon our age but upon our knowledge of right and wrong. Children are not punished for the sins of their parents, nor for the sins of Adam their first parent. For the sake and merits of our Lord Jesus Christ every son and daughter of Adam is born into the world in a condition to be justified, regenerated, adopted and made an heir of eternal life, and those dying in infancy come into possession of all these blessings. They are born into the world sustaining such relations that they may, by the grace of God, be prepared for and admitted to the kingdom of heaven. Christ said to the disciples at Perea, "Suffer little children and forbid them not to come unto me, for of such is the Kingdom of God." This shows that they are now members of Christ's Kingdom. Our Discipline says: "It shall be the duty of our preachers to enforce upon parents and Sunday-school teachers the great importance of instructing children in the doctrine and duties of our holy religion, to see that our catechism be used as extensively as possible in our Sunday-schools and families, to preach to the children, and publicly catechise them in the Sunday-schools, and at public meetings appointed for that purpose." "It shall be the duty of every preacher in his pastoral visits to pay especial attention to the children, to speak to them personally and kindly on the subject of experimental and practical godliness, *according to their capacity*; to pray earnestly for them, and diligently instruct and exhort all parents to dedicate their children to the Lord as early as convenient." Discipline 1880, p. 166, par. 260 261. It is the duty of parents to give their children moral and religious training. Should any die before they are able to receive this they will be saved. If able to receive and they reject, it is wilful and they cannot, no matter at what age, escape punishment if still unrepentant at death.

Schools and Colleges.

Central Tennessee College Singers.

This troupe, organized for the purpose of aiding in the enlargement of the college buildings, and of securing an endowment to one or more of its chairs, will soon leave Nashville for a trip North and East, passing and giving entertainments at Franklin, Bowling Green, Louisville and other cities in Kentucky, Indiana and Ohio if opportunity is presented. Any pastor who desires to aid the college, or would like the troupe give a concert in his church, can arrange the matter by addressing, Rev. John Braden, Central Tennesse College, Nashville, Tenn.

They recently gave a concert, and rendered the following programme to delighted audiences in Nashville, where they are now called upon to give another concert in a larger hall soon:

PROGRAMME.

March di Concert....Pickett's Orchestra Quartette.
Miss Vara L. Moore.....Organ
Mr A. W. Wood.....Violono
Mr. Wm. F. Lewis.....Coroet
L. N D. Pickett.....Violin
Greeting Glee.....Entire Company
Cheerfully now we take our places,
Gayety beams on all our faces.
Jubilee Select. { a. Save me from my Sin. b. Hear your lov'ly Faith'r
Among the Lilies. Tenor Song. L. Pugsley
Bye, bye, my Chilna—Jubilee.....
.....Led by A W. Wood
Whippoorwill's Song — Waltz — Secular Chorus.....Entire Company
Joshua and His Battles—Jubilee.....
.....Led by J. M. Peters

INTERMISSION.

During the intermission refreshments were served.

King and His Chariot—Jubilee..Company
Violin solo with orchestra accompaniment "Sweet Bye-and-Bye," with variations .....L. N D. Pickett
Female Quartette, with orchestra accompaniment:
Miss A. B. House.....1st Soprano
Miss M. C. Overton.....2nd Soprano
Mrs. Wm. F. Lewis.....1st Alto
Miss F. A. Key .....2nd Alto
Cornet Solo. { a. Andante Grazioso. b. Allegro di Bravura, et Fine
.....L. F. D. Pickett
Hebrew Daniel—Jubilee.....
.....Led by Lewis Pugsley
Happy Farmer—High Comic—Vocal and Instrumental trio.....The Big Three
Mr. A. W Wood...1st Tenor and Violinolo
Mr. Wm. F. Lewis..2nd Tenor and Cornet
L. N D. Pickett.....Baritone and Violin
Miss Sarah Jane—High Comic—A "little" love ditty. by "little" Andy Hughes
..... The "little" Fellow
Closing Medley—Introducing popular airs, Farewells and Good-byes, concluding with "Home Sweet Home."

Resolutions of Colored Teachers.

In view of the fact that for four weeks the Summer Normal School for the colored teachers of the third Congressional district has been taught in Wiley University, Marshall, Texas, and that the same was tendered by the trustees free of charge to us for the above purpose, be it

Resolved, That the teachers do now tender them a vote of thanks for its use.

Resolved further, That we cannot fail to express ourselves thankful to the principal, Prof. I. M. Terrell, for his labors among us, to better fit us for our profession; for while here he has greatly improved our methods of teaching, and imparted new life to us.

Resolved, That we owe a high tribute of thanks to the assistant teacher, Prof. R. H. Harbert, who, with the fruit of years of experience, has not failed to mete it to us in the form of many new and practical ideas and methods of interesting the children.

Resolved further, That we are thankful to the pastors—Revs. L. M. Luke, of the Baptist Church, and Rev. R. H. Harbet, of the M. E. Church, for the use of their churches for our public exercises.

Resolved, That a copy of these resolutions be sent to the Fort Worth *Gazette*, the Marshall *Herald* and the SOUTHWESTERN CHRISTIAN ADVOCATE at New Orleans.

New Orleans University, A. F. Hoyt, Acting President.

The following is a synopsis of the Belles Letters Course of two years, for young ladies only, showing the number of recitation hours weekly for each study:

BELLES LETTERS COURSE—JUNIOR YEAR.

First Term—Wentworth's Algebra, 4 hours; Barnes' U. S. History, 5 hours; French, 3 hours; English Composition, 1 hour; Instrumental Music, 2 hours; Vocal Music, 1 hour.

Second Term—Algebra, 4 hours; Human Physiology, 5 hours; French, 3 hours; English Composition 1 hour; Instrumental Music, 2 hours; Vocal, 1 hour;

Third Term—Algebra, 4 hours; French, 3 hours; Physical Geography, two hours; Book-keeping, 3 hours; English Composition, 1 hour; Instrumental Music, 2 hours;

SESSION YEAR.

First Term—Hill's Geometry, 4 hours; German, 3 hours; English History 2 hours; English Literature, 2 hours; Pope's Catechism of Theology, 1 hour; Instrumental Music, 2 hours; Vocal Music, 1 hour.

Second Term—Hill's Geometry, 4 hours; German, 3 hours; Zoology, 3 hours; English Composition, 1 hour; Pope's Catechism of Theology, 1 hour; Instrumental Music, 2 hours; Vocal Music, 1 hour.

Third Term—German, 2 hours Botany, 5 hours; Aesthetics, 2 hours; English Literature, 3 hours; Pope's Catechism of Theology 2 hour; Instrumental Music, 1 hour; Vocal Music, 1 hour.

Young ladies to enter upon the Belles Letters Course should be at least seventeen years of age, and have completed English, German, arithmetic, general descriptive geography, reading, spelling and writing. This course is intended for those who for any reason do not wish to take four years for the usual collegiate studies. Students coming from other preparatory schools should always bring testimonials from their teachers and others as to their intellectual attainments and moral character. Examinations will be held at the close of each term or when a given study is completed. The student's standing will depend upon the daily record made in the recitation room, and such a record showing that honest work has been done by the student, will decide whether one passes in a given study rather than a brilliant examination which may be the result of special cramming. We trust that the above course will meet a felt want and prove satisfactory to many who wished to pursue a course for a couple of years in a practical line of studies.

For the SOUTHWESTERN.

Letter from San Antonio.

MR. EDITOR—*Dear Sir:* Having been so busily engaged, I have but little time to write, though knowing it would greatly encourage those faithful women and men who are engaged in the work. I must now ask some indulgence. The church is in a fair spiritual condition, leaving those who are unrighteous to be unrighteous still, as the Lord will make those who are of the synagogues of satan, to come and worship before his feet, and to make them to know that he has and do love his true followers.

Financially, we are somewhat embarrassed, but not to despairing. It has been told the readers of the dear old SOUTHWESTERN of our Sunday school convention here on July 10th; it was substantially true as stated—a success. The Sunday-school and the church were much encouraged by the manner in which it was conducted by Rev. G. O. Richardson, of the Northwestern University, at Evanston, Illinois. There was a good revival spirit begun, and resulted in six conversions. Our Band of Hope, organized previous to the convention, was greatly encouraged by the temperance lectures delivered by Mrs. C. A. Richardson and Miss M. M. Vaughan, a faithful and useful young woman, who devotes all of her time to elevate her race. She is now teaching a public free school at Riddlesville, Karnes county.

As we expect in a few weeks to write up the expenditures of this charge, we only rejoice to note the fact that on July 9th the trustees paid Mr. R. Stumpf, sub-contractor, $100 of the closing $308 88, due for work done on our church edifice last year. To the shame and utter disgrace of these men who did this work, the walls and arch of the chancel are beginning to break apart, and there are serious fears that it will crumble and drop to pieces before we get it paid for. I know not where to locate the blame, but we find on close examination that we have no way to keep back one cent of what is due. O! that our preachers and trustees would conduct all our business according to our specified plans.

Without a dollar to begin with since June 14th, we have paid $250; balance due $58.88, which was ordered last night in our trustees' meeting to be paid to-day. August 24th we collected on a subscription list $70. As we will give the names and amounts paid during the year by each subscriber, we hope our friends will be satisfied with the statements here made.

July 15th we paid Mr. William Beatty, architect, $10, because he was employed. We are not near through yet, therefore we press on. The class leaders have agreed to give class festivals alternately every fortnight. The man who contracts debts may feel like an honored prince receiving the plaudits of the waiting multitudes, but the man who has to pay the bills, without anything to begin with, stands often at his wits' end, finds it all vanity and vexation of spirit. His soul groans, and he stands between two straits. We have in view and are planning to give a grand centennary three days' feast. Our soul runs out in more than one direction. It may not be known generally that the Alamo city leads all the rest of the cities of the "Lone Star" State in scholastic population, having 6,649. The colored must be not less than one-sixth. Notwithstanding this is a city of wonderful pretensions, yet it cannot boast of a single school house for the accommodation of the colored youth. The two story stone building now in use, which has only four rooms, was built by the Freedmen's Bureau over 16 years ago, under the direction of Gen. O. O. Howard, U. S. A. These facts we have laid before the Hon. Board of Education, with a petition asking for an increase of school facilities for this rapidly increasing youth.

On Monday night, August 4th, pursuant to a call issued by the writer, the mothers and fathers, and a host of women and men met *en masse* at the Recorder's Court room, and organized by electing your correspondent Chairman, and Mr. W. W. Grimes Secretary. A healthy discussion ensued, and the following named were appointed a committee to express the sense of the meeting to the Hon. Board of Education: Messrs. Wm. Lockwood, J. B. Davis, W. H. Riley, H. O'Neal and M. Henson. Due action was taken by the board, the proceedings of which were published with the petition. We here submit a copy as published here in the *Daily Express*. The amount apportioned to free schools in this State is $5 per capita. This gives Bexar county $12,615, and to this city $32,245, or a total of $44,860.

Space will not allow me to express in detail; however, there are many reasons why colored children will not, under present arrangements, be benefited by the above amount.

August 7th to 10th a camp meeting began at Spring Creek, six miles northeast from Boerne, Kendall county, conducted by Rev. E. Garrison, a faithful local preacher. Myself, family and others from San Antonio assisted. The long drouth left the people without means to continue the meeting longer than Sunday night. The results were four conversions, four import baptisms, four adults and five accessions. We closed with 25 earnest seekers at the alter, which we regretted to do, but force of circumstances compelled us. Revs. S. Evans, D. W. Tucker, S. Gibbs, local preachers, and A. Wilker, exhorter, rendered valuable assistance all the way through. We preached and lectured on temperance and education until we had no voice. Many of the best white families from Boerne and the neighborhood attended, and seemed to be much pleased with what they saw and heard. Politics, politics; there is no end to politics, and Blaine and Logan men are on the increase every day, and are on the alert. Pray for us, the end of the year is in full view.

Yours fraternally,
MACK HENSON.

We are gratified to hear of the safe arrival of Dr. Vernon in Rome, August the 22d. By taking a Northern route he avoided the usual seven days detention in quarantine, waiting only a few hours in London and Vienna.

Domestic Hygiene.

...Is Our Duty to be Healthy.

BY GEORGE L. CURTIS.

Such a statement suggests several important questions, such as: ...a person keep from being sick? ...sickness a necessary condition ...our being? Are there any plain, ...mon sense rules to be observed ...preserving health and preventing sickness? Is it designed that ...men and women should expose ...selves to all manner of disease ...ducing things, and not become ...ck?

While not willing to say as some ...e has, "health is a duty, and ...ness is a crime," it may be ... that health is a condition of ...g that it is our duty to maintain. ...man has a right to seek to be ... All sickness is the result of violation of some law of our ...g. If we are sick, it is a sure ... that we have done something ... and broken some of the ... of nature. Sickness will not ... if we live perfectly. We either ...ingly or ignorantly violate ... rule of health established by ... Creator, and sickness follows. ... pot of boiling water is overturned, and a child is scalded. ... follows; the skin is removed; ... sore is formed. The child ... not have received the scald ... hot water had not fallen up...

The overturning of the hot water ... child was purely accidental, ... for all that, the pain is just as ... as if done intentionally.

"Disease is as unnatural as in..., or idiocy, or intoxication." ... delicately made body of man ... with care, to run for seventy ... and in many cases even ... and only cease to act as a ... of old age. Instead of that, ... diseased, sick and distressed ... everywhere. Trace up ... of sickness, and it will ... that they have all come ... violation of some of na... laws. A preacher has a sore ... and is hoarse in voice. It ... is that he has been preach... loud and too long when suf... from a cold. There is a pain ... stomach, and knowing ones ... eating something that ... healthful. A man is suf... with chills and fever. The ... inquires if he has not ... exposed to malaria in the ... air. One has a severe tooth... it is proof of a bad tooth. ... that every disease has a ... No one is sick, unless some ... broken. ... ...

General News Items.

The cholera is ravaging Southern Italy.

The relations of the Vatican and the Republic of Costa Rica are ruptured.

England orders neutrality to be observed between the French and Chinese.

Admiral Courbet insists upon a declaration of war by France against China.

Lieut. Gabriel Felix has been appointed French minister resident at Ogowe, West coast of Africa.

The Republican Convention for Washington Territory, nominated K. W. Armstrong, delegate for Congress.

The oil tanks in the Pennsylvania region are uniformly twenty-eight feet high, ninety feet in diameter, and cost $8,000 each.

There were serious riots in Brussels between the Clericals and Liberals on the 7th. A Clerical procession dispersed because its progress through the streets was checked by crowds, and 185 arrests made.

The Vatican has forwarded a note to the French government declaring that the recent legislation upon the subject of divorce is at war with the doctrines of the Catholic Church. An encyclical will be issued on the subject.

The Republicans elected their candidate for Governor of Maine by 19,000 majority; a majority of the Legislature; all Congressmen, and carried the prohibition amendment by 20,000 majority.

The latest Labrador news is appalling. The codfish catch is short 500,000 quintals, and on the northeast coast of Newfoundland a famine is imminent. Abont 800 families are reported starving and are sustaining life at present on squids.

The Chinese Government has made a declaration of war in the form of a manifesto from the Emperor to the people. The Emperor declares he regards the French action as constituting a state of war, and he calls upon his subjects to aid in repelling the foe.

About nine miles West of Crawford, Miss., last July two colored boys, charged with poisoning children about two years ago, were tried before a magistrate and sentenced to jail. At night while on their way in custody to Starkville, they were hung to a tree, after confessing their guilt.

Select Proverbs.

After wit is every body's wit.

A friend as far as conscience allows.

A drowning man will catch at a straw.

[illegible] solitude [illegible] vide [illegible]

A good servant makes a good [illegible]

A good tale ill told is marred in the telling.

[illegible] is a good thing, but [illegible]

[illegible] court is worth a pen[illegible]

[illegible] is long enough [illegible]

[illegible] [illegible] alms for God's [illegible]

[illegible] anything [illegible] does them do. I

To the People.

STATUE OF LIBERTY.

Joint Resolution authorizing the President to designate and set apart a site for the colossal statue of "Liberty Enlightening the World," and to provide for the permanent maintenance and preservation thereof.

"Whereas, The President has communicated to Congress the information that citizens of the French Republic propose to commemorate the one hundredth anniversary of our independence by erecting, at their own cost, a colossal bronze statue of 'Liberty Enlightening the World,' upon a pedestal of suitable proportions, to be built by private subscription, upon one of the islands belonging to the United States in the harbor of New York; and

"Whereas, It is proper to provide for the care and preservation of this grand monument of art, and of the abiding friendship of our ancient ally; therefore, be it

Resolved, By the Senate and House of Representatives of the United States of America in Congress assembled, that the President of the United States be and he is thereby authorized and directed to accept the colossal statue of 'Liberty Enlightening the World' when presented by citizens of the French Republic, and to designate and set apart for the erection thereof a suitable site upon either Governor's or Bedloe's Island, in the harbor of New York; and upon the completion thereof shall cause the same to be inaugurated with such ceremonies as will serve to testify the gratitude of our people for this expressive and felicitous memorial of the sympathy of the citizens of our sister Republic; and he is thereby authorized to cause suitable regulations to be made for its future maintenance as a beacon, and for the permanent care and preservation thereof as a monument of art, and of the continued good-will of the great nation which aided us in our struggle for freedom."

The foregoing Resolution of Congress setting apart Fort Wood and Bedloe's Island, in the Harbor of New York, for the Statue of Liberty, and covenanting to provide for its permanent preservation and maintenance as a beacon and memorial of the ancient and continued good will of the great nation which so materially aided us in our struggle for freedom, is an equivalent on the part of our Government to a donation (including the maintenance of a powerful electric light in the hand of the Statue) of more than $1,500,000; leaving it to the people of the United States to provide about one-fifth of that sum for the foundation and pedestal.

The whole structure when completed will exceed a height of 300 feet, and become a fitting monument to the grandeur of free government.

The cost of the Statue—more than $250,090—was contributed by one hundred and eighty-one cities, towns and precincts in the Republic of France, in appreciation of the blessings of a Government—"by the people, for the people"—such as exists in the United States of America, with a liberty that enlightens the world!—gracefully reminding us of the sympathy and help of their ancestors in our struggle to obtain it.

The American Committee having in charge the raising of funds for the completion of the pedestal are unable, from the very nature of the case, to organize sub-committees throughout the country for that purpose; therefore, they confidently appeal to influential and patriotic citizens of every locality, to Chambers of Commerce, Boards of Trade Exchanges and Societies, to aid them in this National Monument by forming sub-committees for the purpose of gathering the remainder of the needed funds.

The Statue is finished, and has recently been formally presented to Mr. Morton, our minister to France, and will be ready for transportation to our shores in a French national vessel as soon as the pedestal shall be ready to receive it. More than half of the sum required for its completion has been contributed—chiefly by New York and its immediate vicinity. The work is well under way, and ought not to be stopped by the indifference or apathy of the people. The committee feel confident that it will not be, when the object of this international sentiment of friendship and love of liberty is fully comprehended.

Hitherto it has been misrepresented and misunderstood. It is in no way a private enterprise for personal or sectional glorification; it is the gift of the people of France to the people of the United States!—the grandest monument ever dreamed of as a recognition of the blessings of Liberty. It is fitting that the pedestal should be constructed by the contributions of many and not of few. No North, no South, no East, no West; but throughout this glorious land More than $125,000 will be required to complete the pedestal of the Statue preparatory to its inauguration, as set forth in the Resolution of Congress.

The funds of the Committee are nearly exhausted; the work must stop within thirty days unless public spirit and patriotism is widely aroused to finish it. Indifference to it is tantamount to national ingratitude and humiliation.

All checks should be drawn to the order of H. F. Spaulding, treasurer. Your fellow-countrymen:

WM. M. EVARTS, Pres't.
RICH'D BUTLER, Sec'y.
H. F. SPAULDING, Treas'r.

Executive Committee—Jos. W. DREXEL, PARKE GODWIN, J. W. PINCHOT, V. M. MOORE, FRED'K A. POTTS.

55 Liberty St., New York, Aug. 14 h '84

Calendar of Dates in Methodist History—September.

1. Richard Whatcoat and Thomas Vasey ordained deacons by Mr. Wesley 1794.

2. Whatcoat and Vasey ordained 1784. Bishop Morris died 1874.

3. Rev. R. A. Alyworth, of East Ohio Conference, died 1880, aged 88.

4. Date of the earliest existing "Love feast" tickets 1739.

5. General Conference of Methodist Church met 1882.

6. William Black, "Apostle of Methodism," died in Halifax 1834

7. Ecumenical Conference met in London 1881.

8. Bishop J. W. Roberts born 1812. Bishop Bascom died 1850.

9. First number of the *Christian Advocate* issued 1826.

10. Bishop G. Haven born 1821. Bishop Harris held first Italian Mission Meeting 1874.

11. Canadian Methodist Union Committee met in Hamilton 1882.

12. Jessee Lee died 1816, aged 58. Dr. R. S. Rust born 1815.

13. Anthony Bewley, of Arkansas Methodist Episcopal Conference, hanged by a mob 1860.

14. Thomas Cooper, first class leader and steward in Pittsburg, Pa., died 1850.

15. Rev. Jacob Young died 1859. First sermon in Bath, Maine, 1793.

16. Bishop Merrill born 1825. Hon. J. Black born 1823.

17. Bishop Hargrave born 1829.

18. Bishop Janes died in New York 1876, aged 69.

19 Ordination of John Wesley 1725. First session of New England Conference 1797.

20. Corner-stone of Seney Methodist Episcopal Hospital laid in Brooklyn 1882.

21. Bishop Wayman born 1821.

23. Dr. J. M. Trimble celebrated his golden wedding 1883.

23. Date of Wesley's famous words, "Who can say the time for field preaching is over?" 1759.

24. Charles Wesley's first visit to Boston 1736.

25. Dr. Peter Cartwright died 1872.

26. Robert Williams, one of the first Methodist preachers, died 1775.

27. Westminister Training College established in England 1849.

28. Henry Boehm preached in German. John Wesley preached a sacramental sermon at Philadelphia 1785.

29. Mrs. Malinda Hamline, wife of Bishop Hamline, born 1806.

30. First session of New York Conference 1788. George Whitfield died 1770.

HUNT'S KIDNEY & LIVER REMEDY NEVER KNOWN TO FAIL



IT IS A SPECIFIC FOR Kidney & Liver Troubles, Bladder, Urinary and Liver Diseases, Dropsy, Gravel and Diabetes.

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Books, Pictures, Etc

The following is a list of miscellaneous articles that may be had at this office on receipt of the prices annexed. They will be sent, post-paid, to any address desired.

What They Say; or Echoes from Birmingham	10
Is there to be a War of Races in America, by Rev. A. E. P. Albert	10
The Colored Race Weighed in the Balance; Reply to Dr. Tucker by Rev. Dr C. K. Marshall	25
Lithographs Methodist Bishops, in group, up to 72, each	10
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Gems of Praise	20
French's Mental Arithmetic	20
Black Horse and Carryall. By Rev. J. H. McCarty	70
Notes on Baptism, by Rev. R. Gregg	60
Temperance Reform and its Great Reformers, By Rev. W. H. Daniels	1 00
"Missed It," wood engraving	35
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LADIES

may8-1y

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Sunday School and Children.

THIRD QUARTER, LESSON XII. Sept. 21.
A SONG OF PRAISE Psalm ciii. 1-22

Sometimes in good Methodist meetings we hear a "Bless the Lord!" that makes a warm, glad thrill go through the heart. We feel that the souls of those who speak these words of praise are full of joy and thankfulness, so full that the lips can not keep silent. That seems to have been the way with David when he wrote this Psalm, called by those who arranged the lessons, "A song of praise." He calls on his whole nature, his voice, his thoughts, and his feelings, to unite in praising the Lord, and gives the reason when he says, "Forget not all his benefits." If we remember all the goodness of the Lord to us, we cannot help being thankful. Our happy homes in this Christian land, where we are fed and warmed and clothed, and so kindly cared for in sickness as well as health; our schools, where it is made a pleasure to learn; our Churches, where kind friends teach us the way to heaven—surely no child should forget these benefits.

When we read history, or look around and see what is happening in the world now, we can see proofs of the righteous judgments of God, which made us want to say, "Bless the Lord, O my soul," the ruler of the earth and the God of all men. In spite of his mercies to men, our sins would always keep us unhappy if they could not be forgiven, but as we confess and forsake their sins

[illegible] reminds us of our duty and privilege to pray for the perishing [illegible] Savior's

[illegible] Heritage."

[illegible] old," writes Mr. [illegible] Pa., "and had suffered [illegible] fifteen years. The [illegible] me no good. Listening [illegible] I gave Parker's [illegible] Tonic and it gave the result in

[illegible] Riverside, Cal [illegible] past four. [illegible] 27 28tcow

Marriages.

Mrs. Selena Green, a deserving and affable widow, under the watch care of Pride of Jefferson Lodge, No. 1679, G. U. O of Odd Fellows, was joined in the holy bonds of matrimony to Mr. Spencer L. White, of St. Bernard parish. The felicitous event occurred at the bride's residence, 22 Aqueduct street, Carrollton, Rev. Jos. C. Gould officiating, and a select number of invited guests present. May they live a life of bliss.

In New Orleans, Sept. 5, Calvin Wells and Miss Ellen Tonissant. Mr. John Robinson and Miss Alice Merry; Rev. T. G. Montgomery officiating.

Obituary.

Bro. Alfred McCarty, a local preacher, died in October, 1883, while on his way to an appointment. His funeral was preached Aug. 3, 1884, by Revs. T. Moore, W. Pollard and S. H. Grant. Bro. McCarty, aged 63 years, had been a faithful member for 40 years. J. MORTON.

Gibson, Texas.

One of our true workers for Christ, Bro Henry Bullock, was born in Shelby county, Ky., April 19, 1854, and died July 8, 1884. He professed faith while attending Wilberforce University, in 1873 or 1874, and has ever since been an exemplary Christian. The Lord has called him from labor to reward. He leaves a wife and child. H. W. SIMMONS.

Gallatin, Tenn.

MR. EDITOR—I was called to Hot Springs, July 28, to attend the funeral of Sister Susan Johnson, wife of Rev. S Johnson, pastor of our church there. She was patient in her sickness and her last words were satisfactory. She was a thorough Methodist after the old fashion, and the church has lost one of her most faithful members, liberal in her gifts and sacrifices for its aid. The church at Hot Springs show great respect to their pastor, and sympathy in his bereavement. There was a large concourse in attendance on the funeral. W. O. EMORY.

Sister Hannah Farr, an acceptable member of the M. E. Church over 20 years, left this world July 1st, in full triumph of faith. A husband and 5 children mourn her loss. J. W. DAVIS.

Houston, Miss.

Sister Harriet Esbe departed this life July 8, in full triumph of faith in Christ, aged 65 years. She has been a faithful member of the church for more than 45 years. She leaves a son and many friends to mourn their loss. A. W. WRIGHT.

Crawford, Miss.

Sister Caroline Dangerfield, a faithful member, aged 37 years, died July 14, and will be greatly missed by the church. D. FELSON.

Anderson, Texas.

Bro. John Brown, a class leader, died in full triumph of faith. He leaves a wife and five children to mourn his loss. W. H. MOSBY.

La Grange, Texas.

Sister Millie Bracy died July 9, aged 35 years. She joined the church at the age of 16 years, and lived a faithful Christian. She leaves two children. Sister Henry Stephen died July 28, 1884, aged 80 years; a consistent member of the church. She leaves a son and a daughter in-law to mourn her loss. R. ANDERSON.

Jackson, Miss.

Nancy Taylor, born in Africa, died July 31, 1884, in Natchitoches, La., 110 years of age, and mother of 21 children, 120 grand children, and a host of other children, the greatest number of whom are Methodists. There are numerous family connections springing from this old lady She was not a member of the church. We have nothing to go on record as to her fidelity. When sick she failed to talk to us. Bro. John Goins, her next youngest son, is 83 years old; he is a faithful member of our church, but now of Couchatta, La. She has several grand-sons at Shreveport, and other places, doing good serving for God, useful men and pretty fair local preachers. Peace to her remains.

A. J. WRIGHT.

[illegible] and C. B. [illegible] in medicine [illegible] Medical College, have found professional employment in Austin, Texas.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an old East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its curative powers in thousands of cases, has felt it his duty to make it known to his fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this receipt, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y. jan10-19teow

Books and Current Literature.

"The Negro, His Origin and Prophetic Destiny," by J. T. Taylor, Atlanta, Ga. This work is unique in matter, bold in statement, and has for its especial purpose a legitimate defense of the States which held the Negro in bondage. He thinks the love of freedom is peculiar to the sons of Japheth, and that it is not equally inherent in the Negro, because his natural place is that of a servant. Hence, that his emancipation was a mistake, the non-compensation of his master for his loss in property an injustice, and his final destiny that of servility. He believes the Negro to be a descendant of Noah through Ham, and, therefore, brother to Shem and Japheth, but leans to Noah's curse as a differentiation of the condition of the progeny of Ham and his brethren, by which the former was degraded into subjection to the latter. The ideas are expressed in dignified terms, boldly setting out at times in unbeaten paths. It is altogether a work that will be widely read and variously commented upon. We like his honesty of expression, but regard his conclusions as the result of wrong premises. It contains 64 pages, clear type, is neatly put together in paper covers, published and for sale at 50 cents per copy, by James P. Harrison & Co., State Printers, Atlanta, Ga.

Christina, by Dillon.—The sight of human beings declining peace and human comforts, prefering rather to suffer for the truth, is the sublimest spectacle upon which the eyes of man can gaze. There is no grander view on earth. This, in the providence of God, has been the blessed means of strengthening and spreading the very principles which it was sought to extinguish with the life of the martyrs. The history of the Church is an almost unbroken record of martyrdoms But by them her grandest victories and most enduring trimmphs have been won. Of these stirring and thrilling scenes the valley of the Mediterranean to the top of the Alps has been a silent and constant witness. Of these martyrdoms and sufferings we have here an interesting narrative in fiction. *Christina*, or the persecuted family, is a tale of sorrow and suffering, founded on a chapter in the history of the Vaudois, by the Rev. J. Dillon. The book is a 16 mo. cloth, and gilt crushed strawberry color with stamp and flowering vine on cover, toned paper, 15 chapters, 219 pages, 3 illustrations, the frontispiece being a view of Vandois Refugees crossing the Alps. A very handsome book, price $1. Published and for sale by Phillips & Hunt, 805 Broadway, New York; Cranston & Stowe, Cincinnati, Ohio.

Our Sabbath Home Praise Book By John R Sweeney and Wm. J. Kirkpatrick Published by John J. Hood, 1018 Arch street, Philadelphia, Pa. 192 pp., 30 cents; $30 per 100.

The book is just brimming with good pieces. While no book can be allowed to succeed the Hymnal and other books of song authorized and published by the church, we heartily recommend this book to all who are interested in Sunday-school music as a worthy companion to them, and bespeak for it a large sale.

"Self Raised;" or From the Depths. By Mrs. Emma D. E. N Southworth, author of "Ishmael," "Fair Play," "The Missing Bride," etc., with a view of Prospect Cottage, the home of Mrs. Southworth, with its surrondings, on the Potomac. One volume, 12 mo., 658 pages; price 75 cents. T. B. Peterson & Brothers, of Philadelphia, publishers.

The Christian Nation, a journal of enlightened statesmanship, sound public morals, choice literature and genuine information in its first number, published in the Tribune building, New York, at $2 per year, is before us. It is neat in its make up, high in its aims and claims. We wish it success.

No. 49 of the Chatauqua Text-Books on Palestine and the Holy Land, by Rev. S. J. M. Eaton, D. D. The author has travelled much in the Holy Land, where his work was chiefly written. The history of that land is an abiding one to the human race. 32-mo., paper cover colored, 10 cents. Publishers: Phillips & Hunt, 805 Broadway New York; Cranston & Stowe, Cincinnati, Ohio.

Romanism and our Public Schools, is a tract by Rev. Daniel Wise, D. D. The subject is one of commanding importance, and is handled equal to its demands. What Dr. Wise does is always well done and this is no exception to the rule. Published by Phillips & Hunt, 805 Broadway, New York; Cranston & Stowe, Cincinnati, Ohio.

The next number of the *North American Review* is to contain an elaborate defense of the Tariff system, prepared by leading advocates of protection.

The numbers of *The Living Age* for 23d and 30th August, contain the three Poems "In Memoriam," *Quarterly;* Italian University Life in the Middle Ages, *British Quarterly;* A Legend of Vanished Waters, *Scottish;* Untrodden Italy—The Sila Forest, *Contemporary;* The English Church on the Continent, *Fortnightly;* Venice, *Blackwood;* Three Days among the Dutchmen, *Tinsley's;* Madame de Drudener, *Gentleman's;* William the Silent, *Times;* "John Bull et son ile" in the Seventeenth Century, and the Business of Pleasure, *Spectator;* Slips of the Tongue and Pen, and Manx Smuggling *All the Year Round;* with the conclusion of "The Baby's Grandmother," installments of Mitchelhurst Place," "Peter Makey's Three Sweethearts," "Beauty and the Beast," and Tziggo, and Poetry.

Conference Notices.

Plan of Episcopal Visitation for the Fall Conferences of 1884.

Conference.	Place.	Time	Bishop.
N.W. Iowa	Spirit Lake, Ia	Sept 24	Andrews
Ohio	Circleville, O	Sept 24	Merrill
Rock River	Rockford, Ill	Sept 24	Warren
Pittsburg	Washington, Pa	Sept 24	Harris
N. China Mis	Peking, China	Sept 24	Wiley
Central Illinois	Galesburg, Ill	Sept 24	Bowman
Chicago German	Beaver Dam, Wis	Sept 25	Ninde
Montana Mis'n	Helena, Montana	Sept 25	Fowler
W. Wisconsin	Eau Claire, Wis	Sept 25	Mallalieu
N.W. Norwegian	Forest City, Ia	Sept 26	Foster
West Virginia	Buckhan'n W Va	Oct 1	Walden
Wisconsin	Oshkosh, Wis	Oct 1	Mallalieu
Upper Iowa	Mason City Ia	Oct. 1	Bowman
East Ohio	Youngstown, O	Oct 1	Warren
Dakota Mission	Mitchell, Dak	Oct 1	Andrews
Bulgaria Mis'n	Sistof, Bulgaria	Oct 1	Hurst
N Dakota Mis	Fargo, Dakota	Oct 2	Fowler
N.W. German	Charles City, Ia	Oct 2	Ninde
Cent Tenn	Dickson, Tenn	Oct 6	Bowman
Blk Hills Mis'n	Sturgis City, Dak	Oct 8	Andrews
Cent. N. York	Elmira, N. Y.	Oct 8	Harris
Erie	Erie, Pa	Oct 8	Warren
Genesee	Medina, N. Y.	Oct 8	Merrill
Minnesota	Duluth, Minn	Oct 8	Fowler
Georgia	Mount Zion, Ga	Oct 9	Walden
Arizona Mis'n	Phoenix, Arizona	Oct 9	Foss
New Mex Mis	Socoro, New Mex	Oct 15	Foss
Tennessee	Memphis, Tenn	Oct 16	Bowman
Holston	Greenville, Tenn	Oct 16	Warren
Alabama	Birmingham, Ala	Oct 16	Walden
Cent China Mis	Kin Klang, China	Oct 16	Wiley
East Tenn see	Kingston, Tenn	Oct 23	Warren
Foochow	Foochow, China	Nov 19	Wiley
South India	Hyderabad, In ia	Nov 20	Hurst
Texas	Navasota, Texas	Nov 20	Harris
Cent'l Alabama	Eutaw, Ala	Nov 26	Walden
Austin	Austin, Texas	Nov 27	Harris
Savannah	La Grange, Ga	Dec 3	Walden
West Texas	Waco, Texas	Dec 4	Harris
S. German	New Orleans, La	Dec 24	Harris

Notice.

The Augusta circuit camp meeting will begin Oct. 30 and end Nov 3. All who will are invited to attend I hope all the preachers on the Gulf district who are near me will not fail to attend.

G. W. SMITH, Pastor.
W. MCDONALD, P. E.

Meridian District—Mississippi Conference.

Fourth Round.

Enterprise	Sept.	13 14
Waynesboro and State Line	"	16
Shubuta Circuit	"	28
Shubuta	"	20 21
Quitman and DeSoto	"	27-28
Enterprise Circuit	"	28-29
Lauderdale	Oct.	2
Meridian	"	4- 5
Meridian Circuit	"	11-12
Shuqualak	"	18 19
Macon	"	25-26
Ex Prairie	Nov.	1- 2
Brooksville	"	4
Louisville	"	6
Heidelburg	"	8- 9
Paulding	"	15 26
Scarlandsville	"	22-23
DeKalb	"	29-30
Philadelphia	Dec	2
Daleville	"	27 28

Brethren, the centennial meeting for the Meridian district will be held in Meridian, Sept. 24th. See programme, and try to be present.

J. CAMPBELL, P. E.

Programme.

For the Meridian Centennial Meeting, to meet at Meridian, Sept. 24, 1884:
Opening services—James J. Triman
Mississippi Conference—M. Adams.
The Discipline of the M. E Church, and how we shall be governed by it—P. Bue and J. D. Walden.
The Missionary Society and its object—N. Tood.
The Freedmen's Aid Society—L. J. S B ll.
The Church Extension Society—C. W. Ivy.
Our conference school and our relation to it—P. R. Crum.
How an accused member should be tried, and by who—T. A. Cotton
Our duties as pastors to the Sunday-schools—A. M. Saunders.
Why should pastors visit from house to house—W. H. H Gallion.
How should we treat persons when they leave our church under charges—L. P. Brown.
We pray for the Lord to bless us, but will not try to have a revival until warm weather. Is this right?—L Clayton and R. H. Patton.
How long should excluded members be kept out of the Church—R. Hays.
Can local preachers receive members—M White.

Dr. M. W. Taylor will please accept an invitation to be present and represent the SOUTHWESTERN.

Brethren, let us earnestly pray that the Lord will be with us, "For without me ye can do nothing."

J. CAMPBELL, P. E.

Notice.

The brethren of the Mississippi Conference will please notify me at once of all who intend to come to the Centenary Celebration in October, so that we may make special preparations for them. We will only provide for those who notify us.

A. M. TROTTER.

Grenada, Miss.

Programme

Of the District Conference, Little Rock District, Little Rock Conference, to be held at Forest City, Sept. 18, 19, 20 and 21, 1884:

Thursday, 18th, 7:30 p. m., opening sermon—H C Dunlap.

Friday, 19th, the following topics will be discussed. Each brother is requested to prepare as thoroughly as possible with written essay:

The relation of the Sunday-school to the Church, and how to increase its efficiency—S. Neal.

Our benevolent collections, and how to take them—C. C. Riley.

The origin and progress of Methodism in England—B J. Donnell.

Methodism in the United States; its beginning and growth—W. H. Morris.

Class meetings—S J. Brown.

The Methodist Episcopal Church and other Methodisms—H. H McAllister.

Our Educational work in the South, and our duty to it in this centennial year—G. N. Johnson.

The Church and Temperance—John H. McAllister.

General discussions: Preachers' salaries, How to raise them—opened by Wm. Reed and J W. Jackson.

Friday, 7.30 p. m., sermon by Albert Tate.

Saturday, 19th, regular business of the district conference. 7.30 p. m., sermon by A. Hardeman

Sunday, 20th, 9 a. m., Love feast; 11 a. m., sermon by presiding elder; 3 p. m., sermon by Thomas Mason; 8 P. M., President of Philander Smith College; 7:30 p. m., centennial educational meeting Addresses by O. H. Smith, Thomas Mason, B. J. Donnell, G. N. Johnson and others.

The preachers will see that their official members are notified of the meeting.

O. H. SMITH, P. E.

GULF DISTRICT—MISSISSIPPI CONFERENCE.

Fourth Round.

Crystal Springs	Oct.	4- 5
New Hope	"	6
Union Church	"	11-12
Fayette	"	14 15
Fayette circuit	"	16-17
Hamburg and Meadville	"	18 19
Bay St. Louis and Pass Christian	"	25 26
Augusta	"	23
Handsboro and Ocean Springs	"	27-28
Pascagoula	Nov.	1- 2
Brookhaven and Hazlehurst	"	8- 9
Columbia	"	15 16
China Grove	"	17
Liberty	"	22-23
Summit and Magnolia	Dec.	6- 7
Georgetown	"	13-14

Brethren of the Gulf district, this is the fourth and last round this conference year. Don't come to conference with excuses. Take collections for every cause of our Church. Bring it to conference with you. W. MCDONALD, P. E.

Brookhaven, Miss, September 4. 1884.

NOTICE.

The Gulf District, Mississippi, Conference, second session, will convene at Crystal Springs, November 27 30, 1884, at 9 o'clock a. m. I hope that all the local preachers and exhorters, and one class leader from each charge, and our Sunday-school superintendents, and all the ministers in charge will be present. I hope that the local preachers and exhorters will be present particularly, as their character will be passed or rejected, and license to be renewed. Also those who expect to be admitted into the conference must be present at this session. Come prepared to stand examination. Now, brethren of the Gulf District, you have been thoroughly notified about the various collections, so bring good reports to the district conference, and I hope that you will carry the full amounts to the annual conference that it assesses to each charge. The programme for the conference will be published by the committee in time.

W. MCDONALD, P. E.

Brookhaven, Miss., September 4, 1884.

School teachers will be interested in the illustrated announcement of Children's Glee Book in another column of this paper.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.

July 17-1y.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE,
August 25, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8¼; Middling 10 9 16; Good Middling, 10 13-16; Middling fair, 11 1-16.

SUGAR, ℔ lb—Yellow clarified, 5¼@5⅝; White clarified, 6@—; Common 4@5¼.

MOLASSES, in bbls, ℔ gallon—Common, 11@13; fair, 18@25; choice, 40@—c.

RICE, Louisiana, ℔ lb—Common, 4@4¼; fair, 5¼@5⅝; choice, 5¼@5¾.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western. 20@21.

COFFEE, ℔ lb—Ordinary, 9; prime, 11.

CHEESE, ℔ lb—Western factory 9.

CORN MEAL, ℔ bbl—Choice, $2.90@5.

FLOUR, ℔ bbl.—Fancy, 4 60; Choice, 4.50; Family, 4.00.

LARD, ℔ lb—Choice, 7¾

SALT, ℔ Sack—Coarse, 82½; Fine, $1,02½.

ESCULENTS—Irish potatoes, ℔ bbl., $1.65@1.85; sweet potatoes, ℔ bbl; onions, ℔ bbl $—@1.75; apples, ℔ bbl. $2 75@$3.00; cabbages. $1.25@1.50 per crate; sour kront, $5.00@7 00 per barrel.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, 62@63; boiled, 63@65; cotton seed, 28@50

PROVISIONS.

Mess PORK, ℔ bbl—Choice, $19.00.

BACON, ℔ lb—Breakfast, 12½; shoulders, 7¼@8; sides, short rib, 11¼@12; sides, long clear. 11¼@11¾. hams, sugar-cured, 15@—; DRY SALT MEAT, ℔ lb—Clear rib sides 8½; clear sides, 8½; shoulders, 7¼@7½.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.25@3.50; young $1.50@2.00; ducks, $2.50@3.00; geese $4.00@—; turkeys $9.00@12.00

Western Eggs 15@18c per dozen

Louisiana Eggs 18@20c per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $4.00@$4.50 ℔ dozen; young do. $1.50@3.25; ducks $3.50@4.00—; geese $4.00@4.50; turkeys $12.00@15.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, —; white, 75; mixed, —.

OATS, ℔ bushel—Western, 38

BRAN, ℔ 100 lbs—Choice, 72½.



Vegetable destroys few things are superior to Ridge's Food Recipes accompany each can for Puddings, Custards Blanc Mange, etc. and, unlike many preparations, the little ones' need not be denied when the desert comes, but may eat their fill. It is safe and nourishing, being a concentrated preparation of wheat thoroughly steam-cooked in its manufacture Sold by druggists In cans, four sizes—$3 c., 85c., $1.35 and $1.75. No. 4 the cheapest for families. WOOLRICH & CO. on label.

The Rev. John Butler, accompanied by Mrs. Butler and Miss Loyd of the W. F. M. S. left for Mexico City, on Thursday the 11th of September.

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Editorial Notes.

American Methodism.

"Sons of great Wesley, in the blooming land
O'ershadowed by the eagle's spreading wings!
Indulge the minstrel, whose untutored hand
Ventures too boldly o'er the trembling strings;
Your past renown, your present woes he sings;
Nor ever seeks your future weal the less
When truths unwelcome to your ear he brings,
Than when invoking Heaven all good to bless,
And crown in holy war, your armies with success."

"Vote as you pray, and pray as you vote."

About one-tenth of all the people in the South are Methodists.

As minnows become great fish, so do small indulgences at last resolve themselves into great moral obtusities.

Satan is powerless to captivate God's people or surprise the tents of the righteous, because He who guardeth them "will not slumber."

The Psalmist's Prayer for freedom may now be repeated by the Freedmen. Turn again our captivity, O Lord, as the streams in the South.

If we hate vain thoughts and love the law of God, then we can say of the Lord, "Thou art my hiding place and my shield, I hope in thy word."

Don't be afraid to do whatever comes to you to do in the name of the Lord; for "He that keepeth Israel shall neither slumber nor sleep."

King [illegible], of Italy, has endeared himself to his subjects by visiting the cholera infected districts, and granting liberal amounts of money for the relief of sufferers.

Children are an heritage of the Lord, and the fruit of the womb is his reward." But marriage is a [illegible] the production of the fruit.

On [illegible] the corner stone [illegible] Kenner, more than three hundred people were in company, [illegible] who was with them heard not a single lewd act or word observed by him during [illegible] his chances to hear good.

[illegible], Acting [illegible], was [illegible] 1842.

Some people seem to rise up early and sit up late, for the purpose of fomenting strife and propagating disorder, but in the end they are sure to eat the bread of sorrow.

It is a beautiful sight to behold a young man just married caressing his first baby in the evening after a day of honest, manly toil. "As arrows are in the hands of a mighty man, so are children of the youth."

Except the Lord build the house, they labor in vain that build it, whether in the matter of churches, schools, social relations or what not, our foundation must be laid in the Lord, or they are laid in vanity.

The Emperors of Germany and Austria, and the Czar of Russia, have recently held a personal conference, which is supposed to have reference to an alliance on European questions, affecting the great empires which they represent.

In this great, free country the cry of free trade has a familiar, attractive sound. But when it is explained that it means a reduction of wages to some, and the loss of employment to other Americans, it ceases to be welcome.

Pretty soon the tribes of the Lord will go up unto the testimony of Zion to give reports and thanks unto the name of the Lord. If the reports are good and are true there will be occasion for thanksgiving for such Christian integrity in the workers.

Whether we are able to say "I am thy son or daughter" or not, we can always say to the Lord "I am thy servant," if we esteem all his precepts concerning all things to be right and hate every false way. Every way is a false way which is not taught in the Scriptures.

The Knights of the White Camelias, and the ancient Knights of Pharaoh were both committed to the work of reversing God's plans by preventing the increase of a people under his special care, and the success of one indicates that of the other. Why do the heathen rage and the people imagine a vain thing?

The beatitude of a Christian family can never be better described than as follows: "Thy wife shall be as a fruitful vine by the side of thy house, thy children like olive plants round about thy table.... yea, thou shalt see thy children's children." Behold that thus shall the man be blessed that feareth the Lord.

Though surrounded by the relics of barbarism and crumbling monuments of oppression, we feel a consciousness of freedom and a presentment that after all and in spite of all, this South, sunny, prosperous and peaceful, is to be the future home of the Negroes. We must have Negro leaders able to comprehend this, and to plan, and wait for it.

Passage has been secured in the Austral Anchor Line, sailing from New York Sept. 20th for the following persons bound for India: Dr. and Mrs. T. S. Johnson, Rev. and Mrs. E. W. Parker, Mrs. [illegible] and two children, Mrs. [illegible] and possibly Mrs. Craven and four children, all of the Parent [illegible] Society. Of the W. F. M. S. the following ladies are in the party: Misses Reed, English, De Lano, Hervey, Hendrick, Mansell and Miss Christiancy, M. A.

For the SOUTHWESTERN.

Statistical Growth of the Methodist Episcopal Church

BY HENRY W. TATE.

By statistical growth I desire to show our increase in figures, from all available sources.

From true statistics we arrive at facts, and ascertain the real strength of a church.

In examining our progress, I find ours the mother of Methodism in America, on a gradual increase from the days of small things to the living present of plenty and fat things. She has gone from cottage service to the log church, on to the magnificent sanctuary. Pioneer circuits have changed into annual conferences. What used to be mission charges have become self-sustaining work. The needy are transformed into the helper.

We date back to 1773, when it was plainly seen that the plant of Methodism had begun to take root in American soil, when the first annual conference was held in Philadelphia, which consisted of ten preachers and 1,160 members. In 1784, 11 years after, our first General Conference convened in Baltimore City, for the purpose of organizing the Methodist Episcopal Church in America, which was done.

In 1800 our strength amounted to *eight annual* conferences, *three bishops*, 287 traveling preachers, nearly 65,000 members, and more than 13,000 were colored. In 1825 our membership was 350,000, and 1,300 preachers.

In 1844, when the separation occurred on account of the slavery question, by the secession of the Southern faction of the Church, there were more than 1,170,000 members, 4,600 traveling preachers; while in 1850 there were 690,000 members, and 4,129 traveling preachers, 5,420 local preachers, which was the only decade that we experienced a decrease, caused by the division of the Church six years previous.

In 1860 we numbered in membership 994 447, in the traveling ministry 6,987, and in the local 8,188. The two bodies, North and South, enrolled 1,743,515 members, 9,771 traveling and 13,541 local preachers.

In 1866, we learn from "Simpson's Cyclopædia of Methodism," there were as the product of a century's toil, nine bishops, 64 annual conferences, 7,576 itinerants, and 8,602 local preachers; total members, 1,032,184; church edifices, 10,462, valued at $29,594,004; parsonages, 3,314, valued at $4,420,958; Sunday schools, 14,045; scholars, 980,622. Foreign missions, 222; members in foreign missions, 7,478. Domestic missions 303, having a membership of 26,075; two theological seminaries; 23 colleges; 77 seminaries and female colleges; 77 instructors, 22,305 students. Educational property valued at $7,898 239; two Book Concerns, in New York City and Cincinnati, with seven depositories in as many different cities. Capital stock of the Book Concerns, $1,213,327; official Church papers, 20; unofficial, 42. Bound volumes issued by the book concerns, 2,548; tracts, 1,037.

In 1877 there were 947 traveling and 2,378 local colored preachers in our Church, with 2,022 Sunday-schools, 96,474 scholars, 1,751 churches, 162 parsonages, valued at $1,868,593; 14 conferences, and 190,803 members.

METHODIST STATISTICS—1884.

Annual conferences, 98; mission districts, 14; conferences and mission districts, 113; bishops, 14; presiding elders, 477; itinerant preachers who located during the year, 119; itinerant preachers died, 172; itinerant preachers "withdrawn," 35; itinerant preachers "expelled," 5; itinerant preachers Jan. 1, 1884, 12,546; local preachers, 12,026; itinerant and local preachers, 24,572; lay members in full connection, 1,601,072; members on probation, 168,462; deaths in membership, 22,668; lay members and probationers, 1,769,534; lay membership and ministry, 1,782,090; children baptized, 55,876; adults baptized, 61,862; total baptisms, 117,738. Churches, 18,741; parsonages, 6,607, value of churches, $69,422,276; value of parsonages, $9,815,809; total value of churches and parsonages, $79,238,085. Sunday schools, 22,903; officers and teachers, 241,861; Sunday-school scholars, 1,691,065; officers, teachers and scholars, 1,932,926.

We have grown from hundreds to thousands, and from thousands to millions. The "heir of Providence" is truly an instrument in God's hands, for great conflicts against satan, sin and wickedness, in high places. What will the end of the new centennial bring?

For the SOUTHWESTERN.

Distinction between Truth and Falsehood.

A Sermon by Rev. T. G. Montgomery.

"Come, and let us reason, saith the Lord."—Text Isa 1-18.

By reason, we understand in general that faculty of the mind by which we distinguish between truth and falsehood, and good from evil. The light of nature as thus understood, includes a degree of right reason. From Creation, Providence and the dictates of our moral nature, it is that reason emanates. But it is insufficient to conduct man to a knowledge of God. It leaves him perplexing doubts in regard to many important questions. It cannot therefore afford them all the assistance which they need for religious instruction.

The use of reason in matters of religion is to investigate the evidence on which its claims to truth are founded. "Come *now*, and let us reason." O that word, "come;" how sweet it sounds to our ears. Read verse 2 to 5, and you will see that we have need to "come." Our natural state is a great distance from God. The Almighty says, "come." Our sins are of an aggravated nature. They "are as scarlet and red like crimson." But Grace can effect a change. This change is wonderful in its nature, and most extensive in its latitude. It is visible in its effect.

Religion has reason on its side. The believer can give a good reason for his attachment to God. This whole passage of Scripture clearly shows it. "Come *now*, and let us reason." Adam and Eve were driven from the Garden of Eden, Cherubim and Flaming Sword, which turned every way to keep the way of the tree of life. But oh, listen: "Come, and let us reason." Let us talk the matter over. We see him reason with Noah in that age of the world, that they might repent of their sins. He reasoned with Moses, Exodus, 3, 2: "Behold him in a flame of fire." See Christ reasoning in the temple, and at Bethesda. He tells the lame man to take up his bed, and the blind man to wash and see. He reasoned with Mary and Martha about their brother's death, and declared the resurrection. He is himself the resurrection and the life. Look at Christ at the Passover supper. He reasons there, and says: "One of you shall betray me." Look at him in the garden with Peter, James and John. Look at him at Pilate's bar. Hear him reasoning on the cross, first with them, and then with the Father. Behold his tender mercy, conveyed abroad in the exclamation: "Father, forgive them, they know not what they do." So he dies like a man, but rises like a God, and tells his disciples all power is given unto him in heaven and on earth. "Go ye into all the world, and preach the Gospel."

Forty days after this, look at him as he moves toward the mount at Bethany. There he blessed the disciples, reasoning with them, and said. "Tarry in Jerusalem until I endow you with power from on high." They obeyed this order, and on the day of Pentecost he reasons with them by power. The multitude were all amazed, and thought that the disciples were filled with new wine, but instead, they had been reasoning with the Lord. O come now, and let us reason with him.

New Orleans.

For the SOUTHWESTERN.

Temperance Work.

BY S. P. BELL.

It is not enough that ourselves be saved from the bottle, the slums of degradation, and drunkenness. The Master calls us to be actively engaged in saving others. As soldiers of the cross we must not be calmly sitting with folded arms rejoicing in our own salvation. Instead we must be in aggressive motion, moving and swaying an influence with those of our community. We contemplate and call for a movement all along the line. A grand advance upon the camp of the enemy; this we cannot have in an unorganized form. What we want is organization. Organize Temperance Societies in every place where there can be five or ten gathered together. Stick to the pledge and hold the regular meetings weekly and monthly. Stand by the principles and we can report intelligently. What our people need is information on the subject. This can be had at 805 Broadway, New York. A great many seem to think that to drink whisky is one of the privileges brough to them by emancipation, and that therefore, when they indulge themselves this way, they are only enjoying their dearly bought liberty. When they thus throw their money, and their health away, they think this is freedom. We must disabuse their minds of this delusion, by holding up to them the incalculable destruction wrought by intemperance, the great moral, financial and physical losses which come upon them by following out this mistaken idea of liberty. When we speak of intemperance, we mean the use of spirituous liquors in every form as a beverage, including tobacco. One brother told me not long since, that he used on an average five cents per day for tobacco, and that he had been using it for 18 years, spending each year the sum of $18.25, which would run up in 18 years to the sum of $328.50. A sum sufficient to have purchased him and his family a real comfortable home. This brother is not a rare case. Are there not thousands in your communities who are spending five times, yes ten times as much for whiskey and tobacco, who are to day suffering from not having any homes? Paying high rents, and contracting habits of slothfulness, and dirt from these same causes? These are the ones you want to save. These are the ones you want to bring into the cause of temperance. We are into a hand to hand fight. You want to make your attack upon individuals and not wait for the masses. Your lectures, speeches, and papers are very good, when there is a crowd, but the efficient worker succeeds with persons, with the father, mother and children in their home. Learn to concentrate forces. Do not attempt to make a raid upon the saloons, until you have succeeded in winning at least some of its patrons. Secure the influence of the mother and daughter to save the father and son.

For the SOUTHWESTERN.

The Nation's Guide.

BY J. J. W. BOWMAN, D.D.

MR. EDITOR:—My father Rev. Alfred Bowman, was a member of the Tennessee Methodist Episcopal conference. He was several years a member of Clarke Chapel, and was also a subscriber to that old *Nation's Guide*, our moral and religions instructor, better known as the SOUTHWESTERN CHRISTIAN ADVOCATE. He fell in Gospel harness Sunday evening, September 2d, 1883, and for years before his death he was a regular subscriber to the SOUTHWESTERN. Rather than fail to have your white winged messenger, whose wings are always heavy laden with golden words from the store house of God, to visit weekly the home of the Bowman family, I have continued the subscription; and expect to carry it forth as long as there is a dollar to be found. I heartily congratulate you, Dr. Taylor, upon your election; this is among the greatest and grandest honors which have, this centennial year fallen upon our race. It has fallen upon the brow of one of our noblest sons. I am sure that no one could be selected who would more honorably fill such a position than yourself.

For the SOUTHWESTERN.

Support of Ministers.

A great many people think that a minister ought to live by his own hands and preach to them. This is a mistake in them; God never intended such a thing from the beginning of the world. Ministers are to live by the Gospel, and by living by the Gospel is meant the money from the purse of those he preaches to. It is no part of justice for a member to sit under the sound of a minister and hear him preach the Word all the year, and pay him nothing. And any man or woman who is guilty of such a trick as that, ought not to have a place in the church, for they are robbing the cause of the Lord. God made the gold and silver, and he made it as much for that purpose as for any other cause.

I hope to see the day when all the ministers of the Gospel can get a support while they labor among the people. Ministers cannot pay their honest debts when they get nothing from the people to whom they preach. May the Lord help them to think. WM. PERRY.

Old Town, Ky.

"My motto is a clean pulpit and debts paid, especially on the SOUTHWESTERN."—Emperor Williams.

Our Southern Work.

TEXAS.

R. K. Whiting, Crockett: "This circuit is alive. We are going on to perfection."

S. Coleman, Waelder: "The children are taking great interest in coming out. There are 54 enrolled. Miss R. Williams has been a faithful teacher for over a year. Elder Carmichael visited us, and is doing good work."

H. Johns, Clarksville: "The protracted meetings at both of my appointments have been successful. Mrs. M. V. Cole and Mr. V. M. Cole, Jr., came and organized a Home Missionary Society for us, officered as follows: Mrs. Prof. J. B. McCulloch, President; Mrs. Martha Porter, Mrs. Susie Bowers, and Mrs. Martha Hobbs, Vice-Presidents; J. Smelser, Corresponding Secretary; H. C. Reeves, Recording Secretary; Mrs. Sallie Reeves, Recording Secretary; Mrs. Sallie Reeves, treasurer. The Society numbers 48, with $7.55 in the treasury."

E. Henderson, LaGrange: "Elder C. L. Madison held our third quarterly conference Aug. 9. Brethren were nearly all present, and the session was a pleasant one. Reports show the work to be on the upward march. Camp meeting closed with 30 accessions, and 42 have been added to date. The elder gave us a grand lecture on the workings of the church. Elder's collection $15.10; pastor $46."

M. Smith, Winchester: "Elder Richardson held the third quarterly conference. The brethren were present with their reports in their minds. There was a large congregation on Sunday."

LOUISIANA.

J. S. Patterson, Cotile: "We are moving along slowly; have about completed the parsonage; and the church that was blown down has been re-erected, and is nearly finished. Friends and members have helped us liberally."

R. Barrow, Algiers: "A pound party was given by the officers and members of St. Mathew M. E. Church, on the night of August 15th, to show their sympathy for their pastor. It was an agreeable occasion."

TENNESSEE.

A. P. Blakemore, Springfield: "Our quarterly conference convened at Bank's Chapel, and was a small one. No reports from local preachers or class leaders. Elder Pickett preached to a crowded house Sunday night. Collection for elder [illegible] pastor $58.25; benevolences, [illegible] Received and paid out [illegible] Received from Church [illegible] Society $50. Present debt $20. We solicit the [illegible] of all the churches."

[illegible] Harden, Lawrenceburg: "Price held my third quarterly conference, and was well pleased with our labor. Paid elder [illegible] pastor $[illegible].25; bishops, $1.65; [illegible] $2.20; conference claim [illegible] and something for all [illegible] There is some chance for [illegible] growth."

[illegible] Easley, Martin: "Children's day was observed, and we [illegible] with us. The congregation was awakened the [illegible] Baptist brethren were [illegible] and took part with us. [illegible] gave a grand talk on [illegible] and its growth. We [illegible] our new church, and [illegible] it will be the best [illegible] people in this [illegible]ry. We want to [illegible] and have promised [illegible] of debt. I think it [illegible] by the first of Octo[illegible]."

[illegible]ville, Union Church: "[illegible] prayer I observe [illegible] among many of [illegible] up in the benches. [illegible] is a humble conviction, or a good ex[illegible]. Brethren, be [illegible] obedient."

[illegible] West Point: "On [illegible] Sunday school [illegible] an exhibition was given in the church and it was crowded. We raised $7.50."

J. Fullilove, Durant: "The second quarterly conference for the circuit convened at Mt. Pleasant, Rev. J. M. Nevils presided. The reports were good; paid pastor $1.40. A protracted meeting in twelve days resulted in 16 converts and 11 on probation."

O. W. Ivy, Marshalaville: "My third quarter convened at Center Ridge Church, Elder Campbell presiding, R. Cutts, Secretary. We had a pleasant session. Total collected for the quarter, $119.50; for pastor $90.55; for elder, $15; for Sunday-school Union, $8.05; missions, $2; bishops, $1; Church Extension, 75c. Trustees reported a house for the circuit, in the hands of the pastor, and nearly paid for. The elder preached to between 400 and 500 people. The like was never witnessed here before. Baptists were present, and did all they could to help us."

B. Stewart, Hickory: "Elder Shumpert held my second quarter. The reports were fair. We have started two churches, and hope to complete them in a few days. We have not had our children's day yet, because our church was burned down. The elder preached to a large congregation, and we gave him $14.15."

B. L. Crump, Oxford: "Our third quarterly conference was held by Elder Echols. He preached two able sermons. The church is moving forward; 16 added during the quarter. We have a music class of 20, under Mr. E. S. Spriggs, and on Sunday night the congregation was delighted with some fine music. Sabbath-school numbers 155. Our church is very large, and yet too small to hold the congregation. I wish to have music in it all the time. Pray for us."

ARKANSAS.

M. Lockman, Lockesburg: "I have just closed a two weeks meeting, with 13 converts and 4 backsliders reclaimed."

For the SOUTHWESTERN.

Gulf District Conference.

MR. EDITOR: The Gulf District, Mississippi, Conference met in Summit, July 10, 1884.

The session was opened with religious services by the presiding elder, Rev. W. McDonald. Most of the pastors were present. The presiding elder reported the district as being in a prosperous condition. He spoke of a good deal of unoccupied territory in the district, especially out on the new railroads, where the M. E. Church has not been represented. His report showed that he had given the work his attention.

The presiding elder brought the subject of the Episcopal funds before the conference, and told the brethren that there had been five new bishops elected, and that the Episcopal funds had been increased. He also instructed the brethren to have the amounts raised by the time he made his third round in the district.

The pastors represented their charges, and their reports showed that there had been a good many persons converted.

The district conference proved to be a great blessing to our people in this place. The Church was fairly represented. There were a great many visitors.

Saturday night, July 13th, the centennial services were held, and will not be forgotten soon.

Sunday morning, the 14th, we held the district conference love feast. It was conducted by Rev. J. B. Smith. At 11 o'clock Rev. N. Cannon preached an interesting sermon. At 3 o'clock Rev. W. M. McDonald, the presiding elder, preached another interesting sermon, and the Lord's supper was administered to a great many. At night Rev. P. E. Bardwell preached for us, and mourners were invited to come to the altar for prayer.

Four joined the Church. After the conference adjourned Sunday night, we carried the meeting on a week longer, and it resulted in 25 converts and reclaimed to the Church.

A committee was appointed on the SOUTHWESTERN CHRISTIAN ADVOCATE. The committee made its report, which was adopted.

Whereas, The SOUTHWESTERN CHRISTIAN ADVOCATE is our Church paper, and it always defends the right and opposes the wrong,

Resolved, That we, the members of the Gulf District, Mississippi Conference, pledge ourselves to give it our hearty support, by getting as many cash subscribers to take the paper as we can, and send the money to the office as soon as collected.

Resolved, That the District Conference will not renew any local preacher's or exhorter's license who fail to take the paper.

Resolved, That we, the members of the Gulf District Conference, extend our heartfelt thanks to Bros. Hartzell, Cushman and Albert, for their able management and faithful continuance of the paper in our homes for the past 12 years.

Also, we extend our hearty appreciation to the General Conference for the election of Rev. Dr. M. W. Taylor as Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE. We welcome him to the editorship, and do extend our congratulations to him as Editor of the SOUTHWESTERN CHLISTIAN ADVOCATE

The following amounts are raised in the different charges for benevolent purposes:

Augusta, $10; Brookhaven, $20; China Grove, $10; Columbia, $20; Crystal Springs, $50; Fayette, $20; Fayette circuit, $10; Georgetown, $10; Hamburg, $20; Handsboro, $50; Liberty, $20; New Hope, $50; Pascagoula, $50; Pass Christian, $50; Summit, $18; Union Church, $50; total $458.

H. L. KENNEDY, Secretary.

For the SOUTHWESTERN.

Pray.

Prayer is the foundation of all real good. First ask, and then, we are assured in the Bible, that any thing of any worth to us, comes in its train. "Ask and ye shall receive," are our Savior's own words, a command and a promise to make it doubly sure. Ask for what? "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." What things? "They that seek the Lord shall not want any good thing." "God shall supply all your need." It seems we may have all we need. First of all we need God and His righteousness. Our sins must be forgiven, and our hearts made pure. If it is not so, of what use are good things? This world can never fill the void, that there is always in the heart where God is not. When He is our heavenly Father "He knoweth," we have need of other things. We suffer hunger and we need food; our Savior taught us to pray: "Give us this day our daily bread." We need clothing. "If then God so clothe the grass, which is to day in the field and to-morrow is cast into the oven, how much more will He clothe you." We need homes. "We may abide under the shadow of the Almighty." We need friends. "There is a friend that sticketh closer than a brother." We need occupation. "Whatever thy hand findeth to do, do with thy might." Are we afflicted? "Call upon Me in the day of trouble, I will deliver you." "Is any among you afflicted? Let him pray." Are we sick? "The prayer of faith shall save the sick, and the Lord shall raise him up."

The Bible assures us quite clearly that in answer to prayer, all things are ours, to make comfortable and happy; but is there not danger that in the abundance of good things, we may become puffed up, and selfish. God has provided an antidote to selfishness. "Pray one for another," and that opens the way for obedience to the injunction of our Savior. "Love one another." If we love one another, we will wish to "do good," and that is being like Christ, who, when He was upon the earth went about doing good to His friends and His enemies, because He loved them. Then if we really wish to do good it is easy to be "kindly affectioned one to another in brotherly love, in honor preferring one another." It seems then, so as not to become spoiled children we are to pray one for another and do all the good we can, forgetting ourselves, in our great love for God and those around us.

We who belong to that great prayer league, the church of God, organized by God Himself, are pledged to pray one for another, and in every way help and encourage each other, and together work for the salvation of the world. We bear a near relationship to each other, and God is our Father. The weaker members have strong claims upon the stronger ones. None of us are so strong as not to need the prayers of others. We cannot go through life unassisted by those around us. One law of the Christian life is to give and receive. We help others, and they in turn help us. Who knows whose prayers may most prevail in our behalf? It may be those of the weak ones, for whom we have done acts of kindness, who have little wherewith to repay, but their prayers. Who can estimate their efficacy?

Many of us make our lives a continual struggle, trying to live right and then, often failing. We do not consider that in our own strength we can do nothing.

We must in humanity and childlike trust ask God for everything, even good desires. Every step in the right direction, must be the result of prayer and trust.

But sometimes our faith is weak. We know that "without faith we cannot please God." We read of one, who, in great trouble cried unto the Savior, "Help thou mine unbelief." The Savior rebuked him not, and he got the desire of his heart. No doubt, strong faith is included in the "all things" that God is able and willing to give us.

O, great are the provisions, that God has made for a fallen world! Let us not forget to pray.

MRS. L. C. BRADEN.

Nashville, Tennessee.

For the SOUTHWESTERN.

Springfield Letter.

This city is located 80 miles northeast of Cincinnati, Ohio, and is noted for manufacturing machinery. Methodism is well represented with other Christian denominations. We have five Methodist Episcopal congregations, three pastored by ministers of the Cincinnati Conference; one German, of the Central German Conference, and one colored congregation, of the Lexington Conference.

The A. M. E. has one strong church and a mission. Our city Pastor's Conference is composed of ministers of the Evangelical churches. We are holding union services of Sabbath nights at three different churches a night, which are well attended.

The fourth Baptist's 16 days' meeting in the grove closed yesterday, with a sermon in the afternoon on the "Return of the Prodigal Son," with the killing of the "Fatted Calf," and passing of the cooked meat around to the attendants to eat. This could not be endorsed by Methodists, according to the reading of the XI Article of Religion in our Discipline.

N. R. Bradford, formerly a member of the Central Congregational Church, and a teacher in the Wesleyan Sunday-school, joined our Church recently, and is rendering good service in our school as teacher. He has also married one of our best young ladies. The second quarterly meeting of the Wiley M. E. church was held the second Sunday, by Rev. Jos. Courtney, the presiding elder, who preached in the morning and at night. Rev. T. H. Jackson, D. D., of the A. M. E. Church, preached at the communion service. Eighty-five received the sacrament. This charge is in a prosperous condition. Rev. H. W. Tate is the pastor, and is serving this people his second year acceptably.

The next session of the Lexington Annual Conference will convene here in the Spring, and is looked forward to with much interest.

The SOUTHWESTERN is a welcome visitor to our city. Our church is highly pleased with the election of the scholarly and successful divine, the Rev. Marshal Taylor, D. D., to the editorship of the SOUTHWESTERN. All feel satisfied that the paper will be made better and receive a larger circulation than in any former quadrennial. The right man is at the helm.

H. W. T.

For the SOUTHWESTERN.

Jackson District,—Mississippi Conference.

DEAR EDITOR:—It is with profound pleasure and gratitude to God that I am able to report the cause of Christ and Methodism on the Jackson district. This being my first year as presiding elder, up on this district. I find the people at each place visited generous and kind, and the ministers, generally very zealous and popular with their people. At Brandon, Rev. A Handy, the faithful pastor, is doing a grand work. The quarterly conference was well attended and the report was favorable.

Rev. P. H. Davis, the earnest and acceptable pastor is in charge at Bolton, where he has not only been very instrumental in winning souls to Christ, but has built one of the neatest churches in the district, and has purchased an organ for the Sabbath school.

At Clinton the cause of Christ and Methodism is closely looked after by Bro. R. McAlpin, who has won the hearts of the people, by doing the work of a pastor faithfully and successfully.

Bro. A. K. Davis, at Canton, owing to his health, has not been able to do the work of a pastor as he most earnestly desired. It is earnestly hoped that he may soon recover. We have a splendid church at Canton, a good membership, the first or the best class of the people belonging to our church and congregation. A kind spirit among the white and colored people prevails here. About one half of the county and city officers are held by colored men. Bro. B. F. Garrett, one of our stewards is circuit clerk, Bro. Conway another steward, is county assessor, and the Hon. S. W. Lewis, one of our trustees and a lay delegate to our General Conference and one of the best educated men in the State, is a member of the State Legislature. But Bro. Lewis says, that the honor of being a member of the State Legislature is not to be compared with that of our late General Conference.

Rev. A. McBeth, is in charge at Edwards, and is doing a good work. Souls are being converted to God, Sabbath-school and congregation is increasing, old debts are being paid off, and everything is looking hopeful.

At Forest, Bro. J. I. Garrett, is one of our most faithful pastors, and is greatly beloved by the people, has one of the best Sabbath-schools in the district, has repaired the passonage and several souls have been converted to God, and added to the church.

Rev. B. Steward, is holding the fort at Hickory, and the people are well pleased with him as pastor, on account of his faithful work. Two churches have been burned down upon this circuit but it will not be long before they will be rebuilt again, as the foundation of one has been laid and the lumber is on the ground, and the preacher and the people are very anxious to get in the new church.

Bro. S. Doby, has charge at Lake, and is doing what he can to advance the cause of Christ and Methodism, and is meeting with some success.

Bro. O. Toleson, at Madison, and Bro. R. Anderson, at Mt. Salem, are doing a good work. Bro. E. Graves, at Pelahatchie, has done a good work, and is loved by his people. Rolling Fork, Bro. C. Steward has charge, the overflow has greatly retarded his progress this year. Bro. W. W. Wallace on the Simpson circuit, had his reports and those of the leaders and stewards all nicely made out. We look for much good to be accomplished this year upon this circuit.

Rev. J. W. Parks, is finishing up his third year at Jackson, grandly, he is one of the most successful pastors of the conference, and has succeeded in building up our church both spiritually and temperately. At a recent revival several precious souls was converted and added to the church. We have a fine Sabbath-school and a large congregation. Bro. Parks has been spending several weeks with his people in Virginia, the home of his youth.

Bro. Davis, at Trenton, says he has had a hard time, but is very much encouraged and it is hoped that he may have a prosperous and successful year's work for the blessed Master.

Bro A. Davis, at Vicksburg, has been greatly afflicted, but is now zealously at work, although the membership is somewhat small, but they are as earnest and as faithful as any that I have ever seen any where. Could the new church be finished we would have one of the finest and best congregations in the State.

Rev. Simpson Jessell, on the Vicksburg circuit, has won the hearts of the people and is doing a good work. We look for a grand report at the annual conference from him. May the great Head of the church give prosperity to all the works.

J. M. SHUMPERT, P. E.

For the SOUTHWESTERN.

Central Africa—Bishop Taylor's Plans.

BY W. R. SUMMERS, M. D.

Few people think that in Central Africa a region exists, with an area of two million square miles, and seventy five millions of people without a single missionary, yet such is the case. This region is bounded on the north by the Livingstone, or Congo River; on the south by the Zambesi, on the east by the great lakes, and on the west by the Congo River and the Atlantic Ocean. It has recently been crossed by the Pogge-Wissmann expedition, and many new nations, having remarkable characteristics, have been discovered, living in a well-watered and peculiarly fertile region. This is the field that Bishop Taylor has decided to occupy. His plans are already matured, and are about as follow:

1. That a chain of from 15 to 20 stations be established from Loanda, on the west coast, to Tanganyike Lake, in the east.

2. That to this end two parties enter the continent, one from Loanda and the west, and the other from the Zambesi, on the east coast; the western one being under the direct personal supervision of Bishop Taylor, and the eastern one under Dr. W. R. Summers.

3. That each party consist of from 15 to 20 missionaries, and leaving two missionaries in each station, the parties traveling until the pioneers meet each other at a certain central district, having completed the chain.

4. The work, though in harmony with, will be entirely independent of the M. E. Mission Board, the missionaries being purely self supporting, heart-consecrated men, depending upon God, supplying their needs from the indigenous resources of the country, or not receiving a cent from the Missionary Society.

5. That the western party start during the present Fall, and the eastern one during the Spring of 1885.

A New Departure.

Owing to the unprecedented success attending the sale of Dr. Scott's renowned $3 corset, and very general inquiry for Electric Corsets of less price but possessing the same therapeutic quality and elegance of shape, the Doctor has decided to place upon the market a full line of these beautiful and invaluable articles, which will now retail at $1, $1.50, $2 and $3; thus bringing them within the reach of all. These corsets, we are assured, possess real merit, and apart from their electric quality are well worth the prices asked. A great feature about them is that they prevent as well as cure diseases; therefore all ladies, even those enjoying good health, should wear them. The Doctor's record is good, and you may be sure of getting good value for your money. We invite you to read his large corset advertisement in this issue, and address him at 842 Broadway, New York.

The M. E. Church.

Centennial Jubilee of the Methodist Episcopal Church in the Southern States.

To the Ministers, Members, and Friends of the M. E. Church in the Southern States: — One hundred years ago, in 1784, in the city of Baltimore, Maryland, the Methodist Episcopal Church was organized. The present year of 1884 is therefore the centennial, or one hundredth year since that important event. It has been a hundred years of wonderful growth in numbers and influence in the Church. The whole church is to celebrate that important event.

GENERAL CONFERENCE ACTION.

The last General Conference passed the following resolutions:

"*Resolved*, That in grateful acknowledgement of the good hand of God upon us during the first century of our history as a church, we hereby call upon all our preachers and people throughout the world to hold in every charge in connection with Chrismas week, the present year, especial religious services, commemorative of the organization of the Methodist Episcopal Church; and we recommend that this be done in the spirit of the declaration of our bishops, that these religious services ought to be the chief feature of the celebration.'

"*Resolved*, That a Centennial thank-offering ..... is an eminently appropriate and useful mode of expressing our gratitude to Almighty God for the signal blessings with which he has crowned the closing century.

"*Resolved*, That we are in full accord with our chief pastors when in their recently published general directions they affirm that 'the chief object of this connectional offering should be the cause of education.'"

These resolutions plainly indicate the spirit and purpose of the Centennial Celebration of our world-wide Methodism during 1884.

SPECIAL APPEAL FOR THE SOUTH.

The General Conference being deeply impressed with the vastness and importance of our educational work in the South, made a special appeal to the whole church *for half a million dollars* for that work. The appeal is stated as follows:

"*Resolved*, That an appeal be made to the whole church for half a million of dollars, as a Centennial offering for the great work of the Freedmen's Aid Society; and, while through all other portions of the church the usual agencies are employed in raising this amount, the Freedman's Aid Society is hereby authorized and directed to organize and prosecute such financial effort among the conferences of the South."

RESPONSIBILITY OF THE FREEDMAN'S AID SOCIETY.

The "entire educational work in the Southern States" has been placed in charge of the Freedman's Aid Society. This work embraces, "the mental and moral elevation of Freedmen and others in the South who have special claims upon the people of America for help in the work of Christian education." Upon this Society is therefore placed the great responsibility of promoting Christian education among the millions of colored and white people in the South, who, because of slavery and the civilization which that institution developed, have special claims upon the American people.

It will also be seen by the above resolution, appealing for half a million dollars for this great work of the Society, the Church is both authorized and directed to organize and prosecute such financial effort among the conferences of the South.

JUBILEE IN ...

There are ... reasons why ... ought to ... Centennial ... that the South ... should make ... Centennial Jubilee ... not only God's ... would glorify ... be remembered ... Christian ... our ... should be ... in every part of our nation, and is saving people of every race and condition.

As patriots, loving their country, they can praise God that secession and rebellion were failures, and that the nation is now one in territory, and will soon be one in sentiment.

As philanthropists loving their fellow-men, they can rejoice that slavery is destroyed, never again to curse our land.

The one million of colored people in our church and congregations in the South can make this a Jubilee year, in which to praise God for freedom and its blessings.

It will be a proper time for our people in the South to recall what has been done for them by the whole Church, and to plan for yet greater growth and self-helpfulness in the future.

The great need of our Church in the South is a large increase in the number of Christian ministers and teachers competent to instruct and build up the people. This Centennial Jubilee year will give all a chance to make a thank-offering to God for Christian education.

PLANS.

To make this Centennial Jubilee year a great success, the co-operation of all our ministers, members, and friends in the South must be had.

1. *Let every Conference or Presiding Elders' district hold a Centennial Jubilee meeting before or during the month of October.*

Several Southern Conferences meet during October. At these, Centennial meetings can be held. But in most of the Southern States the work must be begun in Presiding Elder Districts. And these District Centennial meetings should be held not later than during the month of October. At these conferences or district meetings let sermons and addresses be given, especially upon the re-organization and growth of the Church in the South since the war.

2. *Let November sixteenth be set apart in all our Churches and Sunday schools as Centennial Offering Day.*

If bad weather or other unavoidable circumstances prevent that day being used, the preceding or following Sunday can be used.

The object of this day is two-fold:

First. To have public exercises in which the pastor and congregation and Sunday-school officers, teachers, and scholars shall participate in setting forth the claims of this work.

NOTE.—*There will be issued from this office in ample time a Centennial Jubilee program for a Sunday-school exhibition, containing dialogues, speeches, songs, etc, suitable for the occasion.*

Second. To secure an offering in money from every member and friend of the Church and Sunday-school for our educational work in the South. The money to be paid at once or before Christmas.

NOTE.—*Pastors and Sunday-school officers and teachers will be furnished, free of cost, Centennial subscription books and collection boxes, so that none will be without excuse in giving and helping.*

This Centennial Offering Sunday is to be regarded only as the beginning of the Centennial effort, which is to continue until every church and Sunday-school in the South shall have made its contribution.

3. *Let Sunday, December twenty-first, be the grand Centennial Jubilee Sunday.*

Conference and district meetings, the services and exhibitions of Centennial Offering Sunday, and the use of the subscription books and collection boxes for several weeks, are all only to prepare the way for the Grand Centennial Jubilee Sunday. On that day all offerings not already paid will be handed in, and then with praises to God for the past our people will begin with joyful anticipations the great work of the next century.

NOTE.—*For this Sunday also suitable programmes will be prepared.*

WHAT WILL BE DONE WITH THE MONEY?

All moneys raised should be forwarded to the Freedmen's Aid Society, as belonging to the Centennial fund of the South.

2. The money raised in each conference will go to one of our schools in that conference. One great object of this celebration is to have the South help itself.

3. Each conference will decide in consultation with the Freedmen's Aid Society how the money shall be used, whether for new buildings, endowing professorships, or for other purposes. *Every dollar raised by our people in the South will go to help their own schools in their own conferences.*

SUCCESS.

The whole Church will watch this Centennial Jubilee in the South among our people with great interest. The success of our Southern work has been a constant source of astonishment and delight to the Church, and the millions of dollars which have gone into the South out of the benevolent treasuries of the Church have been cheerfully given. While there is no thought of stopping the work of helping the South, our Church is earnestly asking—"Can not our people in the South do more to help themselves?" This is a proper question, and this Centennial Jubilee of 1884 will give our people in the South an opportunity to demonstrate their ability and willingness to help themselves as their improved conditions will allow.

What a marvelous blessing it would be to our educational work, if our Southern Methodism could raise *one hundred thousand dollars* during 1884. What freedman can not give one dollar at least as a thank-offering to God for freedom? What colored man or woman who never was a slave, or what white member or friend, can not do as much? Many can give more, all should do something.

Will not the presiding elders and pastors who have not already begun, at once inaugurate this important movement?

Let 1884 be a Grand Centennial Jubilee year in all our Churches and Sunday-schools in the South.

On behalf of the Freedmen's Aid Society.

R. S. RUST.
J. C. HARTZELL.

CINCINNATI, September 1, 1884.

Jewish Months.

The Jews had two principal kinds of years, the Ecclesiastical and the Civil.

The Ecclesiastical, or Sacred Year, began on the first day of the month—Nisan, corresponding to about the middle of March, this being the time when the Jews departed out of Egypt.

From this month Nisan, or Abib, the Jews computed their feasts, and the prophets also occasionally dated their oracles and visions.

The Civil Year began on the first day of the month Tizri, from a traditionary supposition that this was the date of the creation of the world.

By this year the Jews computed their jubilees and dated their contracts, the births of their children, and the reigns of their kings.

MONTHS OF THE ECCLESIASTICAL AND CIVIL YEARS, COMPARED WITH OUR MONTHS.

Ecclesiastical Year.		Civil Year.
1. Nisan, or Abib	7.	Part of March and Apr.
2. Jyar, or Zif	8.	" " April and May
3. Sivan	9.	" " May and June
4. Thamuz	10.	" " June and July
5. Ab	11.	" " July and Aug.
6. Elul	12.	" " Aug. and Sept.
7. Tisri	1.	" " Sept. and Oct.
8. Marchesvan	2.	" " Oct. and Nov.
9. Chisleu	3.	" " Nov. and Dec.
10. Thebet	4.	" " Dec. and Jan.
11. Sebat	5.	" " Jan. and Feb.
12. Adar	6.	" " Feb. and March

As the Jewish years were lunar years, and therefore consisted of only 354 days and eight hours, they were accommodated to solar years by the addition of a month at the end of the ecclesiastical year, and this intercalary month which came after the month Adar, was called Ve-Adar, or the second Adar.

In the Dear Old Days.

We differ in creed and politics, but we are a unit all the same on the desirableness of a fine head of hair. If you mourn the loss of this blessing and ornament, a bottle or two of Parker's Hair Balsam will make you look as you did in the dear old days. It is worth trying. The only standard 50c. article for the hair.

For the SOUTHWESTERN.

A Note from Bro. Lawton.

MR. EDITOR: In a late issue of your paper, in connection with my appeal in behalf of our colored church in Knoxville, Tenn., it makes me say: "I always held that God made one man the property of another." The word *never* should precede the word *made*. A serious mistake. Please insert the correction, also the following:

Mary C. Nina, of Minneapolis, Minn., offers to be one of the 100 to contribute $10 each to help build this *much needed* colored church in Knoxville, Tenn. This is a herculean job, but I shall accomplish it, "God being my helper." Who will respond? Address the undersigned. D. B. LAWTON.

Knoxville, Tenn., Sept 10, 1884.

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, August 7th, Vice President Charles Tracy, Esq. in the chair.

The religious exercises were conducted by Secretary Hunt.

The death of Mr. Richard P. Buck, one of the Vice-Presidents of the Society, was announced. He had been for more than twenty years actively identified with the work of the Society, and an appreciative minute was adopted by the Board and ordered to be published.

Among the foreign correspondence, were submitted annual letters from the Eastern and Western Turkey Missions of the American Board, and also one from Dr. Bliss, complaining of annoyance and interruptions due to Mohammedan opposition; from Rev. C. E. B. Reed, secretary of the British and Foreign Bible Society, whose death by some fatal casuality has since been announced by cable; from George H. Prince, Esq., of St. Petersburg; from Rev. W. L. Whipple, at Tabreez, announcing his safe return after a perilous journey to Hamadan; from Dr. Gulick, now on a tour in Northern China; from Dr. Blodgett, of Peking, respecting some proposed modifications in the Mandarin version; from Mr. Loomis, reporting progress in Japanese translation; from Mr. Hamilton, speaking of increased taxes and business embarrassments in Mexico; from Mr. Diaz, reporting his work in Cuba; and from other agents of the Society. Also letters from correspondents in Bremen and Lucknow, asking for appropriations for printing Scriptures.

Numerous grants of books were made for benevolent distribution in the United States and in foreign lands, the aggregate value of which was about $12,200 Funds were also granted to the amount $3,817.20.

One auxiliary society was recognized in each of the four States of Kansas, Mississippi, Nebraska, and West Virginia.

The total receipts for July were $38,741.22. The issues of the Scriptures from the Bible House were 92,591 volumes.

Bible distribution in Texas, in July, 1884, by 15 colportenrs of the American Bible Society: days of service 290; miles traveled 3491; families visited by them 2877; families found without a Bible 397; families supplied by gift or sale 317; destitute individuals supplied in addition 167; number of books sold 1439, value $504.51; number of books distributed by gift 303, value $66 06; contributions received from churches and individuals $43.66; returns were received from 5 auxiliary societies.

The fourth General Supply is being vigorously carried on. Help is greatly needed. Contributions may be sent to A. L. Taylor, assistant treasurer, Bible House, New York; or to W. B. Rankin, district superintendent, Austin, Texas.

Serious riots are reported in coal mines in Hocking Valley, O.

Hunt's [Kidney and Liver] Remedy is no "hit or miss" compound or old woman's mixture. It is prepared by a scientific pharmacist, with a full knowledge of the powers and virtues of each ingredient in the class of diseases which it cures. It is purely vegetable and can not harm the youngest child or the most feeble invalid.

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PHYSICIANS AND DRUGGISTS RECOMMEND IT.

THE BEST TONIC.

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It is an unfailing remedy for Diseases of the Kidneys and Liver.

It is invaluable for Diseases peculiar to Women, and all who lead sedentary lives.

It does not injure the teeth, cause headache, or produce constipation—*other Iron medicines do.*

It enriches and purifies the blood, stimulates the appetite, aids the assimilation of food, relieves Heartburn and Belching, and strengthens the muscles and nerves.

For Intermittent Fevers, Lassitude, Lack of Energy, &c., it has no equal.

☞ The genuine has above trade mark and crossed red lines on wrapper. Take no other.

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches	
History of the U. S.—Ridpath	$3 00
Scripture History—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3.) Net	5
History of Methodism.—Stevens. (Abridged edition.)	3 0
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons. (Vol. 1) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2.25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures Chapters I-XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol I) sett	7 50
Plain Account of Christian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill, Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (Chapters XXI-LII)—Harman	4 00
Systematic Theology.—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic.—Jevons. Net	40
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism (Abridged. Stevens	3 00
Defense of our Fathers—Emory	85
History of Missions of the Methodist Episcopal Church Vol. II—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII.—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope Vol. III	7 50
Atonement in Christ.—Miley	1 25
History of the Church.—Blackburn	2 5
Intellectual Science.—Porter	3 00
Homiletics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures New Testament: Chapters XIX-XLIV Harman	4 00
Systematic Theology Theological Institutes Part II.—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St Paul.—Conybeare and Howson. (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism.—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
Christian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation.—Walker	2 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism—Simpson	1 50
Portrait of St Paul.—Fletcher	75

SECOND YEAR.

To be studied:	
The Bible: Doctrines	
Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History.—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. Abridged Edition.—Stevens	3 00

THIRD YEAR.

To be studied:	
The Bible. Sacraments	
Christian Theology. Books IV and V.—Wakefield	2 50
Plain Account of Christian Perfection.—Wesley	30
Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	90
Mediæval and Modern History.—Thalheimer.	1 60
To be read:	
Wesley's Sermons. (Vol I.) Introduction to the Gospel Records.—Nast	5 00 1 25
Era of the Protestant Revolution.—Seebohm	75

FOURTH YEAR.

To be studied:	
Christian Theology. Books VI and VII.—Wakefield	2 50
Logic.—Jevons. (Science Primer Edition.)	45
Elements of Intellectual Science.—Porter	3 00
Review of the course for the three preceding years	
To be read:	
Wesley's Sermons. Vol. II. Checks to Antinomianism.—Fletcher	5 00
History of the Reformation.—Fisher	2 00
Protestant Foreign Missions.—Christlieb	1 00

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For Teachers and Young People.

To clubs of six or more, one address, 55 cents each. 65 cents a year.

The best help for teachers and older scholars. The questions from all the Question-books will be published regularly in the JOURNAL.

The Study.

For Superintendents, Primary Teachers, and Advanced Workers.

50 Cents a Year.

It contains Plans and Lesson-hints, Black-board Outlines, and a "Bureau of Information."

The Senior Leaf.

For Bible Classes and the Adult Department.

20 Cents a Year.

The Senior Leaf will contain each quarter the words and music of new songs, besides the words of Church Hymns, and responsive readings.

The Berean Leaf.

For Scholars from 10 to 16 Years of Age.

6 Cents a Year.

The Berean Leaf will contain more matter than ever before. The words and music of a new Song, and the words without music of the Songs (with music) in the Senior Leaf.

The Beginner's Leaf.

For the Younger Scholars.

6 Cents a Year.

The beginners will find in this Quarterly the same songs and Hymns as in the other Leaves, and questions adapted to their grade.

Leaf Cluster.

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$4 a Year; $1 a Quarter.

The Leaf Cluster has been enlarged, and made beautiful by a new process of engraving, and is a valuable help in the teaching of the lessons to the little ones.

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For Infant Classes.

25 Cents a Year.

The Picture Lesson Paper is printed on tinted paper, with beautiful engravings, questions and stories for the little people. The most attractive little children's paper published.

Sunday-school Advocate.

For the Children.

Single copy, 35 Cents a year. To clubs of six or more, one address, 25 Cents each. The freshest, finest and best paper for children.

Sunday-School Classmate.

For Scholars from 12 to 18 Years of Age.

Single copy, 35 cents a year. To clubs of six or more, one address, 25 cents each.

This beautifully illustrated paper contains the best reading for young people.

N. B.—All orders should be sent two weeks in advance to prevent delays in reprinting, and other unavoidable causes. Orders for periodicals and books should be made separate.

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We are now prepared to furnish the following Juvenile Periodicals for 1884, at the regular subscription price:

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WIDE AWAKE, the best, the most entertaining, the most beautifully illustrated of all magazines for young people.

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Little men and women just beginning to read, will find this monthly filled with charming stories and poems. It is the aim of the editor to give entirely true stories, or stories based on facts.

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32 Natchez St., New Orleans.

THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, SEPT. 25, 1884.

A Special Notice.

James Morton was given work at Gibson, Texas, by the Texas Conference, and acted as an agent for this paper. We wish all who gave their names to him to know that he has never paid us anything of or their papers, and Morton has been discontinued because of the discovery that he had not taken the vows, and held no certificate. If subscribers paid money to him, they will please make immediate demand for the return of their money, and then pay over such amounts and all they owe on subscriptions to Rev. Taylor Moore, of Paris. PHILLIPS & HUNT.

We must be just ourselves before it will be consistent for us to appeal to God for justice and judgment in our favor.

There are in the United States five million working men, the wives and children of whom number eight million more.

Brethren settle it in your minds at once that a pastor is responsible for the payment of all subscriptions sent by him to this office. We do not know and can not reach the people. You know and meet them regularly. Everything connected with the circumstances show that you are, as agent, the only person upon whom we can depend for faithful collections and remittances of orders made by your authority.

The political campaign of the national parties has been pushed with vigor the past few weeks. Gen. Logan is speaking to the Germans of the West on Blaine's record in Congress. Gen. Logan and Thomas Hendricks, the opposing candidates for the vice presidency, are on the stump. Mr. Blaine has been to Augusta, and is going westward, making short speeches, and will probably give evidence for the prosecution of his slanderers in the court at Indianapolis. Gen Butler is addressing very large audiences in the East and West, and it is believed he will receive a large vote, mainly at the expense of the Democratic national ticket.

Donaldsonville, La., Sept. 15, 1884.—To Messrs. Phillips & Hunt: I received a list of the names of the members. I also see a balance. You will find inclosed $5. I will be able to do more the next year, the Lord being my helper. I am working very hard for the centennial collection, and my hen and her chickens when I get the profit of what they bring I will let you know. Yours, MARY SMITH.

Here is what a sister who means business can do for her church and the Lord's cause. God increase this sister's like tribe.

It is due to the first convention to say that we cordially welcome Dr. Bayliss to the editorship of the *Western Christian Advocate*. He succeeds a dear friend to whom we look for counsel and help. We can never forget or cease to love Dr. Hoyt. But so is the order of things must always be. Long life to Dr. Bayliss, for editor. We have known him a long time, and we have always found him a Christian gentleman, and we will find that he will know what to do when they [illegible]

A Crucial Test.

God is preparing the African-American, for a career of long continued usefulness in this country, but as the street builders drive the stones together with great force in order to secure compactness and durability, so must the race be prepared for future usefulness and endurance by the hard knocks it is receiving all over the country. We do not indorse those who persecute the Negro, neither do we love to be persecuted. But we look for it, and look for the Negro to outlive and be the stronger and better for having encountered and passed through it. Let the Negroes go on in their steady, purpose to buy land, educate their children in useful professions, trades and farming. Get and hold on to God and godliness. Save some money and keep out of debt, or leave the places where they are so poorly paid for labor that they can't make anything to lay by, look well for the home life, and to the social relations among themselves.

That Half a Million.

The centennial plan of raising at least $100,000 of the $500,000 for educational purposes asprese nted by the Freedmen's Aid Society, will commend itself to and should receive the support of our people, the colored people, and all people all over the South. It is a general call, but the arrangement is such that each locality has the benefit of its giving, e. g., New Orleans University is to have the $10,000 pledged by Louisiana Conference, and the Central Tennesse College the $2,000 pledged by Lexington Conference, and so on in every case. There can, under this plan be no good excuse for non-action. Let us make a determined effort to insure $50,000 or one half of the required amount from the colored, leaving the other for our white Southern work to secure. An effort of this sort between the two classes of work will provoke each to the right sort of rivalry, be a decisive test of liberality and ability, and greatly stimulate benevolence on the eastern slope of our Zion.

A Sleeping Cincinnati Enterprise.

The donation of a considerable sum of money and property by Mr. Crawford, of Hamilton county, Ohio, for the purpose of founding a home for the aged and infirm colored men, is an important trust. The execution of his purpose was committed mainly to colored men as trustees. Mr. Robert Gordon, a colored citizen of wealth and business culture being manager of the enterprise. Several years have passed since the death of Mr. Crawford. The matter has been thrown into the courts, Mr. Gordon has died also, and the affair seems to be making little or no progress. This trust being committed to colored men, it involves their integrity in its success or failure. In our present transition state every such act as a failure to fairly administer this trust would be, is considered representative, and therefore hurts not only individuals, but the race as well. This charity was intended to benefit old and infirm colored men, so that not only the integrity, but the humanity of its managers are involved in the final outcome to the extent that it is possible for them to control it. Wake up, gentlemen, something must at once be done.

Our Politics.

A political or any other institution which is controlled and represented by the rip-roaring element of society has in it the elements of hasty dissolution, and the sooner it is dissolved the better it will be for those who are affected by its existence. Especially among the colored people should their political leaders be sober, honest and moral, if not religious men. We care a great deal more for the moral than for the political development of the Negro. Take care of the first and the latter will regulate itself by the force of it.

Be Wise and Supply Your Wants.

If you want to keep the babies quiet, or to get a good family or teacher's Bible cheap, or to secure a full supply of Sabbath school, church or pastor's requisites, or a good wagon, scales, or an automatic sewing machine, or the best indellible ink, or to get a commercial or a medical, or a legal, or a scientific, or a classical, or a military, or a theological education, or a situation as teacher or preacher, or doctor, or lawyer, or any sort of a position for males or females, or to go to the World's Exposition, or to secure cheap and rapid transportation, or to learn which is the most desirable route of travel, or to secure an agency of any kind, or to get a good church bell, or to cure your liver, lungs, or the ague or piles, or to secure a patent, or to purchase a steam power engine of any sort, or to get any kind of farming implement, horse-power, poultry, or any kind of stock for a farm, or any sort of a book and promiscuous literature, or milling machinery, or a cure for dipsomania and opium eating, or a silver sacramental service, or a tonic of any useful sort, or any book in the travelling and local preacher's new course of study, or to know anything in botany or chemistry, or astronomy, or a remedy for bronchitis, cough or colds, or about house-keeping, school-teaching or about your lost friends, or the marriages, births, deaths, or to find a good sanitarinm, or to secure first rate groceries, or to learn how to cook well or make rare dishes and desserts, or to get any kind of music for church or parlor uses, to get information from the churches, conferences, lodges, circuits, districts, connectional enterprises, the preachers, teachers, and members, or from the camp meetings, institutes, conventions, revivals, or assemblies of all kinds, or if you want to know the prominent men, and colored and white, or to get the latest news from every source, or to get political, church and secular news, or to have the most useful book notices, current comment and crispy editorial briefs plainly written, or anything that concerns humanity in plain print; always fresh and local to any section of the country; or if you want a live, free and useful weekly paper, the largest, cheapest and most reliable of any with a colored editor in the country, or if you want anything that you have not and don't know where it can be had, subscribe for, advertise in, and carefully read the SOUTHWESTERN CHRISTIAN ADVOCATE, and you will be likely to find it.

"Gas Mostly."

"The new editor of the SOUTHWESTERN CHRISTIAN ADVOCATE (M. E. Church, North), at New Orleans, is, as our readers know, a Negro. He was elected at the last General Conference of that Church. He seems to be shrewd, plain-spoken, and has a vein of humor. He does not like the way in which the race question is 'dodged' in some quarters. In an article before us, after quoting from *Zion's Herald* (Boston), and complaining that its editor turns practically the cold shoulder to the colored brother he professes to love so much, the colored editor of the SOUTHWESTERN relates this incident—which is another illustration of the difference between theory and practice:

Not so subtle was one of the members of the late General Conference, who pleaded eloquently for mixing the races in school. He is principal of a female college in one of the Northern States. During a stormy debate upon this vexed question the champion for co-education of the races took the floor. As he advanced his face reddened, his neck-veins swelled, his eyes grew hazy, his voice rose to a squeaking pitch, his hands pawed the air, his fiery-red hair quivered like a thorn-bush in a hurricane, and his whole being indicated that he was on the very verge of an explosion. After the discussion was over, one of our great officials approached him and said: 'I believe you are principal of a female college!' He answered in the affirmative. 'Then,' said the official, 'I would like to send to your school this year about a half dozen colored girls.' He scratched his red head, and said. 'Our school is full for the year.' 'Well, can you take them next year?' 'No, it is impossible. for every room is engaged for next year.' This last statement led the official to conclude that the engagements run through to the Judgment day, and he subsided. But he went away impressed that the vociferous speech which this champion for mixed schools had delivered was—gas mostly."

Much obliged to you. Having been unsuccessful in diagnosing our own bumptuosity, we thank you for your diagnosis thereof. Like most good farmers, we are careful to kill and cure our meat on a growing moon. We know an old colored brother, who would not begin a revival unless according to his theory the moon hung right. We want a light moon in the right position before we begin our analysis of your case. But you are in for it sure. Now sir, stand up, hold up your hand, look in heaven, think of your grave, say your prayers, and then answer us. When, and in what particular number of the SOUTHWESTERN CHRISTIAN ADVOCATE, did you find the article you so kindly credit to us? You mistakenly sent your last "North" in search of our church, you may send your next to New Orleans. Sort o' South, ain't it?

Birmingham, Ala, Echoes.

About one year ago Dr. Rust gave us a passing call. We asked for an exchange, which was granted. Circumstances have since changed our course, but the SOUTHWESTERN is a valued visitant, and we are doing all that we can to get our colored friends to take it, for it is for them and theirs, edited by Dr. Marshall Taylor, one who is eminently fitted for the place he fills with ability, and is fresh, and withal orthodox; not blind sectarian, but animated by the love of Christ, caring for and trying to win souls for the kingdom of God. It will be a power for good. May it have a place by the fireside of every family in the land.—*Weekly Review.*

Long life and great success to its editor. The children of God are peace makers. Since we claim to be the one, we must be the other. You will find Dr. Rust genial, affable, generous, noble and true. See him whenever he comes your way. We see no use in being straight enough to lean backward, but we are pretty deeply dyed in Methodist ink though. We thank you for every helpful thing, and only wish you to command us, and we will reciprocate in kind. The SOUTHWESTERN is for God and man.—ED.

Not Restricted.

Baldwin Seminary, Louisiana, is so called in honor of the man whose name it bears, and by whose liberality it was first conveyed to our church, restricted in its use to white persons, but upon these conditions the Freedmen's Aid Society refused to receive it, and a new deed without restriction was made and accepted. There is no sort of agreement that it is to be a school exclusively for whites, but it is practically such at present. The Freedmen's Aid Society has no power to prevent the condition of things by which its work is often embarrassed and retarded. We are in the South studying the situation. There are many things to consider and understand about these schools and churches; but the church meanwhile has settled her policy. If time and experience demand revision at any point the Church can be relied upon to see that it is made. What we at present need most is a demonstration that an official paper is competent under colored editorship to succeed better than under white, by securing a larger subscription list. Next we must prove that Negro teachers succeed best with Negro pupils, etc.

Colored Knights of Pythias.

The colored people have got hold of the genuine work of the Knights of Pythias.

There are several lodges in Ohio, Kentucky, and throughout the South. Between Virginia and Mississippi belongs the history of producing the first colored lodge. This honor is claimed by both. There is some nervousness on account of this new breach in the walls of secret society exclusiveness, but it is useless.

That castle of prejudice was built on sand, and garnished with sophistry. It will certainly fall with the coming reign of charity, guided by the swift wind of brotherhood. Guarded by faith, we are working and waiting.

Time and courage, faith and patience, labor and economy, are forces too powerful to be defeated. They are at our command; we have only to employ them

Private Life of the Savior.

Previous to his baptism, extending over a space of about 30 years, including the following circumstances:

First—The preparation of John the Baptist to be his forerunner, of the blessed Virgin Mary to be his mother, and of Joseph to be the guardian of his infancy and pupilage.

Second—His holy nativity in a stable in Bethlehem Ephrata, with the welcome of the choir of angels, the visit of the shepherds, and his circumcision.

Third—His mother's purification, with the open testimony of Simon and Anna in the temple.

Fourth—The visit of the Magi.

Fifth—His flight into Egypt, which was followed by Herod's slaughter of the innocents.

Sixth—His return and settlement with his parents, in Nazareth, in Galilee.

Seventh—His going with them to Jerusalem at the Passover, and questioning with the doctors, whence he again returned to Nazareth, and subjecting himself to his parents, perhaps worked with them at the trade of carpenter.

Personal.

—The many friends of Dr. Hartzell are glad to see him in New Orleans, however brief his visit may be.

—Bishop McTyeire is senior bishop of the Methodist Episcopal Church South, since the death of Bishop Pierce.

—It is reported that Dr. J. P. Newman is likely to re enter the regular ministry of the Methodist Episcopal Church.

—Dr. A. H. Redford, of the Methodist Episcopal Church South, is dangerously ill of typhoid fever at Bowling Green, Ky.

—Dr. Gray leaves behind him a host of friends in Little Rock. We hope in his new field of labor he shall have entire success.

—Bishop Mallalieu will visit Texas, en route to New Orleans, and is not certain whether he will reside here or at Austin.

—Rev. J. G. Vaughan, late of Ames' Methodist Episcopal Church, will transfer to the Cincinnati conference and be stationed at Springboro, Ohio.

—Mr. D. D. Whedon Jr., son of Rev. Dr. Whedon, has recently, while laboring under an aberration of the mind committed suicide so it is reported.

—Dr. Hartzell's trip to New Orleans was most opportune for the interests of the university here. He looks well and his many friends were quite glad to see him.

—The worshipful Master of colored masons at Alexandria, La., is also foreman in the office of the *State Central Express*, published in that town. The gentleman is Mr. T. H. Osborn, and he is a Republican.

—Bro. Montgomery seems to be popular here. He was in our neighborhood solemnizing matrimony Saturday, September 13. He has a splendid evening congregation and an excellent choir at his church.

—Bishop Walden has appointed Rev. L. P. Cushman to be acting pastor of Ames church in this city, until the next Louisiana conference, to fill the vacancy occasioned by the transfer of Rev. J. G. Vaughan.

—The first Malagasy who ever learned the alphabet died January, 1883, at the age of seventy-two. He had lived to see thousand of his countrymen taught to read, and over seventy thousand profess their faith in Christ.

—Rev. A. E. P. Albert has just ordered and sent to Eola the corner-stone of a new church, to be set October 5th, with Masonic ceremonies, conducted by the Alexandria Lodge, under the direction of District Grand Master J. G. Lewis.

—Rev. M. T. Fairfax, of Gretna circuit, Lonisiana conference is having a prosperous year. In spite of four months high water he has pressed his duties and succeeded, although he had but 12 members upon whom to rely for support.

—There is the family of Rev. Stephen Duncan, presiding elder of the Shreveport district, Louisiana conference, which for system, exemplary kindness and beautiful display of the high class home courtesies is above reproach. Hand this to Rev. J. T. Hargrave, of Mississippi.

—Rev. Alex Connerly, of the African Methodist Episcopal Church, walked eighteen miles to attend Elder Cushman's quarterly conference at Mt. Convenient, on Shady Grove circuit He said the conviction has been growing upon him for a year that God did not want a race church in this country.

—Rev. Emperor Williams, of Lafourche district, graced our sanctum with his presence this week. He is in the midst of his third round of visits. He reports the work, with two exceptions, generally increasing. He looks vigorous and says he is in fine health. He is one of the fathers, and is held in high esteem among the brethren.

—Emerson Bentley, Esq., the New Orleans business agent of Phillips & Hunt, is a shrewd business man and has a history which deserves to come before our church. He is an Ohioan by birth, came South October 1863, in the employment of the Freedman's Bureau. He is also a newspaper man of experience, and a practical printer.

—An experience narrated by Dr. Cushman, is that he finds a colored family, father aged 47, mother 43, with thirteen children and fourteen grand children. Yet this family was well regulated, peaceful and harmonious. They live on their own place, have forty acres of cotton, and was one of the few families in that neighborhood who made their bread last year. They are Louisiana Negroes. Carry the news to Hargrave.

—Mother Susan of Winan's Chapel died Saturday, and was buried Sunday, September 14th. She was the oldest member of that church; she has been an earnest Christian for many years. A sister tells us that she has gone home, and gone there all right, that she went home shouting. The church, several societies, and a large concourse of citizens, young and old, followed her to the grave.

—Rev. J. W. E. Bowen, who has been spending a vacation here, now returns to Boston, and enters the University there in his closing year; after that he will be in the hands of the Lord, to be guided by the church into his life work. He preached at Mt. Zion at 11 a. m., Wesley in the afternoon, and at Winan's Chapel in the evening, September 15th, and on the 16th or 17th left for Boston.

—Clinton Street Methodist Episcopal Church, with its most generous pastor, A. J. Ford, leads in new subscriptions to the SOUTHWESTERN and paying on the old account. Bro. Ford paid in $3, and we were able to enroll a list of ten new names in his church. Bro. Mason however, was the first to break the way, last week he gave us two names. A good many gave us promises which they of course intend to fulfill. Methodist preachers always so intend.

—The Rev. E. E. Jenkins, secretary of the Wesleyan Missionary Society of England, is expecting to make an official visit to India and China during the coming year. His former visits to these countries and South Africa have been fruitful of good results. Mr. Jenkins was sent to India in 1845 and remained

there for 18 years as a missionary. We hope that this visit will tend to allay any friction that may exist at some points between the Wesleyan Missions and our own.

—Bro. Tickcheff, the converted Bulgarian priest, recently visited his village and was kindly received by his former parishioners. He talked freely and prayed with some of their families. One woman gave good evidence of a change of heart. Whenever any of these villagers come to Rustchuk, they call on him and listen gladly to his spiritual conversation. His influence is not small among them, though he is not permitted by the authorities to reside there. There is an increase of the congregation in Rustchuk, and the booksellers report interesting conversations with inquirers.

—The industry with which Professor and Mrs. Hoyt have set to work getting ready for school, and to enter their elegant quarters on St. Charles street, is really encouraging. He is almost indefatigable, being at three services in three different churches, in widely separated localities, working up the interests of the University. The institution is situated between the St. Charles avenue and Prytania street, horse car lines and it can be reached by the latter line for five cents each way. By the St. Charles street route we understand it will be ten cents.

—Dean Thirkield, of Gammon Theological School, Atlanta, Georgia, has been on an extended visit to the North and East, earnestly working in furtherance of his idea of building cottages on the college ground for the use of married students. The result of his visit and effort in that behalf has been quite successful. He has received $1200 for that purpose from interested friends, of which $244 was from his old conference. The school will open this season with encouraging prospects. The good work heretofore done there will be duplicated hereafter and every effort made to deserve the continued confidence of patrons, friends, and students.

—Rev. D. Matthaei, of the First German M. E. Church, is closing a three years' pastorate here. The people greatly regret that he must retire. There are three German churches here, all out of debt. He would be gladly received in the Second, having already served a pastoral term in the Third. His conference, the Southern German, convenes in this city Dec. 24th, which is two weeks too late to secure the best results. They will ask a change of time, in harmony with the [illegible]. The Sunday-school of this charge is a most flourishing one. There 75 children [illegible] took a missionary collection up of $8, and to this time have raised $48 on a total assessment of $60.

Church Polity.

Mr. Editor—Please answer the following question through the Southwestern: If a trustee of our Church fails to discharge his [illegible] as trustee after all [illegible] have been used to [illegible], and he will not on [illegible] and resign, not being a [illegible] and a quarterly conference [illegible] and fill his place on [illegible] the interval of the [illegible]

[illegible] are amenable to the quarterly conference, and [illegible] such members are [illegible]. And the pastor is not sole judge of the official character of a [illegible]. The presiding elder has [illegible] power in nominating, and should [illegible] be heard in regard to [illegible] for which reasons he [illegible] a committee [illegible]

[illegible] on [illegible] truth [illegible] things [illegible] of [illegible] or [illegible] to [illegible] the year [illegible] Ap-

plications should be signed by the pastor and Sunday-school superintendent. Blanks for the purpose of applying for donations can be had by writing to Phillips & Hunt, 805 Broadway, New York, or to Cranston & Stowe, 190 West 4th street, Cincinnati, Ohio.

General Church News.

MORADABAD, INDIA.—From Rev. J. H. Gill we learn that the work in his station and circuit prospers. Sabbath schools, bazar and chapel preaching, and day schools are all in a satisfactory running order. The presence of the Holy Spirit has been especially apparent recently. In the beginning of August every missionary in charge of circuits was at his post, though in the midst of the hot season. Some of the ladies having infants were in the sanitarium in Almora.

AN INCIDENT IN SAXONY.—The pastor of the Methodist Church in Schwartzenback, Saxony, called some friends together to practice singing the hymns for service. Not being able to meet during the week, they met on Sunday. The singers were surprised by a summons before the police and to their dismay were fined twice, once for having met at all on Sunday, and again for once meeting at the hour of service in the State church. They appealed, but the verdict was sustained and they had to pay costs and fines to the amount of 160 marks, for singing spiritual songs on Sunday. The same authority permits masons and carpenters to pursue their avocations on the Sabbath. The work of the Church, however, is prosperous in Saxony.

The African Methodist Episcopal Church, by the action of the late General Conference, makes it imperative on the part of the Bishops to appoint presiding elders in every Conference. Bishop R. H. Cain speaks very highly of the effect of this movement. He writes a very encouraging letter to the *Christian Recorder* about it.

The several branches of Methodists in the United States are said to be building churches at the rate of four every day.

The churches of Christ (or Campbellite Baptists) in Great Britain and Ireland have a membership of 7,506. In this country the denomination numbers 631,720, ninety times as many as in Great Britain.

There has been a decrease in the number of Baptist churches in England, the number of scholars in Baptist Sunday-schools has increased by about 100,000. Its total number of scholars now is 437,187 and 303,302 church members.—*Central Methodist.*

The membership of the Cumberland Presbyterian Church in this country increased last year nearly 10,000. It has now a total membership of 122,240.

Schools and Colleges.

The Gammon School of Theology.

The Gammon School of Theology, Clark University, Atlanta, Ga., will open for its second year's work on October 1st. During the past year there were 18 ministers and candidates in attendance, and the prospect is for a considerable increase in numbers this session. This school has excellent facilities for doing broad, thorough work in all the departments of theological training. No man with courage, consecration and energy need be deprived of its advantages. Aid will be given to the most worthy. Additional attractions will be a course of lectures on the practical work of the ministry, by distinguished ministers of different denominations. The following have already made positive engagements to lecture before the theological school: Bishop [illegible], President C. H. Payne, LL. D., Dr. Fitzgerald, editor of the *Nashville Advocate*, R. S. Rust, D. D., C. O. Fisher, D. D., Revs. J. W. Hamilton, Wm. I. Haven and [illegible], of Boston, Rev. A. H. Gillet, R. H. Rust, D. D., Dr. Arnett. Other special lecturers are expected and will be announced. Bishop Walden will deliver a course of six lectures. The following action of the late General Conference (§161) encourages young ministers to enter the School of Theology thus: "A Bishop may leave without appointment a preacher on trial or a member of an annual conference desiring to attend any of our literary or theological seminaries." The rising generation is demanding an educated ministry. Let our young ministers prepare for the work. For further information address the dean, Rev. Wilbur P. Thirkield.

The New Orleans University will open Wednesday, October 1, 1884, at 1428 St. Charles avenue. Entrance examinations on Monday and Tuesday, September 29 and 30. Preparatory College Course, Normal Department, College Courses, and Theological Department. Primary pupils will be taught in the model department. Students can reach the University on the Camp and Prytania street line of cars for a single fare. Teachers: O. T. Simpson, Virginia M. J. Riche, Maria C. Kilgrove, Miss O'Neil. Rev. A. F. Hoyt, Acting President.

In Boston University the number of students in attendance has steadily increased the past four years, the summaries of the four being as follows: 505, 555, 591 and 610. The whole number of instructors is one hundred. A new building will be opened October 1.

The advisory Board of Trustees of New Orleans University met in the office of the SOUTHWESTERN September 15. There are 15 members, 10 white and 5 colored. The colored are Revs. S. Priestley, A. E. P. Albert, J. W. Hudson, P. Landry and J. B. Gaudet, Esq. The white members are, Revs. R. S. Rust, J. C. Hartzell, W. D. Godman, L. P. Cushman, A. F. Hoyt, Hons. C. W. Boothby, J. R. G. Pitkin, E. Bentley, Geo. N. Fenno and John Page. The resignation of Revs. J. A. Dean and J. G. Vaughn were tendered and accepted and A. F. Hoyt and J. W. Hudson elected their successors. The sale of Race and purchase of St. Charles street property was announced. The creation of a department of instrumental music was recommended, and after arranging some other matters of minor importance the Board adjourned.

The Willamette University at Portland will soon commence the erection of a handsome medical college, to cost $25,000. The medical department is at Portland.

Mr. Samuel Noble has given $20,000 to found boys' and girls' high schools in Anniston, Ala.

Symposium of the Weeklies.

Among the galaxy of illustrious names who have become famous by the improvement of their leisure moments, none shine with greater resplendent glory than Benjamin Banneker.—*Baltimore Vindicator.*

The test and measure of genuine religious character are not happy religious emotions or holy thoughts and feelings, but doing the will of God.—*Northwestern.*

Evolution represents God as planting in the first living cell, a principle, which enables that cell, under favorable circumstances, to propagate a race of oysters, which is capable of propagating a race of fishes, which in turn is capable of propagating a race of higher animals, the highest of which is capable of propagating human beings.—*Christian Observer.*

To know the wideness of God's mercy and his love, to know how freely he forgives, and then enriches the soul, one must become as a little child, for it is the little child that knows best the meaning of the word father.—*Central.*

One of the worst ulcers in society is the man or woman who never does anything only point out the faults of others.—*Minnesota Methodist.*

Then does any Christian ask: "How can I be loyal to Christ?" The answer is: Be loyal to the branch of the Church, and to the local church of that branch with which you are providentially connected.—*The Interior.*

We take the position that pastoral visiting is a duty, both implied and enjoined in the Scriptures.—*Zion's Watchman.*

An eminent minister of our Church, whose name is associated with the most advanced temperance movements, writes: "I may vote for St. John, I cannot tell. I shall not do so if I think it will help to elect Cleveland."—*Northern Christian Advocate.*

Thoughtful citizens are coming more and more to hold parties at their true value, to see in them only a means to good government, not an entity to be perpetuated for its own sake, at a cost of principle, of personality and of self respect.—*The American Reformer.*

The free thinkers, who are in fact about the narrowest and most illiberal thinkers in the country, have been holding a convention at Cassadaga, New York.—*Pittsburg Advocate.*

Among the anti-Blaine men who are not Democrats there are, we repeat, all kinds of views upon other public questions, and upon all such questions they would not vote together.—*Harper's Weekly.*

We know that our religious foundation is sure.—*Christian Recorder.*

Speaking of the political duty of the colored people, the *Log Hut*, a colored paper published by colored men at Hot Springs, Arkansas, says: "We say work, for the man or men who are willing to offer you the crumbs left from his table, or in other words think of you when the victory is won." Who are they?

Bishop Payne doesn't seem to be quite so knowledgous.—ED.

Souls are being born every day at camp meeting, on White Rock.—*Colored Methodist.*

There are a good many being born here also, white, black and yellow.—ED.

For the SOUTHWESTERN.

New Orleans District—Third Round.

On each of our circuits or stations there are from ten to thirty department officials. Some of these, as the superannuated and supernumerary preachers, hold their relation to the Annual Conference, and are accountable to it. But ministers who have located, and all local preachers are amenable to the quarterly or district conference of which they are members. The exhorters, stewards, trustees and class leaders, for any violation of the rules of the Discipline of the Church, are dealt with as the other members of the Church. Of these officials, we regard the class leaders as among the most important. It is his duty to see each member of his class at least once a week, to inquire how his soul prospers, and exhort, comfort or reprove, as occasion may require.

The first requisite to the highest efficiency of the class, is that the leader be a person of solid piety, sound judgment, who both knows and loves the doctrines of the Methodist Episcopal Church.

The absence of spiritual power in the class, the smallness of the class collections, so apparent in the reports of certain leaders, is not the result of efficiency and consistency on the part of the leader, nor is it because so many of the members of the class are sick, old and infirm. The leader is defective in his moral character, and they know it.

The person who fails to report all the class collections, or forgets to tell the truth, and never pays his debts, and frequently drinks whiskey, should not hold a class book a single hour. Let the "axe be laid at the root of the tree," remove the pestiferous carbuncle, and let the class move on and do its work. The pastor who allows an unworthy person to remain a leader, to escape the unpleasantness of the administration of Discipline, commits a fatal mistake. God will take care of *single-eyed* men.

At Union Chapel there is harmony, peace and prosperity. Bro. Priestly never sings—

> We have trials and temptations,
> We have troubles everywhere.

True, he sees in the community some fearful manifestations of depravity. There are many things that do not go just as he would have them. It is his business to work; results are with God. The Sunday-school is increasing in numbers. The average attendance for the quarter was only 100. The report of the stewards showed that $498.95 had been raised during the quarter.

Since conference, in spite of the hard times, $150 has been raised and forwarded to Philadelphia toward paying the debt due the Church Extension Society, and over $200 laid out in repairs, and all the current expenses met, and a good religious interest prevails in the church.

Perhaps there is no Church more thoroughly organized than the Methodist Episcopal. The more we study and look into the various parts of this machinery, the more we wonder and admire it; still we remember that machinery is not power. The power to move it belongs to God. The machinery and men are but little better than mummies without the vital energy and saving power of the Holy Spirit, and this must come from God.

At Wesley Chapel Bro. Dale found all the machinery for a grand church, but it was not in a good working condition, but rather chaotic and unorganized. Like a wise master builder, he began with the Sunday-school, the average attendance of which has more than doubled, and is now the largest we have in the city. The parsonage so many had talked about building, has also been begun upon the principle of pay as you go. The frame of a nice double cottage has been erected, one side to be used as a parsonage, the other to rent, thus giving to the church a constant revenue.

At third quarterly conference all the reports were in order, and as a whole, indicated harmony and prosperity. The collections were as follows: No. 1, $18.25; No. 2, $13.10; No. 3, $13.55; No. 4, $3.50; No. 5, $19.65; No. 6, $2.90; No. 7, $8.60; No. 8, $5.75; No. 9, $25; No. 10, $9; No. 11, $9; No. 12, $8; No. 13, $2.10; No. 14, $6.50; No. 15, $8; No. 16, $15; No. 17, $3.50; No. 18, $3; No. 19, $3. Persons reading these figures will see a great difference in the class collections. In some instances this is doubtless to be attributed to the condition of the class. Leadership has much to do with the real work of the class.

L. P. CUSHMAN.

For the SOUTHWESTERN.

The Shreveport District Conference.

This conference convened and continued its session in the Methodist Episcopal Church, Natchitoches, Louisiana, Aug. 28-30, the Rev. Stephen Duncan, presiding elder, in the chair. Rev. V. Chapman was elected Secretary, B. M. Hubbard and P. B. McDonald assistants.

Reports from the presiding elder and pastors were presented, by which it was made apparent that the work was progressing satisfactorily.

The literary exercises were of a high and interesting order. Papers were presented and read on: The Sunday-school, and its Relation to the Church, Divorce, Temperance, Church Benevolences, Religion and Piety, Qualification of a Minister, Children Raised Methodist, Power of the Pulpit, Receiving Ministers from other Orthodox Churches.

Revs. Joseph Huson and Henry Jones were reported dead, and a memorial service held, and addresses read in memoriam of their life and labors.

The various and usual committees being appointed, did their work well. Woman's work was earnestly considered, and an advanced position taken in reference to it. The reports of the stewards, class leaders, local preachers, Sunday-school superintendents and exhorters were well prepared, and favorably considered. Revs. A. E. P. Albert, C. F. Stivers, Mrs. Maggie Syna and Cora Redmond were present as visitors.

The Sunday service was a great occasion, and 1,000 people were at the services. Resolutions touching ordinations, renewal of license, divorce, prohibition, Freedmen's Aid, missionary, Church Extension, Sunday-school Union, tract, educational, Bible, Women's Home Missionary Societies, the SOUTHWESTERN CHRISTIAN ADVOCATE; also personal resolutions as follows: To Revs. A. E. P. Albert and S. Duncan, the Secretaries, the railroads, livery stable men, *Democratic Review* newspaper, were adopted.

The next meeting was set for Mansfield, La. It was a pleasant session, and deep impressions for good were left in the minds of the people. The entertainment was cordial and generous, all colors vieing with each other to make it agreeable. The elder closes his district labors this year with great success.

For the SOUTHWESTERN.

Notes From Marshall District Conference.

The Marshall District Conference, Texas Annual Conference, was held at Clarksville, Sept. 3rd to 7th. The opening sermon was preached by the presiding elder, H. Webb; subject, "Christian perfection." J. B. McCulloch was elected secretary; P. S. Wilkinson, assistant. Twelve pastors were present, and a good number of local preachers, exhorters and other members. It was estimated that 600 people were in attendance on Sabbath. A deep religious spirit prevailed from first to last. Over 200 partook of the Lord's supper on Sabbath morning. The love feast at 3 p. m. surpassed everything ever witnessed in this district. It was estimated that 300 witnessed the power of Jesus to save from sin. On Thursday night W. Rippetoe preached; and several mourners were present to be prayed for. Friday night was the anniversary of the Freedmen's Aid Society. Collections $7. R. F. Boyd, M. D., of Meharry Medical College, delivered a fine lecture on the "Needs of the Negro race." The lecture was scholarly, practical and well delivered, and made a fine impression. Several gentlemen of the medical profession were present. Saturday night L. Woodward preached on "Perfect Love." Sunday morning J. B. McCulloch, with his fine corps of teachers, showed us a model Sunday-school. Addresses were made by Rev. R. H. Harbert, of Marshall, and the presiding elder. R. H. Harbert, on Sunday morning, preached an able sermon on the sufferings of Christ. At night Rev. John Jackson, of Jefferson, preached a powerful sermon from Matt. 25-37. The people were so crowded, and the weather so intensely hot but little could be done for the conversion of sinners, but the influence of this day can never be lost. The conference voted unanimously to discontinue the district conference. Rev. V. M. Cole, of Paris, invited the conference to attend and assist in laying the corner stone of the new church at Paris on Tuesday, the 9th, at 3 p. m. A number responded, and Tuesday finds us at Paris assembled on the ruins of the old church to lay the corner stone of the new. The Lord spread a cloud over the sun, and the ladies spread the tables with good things. Rev. R. H. Harbert presided at the organ, and a large number of ladies and gentlemen formed a chorus and led the singing. Addresses were delivered by R. F. Boyd, M. D., Rev. R. H. Harbert, H. Webb and V. M. Cole. A photograph view was taken of the crowd and stone, by V. M. Cole, Jr. The stone was put in place by the builder, A. J. Deal, and duly laid as the Discipline provides. The building is after plan No. 28 of Church Extension Annual, and at this writing the walls are up and rafters going on. The people are following their pastor to victory.

The people at Clarksville entertained the conference royally, and caused the pastors to hope their lot might fall among this people.

Yours truly, H. WEBB.

Domestic Hygiene.

BEEF TEA.—Remove all the fat from a pound of round steak. Either have the butcher chop it, or lay it on a board and with a sharp knife scrape or cut it into small pieces; then put it into a glass fruit jar put on the cover and set into a kettle of cold water. A piece of old muslin in the bottom of the kettle will prevent the jar breaking. The water must heat slowly, and then boil for three hours, when the juice will be completely extracted, and the meat will be of no further use for anything. Pour off the juice, and set it to cool, so that all particles of fat may be removed. Warm needed for use, heat, and give a spoonful at a time with or without salt, as the patient may prefer.

CHICKEN JELLY.—Select a lean chicken, cut the meat from the bones in small pieces. With a sharp knife remove the skin and fat; then put the meat and bones in a granite iron or porcelain kettle, with cold water enough to partially cover them. When it begins to boil skim it carefully, and, then let it simmer three hours. Strain, and remove any particles of fat that may have escaped your notice. A piece of clean blotting-paper laid on the top will absorb what fat cannot be taken off with a spoon. Return the juice to the kettle and boil it down, till it will jelly when cold. If the patient can take salted food, put a little salt in when the chicken is put on to boil, but sometimes the throat and stomach are so sensitive that the animal salt such a condensed form of meat contains may be all that can be tolerable.

EGG GRUEL.—Boil eggs until hard as hard as possible, mash the yolks smooth, as for salad dressing, and thicken boiling hot milk with them, adding a little salt.

PANADA.—Break in a bowl two large crackers, sprinkle a little salt over them, and pour on boiling water enough to cover. When they look clear they are ready to eat. Some invalids like a little pepper over them, with water enough to be something like soup, others prefer to keep the cracker whole, and slide them out on a saucer, and eat with cream and sugar.

CURRANT JELLY.—Lemon jelly is something almost every one is fond of in all its forms, but it is convenient to know the rules for a small quantity. To two boxes one quarter of a box of gelatine in the same quantity of cold water, letting it stand half an hour. The gelatine can be placed in an earthen dish, on the back part of the stove, or in a pan of hot water. When the gelatine has become sufficiently soft, add a pint of boiling water, one and a half cups of sugar, the juice of a lemon, the juice of a cup of currants, not quite a cup, the whites of two eggs, beaten up light, and pour the whole into a jelly bag, and strain through it into moulds. Mrs. [illegible] Farm.

HOMINY.—Wash a cup of hominy and put it in a quart of boiling water, and boil slowly for an hour. Add a teaspoonful of salt, a tablespoonful of butter, and a cup of milk, and boil half an hour longer. Serve hot for breakfast.

SWEET POTATO FRITTERS.—Wash and peel the sweet potatoes, cut them up to about the length and thickness of salads; soak for half an hour in brandy and a little lemon peel; drain, dip into batter, fry, and when a good color dish up, sprinkled with powdered sugar.

TO THE SOUTH.

BY MAURICE THOMPSON.

O, subtle, murky, slumbrous clime!
O swart, hot land of pine and palm,
Of fig, peach, guava, orange, lime,
And terebinth and tropic balm!
Land where our Washington was born!
When truth in hearts of gold was worn!
Mother of Marion, Moultrie, Lee,
Widow of fallen chivalry!
No longer sadly look behind,
But turn and face the morning wind,
And feel sweet comfort in the thought:
"With each fierce battle's sacrifice
I sold the wrong at awful price,
And bought the good; but knew it not."

Cheer up! Reach out! Breathe in new life!
Brood not on unsuccessful strife
Against the current of the age;
The Highest is thy heritage!
Leave off this death's-head scowl at Fate,
The cruelest hate is satiate,
And into thy true heart sink this:
"God loves to walk where Freedom is!"

There is no sweet in dregs and lees;
There is no fruit on girdled trees.
Plant new vineyards, sow new fields,
For bread and wine the Future yields;
Out of foes soil fresh spathes shall start;
Now is the budding-time of Art!

But hark! Oh! hear! My senses reel!
Some grand presentiment I feel!
A voice of love, bouquet of Truth,
The quick sound of the feet of Youth!

Lo! from the war-cloud, dull and dense
Loyal and chaste, and brave and strong,
Comes forth the South with frankincense,
And vital freshness in her song.
The weight has fallen from her wings;
To find a purer air she springs
Out of the Night into the Morn,
Fair as cotton, sound as corn.

Hold! Shall a Northman, fierce and grim,
With hoary beard and boreal vim,
Thus fling, from some bleak waste of ice,
Frost-crystals of unsought advice
To those who dwell by Cocsa's stream,
Or on dark hummocks plant the cane
Beside the lovely Ponchartrain,
Or in gay sail-boats drift and dream
Where Caribbean breezes stray
On Pensacola's drowsy bay?

Not so! I am a Southerner;
I love the South; I dared for her
To fight from Lookout to the sea,
With her proud banner over me;
But from my lips thanksgiving broke,
As God in battle-thunder spoke,
And that Black Idol, bred during drouth
And drunken of human sympathy
Throughout the sweet and sensuous South,
Was, with its chains and human yoke,
Blown hellward from the cannon's mouth,
While Freedom cheered behind the smoke!

Crawfordsville, Ind.

Nothing Left But Mother's Bible.

Just now a quiet, looking, dark brown lad of nineteen years is attracting a great deal of attention on account of the prospective epaulettes which may decorate his shoulders some day. Robert Shaw Wilkinson, who leaves here month after next for West Point, is a fine-looking mulatto with a large and mixture of Indian blood which is plainly discerned in his features. His dark eyes are very handsome and his nose is fit for a model. His demeanor is very quiet and dignified and his deportment shows good breeding and careful training. The story of his name is a familiar one. His mother, a slave, was one of the many women who in the dark days of the Confederacy looked upon the defenders of the Union as little less than Gods. In 1865 the Fifty-fourth Massachusetts, a gallant band, was quartered in Charleston, and were the admiration of every colored man and woman in the city. The name of Robert Shaw was spoken with quivering lips and dimmed eyes, for his gallant and heroic action at Battery Wagner had made him the idol of the people. When the mother of Shaw gave birth to her boy she showed her patriotism and appreciation of that great man by calling her baby boy Robert Shaw. At an early age the lad was placed at school, attending the Shaw Memorial School here, where he first received the rudiments of an education. He graduated in 1883 at the head of a class of fourteen in one of our local normal schools. Since that time he has been pursuing his studies under State Senator Thomas E. Miller, of Beaufort. I had occasion to pass through Beaufort a few days ago, and stopped in to see him. After talking about military matters in general, I asked him, in view of the peculiar experience of those who had placed him at West Point, how he felt about going there. "O!" said he, with a pleasant smile, "I really don't expect any trouble whatever at West Point. I have been with white boys before to-day, and my experience teaches me that other things being equal, pluck, grit and sound common sense operate about as effectually upon white skinned lads as upon colored. Very often we bring trouble upon ourselves by creating in our minds a state of affairs which does not exist. I don't intend, if I get in, to be at all like the fretful porcupine, bristling on every side and unapproachable, but rather like Mary's little lamb, a perfectly domesticated animal."

"Do you expect to get through without much trouble? That is, are you prepared to pass the examination?"

"I think so, I have taken great pains to ascertain just about what is required, and I have endeavored to prepare myself thoroughly on the points given me. I have seen Whittaker, and intend to profit by his experience. Whittaker thinks there will be no trouble to get in, and I am trying very hard to prove his judgment correct."

"How did you get the appointment?"

"Well, last summer, when I was at school, several colored politicians had a talk with Congressman Mackey, and urged him to appoint a colored lad to fill the vacancy. I got wind of this, and said to myself, here's your chance; as soon as Mackey had promised, a friend of mine gave me the tip, and I asked an interview with the appointer. A little talk with Mr. Mackey fixed me up, and I went to downright hard studying from that day, and I have kept at it ever since. So you see if I don't get in, I'll know considerably more than if I hadn't made the effort."

"How old are you?"

"Nineteen in June, that's what they tell me. I've got nothing left now but mother's Bible. No father, no mother, but I'm going to stick to whatever is between the corners, whether its births, death, marriage, or whatnot. Good-bye.

X. Y. Z.

Charleston, S. C.
—*Cleveland Gazette.*

Reciprocate.

At no former period has there been so great a pressure of applications for aid to enable pious and needy students to secure the education necessary to qualify them for various forms of Christian work in connection with our Church. This fact appeals strongly to two classes of persons: (1) To those who desire to do good in this important form of benevolence. From all such special donations are solicited for the object stated. (2) The same fact appeals with peculiar force to all who have heretofore received and used the funds of the Board of Education in like circumstances. Now is the time when they should make every effort to repay their loans in whole or in part. Prompt responses to this notice on the part of all concerned will be greatly appreciated by the Board, as well as by struggling students in all parts of the country, whose wants for the present half year cannot be adequately supplied on any other plan. Such responses, moreover, will save the necessity of sending out individual accounts and reminders from this office, a task from which the Board ought to be relieved, and which it will only accept when made necessary by neglect on the part of former borrowers. Address D. P. Kidder, Corresponding Secretary of the Board of Education of the Methodist Episcopal Church, 805 Broadway, New York, Sept. 1, 1884.

The Trouble Safely Over.

Stomach trouble is serious business while it lasts; but what a blessed relief to have it depart! Mrs. F. G. Wells, of 19 Atlantic street, Hartford, Conn., writes that she tried Brown's Iron Bitters for stomach trouble, and that she experienced such relief that the trouble is now entirely over. She recommends this great iron medicine to all who are afflicted. It offers ever and over duey complaint.

HALL'S
Vegetable Sicilian
HAIR RENEWER

was the first preparation perfectly adapted to cure diseases of the scalp, and the first successful restorer of faded or gray hair to its natural color, growth, and youthful beauty. It has had many imitators, but none have so fully met all the requirements needful for the proper treatment of the hair and scalp.

HALL'S HAIR RENEWER has steadily grown in favor, and spread its fame and usefulness to every quarter of the globe.

Its unparalleled success can be attributed to but one cause; *the entire fulfillment of its promises.*

The proprietors have often been surprised at the receipt of orders from remote countries, where they had never made an effort for its introduction.

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General News Items.

One case of yellow fever is reported in New York.

War ships are going to Egypt to protect German interests.

Texas is estimated to have 6,000,000 cattle, of a total valuation of $150,000,000.

Maine, it is thought, will pass the prohibition amendment by from 30,000 to 50,000.

The greater portion of the French troops in Tunis have been ordered to France.

Canadian voyageurs sailed from Quebec on the 15th, for service on the rapids of the Nile, in Egypt.

France is determined to settle her differences with China herself, and to reject foreign meddiation.

Gen. Lord Wolseley has ordered the formation of a camel corps to take part in the Soudan expedition.

Gen. Butler addressed between 15,000 and 20,000 people in Union Square, New York, on the night of Sept. 15

Admiral Courbet estimated that the bombardment of the arsenal near Foo Chow and the forts along Min River did damage to the amount of $10,000,000.

According to the latest returns the number of volumes in the British Museum is over 1,300,000 There are 160 miles of shelves, and one ton of literature is daily received.

The seven Negro members of the Vicksburg police force resigned, because of Democratic clamor and the resolution of a club to resist the arrest of any person by them.

The Queen of Madagascar has ordered her subjects to prepare for war. With justice and right on her side, she will not submit to the aggressions of France, dictated by the Roman Catholic hierarchy.

The French complain of adverse English criticism. The *Tribune*, *Times*, *Herald*, *Independent* and New York *Christian Advocate*, and nearly all the papers, strongly condemn the French war upon China.

The Ministry of Coltus of Saxony have forbidden the Methodists to call the principal of a Sunday school "superintendent," as that is the title attached to a high church officer.

The future queen of the Netherlands will be the richest woman in Europe, being heiress to the $4,000,000 of her late brother and the vast private possessions of her father, the present king.

The Republican convention of Troup county, Georgia, passed resolutions condemning lynch law, and declared that they would not support any person for office who has ever participated in or advocated lynch[illegible]

A [illegible] meeting at Shanghai represented the desultory plans of hostilities pursued by France as injurious to commerce. The English community urge the home government to make an effort for settlement.

The Chinese have no intention of blocking Woo Sung River, on which [illegible] unless the [illegible] are in position for the approach of the [illegible]

A Washington special says: Sr. John, [illegible] Miss Willard and other prominent Prohibitionists are holding temperance camp meetings in New York State, which are attended by from 8,000 to 10,000 [illegible]

The following are Louisiana Congressional candidates: For Congress—First District, Henry Warmoth; Second, E. B. Benedict; Third, L. F. Osborn; Fourth, R. F. Walton; Sixth, [illegible] Presidential Elector—[illegible], N. S. Lanier, M. E. Brower, D. J. Sadlier, E. [illegible]

[illegible] has been [illegible] a company [illegible] In that [illegible] nation [illegible] between [illegible] of [illegible] [illegible] [illegible]

Foreign Missions.

WEST CHINA.

From Chunking, West China, Rev. Spencer Lewis writes, under date of July 8: "None of our mission are actually sick at the present time, though we are all feeling the hot weather which has been more severe than at this time last year." (We, at home, must remember that intense heat means more in an utterly undrained, filthy Chinese city than it does even in moderately dirty New York.) "Dr. and Mrs. Lewis and Miss Wheeler intend to go to the mountains in a few days, and I have to send my wife and babe away, but unless actually compelled to go I shall stay here, or at least be here on Sundays. I find the effort to keep order and preach on the Sabbath is no small strain. The congregations, instead of decreasing, as we expected they would when the novelty wore off, have been increasing. A short time ago I had a partition taken away in the chapel, on the woman's side, so as to seat some in an adjoining court, but the following Sunday all the seating and standing room in the chapel was packed and still some could not get in. I estimated that there were not less that 300 people in the congregation, most of them being women. Our hearts are already rejoiced at seeing thus early in our work some evidence that God is blessing our labors. A few weeks ago I had the pleasure of taking the names of seven men on probation. These were immediately formed into a class which meets weekly. Sabbath before last we received two members into the church, and eleven foreigners and whites together partook of the sacrament of the Lord's supper. On the previous Sabbath 8 infants and 2 adults were baptized. All but one of the infants were castaways which individual members of the mission and one or two persons at home had saved and cared for. But there are other less direct results of our labors shown in the large number of interested and frequent, if not regular, attendants on our various services. Not only on the Sabbath services is the attendance increased, but on class, prayer and Bible meetings. Our weekly prayer-meeting has grown from a dozen a few months ago to between 25 and 30, and our Sabbath afternoon Bible meetings for study show about the same number. A few weeks ago Mrs. Lewis began a Sabbath morning class of women for the study of the chief incidents in the life of Christ; beginning with 8 the number is now 18. Our work is great and promising, and we rejoice in it. When I see what God is doing among us I often think surely the good people at home are praying for the West China Mission.

Large, white napkins are invariably used at luncheon, and the smaller ones kept for breakfast and tea. Some ladies like the little fringed napkins for tea, but they do not do up well unless you have a very careful laundress. Never pin your napkin up under your chin; lay it across your lap, convenient to use.

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Ram Chandra Bose has the honor of being the first lay delegate from Asia to the General Conference of the Methodist Episcopal Church. He comes for the second time, and is pleasantly remembered by those who met him in Cincinnati four years ago. He was born near Calcutta, India, forty eight year ago, of heathen parents. Like hundreds of other young men, he was educated in Dr. Duff's famous Mission College at Calcutta. At the age of 15, while in school, he decided to become a Christian, a step which delighted his instructors, but which separated him at once from all his relatives. He was forbidden to return home, and has never since crossed the threshold of his father's house, although more than thirty years have passed. God raised up friends for the brave young man, who assisted him in obtaining a thorough education. On leaving school he became a teacher, and labored thus more than twenty years, part of the time in the employment of the Government. All this time he was a nominal Christian; he was converted at Lucknow about fourteen years ago under the ministry of the Rev. Dr. Thoburn. He resigned Government service and accepted a smaller salary as Principal of a Mission School. After a few years of useful work he was licensed to preach, and soon gave up teaching, relinquishing half a salary to become a preacher. He has devoted especial attention to work among his educated countrymen, addressing large audiences in the leading cities of India.

In 1881 B. C. Bose was honored with the degree of "M. A." from Simpson Centenary College, Indianola, Iowa. He has written several books among which are: "The Truth of Christianity," published by the Religious Tract Society, London; "Gossip About America," two new books, a treatise on "Brahmoism" and a larger work on "Hindu Philosophy," have been accepted by a leading firm in New York, and will be published at once. Bro. Bose is well acquainted with the leading workers of the Brahmo Somaj in India, and is well qualified to speak on this subject. He should have a large hearing.

The presence of this converted Hindoo in our General Conference should greatly encourage the Church in its missionary work. What Dr. Duff's College in Calcutta did for him years ago, our Mission Schools in North India are doing for scores of others to-day. With such possibilities before us, we should certainly strengthen our educational institutions in that land and plan to multiply them. —*Daily Conference Advocate.*

The old spirit is not dead in some parts of the South. A letter, from a perfectly reliable man, tells how one of our preachers recently found fastened to the desk in a school-house where he was to preach, a notice, bad in orthography and worse in adjectives (we have a copy of it), warning him not to preach there. What followed is thus described, and reminds us of Peter Cartwright's days: "When the preacher rose to begin the service, three rough men dressed as 'cow-boys,' came in, and advanced towards the pulpit; but as the preacher did not flinch, they dropped into the front seat. Our young preacher strong and muscular, weighing 190 pounds, said, 'I have never been charged with working miracles, but I have been known to cast out devils. I am here to fight the devil; and if he presents himself in the shape of flesh and blood, he will find me ready to strike from the shoulder with the weight of 190 pounds, in the name of the Lord Jesus.' No disturbance occurred, and our young brother won the day because of his nerve."—*Western.*

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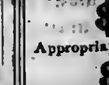
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Sunday School and Children.

THIRD QUARTER. LESSON XIII. Sept. 28. AN UNHOLY FEAST Daniel v, 1-9, 30.

The feast of Belshazzar, the king of Babylon, will be remembered longer than even its proud master could have believed. Because of strange and terrible things that happened that night, of which the wicked and pleasure-loving king little dreamed when he sent out his invitations. Nebchadnezzar, his father, had brought the vessels of gold and silver used in the service of the temple of the Lord, at Jerusalem, to Babylon, and they were now among the treasures of the heathen king Belshazzar. He had heard of the God of Israel, for Daniel, the prophet, and many other Jews lived in the city, and some of them in the palace, and while he was sober he had too much respect for himself or fear for the Lord to use the sacred vessels in his wicked feast. However, when the wine which he drank began to make him drunk, he lost all respect for everything, and seemed to want to show his drunken companions how little he honored the God of Israel, so he sent and had them brought, and what had been made for the holy service of the house of God was filled with wine for wicked men and women. There is an end even to patience with our Heavenly Father. When Belshazzar added this sacrilege to all other sins, his death was at hand. That was his last feast, and before the night of his life. [illegible] known in the morning he was gone, in the strange [illegible] on the wall, which [illegible] to be reading, [illegible] the king saw [illegible] just a short [illegible] writing [illegible] room something [illegible] on. [illegible] He

SOUTHWESTERN Christian Advocate

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THE SOUTHWESTERN

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Editorial Notes.

"Then, who from infancy to age
Hast been my never-failing Friend,
Support through life's extremest stage,
And bring me to my journey's end;
And then revive, to sing thy praise,
An age of everlasting days."

When they draw nigh that follow after mischief, then the consolation of the innocent is that, "Thou art near, O Lord."

Concerning the testimonies of the Lord, those who trust in him can say: "I have known of old that thou hast founded them forever."

The Texas Advocate knows the man who announced the largest collection on Children's Day, but does not know the church where the collection was raised.

The colored men of San Antonio, Texas, move by a recent manly presentation of their educational necessities, led on by Rev. Mark Hanks and others, secured the desired relief.

Out in the land of workers, and ruled to be ruled by a horde of [illegible] *Christian Index*, Charleston, S. C. Hold on there! The Negroes are the workers in all the Southern land. Do they rule?

Rev. Hezekiah Mark, local deacon in the M. E. Church, used to be a barber in Mobile, and made [illegible] it, but gave up his business if required him to work on Sunday. Tear it the text

Our confidence in the word of the Lord are to be found by reading the 119th Psalm. [illegible] well to read and read it again, with [illegible] for

[illegible] and will [illegible] there [illegible] they who [illegible] shall [illegible] in spite of [illegible] maintain [illegible] the [illegible] of [illegible] in his [illegible] of God. He [illegible] the [illegible] from the [illegible] of the [illegible] right, no [illegible]

The Central Alabama Conference will be held at Gadsden. Our Church at Eutaw, at which the conference was expected to meet, was destroyed last Spring by a hurricane.

The tone and matter of the SOUTHWESTERN is all that could be either expected or desired. My first choice was the former assistant editor, but I most cordially extend to you my hand, and greetings to the South.—*J. F. Marshall.*

We are not responsible if any of our correspondents get the dead languages inverted or confused with each other in their quotations. We will not undertake to correct manuscripts whose authors are able to use Greek and Hebrew, except in the matter of condensation.

President Arthur has appointed Postmaster General Gresham to be Secretary of the Treasury, to fill the vacancy occasioned by the death of Charles J. Folger. This selection meets with popular approval. Gen. Gresham possesses an excellent record for ability, patriotism and efficiency in the discharge of official duty.

The statistical growth of American Methodism is something phenomenal, except as regarded from a Methodist standpoint. Then it becomes a simple verification of the promised presence of the captain of the Lord's hosts to his heralds, as they go into all the world preaching the Gospel to all creatures, that he would be with them alway. "They went forth and preached everywhere, the Lord working with *them*, and confirming the word with signs following."

Say what you will, a denominational school means to foster the interest of the denomination represented. We cannot make Roman Catholics in a Baptist school, and *vice versa*. If our Church has not the courage to write, this is a "*Methodist Institution*," on the wall of every college it owns, then it ought to and will fail to write, "*Methodism deserves to live*," on the consciences and heart of the young gentlemen and ladies of the period. We want thoroughly Methodist schools, filled at least with the children of Methodist people.

The way to make our centennial rally successful in raising $100,000, one-half of which shall be by the colored people, is to get every one interested, and then to give liberally. 1. Let every one give something. 2. Give according to ability. 3. Give cheerfully. This plan, if carried out all over the Church, would result in a centennial offering of $20,000,000. How shall we appear before God with such calls to give for the relief of His poor; with such opportunities before us to do what is needed, if we neglect to do it. Now for a long pull, a strong pull, and a pull altogether. Thus shall we make success sure.

Referring to J. T. Hargrave's charge against the colored members of the Protestant Episcopal Church in the South, the *Catholic Examiner* says:

"We are not sure that his picture is not a trifle overdrawn, but it is sufficiently truthful to set our Protestant brethren 'athinking.'"

Well, yes; they are "athinking" about the remarkable affection of Catholics for Negroes since the latter have become free. Better late than never. As for Bro. Hargrave, he was probably belated in getting his supper. *Hungry men are* sometimes cross.

Missions—The War in China.

Letters dated July 18th and 30th have been received from the Rev. F. Ohlinger, of Foochow, in which are given some interesting facts concerning the general feeling in that city. He says, under the first date: "It is feared this may be our last chance for sending letters for some time. Two days more and the French will take measures, if the Chinese do not promise the £10,000,000. They have two gunboats in port and four are seen off Sharp Peak by our people at the seaside. Admiral Courbet is here. The native officials show fear; though the young imperial commissioner is anxious to fire on the French. The old Viceroy alone has thus far restrained violence, for which he reaps a big harvest of both praise and blame. One British gunboat in port. The Shanghai line of the China merchant steamers has stopped running. Rafts, chains, old hulks, etc, are lying ready to blockade the river. The people are somewhat excited, and talk much of the outrages of the French soldiers in Tonquin. They, as well as we, fear the mob most of all. No one seems to think there is anything to be feared from the soldiers of either side. We could wish, however, the French consulate were anywhere but across the road from our premises. One of our preachers overheard a Chinaman say to his friend 'Look at those foreign houses, if there is war there'll be something for us to plunder.' Said the other: 'Think of the mob that would follow our example,' (meaning the army of vagabonds who would rob and kill indiscriminately) 'all the consulates will fly their flags, though some of our friends have moved their valuables. So far there has been no indication of feeling against missionaries or native Christians. The people have never been more polite than at present. We try to keep our people quiet, though they say it would be dangerous for them if we had to leave. The general feeling seems to be, among foreigners, that there will be no war; among natives, that there will. The latter say their government will never pay such an indemnity.' The Lord reigns." July 30—"These have been two anxious weeks. Nearly all our Christians have gone to the country for safety. Business greatly injured. Prejudice quite naturally increasing against us. The French in port have been haughty and abusive. Later—News good, but not credited.

For the SOUTHWESTERN.

A Trip to Paris.

BY JOHN BRADEN D. D.

Not to the capital of France, but the county seat of Henry county, Tennessee. Paris, with a population of 2,500, is one of the finished towns that are found scattered over the country. There is an air of dilapidation about the buildings, fences and streets. Nobody seems to be in a hurry, and men are seen sitting about the fronts of stores, hotels and offices, in the classic position of the Yankee, chair tipped back against some good support and with heels well elevated. If this representation of Bro. Jonathan is a sign of the true Yankee, some of our Southern towns can furnish many genuine specimens of this traditional character. It is astonishing how many gentlemen of leisure there are in some of these country towns, and it is equally astonishing how hard they do work to destroy tobacco. The West Tennessee district conference was held in Paris, August 26 31. The conference was quite well attended; the routine business was attended to with care and dispatch. The examining committees reported the results of their inquiries. Some of the local preachers were absent, and their cases were referred to the next district conference, unless they had passed a satisfactory examination before the preacher in charge and presiding elder. The conference was quite particular about licensing and renewing the licenses of local preachers. The conference insisted on the non use of tobacco by all the local preachers and exhorters. Four received license to preach; one was recommended for ordination as deacon, and one for admission into the Annual Conference. The Sunday-school Institute was interesting. The topics were well discussed, and correct views of the duties of the pastor, superintendent, teacher and parent, presented and adopted as the sense of the members present. At the close of the address on each topic, the speaker was questioned on the points he had presented, and sometimes he was compelled to modify his statements, or explain the meaning of his language, which made him realize the value of carefulness in his expressions. It would make preachers very much more careful as to statements in the pulpit, if they were called upon to explain and defend them. Some less positive assertions about the *golden slippers* and *ambrosial fruits* of the heavenly state would be made, if the preachers were to be called upon to give chapter and verse in the Bible as authority for his statements. The Sunday-school Institute of this district is a power for good, and Presiding Elder Price and his preachers mean that the disciplinary rules on Sunday-schools, shall be carried out in their several charges. Sunday was a high day. The lesson in the Sunday-school was the 19th Psalm, which was studied by the school as a whole, with E. M. Manson as teacher, and reviewed by the writer. The love-feast was a season of Christian fellowship that will long be remembered. There were many testimonials of the power of grace to save, mingled with tears, songs and shouts of joy. The presiding elder preached at the close of the love-feast and the writer exhorted; penitents were invited forward and the altar was soon crowded with seekers and brethren. Two young men were soon praising God for His pardoning love, one of them a school teacher. The time for the afternoon service arrived, and Bro. Burdette preached and the sacrament of the Lord's supper was administered and the congregation was dismissed, after continued services for about eight hours. The church was crowded again at 8 o'clock and after some items of business transacted by the conference, Bro. E. M. Manson preached and the altar work was resumed, which lasted till a late hour, and five seekers rejoiced in the new life. Bro. Palmer, the pastor at Paris, deserves great credit for his earnest work during the year. With his own hands he has built a church that will seat about 500 people, has it so it can be used, and it is out of debt. This is the first year for our church in this town and God has blessed our labors. The conference adopted resolutions on various topics, and endorsed the editor of the SOUTHWESTERN and secured several subscribers, and many others will subscribe if the preachers do their duty. Local preachers and exhorters who do not take a church paper in the future, will not have their license renewed.

Paris, Tenn, Sept 1s, '84

For the SOUTHWESTERN

Progress of the Negro to the Higher Attainments

REV. J. J. HOLLAND.

The recent census places the Negro population of the States at nearly 7,000,000 or 6,557,151, of whom about twelve-thirteenths or 6 038,183, are in the South, and nine tenths of these are still in the bonds of illiteracy. There is submitted a race problem in the solution of which, the race must bear an important part. In this commonwealth, to the citizen of color, is presented a two fold destiny—he must perform his part as a citizen—a part and parcel of the nation; and he must be faithful to the best interest and highest aspirations of the race.

Society, morally and religiously a just pro rata must be contributed towards the general advancement; towards rendering the principles of the government permanent and glorious, and making boasted American civilization all which under God it should be. The dense illiteracy amongst us is a menace to these ends—that must be overcome. Greater development in all the spheres of civilization is demanded, and must result from the concentrated efforts of the race. The disadvantages so apparent in many sections of this country must be overcome. The dreary pall that overhangs so many homes North, South, East and West, must be lifted, by our own best endeavors in part, or whole, in order that we might more advantageously contribute towards lifting the pall of superstition and moral degradation from over the millions of our kindred in the dark continent and the isles among the sea.

A study of the educational statistics reveals the startling fact that fifty per cent of the children of color, in our Southern land, are not enrolled in schools where facilities, no matter how meager or imperfect, are offered for education. Personal effort can do much to remedy this state of affairs. The desire to secure instruction should be cultivated among us. Education, the brightest star in the constellation of human development is to be possessed. Every possible advantage is to be seized and every opportunity to this end utilized. Aside from this, whatever helps to this end are offered by local means, we would direct the attention of our readers to the herculean efforts of the Methodist Episcopal Church in assisting in the effort for race development. The season for the opening of the educational institutions of the church approaches, and these and all similar schools should be crowded to their utmost capacity by young men and women of color. Because of the fact that one ninth of the entire population of this country is to-day unlettered and equally unskilled in the discharge of many duties incumbent upon freemen, seems to demand this. The achievements by the race, though marvelous and unequaled by any other in the same space of time, should not be a delusion, for great impediments are yet to be overcome; dangerous banishments environ the march of the Canaan desired. The Red sea has been crossed, but the Pharoah of the race has not been drowned.

Steubenville, Ohio.

For the SOUTHWESTERN.

A Day at Aberdeen Ohio.

BY REV. J. ALLEN ROSS.

Sunday, June 20th, will be long remembered by the citizens of Aberdeen. The church determined to make an effort to free itself from debt, and fully secure another church to Methodism. It was a lovely day, and people came in crowds. Moore, Lee, Jackson, and others from Washington; Cloyde, Sprewell, Williams, and a host of others from Ripley, Ohio; generous Allen Jones and wife from Vanceburg, Kentucky; from Maysville, a large congregation; then those master work-men, Rev. C. J. Nicholas, and Marshall W. Taylor, D. D., editor of the SOUTHWESTER, were present, with dear Sister Nicholas, a host within herself. Bro. Nicholas, preached a characteristic sermon, at 11 o'clock a. m. to a large audience in Bowman Methodist Episcopal Church, a sermon that came bubbling up from the depths of his own warm, earnest heart, full of love and fire. The congregation, at times seemed wrought by the preacher's power, and many were moved to speak aloud as witnesses of the loving power of God. We went down from the place happy. Dinner for all and to spare. At 3 o'clock p. m., in White Baptist Church, the eloquent editor of the SOUTHWESTERN came to the work. He had spoken twice in the morning at Maysville, Kentucky; he "was weary," he said, but the people were there, the preacher was there, the Master concluded to come and be present in their midst, "As the subject grew upon the Doctor, he looked across the wasting years of care and toil, and saw the redeemed and resurrected hosts of the Lord standing before Him, he saw, or seemed to see, the consummation of all things, and in a setting of pure gold laid before us the precious pearls of truth. The Doctor's sermon was not merely luminous, it was a flood of golden sunshine thrown upon the subject in hand. It grew under his masterly statement, it was life radiant, spiritual health exuberant, vigor made self conscious, hope triumphant. Every-one who heard it felt inspired by it. I will not mar the flowing cadence of this sermon by presenting extracts; no extract can be made from a deep clear billowing current of thought, which, in continuity is like a river, and in breadth and placidity is like the sea at rest. Stars glisten in its depths. Its vigorous pulse exalts us with a sense of kinship to the great round world of human hearts, and brings us into closer communion with Him who love us all, and saves us for His mercy's sake. Nature has endowed the Doctor with a heart commensurate in magnitude with the vastness of his natural surroundings, the Christian graces have done the rest; he never acts a part, the emotions that find eloquent expression in his sermons and addresses, and fitting voice in the vernacular of actions, spring irresistibly from his character.

Democrats in Louisiana are practicing outrageous frauds within the party.—*Christian Neighbor* (Columbia, S. C.)

Our Southern Work.

LOUISIANA.

J. H. Pierre, Avery's Island: "The Lord has blessed us with three converts. We are hard at work to meet the conference claims."

H. J. Wright, Natchitoches: "Our church and parsonage looks splendid after painting and whitewashing. We are finishing the church at New Town, and it will be the best for 25 miles around."

C. W. Kershaw, Clinton: "My work is progressing. The first of the year I had quite a backset, everything moving along very slow, but now, I thank the Lord, we are doing finely. I held a protracted meeting two weeks, and the Lord blessed us with 13 converts and three backsliders reclaimed, and the meeting is still going on. The Sunday-school is doing very well, considering the hard times. Pray for us."

Rev. J. W. Hilton, of the M. E. Church North, has just closed a very successful revival meeting. He has done good work. He received into his church 48 new members; 37 converts and 21 probationists.—*St. Mary Herald.*

D. Shelby, Coushatta: "In protracted meetings there were 10 converts, four reclaimed, and 16 on probation. Baptists came and joined a home with us."

MISSISSIPPI.

W. A. Dorsey, Liberty, has had some trouble with members, but has hopes all has been adjusted.

George W. Baker, Batesville: "Elder Eckles held our second quarterly conference, and most of the brethren had good reports. On Sunday the elder preached three times, and 35 communed. On Children's Day the exercises were joyful. Our pastor, M. York, presented a collection for children. There were addresses by Superintendent Jack. Prof. S. H. Johnson, and Hon. W. M. Young, circuit clerk of Panola county."

TEXAS.

J. Brawley, San Marcos: "I have organized a church seven miles below here with eleven members, who, with a local preacher and his wife, came to us from the Methodist church. I expect to build a house."

J. Oulbreath, Huntsville: "I am happy to report the progress of the work. A protracted meeting is now in progress. The Lord has been with us. Added to the church, 48; by letter, 26; baptisms, infants and adults 33; total 56; backsliders reclaimed, 6. Times seem very hard spiritually and temporally. The weather has been very dry for two months; have not had a good rain since June 20th; crops are cut off very much indeed, but we are not uneasy. The Lord is our shepherd, we shall not want."

Thomas, Caldwell: "Work on this circuit is in a growing condition. I have purchased a piece of land in town and erected a nice house on it; though our membership is small, only 12, we have a determination to build up. Lumber was high, and I did the work. We have the Church Extension Society to thank for it, and a church was never needed worse than here; we have no place of worship, where one should have been erected ten years ago. On the circuit there were 25 conversions, 60 additions this year. Children's day was observed, and Collection $4.80."

Allen, Cotton Gin: "In protracted meetings 25 were happily converted and backsliders reclaimed. We contemplate building a new church two miles west of this place. Since 1882 I found 60 members on the work, now there are 100. There was only one church, now there are two and a parsonage. Conference of the third by Nov. 1. Revival is still going on."

Clarksville: "It is [illegible] that our church [illegible] in this district. It [illegible] year at a cost of [illegible] worth $3,000. [illegible] hundred [illegible] parsonage [illegible] day we [illegible] he is a good man and is doing a noble work here. Perfect peace and harmony has prevailed every since he came among us; he will not let it be otherwise. He has just closed a protracted meeting which resulted in an accession of twenty-five to the church. Children's Day was observed with much interest, and a collection of $5 20 was taken for educational purposes. We think that we have the best presiding elder in the Texas conference, he does not only preach when he is among us, but talks and lectures on everything pertaining to our interest. L. Woodward held his (H. Webb's) third quarter here last Saturday, August 10; it was very interesting; he preached very acceptably and baptized many in fants. A collection of $10.30 was taken for the presiding elder."

S. Coleman, Waelder: "The camp meeting at West Chapel resulted in 15 converts, but only one joined our church. Revs. A. M. Mason, E. Coggswell, E. Henderson, E. E. Cooper and M. Henson assisted us. Bro. Henson gave us enjoyment by describing the work and his experience at the General Conference."

D. B. Wilson, Gibson: "Allow me to speak of the good works of Rev. Taylor Moore, in Lamar county, Marshall district, Texas conference, Paris circuit. He is very diligent in seeing after the people's interest, both spiritual and intellectual; he has in all the churches on his work a public school. He is on time always and I pray that he may get to heaven in time. He has supplied the schools with the students mostly of Wiley University. If other preachers would look after the welfare of the schools and churches together it would give plenty for all to do. We are having quite a time in our protracted meetings."

Ed Duncan, Belmont: "The Lord has blessed my work. I was appointed as a supply on the Belmont circuit, in San Antonio district about two months ago. I was in the very midst of my farm work, and it was very difficult for me to do as much for the circuit as they needed, but they seemed glad to have me do what I could. The last Sunday in June I pitched a protracted meeting and continued it eight days. The local preachers on the circuit helped all they could, also some of the local preachers from Luling came and assisted me, but the best of all was the Lord helped me and we had a glorious time. It seemed as though all the sinners in the Curtis settlement wanted religion, and we had more mourners than we had room for in the little school house where we held the meeting. Twenty-eight were soundly converted to God, and there were more than twenty serious mourners when we closed the meeting. I hope the churches will all pray with us, that these twenty and as many more may be converted this year."

TENNESSEE.

S. B. Danley, Purdy: "Third quarter was held. The people were sorry the elder could not stay longer. Protracted meeting was a success; five converts, four additions."

MARYLAND.

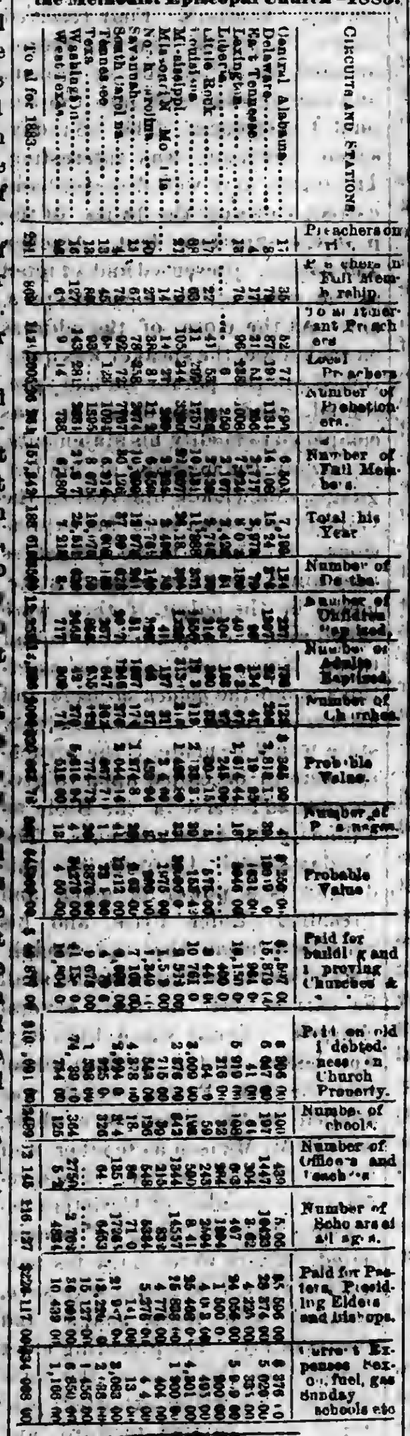
J. H. Johnson, Church Hill: "We are getting along nicely. Our new church has been dedicated. Revs. W. C. Dickerson and A. W. Hamilton were present. The former preached the dedicatory sermon. Collection during the day amounted to $202 30. The church when completed will cost $1,100. Our indebtedness we expect to clear before spring. We are doing all we can to make the Sabbath-school what it ought to be. At camp meeting there were four converts, and realized $146. Quarterly conference was held by Elder Cox, who is advancing the work of the district."

KENTUCKY.

At Litchfield, in Lexington Conference, the third quarterly meeting was held on the 6th and 7th inst. The presiding elder, Rev. A. Booker, remained one week, preaching of evenings. The results were fourteen conversions, nine received on probation, and eight received from other churches. The most striking feature of this meeting was that a man who had been a member of the Roman Catholic Church for forty-three years professed faith in Christ, and united with the Methodist Church. The pastor, Rev. Ezra Miller, reports also the purchase of a new bell for the church.—*Western.*

Bro. Pyle, the presiding elder of Porter's Run circuit; Theodore Wilson, assistant presiding elder, and Bros. Staten, Broadus, Clay, Martin and Sister Buston were such a host in valuable and ready sources. One discouraging feature was the continuous running of trains, but this seems to be irremediable, as it has been a constant vexation to such great assemblies as Loveland and Acton. If the great influence and wealth of those who are in control of these latter meetings, cannot prevent Sunday trains, the outlook is not very promising for colored people to do so. The truth is, that vast numbers of people who want and ought to attend these meetings are servants so situated that they can only do so on the Sabbath. We dare not violate the Sabbath, and we would not keep this class of people away.

Statistics of the Colored Conferences of the Methodist Episcopal Church—1883.



For the Southwestern.

Huntsville District — Texas Conference.

Mr. Editor: We are having great success in gaining souls at various points on the district—Huntsville circuit, Montgomery, Willis, Cold Springs, Beaumont and Lovelady. At most of the other places of the district they are building churches, paying debts, etc. We are making some progress in establishing our church in the five vacant counties, namely, Trinity, Jasper, Newton, Harden and Tyler.

We have made arrangements to buy church property in three of the above named counties. These counties have been in Huntsville District, Texas Annual Conference, for many years, and have received but very little attention, if any at all. There are thousands of colored and white people that need the Gospel, and know the working of our Church. Now the six local preachers that I have sent to take charge of the work in the counties just named have not a cent from the Missionary Society; sometimes only $1 per month to live on. We are raising money in earnest for the different causes this year, and we hope the Missionary and Church Extension will add a little more money for the next year.

L. Lee, P. E.
Huntsville District.

For the Southwestern.

From South Berlin.

Mr. Editor: *Dear Sir*—In compliance to your request at the last session of the Delaware Annual Conference, which convened in Easton, Maryland, June 11th, 1884, we wish to inform you of our circuit as follows: We arrived at this our new home and field of labor on the 21st of June, '84 and took charge on the 22d. We were kindly received by many warm-hearted friends, and conveyed to our destination; where we immediately emerged into business. Such as preparing to meet our first quarterly conference and meeting, which came off on the 28 29th of June. Our new and much esteemed presiding elder, W. H. Coffey, was with us and presided in a most graceful and eloqnent style of management. His address of advice and encouragement to the conference was both eloquent and impressive, the effects of which are yet discoverable, and by which much good is being realized. He has gained the love of all. The stewards receipts, $38.96, presiding elder paid up. Mr. Editor we have a good circuit and a loving congregation who are willing to receive instruction. The spiritual part of our work is excellent. Class meetings are powerful, being supplied with good leaders. The people turn out well to public preaching on local days. Prayer meetings every Sunday afternoon and at one church every evening. Many penitents frequently crowd around the altar; and several have professed religion. We have received into full connection twenty-ty four, and on probation six. The dear friends have nicely carpeted the parsonage of four rooms and bought necessary furniture for the same. We have four Sunday-schools in the charge, three of which have recently been reorganized and supplied with necessary books. Also *Berean Leaf*, *Sunday-school Journal* and the *Leaf Cluster*. Good superintendents and teachers are in active employment. Berlin Sunday-school has an urgent and good superintendent, a young man who both loves and delights in the work, Mr. E. L. Briddell. We are moving along nicely and feel contented at home. Mr. Editor as our journal is so small, we no room to numerate the chickens, sugar, tea and etc., of which there is no scarcity, nor lack of benevolence and charity among the many friends. More anon.

T. B. H. Coleman.

South Berlin, Md., August 4, 1884.

For the Southwestern.

Letter From Austin.

Mr. Editor:—In my last letter I spoke of my presiding elder, C. L. Madison, Bro. J. W. Alexander and myself intending to raise $1,000, the third Sunday in June, in the way of completing our new church. I am pleased to say on that day Revs. J. R. Carnes of Waco, and B. F. Smith, of Calvert, were present and preached sermons adapted to the occasion, which will not soon be forgotten. The music also furnished by the choir was delightful. The organists Miss Ida V. Norris and Prof. W. T. Phillips. The collection was $700.40 in cash and a balance by subscription amounting to over $300, and $100 from a festival given by the Ladies Broom Brigade, the following Monday and Tuesday nights; so we are pleased to say that our labor was not in vain. Spiritually our church is doing fine. Our third quarterly meeting of last Saturday is just over and it will not be soon forgotten. In the love-feast meeting there was an outpouring of the Holy Ghost that seemed to be felt throughout the entire church and a large number of souls testified of the love of Christ. On Sunday at 3 p. m. Elder Madison preached one of his soul stiring sermons and the very presence of God seemed to be felt over the entire congregation, 193 persons communed at the Lord's table at 8:30 p. m. Bro. J. C. Mayo, of Victoria, preached a sermon that will long be remembered. The collection for the elder was $35. Our Sunday-school under the superintendency of Bro. W. G. Wilson, is growing; Children's Day collection was over $20; we have a new library worth $250 or more; thus you see we are at work. We are now engaged in a protracted meeting which we hope will result in the conversion of many souls. Pray for our success. Yours in Christ.

H. Swann.

Austin, Texas, July 22d, 1884.

For the Southwestern.

The Old Plan.

BY B. P. TOLEY, ESQ.

In making calculation upon the merits of the Methodist Women's Mutual Aid and Beneficiary Society, it is necessary to take into consideration the fact:

1. That as often as a sister dies the division being full and the assessments collected $1,200 will be received into the treasury, $500 of which will pay the legatees of the deceased.

2. There will then be a surplus of $700 in the treasury.

3. With $200, of this we will meet the contingent expenses of the society.

4. With the remaining $500, we will meet our obligation upon the superannuation of a sister.

These facts together with assessments leased at the expiration of ten years will make the society a success.

1703 Linden street, St. Louis, Mo.

THE METHODIST M. E. ASSOCIATION.

The clerk of the Methodist Ministers Relief Association, Rev. Joseph H. Mansfield, of Malden, Mass., has paid to the widow of the late Damas Brought, of Troy conference, $10,000. He has also paid to the widow of the late Rev. E. H. McKenny, of the Maine conference $1,950. The Association is received with marked favor by our leading ministers all through the conferences.

For the Southwestern.

Letter from Jackson.

Mr. Editor: Not having written to you for some time, I drop you a line or two, to advise you of the condition of our church at this place.

The church is prospering, both spiritually and temporally. During the months of July and August they granted me a leave of absence to visit my relatives in Virginia, whom I had not seen for more than twenty-five years, and who were of course overjoyed to see me, and I spent a very pleasant time. Did not find Methodists so plentiful as I would like, and feel satisfied that Virginia is a good field for the "old Church" to work in.

After my return to my charge, we have had splendid success in our meetings. Our third quarterly conference was held by our elder, Bro. Shumpert, and was well attended, more than 150 partaking of the sacrament.

This is Elder Shumpert's first year on this district, but by his Christian-like manner of conducting his conferences and the able, eloquent and earnest sermons he preaches, he has already endeared himself to his people.

Before closing, permit me to add my congratulations on your successful management of the Southwestern, and I venture the prediction that with your able pen it will, ere long, stand second to none of our Church papers.

In justice to my church here, I desire to say they have paid the elder $43, and pastor $317.

Fraternally yours,

James W. Parks.

Jackson, Miss.,

A coquette is a woman 'thont any heart, that makes a fool of a man that ain't got any head.

Conference Appointments.

Northwest Indiana.

Crawfordsville District—J. W. Green, P. E.

Clermont.....W B. Warren
Coat-ville.....E M Mason
Covington.....J L Boyd
Crawfordsville.....S B Town
Crawfordsville circuit.....E W Lawhon
Danville.....J H Hull
Hillsboro.....to be supplied
Jamestown.....J L Smith
Ladoga.....J M Stafford
Mace.....J B Combs
Newtown.....W F Clark
Perrysville.....W P Hargrave
Plainfield.....H H Dunlavy
Pleasant Hill.....J A Maxwell
Romney.....L S Smith, one to be supplied
Shawnee Mound.....G W Switzer
State Line.....W Hall
West Lebanon and Marshfield.....M L Green
Yountsville.....A Wood

Frankfort District—Thomas Meredith, P. E.

Bringhurst.....J S White
Burlington.....T F Drake
Burnettsville.....to be supplied
Camden.....D A Rogers
Clark's Hill.....Henry Vestoll
Colfax.....A W Wood
Dayton and Mulbury.....D K Tindall
Delphi.....D M Wood
Frankfort.....J W Beard
Kewanna.....J C Martin
Kirklin.....John S Wright
Lebanon.....A Lewis
Lebanon circuit.....O Wilson
Logansport circuit.....L H Brindle
Michigantown.....J H Harmon
Pittsburg.....to be supplied
Reseville.....J W Shell
Stockwell.....F Mikels
Thorntown.....J W Harris
Whitestown.....to be supplied
Widamac.....Francis Cox
Zionsville.....J F M Daniels

Greencastle District—L. C. Buckles P. E.

Annapolis and Montezuma.....B F Ivy
Bainbridge.....J E Wright
Bellmore.....J Hill
Brazil.....M M Middleton
Carbon.....J E Steele, supply
Clinton.....D P McClain
Greencastle, College Ave.....J H Cissell
Harmony.....J M Montgomery, supply
Harveysburg.....R H Calvert
Morton.....J J Claypool
Newport.....John Harrison
Rockville and Mt. Olivet.....L S Buckles
Russellville.....W Pershyman
Stanford.....W A Smith
Summit Grove.....E R Johnson
Terre Haute, Asbury.....S B Beck
" Centenary.....A Kummer
Terre Haute circuit.....O C Haskell
Waveland.....J H Hollingsworth

Lafayette District—J. H. Claypool, P. E.

Ambia.....W H Bromfield
Attica.....S P Colvin
Battle Ground.....W E Blunt
Boswell.....W H Mehaffe
Brook circuit.....to be supplied
Brookston.....N M Jenkins
Fowler and Earl Park.....J E Newhouse
Goodland.....H N Ogden
Kentland.....J M Siddall
Lafayette, Ninth Street.....W R Mikels
" Trinity.....H A Buchtel
" Cooper Street and Chauncy W Gresham
Lafayette Circuit.....J I McCoy
Lowell.....W Crapp
Mederyville.....to be supplied
Monon.....to be supplied
Monticello.....W P McKinney
Montmorenoy.....D Handley
Morocco.....James T Abbett
Oxford.....E E Woodson
Pine Village.....J J Thompson
Remington.....W H Vance
Rensselaer.....T C Webster
Rose Lawn.....to be supplied
Wea.....R S Martin
Williamsport.....J A Cullen

S L Brengle was permitted to attend Boston Theological School.

Laporte District—F. M. Perry, P. E.

Argos.....L Hurst
Chesterton.....supplied by Z Lambert
Crown Point.....C E Strocker
Door Village.....A S Drake
Hammond.....supplied by E A Schell
Hebron.....M F Wright
LaPorte.....to be supplied
LaPorte circuit.....R H Sanders
Marmont.....supplied by W R Mees
Michigan City.....J A Clearwaters
New Carlisle.....C R Babcock
North Judson.....supplied by N E Trautman
North Liberty.....D S Morrison
Plymouth.....A A Lee
Rochester.....J C Reed
Rolling Prairie.....J B Smith
South Bend, First Church.....W H Hiestand
" Michigan Street.....G W Hoover
" Milburn.....J H Wilson
Valparaiso.....C A Brooks
Walkertown.....A J Clifton
Westville.....G M Boyd
Wheeler.....J W Lower
South Bend circuit.....S S Grimes

Agent for the endowment fund for De Pauw University R. D. Utter.

Missionaries to Japan—W. C. Davisson, K. Kasaka, and Hiramura Sakaya.

To South America—T. B Wood, J. R. Wood.

To West Nebraska Mission—W. G. Veatch.

To South India—Findley D Newhouse.

H. A. Gobin, professor in DePauw University.

Samuel L. Brengle recommended for the Boston Theological School.

Morals of Candidates.

We do not intend to enter the contest for or against any candidate for President. The New York *Independent*, which at first was enthusiastic for Mr. Cleveland, withdraws its support, because it has thoroughly investigated the charges against Mr. Cleveland and finds them to be substantially true. The admitted facts are that Gover Cleveland had a mistress some years ago, and that a child was born during the adulterous connection, and that it bears his name. These facts disconnected from all detail, seem to be beyond dispute. The *Independent* is very candid and not sensational about the matter, but concludes, from the acknowledged state of things, not to advocate Mr. Cleveland's election.—*California Advocate.*

Hon. John Lynch is making a strong canvass of his district in Mississippi for Congress.

"Making Haste To Be Rich."—The Mack-Morris Mine.

The *Weekly Witness* of the 14th inst. published the following editorial:

MAKING HASTE TO BE RICH.

A painful shock has been given to the public belief in the goodness of good men by the legal revelations concerning a certain mine called the Mack-Morris mine in Colorado. It seems this mine was bought for $200,000 by parties who immediately put it into the form of a chartered company with ten millions (10,000,000) of stock. It is evident that as fast as this stock was sold the sellers would become suddenly and enormously rich. And this is just a specimen of many mining and railroad companies. The following decision of Judge Cullen, of Brooklyn, will be apt to put an end to such schemes in the future:

JUDGE CULLEN'S DECISION.

"Judge Cullen finds that Fisk, Navarro and Stout were entitled to receive stock only to the amount of what was paid for the property—namely, $200,000—and that they committed a breach of trust as to the rest of the stock in excess of the cost of the property, and that Fowler knew all about it and was jointly liable with them. The complaint against Ford H. Rogers is dismissed. Clinton B. Fisk, Jose F. Navarro, Charles H. Fowler, and the representatives of Andrew V. Stout, must account, it is decided, for the stock in excess of the amount. George B. Abbott is appointed a referee to take and state the account and report to the Court. A special receiver of the trust fund of the company is to be appointed."

LETTER FROM GENERAL FISK.

To the Editor of the Witness:

I cannot think it possible that the editor of the *Witness* would knowingly commit a wrong against me—I and the other gentlemen named in what you published as Judge Cullen's decision, but you do, substantially, to the tune of [illegible] of readers of the *Wit*[illegible] Mr. Navarro, Mr. Stout, [illegible] Fowler, and myself have been [illegible] suddenly and enormously [illegible] by the sale of Mack-Morris [illegible] Stock, and that by our so[illegible] a painful shock has been given to popular belief in the goodness of good men."

Will the *Witness* kindly give me space enough to state the facts in the case, not only on my own account, but especially for the sake of the memory of one of the truest of men, Mr. Andrew V. Stout, now in Congress, and in behalf of Bishop Fowler, at this time on duty on the Pacific Coast, and my neighbor, Mr. Navarro? It does not seem right that these injurious charges against our personal integrity should have been uttered without [illegible] as what we had to say about the matter.

If we had been guilty of selling a worthless property to the public for ten millions of dollars and thereby made ourselves suddenly and enormously rich, then you could not be too severe in your denunciation of such rascality; and even [illegible] to be Christian men [illegible] ought to be held up to the scorn and indignation of the world. What I complain of is, that you take a garbled extract of Judge Cullen's decision, prepared and set afloat by an enemy, as evidence of wrong on our part without [illegible] our side of the case.

[illegible] briefly as possible [illegible] history of the case. [illegible] there came [illegible] Arizona, a gentleman [illegible] Mack-Morris [illegible] man came [illegible] or leading [illegible] the Pacific [illegible] Martin L. [illegible] man wor[illegible] and of this [illegible] as mem[illegible] ber. [illegible] Maj. M. [illegible] him [illegible] and my[illegible] Baldwin ex[illegible] showing [illegible] the mine to be an immense deposit of exceedingly rich ore, a true fissure vein, etc., etc. At that time the country was wild with mining excitement. I had never had any interest in any mine or mining shares. Mr. Stout had been fortunate in mining investments, and was pleased with the showing of the Mack-Morris. Maj Baldwin who held the contract or bond from the original owners, offered to sell one half the mine for $200,000, a portion of which was to go into the treasury as working capital—the other half of the property he would not sell at any price, so great was his confidence in its immense value. It was finally agreed that Mr. Stout, Mr. Navarro, and myself would invest in the property provided that an examination of the mine by our own mining experts should confirm the statements made by Major Baldwin, and our examiners more than confirmed them. We had no doubt of the exceeding great value of the mine. It was agreed that a company should be organized on the basis that hundreds of other companies were established, to wit: 100,000 shares of $100 each, making a nominal capital of $10,000,000, and we verily believed that in due time our regular monthly dividends would be a dollar on each share, or at the rate of at least ten per cent. per annum on this large capital. Of this 100,000 shares, Mr. Stout, Mr. Navarro, and myself received 50,100 for $200,000; the remaining 49,000 shares were retained by Maj. Baldwin and his associates. We opened the mine extensively, went down 800 feet, run thousands of feet of tunnels, bought one of the finest mills on the Pacific Coast, and expended on the property nearly $1,000,000, all of which, excepting the $200,000, was provided for by the bullion from the mine itself. Like a thousand other such enterprises, it failed to meet expectations, and no profits have been realized. Meantime the stock of the company was never placed in the market—never offered to the public; no prospectus was ever issued; no one was ever asked to buy a share from us who put in the $200,000. Mr. Navarro has all his original stock. Mr. Stout's family hold all that he received, and I have all of mine. It was with the greatest difficulty that the plaintiff in this suit could purchase any stock. He finally did find 100 shares, for which he paid less than $100. He bought it for no other purpose than to bring the suit. This he unblushingly admits, and that he was but the simple tool of briefless barristers, who entered into that business on a large scale, two years since. There are any number of such suits against other companies now in the courts, this same man a plaintiff in many of them, and about three hundred men who happened to be trustees are harassed with suits unless they will pay a few hundred dollars to be relieved from the trouble, vexation, and scandal incident to a mining law suit. *We would not and will not pay one dollar of black mail.* We declined to sell a share of our stock. If it was as valuable as estimated we wanted to keep it. If it turned out to be poor, then no one should suffer but ourselves. No man has lost one dollar in this enterprise by my action but myself. I challenge the whole world to controvert this statement. We put in our money and lost it. The trustees never received one dollar of profits, nor has any officer of the company ever been paid a dollar for services. Rev. Dr. Fowler was selected by Maj. Baldwin and his associates to represent their half of the stock in the Board of Trustees. Twenty-five hundred shares of the stock was placed in his name by Maj. Baldwin, and Bishop Fowler has not sold a share of it. Surely not very sudden or enormous riches have come to him from this source.

At the trial of the case before Judge Cullen, so weak was the showing of the plaintiff's lawyers the plaintiff himself did not appear, nor could he be found; the attorneys for the defence did not call a witness but submitted the case without argument. Plaintiff's lawyers did show by their own witness that the mine was a very valuable one, and worth much more money than was paid for it. Judge Cullen for some reason desired that the case should go before the General Term, and made such decision as would take it there, in the meantime by his own order staying all further proceeding in the case.

In other precisely similar cases brought by the same shysters other judges have pronounced against the iniquity of such litigation in emphatic terms.

Ought not the *Witness* to be a true witness when it testifies respecting the character of men? Very truly yours.

CLINTON B. FISK.

SEABRIGHT, N. J., August 15th, 1884.

RETRACTION OF THE WITNESS.

Our remarks last week on the legal decision in the Mack-Morris mine case was founded on a misapprehension of the facts, as we are glad to learn from the prompt and complete elucidation of the whole matter by General Clinton B. Fisk which we publish in another column. As a newspaper we were bound to give the judicial decision; and it was with sorrow, in the fulfilment of a painful duty, that we made the comments which seemed called for by the terms of the report. It is therefore with corresponding pleasure that we now give General Fisk's explanation showing as it does that the report of the decision in no way represented properly the circumstances of the case.

Select Proverbs.

A glass of water is sometimes worth a ton of wine, and a penny a pound.

Alexander was below a man when he affected to be a god.

A man is a man, though he have but a hose upon his head.

A good shape is in the shear's mouth.

A good key is necessary to enter into Paradise.

All are not thieves that dogs bark at.

All blood is alike ancient.

A handful of common sense is worth a bushel of learning.

A mad bull is not to be tied up with a pack-thread.

A little wit will serve a fortunate man.

In the Groves.

Our old neighbors and acquaintances of Clermont and the upper edge of Hamilton counties came together and gave an unmistakable demonstration of esteem at the Cedar Point camp meeting, on August 18th. One of the objects of that meeting was the removal of Porter's Run church, which occupies a most inconvenient situation three miles out to a more desirable site in the town of Milford. In this object the meeting will be an entire success. For the good order and excellent affect upon the moral tone of the community and vicinity of Mt. Washington, we give thanks unto the Lord, whose direct agency in making it a great blessing to the people, was most clearly revealed. One of the novel features about the services, was the leadership of Mrs. Ann Thornton, of Milford. She had charge of the social meetings besides the entire business management of the camp. Her efficiency and entire competency to discharge these duties, will be readily admitted by all who attended the meetings. Miss Mary Boston, likewise deserves mention in this convention, with Sister Hettie Clay, Bros. Wilson, and Pyles. Rev. W. S. Lankford, of Union Methodist Episcopal Church, preached most acceptably on each of the two Sabbath mornings of the meeting.

Done in Six Months.

That coil of hair on the back of your head, dear lady. It is better than nothing and deceives nobody. In six months or less from to-day you may dispense with it if you are inclined, to give Parker's Hair Balsam a fair trial. Cleanses the scalp, restores color, and luxurious dressing. Not a dye, not oily, elegantly perfumed.

Calendar of Dates in Methodist History—October.

1. Dr. J. W. Waugh opens M. E. mission in Shahjehaupore, India, 1859.

2. First Canada Conference organized 1786. Bishop Andrews in Bulgaria 1876.

3. Bishop Clinton, of African M. E. Church, born 1823.

4. Rev. Richard Boardman, sent by Mr. Wesley to America, died 1782.

5. Bishop D. Witschmann, of Moravian Church, fellow-passenger with the Wesleys to Georgia, died 1772.

6. First Wesleyan Missionary Meeting held in Leeds 1813.

7. Wesley's last sermon outdoors 1790. Asbury and Wright arrive in America 1771.

8. Bishop Beverly Waugh born 1789.

9. Dr. T. H. Stockton, of Methodist Protestant Church, died 1868.

10. First Provisional Conference in Novia Scotia opened 1786.

11. Dr. T. O. Summers born 1812. Dr. Luckey died 1868. Chaplain M'Cabe born 1836.

12. Bishop Edward Thompson born 1813.

13. First Methodist sermon in Hallowell, Maine, by Jessie Lee 1793.

14. John and Charles Wesley embarked for Georgia 1735.

15. John Wesley's first visit to Wales 1739. Dr. Aaron Wood born 1802.

16. Rev. James O'Kelly died 1826. Dedicated first M. E. Church, Wilmington, Delaware, 1789.

17. First donation to Philip Embury 1769. Dr. J. V. Watson died 1856.

18. Dr. Durbin died 1876. Dr. W. Hunter, poet editor, died 1877.

19. Rev. Wm. Case died 1876. S. K. Jennings, M. D., prominent in M. P. Church, died 1854.

20. Bishop Paine died 1882. Dr. Jacoby sailed for Germany 1849.

21. Dr. Ludwig S. Jacoby born in Germany in 1813.

22. Dr. Schuyler Seager, distinguished teacher, died 1875.

23. Revs. Davis and Pilcher spend their first night in Peking 1870.

24. Joseph Pilmoor and Richard Boardman arrive in Philadelphia 1769.

26. Thomas Cuthbertson, eminent local preacher and associate of Samuel Dunn, died 1875.

27. Date of Dr. Coke's letter (1796), pledging entire service as assistant to Asbury.

28. Dr. Isaac Dillon, eight years editor of *Pacific Christian Advocate*, born 1823.

29. Hon. and Rev. J. F. Drake, U. S. Collector at Pittsburg, born 1819.

30. Old John Street Church dedicated; sermon by Philip Embury, 1768.

31. Rev. J. T. Gracey organized Mission Society in Serampore, India, 1861.

Charles James Folger, secretary of the treasury of the United States, died, on Thursday afternoon, September 4th, at his home in Geneva, New York. Mr. Folger was a native of the island of Nantucket, and was born April 16th, 1818. As a boy he was apt at learning, and diligent in his studies, and made rapid advancement. He graduated from Hobart College at the remarkably early age of eighteen years, with high class honors, and at once began the study and practice of the law. He occupied many positions of trust in the judiciary and other fields. Secretary Folger was a man of solid rather than brilliant qualities, and the administration of his office, accordingly, was characterized by a judicious conservatism which made him one of the safest of the President's advisers. He was a clear headed jurist, and a man of unquestioned integrity, with a fine sense of honor. And none can say that he failed to discharge the duties devolving upon him in the various positions to which he had been called.—*New York Independent.*

See advertisement of "Old One Hundred," for board and lodging.

BROWN'S IRON BITTERS

QUALITY NOT QUANTITY — On Every Bottle — Trade Mark

PHYSICIANS AND DRUGGISTS RECOMMEND IT.

—THE BEST TONIC.

This medicine, combining Iron with pure vegetable tonics, quickly and completely **Cures Dyspepsia, Indigestion, Weakness, Impure Blood, Malaria, Chills and Fevers, and Neuralgia.**

It is an unfailing remedy for Diseases of the **Kidneys and Liver.**

It is invaluable for Diseases peculiar to **Women,** and all who lead sedentary lives.

It does not injure the teeth, cause headache, or produce constipation—*other Iron medicines do.*

It enriches and purifies the blood, stimulates the appetite, aids the assimilation of food, relieves Heartburn and Belching, and strengthens the muscles and nerves.

For Intermittent Fevers, Lassitude, Lack of Energy, &c., it has no equal.

☞ The genuine has above trade mark and crossed red lines on wrapper. Take no other.

Made only by BROWN CHEMICAL CO., BALTIMORE, MD.

New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches

History of the U. S.—Ridpath $3 00
Scripture History—Smith. (Abridged edition 1 one volume.) Net 60
Catechism of the Methodist Episcopal Church. (No. 3) Net 5
History of Methodism.—Stevens. (Abridged edition.) 3 0
Discipline of the Methodist Episcopal Church. Edition of 1884 ..... 1 50
Compendium of Methodism.—Porter 1 50

To be read:
Wesley's Sermons. (Vol. 1) nett 5 00

Books of reference:
Whitney's Hand-book of Bible Geography 2 25
Freeman's Hand-book of Bible Manners and Customs 2 25

FIRST YEAR.

To be studied:
Biblical Theology. Introduction to the Holy Scriptures Chapters I-XXX—Harman 4 00
Systematic Theology.—Compendium of Christian Theology.—Pope.) Vol I) nett 7 50
Plain Account of Christian Perfection.—Wesley 30
Ancient History.—Thalheimer. Net 1 60
Rhetoric.—Hill. Net 1 00
Written Sermons.

To be read:
Wesley's Sermons (Vol II.) 1 50
Christian Purity—Foster 1 75
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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, OCTOBER 2, 1884.

The Southeast Indiana conference has met and adjourned after a most pleasant and agreable session. Rev. Geo. L. Curtiss, for nineteen years the secretary, was appointed presiding elder of the Jeffersonville district. This was both expected and desired. He is also one of the representative of the conference to the Centenuial Celebration of American Methodism at Baltimore, Maryland.

At the semi-annual convention of the Mass. W. C. T. U., held in Holyoke, Mass., April 23d and 24th, 1884, the following resolution was passed unanimously:

Resolved, That the Mass. W. C. T. U. endorse the Hygienic Physiology, by Joel Dorman Steele, Ph. D., published by A. S. Barnes & Co., New York, and edited by Mrs Mary H. Hunt, Superintendent of Scientific Instruction of the National W. C. T. U., as a standard work on the action of alcoholic stimulants and narcotics, and recommend it to the School Board of the State as a text book.

Make a New Excuse.

We have bright Sabbaths and abundant crops. Pastors ought either to take the collections now, or sit down and prepare an elaborate excuse for not doing so.

The old excuse about floods and hard times have become tame. Besides, it is six months before the floods come and they might miscarry this year. Let us either have a better financial and spiritual result of the year's work, or have a [illegible]. The presiding elder is equally responsible for a failure to execute the Discipline as the pastor, because it is the elder's duty to see that every point in the Discipline is enforced.

Two Mistakes Corrected.

The *Pittsburg Christian Advocate*, a paper for which we have the highest respect, makes the following statements:

Bishop H. M. Turner, of the M. E. Church, South, is said to be the first colored man who ever received the degrees of D. D. and LL. D. He educated himself at night among the cotton fields of South Carolina, and was the first colored chaplain in the United States Army, commissioned by President Lincoln.

We call Dr. Smith's attention to the fact that there is no colored bishop in the M. E. Church, South. Bishop Turner is one of the bishops of the colored M. E. Church in America. The question of having the colored people into this organization is just now attracting attention in one or more Southern Methodist papers. — *Methodist Advocate*, (Chattanooga.)

Now, we must call Dr. Carter's attention to the fact that Bishop Turner is a bishop in the African Methodist Episcopal Church and not in the Colored Methodist Church in America. Your colored readers will have to consult our paper for news from Negro circles or you will have to read more on that line. Next time write to us before you undertake to write about the Negro.

Letters From the Pastors.

C. C. O. Abbett, Musson, La., writes: "I am here hard at work determined to take this part of the country for christ and the old Methodist Church; although on the night of Aug. 6th, some parties drove a spike nine inches long and three inches wide on my gate, with the following note in it:

C. C. O. Abbett, July, '84.

This has reached us about midnight and day and night all our labor, and thus far to our interest we have used it any longer. We give you 24 hours to leave this country or fail to leave you know what.

CAPT. BULLDOZER."

He says, "We, as the leading Methodists of this place are our enemies, are encouraging and forward building our church will soon be started, and the Lord will bless our labors and add to the number on the roll."

Zinzendorf's Error.

Mr. Wesley's summary of Zinzendorf's views of justification are as follows:

First—Justification is the forgiveness of sins.

Second—The moment a man flies to God he is justified.

Third—And has peace with God, but not always joy.

Fourth—Nor, perhaps, may he know he is justified until long after.

Fifth—For the assurance of it is distinct from justification.

Sixth—But others may know he is justified, by his power over sin, by his seriousness, by his love of the brethren, and his hunger and thirst after righteousness, which alone proves the spiritual life to be begun.

Seventh—To be justified is the same thing as to be born of God.

Eighth—When a man is awakened he is begotten of God, and his fear and sorrow and sense of the wrath of God are the pangs of the new birth.

But Mr. Wesley objects that the seventh is "not so."

Current Politics.

The platforms of the Republican and Democratic parties are so similar in what they do and do not profess, that it has been obvious from the first that the campaign would avance on issues implied, rather than stated. This fishing for a taking war cry was better adapted to the flexible condition of the Democratic than to the fixed policy of the other party. So, for a time, the Democrats seemed to have the choice of the battle ground, but as usual, they blundered and lost the day, when their ranks were being rapidly augmented by forces who were conscientiously unable to support the Republican candidate for President, except as a "dernier resort."

The first blunder was the nomination of a man so little in public life, that of the correctness of his morals or the fitness of his qualification to fulfill the high functions of the position to which he aspires, nothing adequate was known. The second blunder was to nominate Mr. Hendricks, whose personal life, though unexceptionable, is coupled to such a political career as could not fail to provoke discussion as to the attitude of the Democracy during, before and since the war, the discussion of which questions will always imperil the prosperity of the Democratic party in the North. Then, too, his selection for Vice-Presidential honors opened the question of fraud in 1876, while it put the Democracy on the defensive in the issue, because Mr. Tilden, the only living man who could have used that as a rallying cry to advantage, was reclining unmolested in the serenity of his Greystone retreat, free from the mutations of active party leadership.

But the worst blunder of all made by the Democratic party in this campaign, was that of raising the personal character issue. For it now seems that Mr. Blaine is anxious to have a thorough passage upon his moral status by the courts, and his political career it is certain has been so freely examined that there can be very little unknown to condemn him, nor has that which is known been able to do so, his political opponents being judges.

If we were white, we would most assuredly, as matters now stand, vote for Mr. Blaine; but as a Negro, with nothing greater or less than the political betterment of the condition of the Negroes before our political eyes, we propose to make the very best possible deal for them. To that end we shall hasten deliberately toward anchorage in a standard bearer. If Mr. Blaine has been through the furnace without the smell of fire upon him, who shall say that the same is true of Mr. Cleveland? Some of the more prominent and powerful religious newspapers do not say so; on the contrary, they admit his moral unfitness to be set up before the young men of this nation as an example of the sort of man it takes to make a President.

After rushing to his support, chiefly because of his supposed elevated personal life and pure political intention, they rush away because of an alleged discovery of their mistake.

General Butler was available, and we recommended him to the Chicago Democratic Convention, but they did not seem willing to accept our kind offices. Now they must repent at leisure of their hasty decision. It is true the General is no Democrat, but then neither was Mr. Greeley. The General has a mission, and he has a way of executing it so thoroughly, that it is hard to tell just what is his place in this campaign.

Governor St. John is also at work, with the thousands of wives and mothers and sisters and widows of those whose curse and bane is and has been the liquor traffic beside him. Between elections the sympathies of Christian people are with these women and their cause, but we are told that it is impolitic to co operate with them at election times like the present. The logical result of just such doctrine prolonged the life of and would have perpetuated African slavery in the United States.

For our part, we are greatly in sympathy with these women and with their cause, because it is preeminently the cause of the Negroes. They must be emancipated from the use and abuse of liquor, and none of the other parties can do this. They use liquor as an effectual campaign document, and the debauchery caused thereby continues its work of death when the campaign is over.

The white people may be morally, physically and intellectually able to stand this everlasting drinking business, but we do not hesitate to say it, the Negroes are not. Of course it is now clear enough that with the break of the Independents away from Mr. Cleveland to chaos, or back to Mr. Blaine, the steady uncertainty of Mr. Kelly and the Irish voters generally, the warming up of the Negroes to political action in New York, Ohio, Indiana, and the hostility of American industry to free trade, makes it easy to now prognosticate and anticipate accurately the coming result. But if not now, sooner or later, labor and temperance will unite, organize and win.

The Mound Builders.

As you sweep along the Cincinnati Baltimore and Washington railway westward from Chillicothe, Ohio, to the end of the Scioto Valley, you meet, at brief intervals and in close proximity to each other, a succession of little hills or mounds. They are very much alike in exterior appearance. There is a great number of them about Marietta, and another group in the vicinity of Milford, Ohio. Exploration has proven them to be the tombs of an extinct, if not, a pre-historic race of American people. They, probably were at one time very numerous. They must have been an older people than the Aztec or any other aboriginal American tribe. The contents of these graves prove their occupants to have been of a religious character. But the evidences are more favorable to a sensual and materialistic, than a spiritual and intelligent worship. It is also fairly inferential that they were polytheists; they may have been civilized in a degree, but the highest civilization they did not have. This is inseparable from the true religion. It is clear that these mounds were intended to be lasting and monumental testimonials to the world of those who built them. They were doubtless well pleased with their own attainments, and wished to perpetuate the memory of their deeds for the pleasure of coming generations. But their names are forgotten and their identity is lost. We know them to-day by the work they did alone. How really in this case is that saying of the Savior verified: "Ye shall know them by their fruits." The fruits as we have seen declare them to have been a heathen and an idolatrous generation, which is probably the last thing they would have been anxious to prove, and perpetuate as true of themselves. They are extinct but the evidences of their life, civilization, and character remain. In the same way, with the same certain final result, though not in precisely the same manner, we too are building for ourselves monuments. What shall they say of us in the ages to come and to generations yet unborn? Shall they tell of pride and bigotry, or self-denial and catholicity in our lives? Will they mark an era of strife and division, or peace and unity in our counsels? Shall they proclaim selfishness in our offerings and decadence in our enterprise, or will they declare us abundant in sacrifices and lively in the prosecution of all Christian interests. Shall they publish us as a nation pendant in morals, incoherent in religion, superficial in literature, and perfunctory in duty, or shall we by them be approved for our basal virtue, our compactness in theology, for the depths of our learning, and our sufficiency in labors? Shall avarice in business, and corruption in politics, or fair dealing in trade and national purity, distinguish the age and country in which we have lived, moved, and had our being? Shall the relics we leave behind us, make known our faith in one God, or shall they bear testimony to an era of practical polygamy, intemperance and atheism? Shall they tell of a great cosmopolitan state, with its aggregation of nationalities, multiform in peculiarities but blended and united in interest and destiny, or shall the lessons be of colossal lust, lechery, and monumental debauchery? Shall these mounds of grace and nature, which we are building, tell of the Godhead and manhood, perpetually joined in a common bond of loving brotherhood, or of unnatural and degrading distinctions? We are modern mound builders. Not more or less so as a nation or as a church, than as individuals. Do we find in those things which remind us of the departed greatness of the shades, who inhabit them, bits of scorched grain, rude implements, of formative art and broken and crumbling altars? So in these of which we are builders, are reminders of the sure and certain march of time, the wreck, crush and ruin of sublunary things and the final end of earthly estates. The ideal worship leads to the ideal civilization; and those who so build will be held in everlasting remembrance, and the Lord, when He writeth up the people, will say of this man and that, he was born in Zion, if our monuments attest solidity of Christian character and staunchness of theistic faith.

Reckless Journalism.

We give in another place the statement of the New York *Witness*, involving General Fisk, Bishop Fowler, Andrew V. Stout, Esq., deceased, and Jose F. Navarro, Esq., in a fraudulent mining speculation. We give also the complete and sweeping vindication of General Fisk and his friends, as well as the retraction of the *Witness*. To make an apology for putting the brand of dishonesty on good men, and crushing the heart of their loved ones, is generally all the restitution that those who do such things are found able to make.

The attack of the *Witness* upon the honor and Christian fidelity of these gentlemen is unexcusable, since it was entirely within its possibility to have their version of the matter before its publication was put in type.

This was so plainly its duty, that it will prove as difficult for the *Witness* to give a satisfactory explanation of its action in the case, as it will for just and fair minded people to accept what it has given as a revelation of the "true inwardness" of its purpose in making the sweeping arraignment it does of these gentlemen, under cover of the decision of a court, improperly interpreted or carelessly read.

The statement of General Fisk is long, but it will repay the reader for his pains. The *Witness* was shocked, but the faith of the people in the goodness of good men comes forth unhurt. It was a harmless shock, if the intention of the makers of the report was so.

Vote for Clean Men.

The Republican convention of the Third Congressional district of Louisiana met on the 23d inst., and renominated Hon. W. P. Kellogg for Congress. This is the only district, under the present state of affairs, which the Republicans can feel reasonably sure of carrying. It is to be regretted, therefore, that the respectable elements of the party are compelled to make choice between an endorsement of the indefensible star route record of Mr. Kellogg, or a vote for a Democratic candidate, though he be personally pure.

We cannot advise our readers to vote for Mr. Kellogg, even though supported by a party whose principles they are in full sympathy with. The colored voters of Louisiana did all in their power to confer political honors upon Mr. Kellogg, in tribute to his great abilities as a leader and a statesman But Mr. Kellogg involved himself in a disreputable scheme to defraud the treasury of the United States; a scheme which can only be classed alongside those of Wm. M. Tweed and the gang who attained national notoriety by plundering the city of New York. And if they nominate and elect such men to office, they will suffer immeasurably at the bar of public opinion all over the land. The enemies of the Negro, always ready to combine for the denial of his citizen rights, and the State restriction of his suffrage, will point to it with satisfaction as a convincing evidence of the correctness of their assertions, that Negro majorities are dangerous to the morals and debasing to society. The friends of the Negro will be deprived of effective argument for his defense, and view it with sorrow and disappointment.

Vote for clean men, or not at all. Give a deaf ear to the special pleadings that expediency or a "regular" nomination entitle a candidate to your votes, if other qualifications are disregarded. Show to the world that Negro majorities are as manly, independent and God fearing as any in the country, and do it by giving the entire weight of your influence, before and after the nomination, against improper candidates. It were better by far that all Louisiana Congressmen should be Democrats, than to struggle for the election of one who evaded the issue, and received a technical acquittal only, of a very grave charge, generally accepted as proven by the testimony, and under which no honest man could rest until vindicated after a most thorough investigation.

Look at Their Papers.

On the 18th of July we met the Rev. W. R. Wilson in the parsonage of Ninth Street Methodist Episcopal Church, Covington, Ky. His aim was to get a collection for the purpose of securing an artificial leg for the right side. He is 28 years of age, and claims to have been born in Gallia county, Morgan township, Ohio. At 21 he went to Buffalo, West Virginia.

In 1883, on the 15th of January, he lost his leg on the Campbell Creek Coal Company's railway, and is now abroad seeking money on this account. He is a licentiate in the Baptist church, Mount Olive Association, of West Virginia.

If the case is as represented, it is a meritorious one. Pastors and others, before taking action, ought to satisfy themselves at this point.

Speaking of the statement of Mr. Joseph Sheldon, counsel for the trustees of Sperry Street Church, New Haven, the Delaware Conference *Standard* says:

"Perhaps Dr. Marshall W. Taylor, who acted as god-father at the christening, can tell us what the Sperry Street Church really is."

What we saw of it was a roundescript. Rev. T. H. Johnson was wet nurse, and Dr. Goodsell, surgeon. Dr. I. H. White has also been called in later. We suggest that these eminent ecclesiastical doctors overhaul that infant, and make a thorough diagnosis of its case. It had some resemblance to a Methodist Episcopal church while we were connected with it.

Personal.

—Rev. J. J. Holland, of Steubenville, feels happy in consequence of a most agreeable surprise given him lately.

—Rev. Abraham Hilton, of Central, Louisiana, called, settled his accounts, and enrolled five new subscribers. Thanks.

—Thaddeus A. Walker, of New Orleans, will take the medical course at Central Tennessee College, beginning this fall.

—Mrs. Jennie V. Holland (*nee* Cook) is passionately fond of the SOUTHWESTERN, reads it eagerly, and will contribute to it occasionally.

—Rev. M. J. Dyer, of Sixth Street Church, has been succeeding nicely since his return from the East. He paid us a very pleasant visit the last week.

—Rev. Thomas J. Johnson, of Camp Parapet circuit called, spoke kindly, and pledged us his support, invited us, and says he is having a pleasant year on his work.

—Rev. Harry C. Foster, late of the Baptist Church in Bay St. Louis, united with the Methodist Episcopal Church in that place, has now placed his letter in Simpson Church of this city.

—Rev. W. H. Hardy, of Pearl River charge, called and reported his work in an excellent condition. We were quite glad to see him, as he always brings good cheer to this office.

—Rev. W. H. Treager has been transferred from the Third German M. E. Church of this city, to the St. Louis German conference and stationed at Peoria, Illinois, by Bishop Ninde.

—Rev. Stephen Duncan, presiding elder of the Shreveport district, being in New Orleans, visiting his family gave the SOUTHWESTERN a call. He reports his district in an excellent condition, and a spirit of revival in many of the churches.

—Rev. Stephen Priestley from Union Chapel gives 12 new subscribers. "*All hail.*" He has a fine church, large evening congregations, and is an energetic, well-beloved workman. He promises to do more for us.

—Rev. E. S. Burton, a local preacher, brother to Rev. Nicholas Burton of the Louisiana Conference, came to see us last week, subscribed for the SOUTHWESTERN, and made us to understand that the colored people of Louisiana were determined to keep the SOUTHWESTERN on foot.

—The Rev. L. P. Cushman has received an intimation that a large and influential charge would be gratified if they could have his service in the East as pastor. It is not likely that he will accept, as he is devoted to his work of aiding in the right development of the people of the South.

—The Rev. Henry C. Armston, of Morgan City charge, visiting New Orleans, gave the SOUTHWESTERN a call last week. He reports the drouth and high water as having impeded the progress of his work to a considerable degree; the Sunday-school is in a flourishing condition.

—Mrs. L. C. Braden gave us a most encouraging letter last week. She speaks in complimentary terms of the SOUTHWESTERN, especially our number for September 18. Her very graceful and helpful letters will be continued as a very important adjunct to the usefulness of the paper.

—We learn with deep regret of the death of Mr. Martin, the young Scotchman whom Rev. M. Craven took out with him to help in the printing press in Lucknow. Recent letters say that his death was sudden, he having been attacked by cholera. Bro. Craven also has had a slight attack but is now convalescent.

—Anatole Panall Esq., found time to drop in, salute and extend

to ascertain civilities and courtesies for which we consider ourself debtor to him. He is an earnest, active friend of the SOUTHWESTERN. With stock in one or two more publishing enterprises, he has also a position in the United States service, and what is above all he is a Christian gentleman.

—Rev. Marcus Dale is a pastor who puts his stamp upon his people. He has a neat church, large and quite high grade membership. Bro. Dale was favorably spoken of for the Bishopric in 1880. Mrs. Dale is manager of this district of the Home Missionary Society work. The SOUTHWESTERN has friends in Wesley Chapel, and will enroll many more shortly.

—Bishop Harris has revised the last proof-sheet of the new edition of the Discipline. Most of the printing is already done, and in a few days the completed book will make its appearance on the shelves of the Book Rooms, ready for sale. It is a very handsome volume, very much more attractive, typographically, than any preceding edition. The careful work of the editor is every where apparent. It is completed a full month earlier than the Discipline of 1880.—*Church Advocate.*

—On one face of the white marble monument to Isaac Rich in Mt. Auburn cemetery his executors, after conference with the trustees of Boston University, placed these words: "That take, and give, for Me and for thee. Matt. xvii, 27." As the passage refers to the tribute money which Peter was told he would find in the mouth of the fish, it most happily suggests the source of Mr. Rich's wealth: The Lord to whom he consecrated it as a holy tribute, and the fact that Christ ever associates with himself in honor and benefaction each one who devotes his gains to Him.

—Rev. D. H. Payne, the senior bishop of the African Methodist Episcopal Church and the St. John of the Christian Church in modern times, shall soon give to the publishers a volume on the Christian home. He has invited our mutual friend, Rev. Dr. R. S. Rust, to write the introduction, and he has consented to do so. Dr. Rust and Bishop Payne were associated together twenty-five years ago at Wilberforce University, and have ever since been intimates. It will be a pleasant service for the Doctor to reproduce the ripe thoughts of his venerable friend upon the greatest of all themes but one, Christian culture in the homes of the people.

—Rev. Ansel Bunton, of New Orleans, has a history full of interest. He was a favorite slave before the war; went with his young master to school as a body servant; the master was dull and the servant quick to apprehend; so the lessons given to the master and neglected by him were always learned by the servant. After a while the master determined that the servant should first learn the lessons and then instruct him; so he did, and in this way brought his young master through school. Bro. Bunton is a local deacon in the Louisiana Conference, a man of fine sense and commanding influence. He is a friend to the SOUTHWESTERN, on which his son at present holds a position.

—The Rev. Pierre Landry, presiding elder, reports his district [illegible] persons, excepting some financial perplexities at Baton Rouge, where they have begun an excellent church but cannot finish for want of [illegible] funds. They are looking hopefully toward Philadelphia, having done all that could be reasonably expected of them. The Rev. F. T. Chinn, the pastor there, has been conducting a series of [illegible] meetings [illegible] with success. We hope it shall [illegible] the fifty-year [illegible] pastorate [illegible] pastor and people [illegible] in high [illegible] for his good [illegible] SOUTHWEST[illegible] life and trials,

and for his constancy to our interest at the present time. We have not only his cordial welcome to the South, but his actual help. There is plenty of room higher up.

Church Polity.

How the Presiding Elder Should Do His Work.

The policy of the colored presiding elder, or any presiding elder in our Church should be very simple. He is to take care that every part of our Discipline be enforced in his district. Travelling through it with Episcopal functions in the absence of a Bishop for that purpose, he should so prosecute his mission as,

First. To train the people in all the charges to look up to, esteem and regard him as the immediate, visible and supervisory head of the district, to whom all matters should be freely and fully made known.

Second. To train the preachers to find in him many things worthy of imitation, and to regard him as always their friend and laboring in their interest.

Third. To the adjustment of the wants of preachers and churches to each other.

Fourth. To bring our white and colored membership to feel and realize the relationship subsisting between them.

Fifth. To urge the insurance and prompt cancellation of outstanding indebtedness against our church property, build better churches, encourage and urge the erection or purchase of parsonages, and discourage the selection of obscure and improper locations for our churches.

Sixth. To discourage color prejudice and inspire our ministers to be the leaders and moulders of public sentiment in communities where they labor.

Seventh. To lift our people up to see and appreciate their new relation to the Church and society, and to fully cancel their obligations to both.

Eighth. To increase the membership first and disciplinize it afterwards.

Ninth. To suggest plans to pay debts by practicable methods, without splitting hairs as to fine, but to us, impracticable theories.

Tenth. To boldly state and if necessary defend our doctrine, polity and relationship to the whites, and to see that pastors have a comfortable estimate and use his utmost influence to have it paid.

General Church News.

The number of Buddhists in the island of Ceylon is 1,700,000; of Hindoos, 600,000; of Mohammedans, 200,000; of Roman Catholics, 220,000; of Protestants, 50,000.

There is a fine opening for missionary work among the colored people of Visalia, California. Their religious opinions are so diversified, however, that it would be difficult for any one denomination to accomplish much among them. There are more Methodists among them than any other denomination.

Dr. Hall's church, New York, has a membership of 1,999, which contributed last year $30,529 to home missions, $24,115 to foreign missions, 14,051 to church-erection, $31,564 to congregational, and $30,747 to miscellaneous expenses, besides liberally contributing to the different boards of the church not here mentioned.

Ebenezer M. E. Church was well attended on last Sunday evening, Rev. Benjamin Brown, of the P. E. Church, delivered a fine sermon. —*People's Advocate.* The presiding elder of the Methodist Episcopal district in which Ebenezer is situated, is named Benjamin Brown; he is quite scholarly and is a first rate preacher. Do you refer to him? If so turn your "P" to an M.

Rev. Camillus P. Maes, secretary to the Roman Catholic bishop of Detroit, has been appointed bishop of the Covington, (Ky.) diocese, to succeed Bishop A. M. Toebbe, deceased.

The *Pacific Acvocate* last year received $4,881, and expenses $5,279, leaving a balance of $502. It had 1,869 paying subscribers. The past year was one of prosperity throughout the conference.

Kentucky has 1,297 Baptist churches. In these the baptisms during the past year numbered 6,023, and the net gain in members was 3,053. The contributions for State, home and foreign missions reached 19,444, of which a little more than one-half was contributed for work within the State.

Los Angeles has made the following investments during the past two years. Methodist, $30,000; M. E. Church, South, $25,000; Baptists, $25,000; Protestant Episcopal Church, $24,000; Congregationalists, $20,000; Presbyterians $40,000. Total, $158,000.

Schools and Colleges.

For the SOUTHWESTERN.

Houston Seminary.

BY REV. C. W. CAMPBELL.

A circular, from the authorities of the Freedmen's Aid Society, referring to the Centennial Jubilee of the Methodist Episcopal Church in the Southern States, lies before me. It is to be hoped that if any pastor, or brother has failed to receive a copy, he will at once write to Dr. Rust for it, study it, and act upon its suggestions.

Acting as they are, under the direction of the General Conference, this centennial appeal from Dr. Rust and Harlzell is neither to be ignored nor slighted. The church should every-where heed the call. No pastor should fail to show himself in full sympathy with the plan.

The brethren of the Texas conference plead poverty, and it is true there are more charges to be supplied where hard work and self denial are necessary, than those where riches are abundant. The shortness of the cotton crop this year and a like failure last year would seem to give just cause for a little letting up on the collections. But, brethren remember that you will never see another centennial in this life. Now is the time to let your example encourage those around you.

Two classes of charges will be prompted by your action to do either better, or worse, i. e., those stronger than yourself and those weaker.

Since I lauded in Texas, two years ago, two charges have raised for the conference and school one hundred dollars each. Bro. Bookman, on the Prairie Plains work, and Bro. Whitaker, at Hempstead, each went to work to present the matter to the congregations, and each made up his amount subscribed. Since that time Bro. Bookman has remembered the school by collection, and Bro. Whitaker would have done the same had he remained in the work. Are there not others this year who can with their congregations be added to the list?

Our seminary can never accomplish its work till other buildings are erected, and this depends upon you, brethren. More than three fourths of the colored people of Texas, over ten years of age, could not write their names in 1880. Slaveholders may be responsible for the existence of this state of things, but the pastors are responsible if it continues. Support the seminary and it will send teachers into the schools. The money may be hard to get, but it will bear more fruit than if invested in any other way.

Collections have been taken by the Navasota district conference, during the year to the amount of $29 25, as follows: J. L. Smith, Millican, $3; A Alexander, Planterville, $3 50; W. H. Jackson, Brenham circuit, $2; B. M. Taylor, Bryan, $3; W. B. Pullam, presiding elder, $3; Thomas Cole, Franklin, $3; T. D. Bookman, Iola, $3; L. Felder, Bryan circuit, $1.75; J. E. Shackelford, Navasota, $6; John Bobo, $1. These were taken for the purpose of paying for the insurance. The remaining $20.75 promised ought to come in soon. At Richmond, Bro. Davis raised and turned over $2.35, and Bro. Hughes, of Pittsville, collected $1.50, on our recent visit to that place.

Bro. Hughes is what our church everywhere needs, a man upon whom preacher and people can always depend.

Bro. Logan, of Trinity, has collected $13.75, and district conference at Hearne paid $3. During the summer we visited Richmond, Rose Hill, Galveston, Pittsville, Hearne and Harrisburg, and at each place received a warm welcome, and enjoyed the visit. We have tried to give a better understanding of the enterprises of the church and especially of the work of the Freedmen's Aid Society, and feel sure that our visits will not be without fruit. In none of the places have we failed to find those whose minds were being turned to the importance of a higher culture. In most cases the seminary is the only possible chance for this.

We found the Navasota district conference at Hearne, running smoothly and without doubt profitably to all present. This is the second session we have attended, and we feel at home with the brethren there. The feeling of brotherhood is stronger with each visit. May the blessing of almighty God rest upon that little army of Christian soldiers! Under the generalship of Bro. Pullam, no tears need be felt for the work of the church in Navasota district.

Houston Seminary has begun its third year's work under circumstances no less favorable than before. With the building we need so badly, we could do much better work.

No idea can be given of the expedients to which we have had to resort to supply the needed room and prevent embarrassment of the work for want of space. Dr. Rust gives us encouragement to expect a new building if the conference will do a liberal part by the school this year. What do you say, brethren? Shall it go on record that the centennial year passed unnoticed, and the collections were no larger than before? I hope not. No other school in the South is needed so badly as this one. Then let us make a rally in the month that remains between this and conference and show what can be done. Let the pastors send us the name of every person making contribution.

Columbus Normal School.

FRANK WEBB, JR.

The first few days were occupied in getting every one in working trim, when all settled down to regular business, which consisted of the different methods of teaching. The "How and What to Teach" on subjects pertaining to schools and teachers, in which every one participated. The Principal, Prof. C. J. Waring, of Galveston, was assisted by H. A. Christian, of Colorado county. On the 30th of July examination commenced; some fifty odd entering. Out of five who went up for first class certificates only one succeeded, viz: S. H. Burford; eighteen obtained second class and thirteen were contented with third grades. Prof. R. A. Scull, of Galveston, was the principal's assistant, and right well did he perform his duties. The closing exercises took place in the Methodist Episcopal Church, on the 1st of Aug. at 8 p. m., with A. J. Johnson, assistant superintendent of Sunday-school, officiating. The performance was opened with music by the choir, and a touching prayer by the Rev. W. H. Davis, pastor in charge of M. E. Church here. He was closely followed by Prof. H. W. Christian, of Colorado county, in an opening address which was exceedingly creditable. Next came Mrs. T. J. Webb, in a written address, thanking the citizens of Columbus for their good will, and hearty co-operation with the students in attendance, the teachers themselves, and last, but not least, our honored principal, Prof. Waring. Prof. R. A. Scull, of Galveston, and Miss L. N. Norman, of Colorado county, then delivered on behalf of the teachers, in two brilliant speeches, full of pathos and eloquence, some very valuable books, a set of Chamber's Encyclopedia, 15 volumes; Gibbon's Rise and Fall of the Roman Empire, 6 volumes. Prof. Waring then made his reply of thanks.

Had I room I would give to the public a synopsis of the exceedingly beneficial remarks which he made. Suffice to say they were appropriate and brilliant. The exercises closed with music by the trained choir, led by R. A. Scull. It assisted materially by discoursing sweet dulcet strains at intervals throughout the entire performance. The students and their friends next began to satisfy the "inner man" with apparently good results. Every one continued feasting and merry-making till a late hour, when all dispersed.

Columbus, Texas.

New Orleans University—Prof. A. F. Hoyt.

The following is a synopsis of the three years' course, which will be known as the College Preparatory Course, showing the number of recitation hours weekly for each study:

JUNIOR YEAR.

First Term.—Latin Grammar, with Tetlow's Latin Lessons, 4 hours; Wentworth's Algebra, 4 hours; Barnes' United States History, 5 hours; English Composition, 1 hour; Vocal Music, 1 hour.

Second Term.—Latin Grammar, with Tetlow's Latin Lessons, 4 hours; Algebra, 4 hours; Human Physiology, 5 hours; English Composition, 1 hour; Vocal Music, 1 hour.

Third Term.—Latin Grammar, with Tetlow's Latin Lessons, 4 hours; Algebra, 4 hours; Physical Geography, 2 hours; Book-keeping, 3 hours; English Composition, 1 hour; Vocal Music, 1 hour.

MIDDLE YEAR.

First Term.—Latin, Cæsar's Commentaries, 4 hours; Goodwin's Greek Grammar, with White's Greek Lessons, 4 hours; Wentworth's Algebra, 3 hours; English History, 2 hours; English Composition, 1 hour; Vocal Music, 1 hour.

Second Term.—Latin; Cæsar's Commentaries, 3 hours; Greek Grammar and Lessons, 4 hours; Algebra, 3 hours; Civil Government, 2 hours; English Composition, 1 hour; Vocal Music, 1 hour.

Third Term.—Latin; Cicero's Orations, 3 hours; Greek Grammar and Lessons, 3 hours; Algebra, 2 hours; Botany, 5 hours; English Composition, 1 hour; Vocal Music, 1 hour.

SENIOR YEAR.

First Term.—Latin; Virgil's Aeneid, 4 hours; Goodwin's Greek Reader, 4 hours; Wentworth's Geometry, 4 hours; Ancient History, 2 hours; Vocal Music, 1 hour.

Second Term.—Latin; Virgil's Aeneid, 4 hours; Goodwin's Greek Reader, 4 hours; Geometry, 4 hours; Grecian History, 1 hour; English Composition, 1 hour; Vocal Music, 1 hour.

Third Term.—Latin; Virgil's Aeneid, 4 hours; Goodwin's Greek Reader, 4 hours; Geometry, 4 hours; Roman History, 1 hour; English Composition, 1 hour; Vocal Music, 1 hour.

Students, to enter upon the above course, should have completed arithmetic, English grammar, descriptive geography, reading, spelling and penmanship. Those completing this course will receive a proper diploma, and will be admitted to the College of Liberal Arts upon this diploma, without passing any further examinations. Those who have already completed a part of this course will be given credit for the work they have done.

We acknowledge the receipt of catalogues for Wiley University, at Marshall and New Hope Academy at Alto, Texas. Also of Little Rock University, including the Art School at Little Rock, Ark. These schools are all under the auspices of the Freedmen's Aid Society, and present ample opportunity for securing a good education, of which our young people should especially avail themselves.

The *Manual* for July is an excellent number, containing a fine Church Extension map, which shows what a great work has been done in the aiding and planting of churches. Our laymen should send fifty cents to 805 Broadway, New York, and get this quarterly. It will give valuable information concerning all our benevolent societies.—*Iowa Methodist.* Just so.

Symposium of the Weeklies.

The best white people of the South will stand as a shield over the Negroes against the murderous intent of bull-dozers, and the wiles of the wretches who incite them to murder and crimes which they are too cowardly to commit themselves.—*Louisiana Standard.*

This campaign will soon blow over, and the question of conversion of sinners and the sanctification of believers will become the all important interest.—*Michigan Christian Advocate.*

Building, not iconoclasm, will be the steady aim of the man of God and of the man of virtue.—*The Watchman.*

For the first time, a colored candidate is running for Congress from Virginia, with a large following—Hon. J. P. Evans by name, with a view to his own election.—*People's Advocate.*

There are aged ones and those who are gradually sinking under the remorseless ravages of disease, who will soon see the King in his beauty, and know for themselves what Heaven is.—*Lamp of Life.*

An honest man—honest in the Christian sense, not from fear, but from love of good, may still be said to be "the noblest work of God," and of such the country has many.—*Christian Advocate.*

But let no pastor or other Christian worker imagine that he can gain influence over the young for good by descending occasionally to frivolity and folly in their presence.—*Zion's Herald.*

The realm of heaven is the glory of God manifested to his beloved. —*Northern Christian Advocate.* That is a very funny, not to say a confused or misleading statement. It is doubtful if the writer knows what it means, and we certainly do not.

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Domestic Hygiene.

For the SOUTHWESTERN.

"Cleanliness is Next to Godliness."

BY GEO. L. CURTIS.

It is a mystery how much some people enjoy dirt. Occasionally a person is met with who appears to believe that an increase of dirt is an evidence of an increase of piety. According to such, the more dirt the more religion. But no. Where is it demonstrated that great religious experience is consonant with much want of cleanliness? The reader may ask: "What should be clean?" "When should one be clean?" "What advantage is there in being clean?" "What are we to do to be clean?"

The "what should be clean" now refers to the cleanliness of ourselves and those things surrounding us. These must be clean, in order that we may reach the highest state of health, and have the greatest real comfort.

We need to be clean in our persons. While the majority of people admit that they out to be clean, the majority of people are not clean. Travel over the civilized world and make a careful examination, and it will be found that but a small minority of people are physically clean.

When a man or woman is uncleanly in body, there will be an accumulation of dirt from the atmosphere mingling with the sweat and the oils from the pores of the body and the scurf skin; until the circulation itself may be changed, and foul waste matter becomes [illegible]. More or less chills will follow a body under such conditions. These odors are generally [illegible] of want of cleanliness. The skin of the entire body [illegible] or months, exhibit [illegible] by [illegible] the [illegible] through these little pores [illegible] to these little pores, [illegible] to the surface, where [illegible] drops of [illegible] more [illegible] the [illegible] perspiration [illegible] any time be [illegible] dirt or a draft or [illegible] there follows an [illegible] part of the body. [illegible] meantime per[illegible] suspended, that if a [illegible] bed all over it [illegible] were to [illegible] of his body ran[illegible] so prevent this [illegible] cause quest de[illegible] liver and kid[illegible] generally be[illegible] cause the in[illegible] blood could [illegible] the system by the [illegible] kidney and [illegible] be compelled to do extra [illegible] to free the [illegible] Being whipped [illegible] poison, they will [illegible] as to soon grow [

General News Items.

Hon. A. G. Peace, colored, is the Republican nominee for Congress in the Mississippi Shoe String district.

It will require $500,000,000, or $600,000,000, to complete the Panama canal. The appearance at present is that it will not be finished soon.

A Mississippi man whose time was getting heavy on his hands, counted the number of grains in a bushel. He found 72,120 of corn, 132,000 of wheat, 128,000 of peas, and 164,000 of seed.

Hon. J. C. Upton, late Assistant Secretary of the United States Treasury, has prepared a brief treatise on "Money in Politics," which is now in the press of D. Lothrop & Co.

The latest estimates of the wheat crop of the United States give a total of 553,488,000 bushels. The yield of 1883, was 424,590,000 bushels. And that of 1882, 505,320,000 bushels.

What is wanted along the west coast of Africa are piers, wharves, harbors, and railways. Along the whole stretch of the coast there is not even an apology for these elementary appliances of civilization.

It is stated that the caving of the banks of the Atchafalaya, on both sides, is unprecedented. In some places it is caving in by acres, taking the levee in many instances and threatening the buildings along the banks.

The United States steamship Monocacy to arrive to-morrow [illegible] to all Europeans arranged, an English captain in command. Excitement [illegible] Chinese increasing, trouble [illegible] country.

The following is stated to be the [illegible] since the commencement of the century in the number of persons speaking the different languages: English, from 55,000,000 to 90,000,000; Russia, from 30,000,000 to 63,000,000; German, from 33,000,000 to 66,000,000; Spanish, from 22,000,000 to 44,000,000; Italian, from 13,000,000 to 30,000,000; and Portuguese, from 3,000,000 to 12,000,000.

Women of the South have never been so much interested in any Exposition as in that to be held in New Orleans from December 1884 to May 1885. Fifty thousand dollars [illegible] the part of the authorities has stimulated the formation of exposition associations composed entirely of ladies, who will see to it that their counties and states are represented. In Texas alone there are eighteen such associations. The Christian Women's Exchange, of New Orleans, has this department in charge. Women of the Century [illegible] years [illegible] last year of $25,000 for their services in settling an estate worth $52,000. Judge Thomas Drummond, who [illegible] the bench, recently disposed of them. He said to [illegible], you consider [illegible] lawyer. How much [illegible] your services worth to [illegible] than mine to the people? You [illegible] discharged $25,000 for sixty days' service. Could you not be content, each of you, to take my pre rents for the same time? These charges are infamous. There is not much to only man who [illegible] and these accident would make. This charge of $15,000 is cut down to $1,500; those of $5,000 each to $500. Repeat such a piece of rapine in this court, and I will disbar every one of you."

A Monroe Street man was married the other evening, and when the minister asked: "Will you take this woman," etc., he made no reply. The question was asked again. Still no answer, from which the minister was concluded he must be deaf or bashful, so raising his voice to seven and a half, he repeated: "Will thou take this woman?" at which the man gave him a vacant stare and asked: "Say parson, do you suppose I'm [illegible]?"

Why a Centennial Jubilee in the South?

There are special reasons why our people in the South ought to heartily enter into this Centennial Celebration. In fact the South should make 1884 a *Centennial Jubilee year*, when not only God's blessings upon our world wide Methodism should be remembered, but when his marvelous dealings with our people in every part in the South, during and since the war, should be devoutly and thankfully recounted.

As Methodists, they should rejoice that the old Mother Church of [illegible] in America, is now firmly planted in every part of our nation, and is saving people of every race and condition.

As patriots, loving their county, they can praise God that secession and rebellion were failures, and that the nation is now one in territory, and will soon be one in sentiment.

As philanthropists loving their fellow men, they can rejoice that slavery is destroyed, never again to curse our land.

The one million of colored people in our Church and congregations in the South can make this a Jubilee year, in which to praise God for freedom and its blessings.

It will be a proper time for our people in the South to recall what has been done for them by the whole Church, and to plan for yet greater growth and self-helpfulness in future.

The great need of our Church in the South is a large increase in the number of Christian ministers and teachers competent to instruct and build up the people. This Centennial Jubilee year will give all a chance to make a thank-offering to God for Christian education.

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Mr. Douglass's Letter.

Mr. Frederick Douglass's letter urging Prohibitionists to vote for Blaine will hardly produce much effect. The Prohibitionists never undertake to support a ticket of their own without being earnestly told that they are taking a very mistaken course. Mr. Douglass says that to vote for St. John is to help the cause of Cleveland, and that surely it will do the cause of prohibition no good to elect a Democrat. This is what the Prohibitionists are always told. They are urged to vote either for one or the other of the older parties, on the ground that if they do not so vote they will be aiding to elect men who are not Prohibitionists. Perhaps by this time the Prohibitionists have grown tired of this sort of counsel.

Mr. Douglass, of course, does not venture — especially before the Ohio election — to claim that the Republican party is in favor of prohibition, but he does promise that just as soon as it is clear that the majority of the people want prohibition the Republican party will try to carry out their wishes. It will rather astonish some of the older members of the party to learn from Mr. Douglass that the Republican party cares nothing for the right or wrong of any proposed measure, but only asks if it is popular. If this be true the way for the Prohibitionists to convert the Republican party is to make a great display of strength, and how can they do this except by polling a large vote for St. John? They know perfectly well that while the Republican and Democratic politicians are glad to get Prohibitionist votes, neither of those parties has the least idea of advocating prohibition. They now learn from Mr. Douglass that if they can only show that a sufficient number of voters want prohibition the Republican party will advocate prohibition. It is therefore clearly the policy of the Prohibitionists to stand up and be counted by voting for St. John. Only in that way can they possibly convince Mr. Douglass and the Republicans that they are numerous enough to deserve that their demands should receive attention.—*New York Times.*

A correspondent of the Chicago *Inter Ocean*, writing from Roanoke City, Virginia, September 12th, says: "Monday last at Martinsville, the county seat of Henry county, the Hon. I. C. Fowler, Republican, and W. Rison, of Danville, Bourbon, met for a joint discussion. Democrats insisted that Mr. Barbour's letter, known here now as 'General Order No. 2,' must be obeyed, and no joint discussion could be had. Rison thereupon took the stand, spoke for an hour and left the hall, calling on all true men opposed to Negro rule, to follow him. Some followed, but at least two-thirds of the crowd remained to hear Fowler. At once the roughs resolved to prevent Fowler from speaking, and some Danville men, two of whom had figured conspicuously in the massacre in that city, procured from a Bourbon druggist a quantity of sulphurated hydrogen gas and let it off in the densely packed hall, holding the doors closed. The effects of this poisonous preparation is well known, and a physician who was present detecting it, at once called to the audience to go into the open air. The effect was to disperse the crowd, also to compel the adjournment of the Criminal Court, which was in session up stairs in the same building. The Danville 'gang' who perpetrated this dastardly outrage came back to Danville the same night, and were received with much eclat by the Negro-butchering element of that town, to whom they had in the evening telegraphed the success of their scheme. Several persons in the hall were so much overcome by the effects of the poisonous gas, which was used in very large quantities, that they had to be dragged from the building. The men who did this thing belonged to the higher order of civilization in the State, and claim to be members of the party possessing all the wealth, virtue, good morals and intelligence.

The Emperor of Germany, in a letter conferring the Order of Merit upon Bismarck, says: "During two wars you stood by your Emperor as the most careful adviser, in your military capacity. I know your heart and soul are so much those of the soldier I hope to give you pleasure by conferring upon you this order, which your predecessors held with pride. I give myself consolation in allowing the man whom God has given me for support, who does such great things for the Fatherland, to receive also as a soldier that recognition of his services which he has so well earned."

Politeness comes from within, from the heart; but if the forms of politeness are dispensed with, the spirit and the thing itself soon die away.—*Dr. John Hall.*

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[illegible] Agriculturist. The Journal for Farmers. [illegible] Tiffany & Hill, Albany, N. Y.

may8-52 1tam

Books, Pictures, Etc

The following is a list of miscellaneous articles that may be had at this office on receipt of the prices annexed. They will be sent, post-paid, to any address desired:

What They Say; or Echoes from Birmingham	10
Atheism to be a War of Races in America, by Rev. A. E. P. Albert	10
The Colored Race Weighed in the Balance; Reply to Dr. Tunker by Rev. Dr. C. K. Marshall	25
Lithographs Methodist Bishops, in group, up to 1872, each	10
Historic Picture, "Garfield and his Family," steel engraving	2 00
Wentworth's Arithmetical Problems	30
Mitchell's New School Geography (1875)	50
Independent Youth's Speller	30
Gems of Praise	20
French's Mental Arithmetic	20
Black Horse and Carryall. By Rev. J. H. McCarty	70
Notes on Baptism, by Rev. R. Gregg	60
Temperance Reform and its Great Reformers, By Rev. W. H. Daniels	1 00
"Missed It," wood engraving	35
"A Nibble at Last," engraving	25
"Romeo and Juliet," engraving	1 00
"The Vagabond," engraving	1 00
"The Golden Age," engraving	1 00
Lithographs of John Wesley, each	20

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aug21-4m

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dec28-26teo m

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feb7-1y

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oct18-tf

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26 inches	175 lbs	225 lbs	$45 00
28 "	225 lbs	275 lbs	55 00
32 "	350 lbs	550 lbs	85 00
36 "	550 lbs	900 lbs	125 00
40 "	750 lbs	1250 lbs	160 00
44 "	1000 lbs	1350 lbs	200 00
48 "	1300 lbs	1800 lbs	260 00
54 "	2100 lbs	2900 lbs	400 00

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may8-1y

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Sunday-School and Children.

FOURTH QUARTER. LESSON I. Oct. 5. COMMON SUCCEEDING DAVID. 1 Kings 1, 28 35.

The return to the study of King David, and find him "old and stricken in years." David's son, Adonijah, the brother of Absalom, was like him, not only in being a handsome man, but also in being ambitious and deceitful. He took advantage of his father's age and weakness to try and get possession of his throne. David had promised Solomon's mother that her son should be king after his death. Whether Adonijah knew this or not, he conclu[illegible] to take the kingdom himself, if he could get it. This itself proved that he was unfit to be ruler over a great people. When one tries to get [illegible] people [illegible] Lord, [illegible] people [illegible] it. [illegible] he [illegible] of the plan of [illegible] son, went with the [illegible] of Solomon to Bath[illegible] Adonijah [illegible] king. [illegible] king of the [illegible] to [illegible] mind of the [illegible] old man was still clear and strong, as he seemed to see just what was the best thing [illegible] the soul [illegible] the body, a[illegible] be



[illegible] Taber!

1. What was its peculiarity?
2. Was [illegible] mountains did the [illegible]ist say would rejoice in the [illegible]
3. [illegible] times were there have [illegible]
4. Tried [illegible] the Psalmist com[illegible] the days of Enoch?
5. Or what mountain was a king [illegible] a whole na[illegible]

By Master Wm. H. Crawford, [illegible] Ark., aged 13.

1. The [illegible]sion seen on the Mount [illegible] transfiguration. 2. It [illegible] the Disciples. (The [illegible]ver is faulty. It does not [illegible] what Disciples saw Him).

Members of the Tennessee Conference

BRETHREN.—There will be [illegible] Sunday-school Insti[illegible] in connection with the ap[illegible] session of the Tennessee [illegible] at Memphis. The first [illegible] be held Tuesday, Oct. [illegible] 7.30 p. m., and sessions [illegible] on Wednesday, [illegible] and Thursday [illegible] day-school Society will be held. Let as many members of the conference as can do so be present at the first session. Bring your Sunday-school superintendent and teachers if you can. Hoping that we may have a rich meeting,

A. H. GILLET,
Agent S. S. Union.

Marriages.

Mr. Henry Dury to Miss Josephine, at Berwick City, St. Mary's, La., at the residence of Mr. Daniel Lum, Sept. 16, 1884, by Rev. H. O. Armston.

Mr. Samuel Henderson to Miss Irma Williams, at Morgan City, La., at home, Sept. 20, by Rev. H. O. Armston.

In Asbury Chapel, Natchitoches, La., Sept. 20, 1884, at 11 a. m., Mr. Nora Roberts to Miss Henrietta Pye, of Campte, La; Rev. H. J. Wright officiating. No cards.

In New Orleans, on Monday evening at 7:30 o'clock, at the bride's residence, on Lafayette street, George Wilson and Miss Sarah Richardson; Rev. M. Dale officiating.

Obituary.

Sister Polly Given died Sept. 4 in full triumph. She joined the church last year. She leaves relatives and friends to mourn her loss. A daughter of Bro. Geo. Green died Sept. 9. NELSON GRAY.

Mason Station, La.

Sister Louisa Harvy died Sept. 1. She was a church member 19 years, and was the wife of Bro. W. Harvy, one of our local preachers. She is at rest from her labors. ELIJAH CLARK

Shady Grove, La.

Walter Grigsby, a faithful member, died Sept. 7. A large number of relatives and friends mourn his loss. W. H. GALLION.

Macon, Miss.

Esther Williams, daughter of Sam and Sally Williams, aged 7 years, died after a short illness, Sept. 1. Pray that God's blessing may rest on the bereaved family.

W. H. HIGGINS.

Jacksonport, Ark.

Bro. Major Kent died in May, in full triumph. He was a faithful member of the [illegible] and a kind husband, father and neighbor. He leaves a wife, [illegible] sons and [illegible] daughters to mourn their loss. Sister Jenkins died [illegible] She died with full faith in her Savior. A mother, father, [illegible] were [illegible] remains [illegible] was erected, afterwards became a member of First Street Church, and continued her relation until death. She was the mother of [illegible] beloved by all, and leaves a son, grand-daughter and a host of friends to mourn her loss.

Sister Ann Whitlock, a faithful member of First Street Church for the last 20 years, died in New Orleans Sept. 16.

T. C. MONTGOMERY

Mollie Owens, colored, who lived near Paris, Ky., died Friday night at the age of 114 years. She was born in Culpeper county, Va., in 1771, and was brought to Kentucky by Mr. Wilkerson, her Master, in 1809.—*Louisville (Ky.) Bulletin.*

Mrs. Georgiana Daniels died at her residence, 332 N. Prieur street in this city on Monday, Sept. 15, at 6 p. m., aged 39 years. She was the wife of Mr. Casimer Daniel, and leaves a husband and five children to mourn her loss, the youngest of whom is only 18 months old. Though a Roman Catholic, her abiding faith ever rested upon the infinite love and goodness of God. She was a loving mother, a devoted wife and a faithful friend. Her last request was that her friends should continue to pray for her. A large concourse of sympathizing friends and mourning relatives attended the funeral. The [illegible] was assisted [illegible] our sympathy to the [illegible]

[illegible] Medical Journal, Chicago, says: "Parker's Tonic is the [illegible] of all this, it is that literary flesh are heir to. I have used it for digestive disorders, and for coughs, colds and pains generally. Workers on the Press, in the Law, the School and the Pulpit will find it the right thing.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.

July 17-1y.

[illegible] of Brooklyn, [illegible] Electric [illegible] is worth con[illegible] any kind of goods, and we would advise those of our readers who are troubled with any of the diseases set forth in their advertisement in this issue, to which we refer you, to send for the Belt and test its merits.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea. Map, route cost free.

Mar. 27 26teow

Books and Current Literature.

Centenary Thoughts, for the pew and pulpit. The first hundred years of Episcopal Methodism, by Bishop Randolph S. Foster. The grouping of facts, illustrated by figures, the concise and philosophic statement, the purity and beauty of style and maunner, the exceeding interest of the matter, the great erudition of the writer, and his superior opportunity to know the exact truth of his affirmations, make this to the extent of its size, a work that may be relied upon as authoritative. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price $1 50.

One Little Rebel—Smith. There are a great many books now in the market, and the number is constantly increasing. Verily, of making many books there is no end. But numerous as are the books now in print, there is not only room, but a positive demand for more of a character suitable for the use of children and youth of Christian families. We must avoid trifling, sensational, and literature of a doubtful moral and religious tone on one hand, as on the other we must, if we would secure the best results for those under our care, avoid with equal energy, books of a morose, insipid and prosy nature. It is at this point we meet the demand for a more varied and extensive list of works which strike the desirable mean between these extremes. For meeting this want to a great extent, we have to thank the author of *One Little Rebel*, by Julia B Smith, which is a readable, spicy little book, just of the kind needed. Safe, lively, and in every line breathing a spirit of motherly gentleness which can not fail to arrest the attention, call out the thought, display the dangerous in adolescent fancy, and tone up the ideas of the class of readers intended to be benefited. In its mechanical features the book is a companion to *Christinia*, which we have already described, only there is more of this one. There are 17 chapters, numerous illustrations, 305 pages. Price $1. Published and for sale by Phillips & Hunt, 805 Broadway, New York. Cranston & Stowe, Cincinnati, Ohio.

Outing for October is at hand looking as fresh and as useful as ever to those who are fond of the outdoor sports. The Wheelman Company, 175 Tremont St., Boston, Mass.

The October *Wide Awake* opens with a delig[illegible] Mary E. Bradley Cheney, and [illegible] drawings of this month's issue are fine. The illustrated papers of the number are very interesting and [illegible] ing for both young and old. The new Course of the C. Y. F. R. U. starts off as the strongest series yet provided. There is also an art series, "The Making of Pictures," by Mrs. Whitman, and "The Temperance Teachings of Science," with an initial paper by Mrs. Mary A. Livermore. Only $3 a year. D. Lothrop & Co., Publishers. Boston, Mass.

Greek in English. College Greek Course in English. By William Clever Wilkinson. Seventh Thousand.

It is the object of this volume to furnish readers not versed in any language but the English with the means of obtaining at their leisure and without change of residence on their part, approximately the same knowledge of Greek letters as is imparted to students in the average American college. Not an equivalent, but a substitute in the nature of the case practicable, for college culture in Greek is what is here undertaken to be supplied. This book is the third in a series of four volumes from the same author. The five previous volumes were devoted to those parts of Greek literature and Latin respect[illegible] [illegible] candidates for [illegible] lege. Each volume of the series is so arranged as to be perfect [illegible] complete in itself, but all the volumes stand in such mutual relation, that each will be read with [illegible] in connection with its fellows in the series. The writer has realized an ideal of Dr. Vincent in his publications, and supplies a place in this kind of literature which was unoccupied until he entered it. There are great numbers of our readers who, being without the means of securing a classical course in college, will regard this as a kind of providence which has placed such a substitute within their reach. It is in a 12 mo cloth, gilt, highly illustrated, 295 pages, copious index, and a glossary of Greek proper names in the back. It is highly commended by the press, and is published and for sale by Phillips & Hunt, 805 Broadway, New York. Cranston & Stowe, Cincinnati, O. Price $1 25.

The October issue of *The Chautauquan* contains the first of a series of articles on "Good English," from Richard Grant White. The article's promise to be of unusual interest. The many admirers of Mr. White's vigorous thinking and clear expression, will be glad to hear from him again on this subject on which he is so able to write.

The Social Emancipation of the Gypsies, by James Simson, editor of Sims'n's History of the Gypsies, etc. New York: Thomas R. Knox & Co., 1884.

Our Little Men and Women for October tells of the white elephant, Queen Victoria at home, and all about Johnny. Price, $1 a year. Boston: D. Lothrop & Co.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an old East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Complaints, after having tested its curative powers in thousands of cases, has felt it his duty to make it known to his fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this receipt, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y. j a10-19t-eow

Conference Notices.

Plan of Episcopal Visitation for the Fall Conferences of 1884.

Conference.	Place.	Time.	Bishop.
N Dakota mis Fa go, Dakot		Oct 2	Fowler
N W Georgia	Charles City, Ia	Oct 2	Hinde
Cent Tenn	Dickson, Tenn	Oct 8	Bowman
Black Hills	Deadwood City, Dak	Oct 8	Andrews
Central New York	Elmira, N Y	Oct 8	Harris
Erie	Erie, Pa	Oct 8	Warren
Genesee	Medina, N Y	Oct 8	Merrill
Minnesota	Duluth, Minn	Oct 8	Fowler
Georgia	Mount Zion, Ga	Oct 8	Warren
Arizona Mission	Phoenix, Arizona	Oct 9	Foss
New Mex Mis Society	New Mex	Oct 15	Foss
Tennessee	Memphis, Tenn	Oct 16	Bowman
Holston	Greeneville, Tenn	Oct 16	Warren
Alabama	Birmingham, Ala	Oct 16	Walden
Central Alabama	Goldendale, Ala	Oct 23	Walden
Austin	Austin, Texas	Nov 27	Harris
Savannah	La Grange, Ga	Dec 3	Walden
West Texas	Waco, Texas	Dec 4	Harris
S German	New Orleans, La	Dec 24	Harris

Okolona District—Mississippi Conference.

Fourth Round.

Greensboro	Oct.	11-12
Double Springs	"	13 14
Crawford	"	18 19
West Point circuit	"	23-24
Columbus	"	28 29
Union Grove	Nov.	1 2
Aberdeen circuit	"	6
Aberdeen at Bethesda, morning	"	8- 9
Aberdeen charge, night	"	9-10
Bethel Visit	"	16 17
Okolona	"	18 19
Okolona circuit	"	19 20
Hamilton	"	22-23
Corinth	"	25
Corinth circuit	"	26
Corinth station	"	27
New Albany	"	29 30
Ripley	Nov. 30 and Dec	1
Bonsylvania	"	3- 4
Pontotoc	"	6- 7
Tupelo	"	7- 8
Wiltford	"	10 11
Okolona circuit	"	13 14
Pamplin	"	13-14
Starkville charge	"	14-15
Columbus circuit	"	16

West Point charge at 10 o'clock a. m. December 13. District Conference at 12 m., December 13, 1884.

Dear Brethren, we have the largest district in the state; shall we not have the largest reports in the State or shall we second none. Come, brethren, what say you about this. Shall we look for every brother to bring up a good report, or let the several benevolences of our Zion be carefully provided for. Will the pastors see that the committees appointed by the several quarterly conferences do their duties. Please don't forget our district centennial educational subscription books. We shall have the programmes out by Nov. 1, if not sooner.

D. A. WILLIAMS, P. E.

Notice.

To the Members of the Tennessee Conference:

Dear Brethren—Round trip tickets at four cents per mile will be sold by the railroads as follows: On the Memphis branch of the Louisville and Great Southern Railroad, from all stations between McKenzie and Memphis, and from Paris, Tennessee River, Clarksville and Guthrie to Memphis and return; and on the Louisville, Nashville and Decatur branch, from Mitchellsville, Gallatin, Franklin, Tennessee, Ewells and Columbia to Nashville and return; and on the Nashville, Chattanooga and St. Louis Railroad round trip tickets from Doyle, McMinnville, Tullahoma, Shelbyville, Murfreesboro, Lebanon, Nashville, Dickson, Johnsonville, Huntingdon, Martin, Gardner, Union City to McKenzie.

Brethren, please buy the round trip tickets, unless you are supplied with clergyman's reduced permits.



The examining committees will meet in the church in Columbia at 10 o'clock, on Wednesday, Oct. 15. Let all members of the different classes be present for examination in the conference studies. Candidates for admission should be present by Thursday, Oct. 16th. Brethren will try to have their statistics ready to hand in the first day of the conference session.

J. BRADEN, Secretary.

Jackson Dist.—Mississippi Con.

Centennial programme to convene in Vicksburg, Miss., Oct. 24 25 and 26, 1884:
The Organization of the M. E. Church—Rev J. M. Shumpert, P. E.
The Freedmen's Aid Society—Rev. J. W. Parks.
The Work of Asbury—Rev. A. Davis.
What Has the M. E. Church Done for the Colored People before the War—Rev. A. K. Davis
The Emancipation of the Slave, and His Progress—Rev. J. L. Garrett.
The Mississippi Conference—Rev. A. Handy.
Rust University and Its Needs—Rev. C. P. Hood.
The Missionary Society—Rev. B. Stuart.
Church Extension Society—Rev. R. McAlpine.
The Relation that Sunday-school Has to the Benevolence of the Church—Rev. H. W. Wallace.
Why all Members Should Have a Centennial Medal of the M. E. Church—Rev. P. H. Davis.
The Work of the Late General Conference—Hon. S. W. Lewis.
The Disciplines of the M. E. Church—Rev. E. Graves.

Miss Maggie Davis and Z. Davis of Canton, Miss., and Miss Nellie Carter, of Jackson, Miss., Miss Carrie Miller, Vicksburg, are expected to call essays to the Sunday-school. All local preachers and members and friends are earnestly requested to be there. The editor of the SOUTHWESTERN CHRISTIAN ADVOCATE is most cordially invited to be present.

J. M. SHUMPERT, P. E.
J. L. GARRETT, Secretary.

Shreveport District—La. Conf.

Fourth Round.

Columbia	Oct.	4 5
Rayneline	"	8 9
Natchitoches and Campte	Oct.	10 11-12
Arlen	Oct.	18-19
Cotile	"	25 26
Marshall and Pleasant Hill	Nov.	1 2
Coushatta	"	8 9
Grand Cane	"	15 16
Bastrop	"	21 23
Quachita City	"	29 30
Mourn	Dec.	6 7
Second and James	"	13 14
St. Paul and Fairfield	"	20 21
Dixon's Creek Rod	"	27-28

Brethren will all take notice and be ready.

S. DUNCAN, P. E.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE,
September 25, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8 7 16; Middling 9¾: Good Middling, 10 1-16; Middling fair, 10 3 16.

SUGAR, ℔ lb—Yellow clarified, 5¼@5½; White clarified, 6@—; Common 3@4¼.

MOLASSES, in hhds, ℔ gallon—Common, 11@13; fair, 18@25; choice, 40@—c.

RICE, Louisiana, ℔ lb—Common, 4½@4¾; fair, 5@5¼; choice, 5¼@5½.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 20@25.

COFFEE, ℔ lb—Ordinary, 9½; prime, 11¾.

CHEESE, ℔ lb—Western factory 9

CORN MEAL, ℔ bbl—Choice, $2.25@2.40

FLOUR, ℔ bbl.—Fancy, 4 15; Choice, 3 90; Family, 4.00.

LARD, ℔ lb—Choice, 7¾@8¾

SALT, ℔ sack—Coarse, 75; Fine, $.95.

ESCULENTS—Irish potatoes, ℔ bbl, $1 60@1.70; sweet potatoes, ℔ bbl. onions, ℔ bbl $1.50@1.75; apples, ℔ bbl. $1.00@$3.00; cabbages, $1.25@1.50 per crate; sour kraut, $4.00@4 50 per barrel

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl 13@—; linseed, raw, 62@63; boiled, 63@65; cotton seed, 28@50

PROVISIONS

MESS PORK, ℔ bbl—Choice, $16 50

BACON, ℔ lb—Breakfast, 13; shoulders, 7@7¾; sides, short rib, 11@11½; sides, long clear 11½@11¾ hams, sugar-cured, 15@.

DRY SALT MEAT, ℔ lb—Clear rib sides, 10; clear sides, 10; shoulders, 6

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Western Eggs 18@22 per dozen

Louisiana Eggs 24@26c per dozen.

Feathers—Best, live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $5.00@$5 50 ℔ dozen; young do. $2.00@4.00; ducks $3.50@4.00—; geese $4.00@5.00; turkeys $12.00@15.00.

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M. E. Church Directory.

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THE SOUTHWESTERN

THE METHODIST BOOK CONCERN,
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MARSHALL W. TAYLOR, D.D., Editor

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Editorial Notes.

Veterans and chiefs in armor have we not sinned?
Shall old successes plead for peace in vain?
Behold your ranks, by annual thousands thinned,
Yourselves divided, and your children slain!
Indulgent Heaven, efface the crimson stain!
Conservation's glowing Moloch fires remove;
Our inveterate zeal, our wrath restrain;
And o'er us hovering, let the holy Dove
Bring back the olive branch, the type of peace and love.

Reader of the ADVOCATE, your letter concerning L. N. Taylor and his society can't be printed until you send us your name.

Our Little Ones and the Nursery, an illustrated magazine for little people. Published every month in the year, at $1.50 a year, by the Russell Publishing Company, 36 Bromfield street, Boston, Mass.

"Inclosed find postal order for your paper. Your paper I am a lover of good newspapers, and have a special admiration for those conducted by colored men." H. C. Weems, letter carrier 36, Louisville, Kentucky.

The October number of the *Pulpit Treasury* is on our table. It is a superb number both in matter and in appearance. Yearly, $2.50. Clergymen, $2.00. Single copies, 25cts. E. B. Treat, publisher, 757 Broadway, New York.

Beyond our church, as well as in all parts of it, the opinion is crystalising and gaining expression, that the SOUTHWESTERN rightly presents the cause of the interest it represents; and that it is doing good as a mediator between the races. Amen.

The new Discipline is in hand. It is a marvel of convenience and mechanical beauty. The index is full, and the references therefore made exceedingly easy. It is sold at 25 cents per copy, and ought to be in the hands of every member, officers and ministers in the Methodist Episcopal Church.

On October 2, Rev. Marshall W. Taylor, D. D., preached a very interesting sermon at First Street Church. It was full of logic and eloquence, and the congregation was well pleased with his sermon, and want him to come again.—T. G. Montgomery.

Shall we raise a centennial offering of $100,000 for educational work in the South, while our friends outside of the South make it a [illegible]? Let us press the [illegible] vigorously. It can be [illegible] in grace, liberality and [illegible]. Let the work [illegible] year demonstrate [illegible].

The Journal of Civilization sends out a circular filled with Mr. Blaine's private correspondence, and the Indianapolis *Sentinel* sends another devoted to the publication of his family relations. In view of all of which we are led to conclude that the semi-civilization of the freedmen, so often referred to, is not so bad comparatively, after all.

The New Orleans *Sugar Bowl*, lately published in New Iberia, Louisiana, has taken on city airs since it came to the Metropolis. It has a handsome head and a new dress throughout. We hope it will be hereafter a more liberal and successful journal than when in its old "pent up Utica." Let its principles hereafter be as broad as the great city in which it is printed, and as the prosperity we wish it.

The tip top of hypocrisy is reached when certain colored men cry out against the deprivation of their wives and daughters of the rights enjoyed by others on public high-ways and in places of public resort, while they, themselves deny colored men the privilege of having in their barber-shops or of eating at their lunch stands, and saloons. Away with such insincerity. Let colored business men learn to treat their own race with respect, before they demand it of others.

Mr. Conkling thinks the general tendency is in the direction of the breaking up of the two leading party organizations. — *Correspondent N. Y. Sun.*

Mr. Conkling, whatever else he is or isn't, is generally recognized as one of the most sagacious of politicians. The stampede has begun in earnest.—*The Voice.*

He stands without a superior. Whether considered for his ability or his integrity, his record has not a single kink in it upon the Negro question. The magic touch of his word in New York at present would greatly clear the track.

The Central Tennessee College Singers are going to sing in the Great Southern Exposition at Louisville, Kentucky. Major Burke of the World's Exposition, at New Orleans, will have to keep an eye on Col. Young, or he will see his Bruce, and go him a Pickett better. Our judgment is that Pickett, the Negro chorister, will make equally as good a show and create quite as much of a sensation, and draw as many country colored people to the Louisville Exposition, as Bruce, the Negro register of the treasury, will bring to New Orleans. Go on with your circus, gentlemen.

The *Woman at Work*, published at Brattleboro, Vermont, begins its eighth volume with September as the *Woman's Century*. It is a name fully in harmony with the character of the magazine, which is devoted to art, literature, biography, home science, and woman's work in industries, missions, charities and reforms. Miss Frances E. Willard contributes to the number a sketch of Mary Allen West, and Kate Sanborn is announced for forthcoming papers. A beautiful engraving, "Genevieve of Brabant," with descriptive article by Fred Myron Colby, gives the magazine a fine literary stamp. 10 cents a copy. Frank E. Hosh, publisher.

The Delaware Republican State convention advanced the cause of St. John, by refusing to place a local option plank in their platform.

For the SOUTHWESTERN

The Greatness of Christ.

BY REV. P. M. CARMICHAEL.

Text—"He shall be great." Luke i. 32

He does not wear an office whose duty is neglected; but his name is faithful and true. He is no holder of a sinecure; he claims to have finished the work which his father gave him to do. He has undertaken great things, and achieved them. His people's sins were laid upon him, and he bore them up to the cross, and on the cross he made an end of them, so that they will never be mentioned against them any more forever. Then he went down into the grave and slept there for a little season; but he tore away the bars of the sepulchre and left death dead at his feet, bringing life and morality to light by the Gospel. This was his high calling, and he has fulfilled it. His victory is complete; the defeat of the foe is perfect. "O death, where is thy sting O grave, where is thy victory?" Springing up from the tomb when the appointed days were come, he opened heaven's gates to all believers according to the word. "The breakers is come up before them and their king shall pass before them, and the Lord on the head of them." As he opened the golden gates he led captivity captive, and gave gifts unto men. He cast down a royal largess among the poores of his people that they might be enriched thereby. This was his object, and the design has been carried out without flaw or failure. Within the veil he went, our representative, to take possession of our crowns and thrones, which he holds for us to this day by the tenure of his own cross. Having made the purchase of our inheritance and paid off the heavy mortgage that lay upon it, he has taken possession of the Canaan wherein our soul shall dwell at the end of the days when we shall stand in our lot. Is it not proven that he is great? He shall be great again *in the purchase of his merits*. Never being had such merits as Christ. His life and death covers all his believers with a perfect obedience to the law. With royal vesture are they clad: "Solomon in all his glory was not arrayed like one of these." His blood has washed believers white as the driven snow, and his righteousness has made them to be accepted in the beloved. In infinite power to remove sin, to perfume with acceptance, to clothe with righteousness, to win blessings, to preserve saints, and to save to the uttermost, the Lord Jesus is great beyond all greatness. My theme will never be exhausted though I may be. Let me not delay to add that our Lord Jesus Christ is great in the nature of his saved ones. I do not believe in a little Christ, or a little heaven, or a little company before the throne, or a few that shall be saved. Hear you this, for I would fain reply to a misstatement that is often made, and is the last resort of those who assail the doctrines of grace. They say that we believe that God has left the great mass of his people to perish, and has arbitrarily chosen a few elect. Says Mr. Spurgeon, this is a good saying of the Baptist for we have never thought such a thing. These are the words of Mr. Spurgeon: "Oh, they say, you think that the little few who go to your little Bethel or Salem are the elect of God. That, sirs, you have invented for your own purpose, but we have never said anything of the kind." Thank God for these denials, for we rejoice to believe that as many as the stars of heaven shall the redeemed of Christ be; that as many as the sands that are upon the sea shore, even an innumerable company, are those for whom Christ has purchased, and shed his blood, that he might effectually redeem them. In all things our Lord will have pre-eminence, and this shall be in the number in the case of his followers: He shall therein vanquish his great enemy. Multitudes on earth are now pursuing their road to heaven, and greater hosts are yet to follow them. A day shall be when the people of God shall be increased exceedingly above anything that we have seen or see at the present. The seed of the Lord Jesus shall be multiplied till arithmetic shall be utterly baffled, and numeration shall fail. Brethren and sisters, the Lord Jesus shall be great, in the estimation of his people. I am sure that none of his people would give away to others in a humble sense of supreme indebtedness; but each one would say, "there is something which he has done for me which he has never done for you. There is some point of view in which he is greater to me than he is to you. I admit that there are many points in which he is greater to you than he is to me; but yet I would make winds and waves my orators, and use the whole universe to become one open mouth with which to tell out the praises of Emanuel. If all eternity would speak as though it, too, were but one tongue, yet it could not tell the charms of his love and sureness of his faithfulness and his truth. We must leave off somewhere, but truly if it be a point of our estimation of him we never can express our overwhelming sense of his honor, his excellence, his sweetness. Can you conceive the unutterable joys of the glorified? Every felicity of eternity is a song to his honor. Heaven and earth shall yet be full of the outshinings of his glory. Truly he is great, and shall be great eternally, great in heaven. But O, brethren, how great Christ will be in the glory of heaven. We have never seen that. Some of us shall see it full soon.

For we are in the border land,
The heavenly country's near at hand;
A step is all 'twixt us and rest,
E'en now we converse with the blest.

But the greatness of Christ in heaven, surely this is the grand sight for which we long to go to heaven; that we may behold his glory, "The glory which he had with the Father before the world was," and the glory that he has gained by his service of the father here below. Has he not said, "Father, I will that they, also, whom thou hast given me, be with me where I am, that they may behold my glory." What honor and majesty surround our Prince in the metropolis of his empire! But I must not, dare not try to touch upon the glory of Christ upon the throne of his Father. Certain great divines have written upon the glory of Christ, but I will warrant you that when they died and went to heaven they half wished that they could come back again to amend their most glowing pages. Ah, me! what can ignorance say of the all-wise? The heavens are now telling the glory of our Lord, but the half of it will never be told throughout ages of ages. Assuredly, concerning our adorable Lord Jesus, it is true "He shall be great."

Now, by your leave, I will turn the subject around a little. Look at it in another light. "He shall be great," and he is so, for he deals with great things. He is a Savior, and a great one. As I have already said, it was a great ruin which he came to restore. The wind came from the abyss and smote the four corners of the house of mankind or of manhood, and it fell and lay long. Devils laughed and triumphed as they saw God's handiwork despoiled; human nature sank into shame; paradise was blasted, sin was triumphant, and the fiery sword was set at Eden's gate to exclude us. It was a hideous ruin; but oh, when Christ came he brought a great salvation. He came to prepare a better paradise, and to plant in it a better tree of life, and give us possession of it upon a better tenure than before. Oh, he is a great Savior; he wrought among the chaos of the fall, and restored what Adam had destroyed. And, beloved, we were covered with great sin. Some of us especially so. But "he shall be great," and therefore he makes short work of our great sins. Great sinners, what a joy it ought to be to you to think that he is great, therefore has come to rescue such as you are, and deal with such difficulties as beset and surround you; for what if sin be great, his arrangement for its removal is great too. Look there at Calvary, and if you can see through your blinding tears behold the sacrifice he offered once for "to put away sin." We have none of us due conception of the grandeur of that vicarious offering which at once and forever made an end of sin. Think of it carefully and in detail. Count it no light thing that he was the Father's equal, that he was pure and perfect in both natures, and became a cure for us, and was made sin for us, and presented himself as a victim to justice on our behalf. This is a wonder among wonders, as much exceeding miracle as miracle exceeds the most common-place facts; it overtops the highest Alps of thought, that he who was offended should expiate the offence; he who was perfect should suffer punishment; he who was all goodness should "be made sin;" and he who was all love should be forsaken for the God of love. What merit and majesty are found in his glorious oblation! Great is the sin, but greater the sacrifice. The atonement has covered the guilt of the world and left a margin of abounding righteousness. Great pardon is to be had, so great that it utterly annihilates the sin. Pardon so great that the sin is cast behind Jehovah's back while the pardon rings perpetual notes of joy and peace in the soul.

"His the pardon, ours the sin,
Great the sin, the pardon great;
Great His good which healed our ill,
Great His love which killed our hate."

He shall be great indeed who has wrought so great a salvation for us.

For the SOUTHWESTERN.

Waiting.

BY MRS. MAMIE BALTIMORE.

There are many indefatigable workers in this world, but comparatively few that understand the philosophy of waiting. To wait patiently, seems antagonistic to our very natures. We enter the world impatiently crying, and often leave it as foolishly; while all through life we are no sooner furnished with one toy than we clamor for another. Grown people smile complacently at the little child, planting with tiny hand his little garden, and running back and forth each moment to see if the posies are up. They forget they too have planted and are anxiously and prematurely waiting for bloom and fruitage.

Many of the evils peculiar to the present age are the outgrowth of an increasing impatience for results. What is spiritualism, but an impatient desire to penetrate into the mysteries of the beyond? What are many of the giant speculations in which fortunes are made and lost in a day, but the inability to wait for the accumulation of small gains, derived from legitimate business? What is the reason that time, health, and culture, are sacrificed by many upon the altar of fashion, but that it seems a short cut to the society of the wealthy and influential? Why, too, once more we ask, is every department of life filled with incompetency and pretension, only that it is easier to *seem* than to wait, taking time, trouble and means to be in reality what we profess? "'Tis strange, 'tis passing strange;" that with countless illustrations, written by the hand of God in the Book of Nature and Revelation, we not only fail to learn the lesson, but find it more difficult of apprehension with increasing light. It is true, there have been notable exceptions to this rule from the time of Noah to the present age; but the most of us pluck hastily and unwisely, like our mother Eve before us. It is also true that the grandest and most useful discoveries and invention, the noblest works of art, the deepest researches of science and philosophy, have been wrung from the secret laboratory of Nature by those who could wait as well as work. We as a prosperous people of the New World, ought certainly to feel thankful that our illustrious discover could wait through weary years until an appropriate moment arrived for action.

Most people would have given the project up long before the "waiting time" was over and, turned their attention to something that promised speedier results. In that case our fair land, teeming with an enlightened, enterprising people, employing gigantic schemes of progress, might still be buried in oblivion, while the old world jogged on as heedless of the prize beyond the waters, as she had already been for more than five thousand years. Aside from the loss we sustained in not being able to wait as well as work for the prize of life, many are the evils we call down upon ourselves by our impatient spirit.

Insanity, a disease almost unknown to the ancients, is increasing with fearful rapidity among all civilized nations. Many causes no doubt contribute to its development, but they usually take their rise from the impatient, grasping spirit of the age.

Suicide, too, stalks through the land cutting off those who cannot wait the coming morrow of sunlight, but rashly follow the wretched advice of Job's wife "to curse God and die." As for murder, that universal fiend of all climes and times, too well we know your greedy thirst for gold, for power, for vengeance. The smile of the infant, the prayer of the maiden, the pleading of the feeble, together with the sweet ties of kinship and friendship, all, all are alike unavailing to stay your ruthless hand.

In conclusion we would observe, that since it is evidently a part of the Divine plan that we should wait as well as work, let us endeavor to wait patiently as becometh finite beings, dependent upon Infinity; thereupon making that promise ours which says that such "shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint."

Lexington, Kentucky.

From the Districts.

Seed sown by the water, and bread gathered after many days.

Jeffersonville, Indiana: Dr. Tayler, Rev. Dear Brother—In the last sermon that I heard you preach, you said, so brotherly and Christlike: "Brothers, save souls for Christ." I knew it was my duty to do so, but I was never so impressed as I was on that morning. These words ring in my ear day and night—save souls for Christ. When you gave me your last brotherly greetings at the wharf in Jeffersonville, as you gave me your hand, it seemed to me as if your hand shook the sentiments of your heart. Brother, save souls for Christ. I returned to my home, and the next week I left for my district, carrying your words "Brothers, save souls for Christ." Now for the result. Since you said those words up to date, Sept. 20, 1884, this is the number that have been brought to CHRIST AND HIS SAVIOR: Hartford, 35; Lisbon, 24; Auburn, 1. I am trying to save souls for Christ in all my quarterly meetings.

ABRAHAM BOOKER.

Franklin, Tennessee, Aug. 10, 1884: Our third quarterly meeting was held June 21-22. Presiding Elder James Pickett was at his post, full of sunshine. All leaders were present with good reports. Collection $18.25. We have just closed a meeting with six converts. Seven joined the church. We have a very good Sunday-school.

H. PRIMM.

Palestine, Texas, Sept. 18, 1884: Brethren, are you pushing the benevolent collections? Remember, I have been bringing this subject up in all the quarters from the first until the present. The reason I write is that the Annual Conference meets Nov. 20th. I know, brethren, times are hard and money scarce on account of the drouth. In some of the farms the farmers have to pick over six and eight acres of land for one bale of cotton. But that is no reason why some benevolent money should not be brought up to conference. Bring the subject up before the people in the quarterly conference. Brethren, think of the benevolent collections, and come up to conference like ministers of Christ, with missionary money in your pocket books.

GEO. W. SMITH, P. E.

Columbus, Texas, Aug. 28, 1884: Mr. Editor—I wish to say a few words more about the work on my district. At Columbus there have been 28 conversions. On the Caney work there have been 4 conversions and about 16 added to the church. On the Boxville and Wellersburg work there have been 25 conversions, and about the same added to the church, notwithstanding all that our African brethren could say against us down there. On the Pistonia and Schulenburg work there is being done some good; there have been added to the Church at these two places recently seven souls, and on Buckner's Circuit, about 13 miles north of Pistonia, there have been 11 conversions, and a society of about 25 organized. At Industry we have had 7 conversions and more accessions to the church. On the Lulling work there have been 102 conversions together with back-sliders, and there 112 added to the church. Lockhart has not been taken up. About 45 souls have been brought into the fold by our ministry. The Oakland and Brown's Chapel circuit have been moving on toward the Kingdom, also; there have been about 73 souls converted on this work and added to the church. Columbus circuit is alive with about 23 converts to swell the number. Weimar has had 6 conversions, and about 10 additions. So we have on our district 260 conversions and backsliders besides those that joined the other churches, and nearly all of the remains with us. Thus we see that we are not dead spiritually, neither are we financially. Almost every preacher has raised all the benevolent money, although times are hard. Now, may God bless the dear preachers and people on the Columbus district, and may they raise all they were asked to raise. The district conference convenes on the 18th prox; be on hand. Remember there is to be added to the present assessment for bishops 15 per cent. more for the two additional bishops, whose expenses will be $2,000 the remainder of the year from June. Please raise it with the rest and bring it with you.

P. M. CARMICHAEL.

The Palestine district, Texas conference, met in their house of worship in Palestine August 14th 1884, at 9 a. m., Elder G. W. Smith in the chair. After the usual devotional exercises by the elder, the conference proceeded to business. A Taylor was elected secretary; R. K. Whiting assistant. The appointment of committees and other preliminary matters were attended to. There was a good literary programme well executed.

Conference appointed a commissioner to look after deeds of church property. The presiding elders' and pastors' reports show that the district was in a prosperous condition, both spiritual and temporal. The reports of local preachers are very encouraging; exhorters also show by their reports that they are determined to be men of God. J. H. Stephens, of Wiley University, was introduced and by request of the president, delivered an excellent address on the rise of Methodism. The following resolutions were offered by R. K. Whiting.

Resolved, That we will build in the city of Tyler a home for the presiding elder of the district.

Resolved, That it be deeded to the church as a home of the presiding elder of this district from this time to him.

F. M. Fayal of the Congregational Church was introduced and gave a talk on the spiritual growth of colored churches since the war.

Resolved, That each preacher in charge of the Palestine district have the power, with the concurrence of any preacher of said district, to place and lay out the work of local preachers; and that each local preacher be required to comply with the appointments.

Resolved, That the exhorters of the Palestine district only be required to conduct prayer meeting at the beginning of public worship.

THE CHARACTERS OF LOCAL PREACHERS.

Jewett circuit.—Characters passed: J. B. Biggers, P. Warmarck, A. McDaniel, J. Gubels. On motion J. Gubels and his four years study passed and is exempt from further examination. A. Albert, W. Henry and J. Allen, characters passed.

Fairfield.—N. Blam, character passed; R. Thurman, character passed but left without license; J. Averyhart, character passed; W. Armstrong, character passed but left without license; L. Johns, character; B. Turner, character passed but left without license; J. Jones, character passed.

Cotton Gin circuit—H. Thomas, and W. Gull, characters passed. The case, of D. Syus was referred to, also S. Gambels, the preacher in charge. The renewal of S. Tinsley's license was put off until he quits getting drunk. D. Johnson, character passed but left without license; S. Gambel, character passed and on motion was exempted from further examination.

Jacksonville circuit—R. Patterson and R. Franklin, characters passed.

Mineola—J. Lucy and R. Walton, character passed.

Palestine Station—G. Godd and B. Davis, characters passed.

Crockett Station—M. Gerry and J. Bailey, characters passed.

Madison circuit—Henry Polk and M. J. Jackson, characters passed.

Leona circuit—F. R. Morton, character passed; G. Lanygrum, character passed; J. Holy, character passed; S. Middleton, character passed; L. Hunter, character passed; A. Arnold, character passed; A. Draden, character passed; Wm. Bartley, character passed; J. Washington, character passed; A. Harris, character passed; F. Johnson, character passed.

Those who are recommended for the traveling connection:

On motion, William Bartley, J. W. Washington, R. Patterson, A. Draden, T. Wamnrck, A. Arnold, were recommended to the traveling connection. The next district meeting will be at Butler.

Rev. W. B. Pullam, presiding elder writes: "District conference was opened by the Rev. W. B. Pullam, presiding elder at Hearn, Texas, September 10th, '84. The usual religious services were held. The writer was elected secretary with the following assistants, Revs. J. E. Shackelford, Thomas Cole and B. M. Taylor. The roll was called and the larger part of the pastors were present, also local preachers, exhorters, Sunday-school superintendents, district stewards and class leaders. The first session was taken up in appointing a committee and hearing reports first from the presiding elder and pastors.

The presiding elder's report was a grand one. He reported the district in a growing condition, both spiritually and temperately; in said report of presiding elder showing improvments on the district, such as church building at Plantersville, Caldwell, Hearn, Franklin, Brenham circuit, Patterson, Seally, Millican, and Prairie Plains. He also reports the spiritual condition good. Over the districts, more than one hundred conversions during the year and more than one and fifty probationers received during the year; outside of the full members received. Notwithstanding some difficulties have occurred on the charges, and charges had to be abanoon holding meeting for more than three weeks, such as Hempstead and Patterson and other places, more than four men were killed at the former place in 24 hours.

The pastor's reports were next called for, all pastors present except Revs. F. D. Bookman and S. Allen. Those presented good reports, considering the hardness of times.

The evening was devoted to conference business. The committee on literary exercises did not send to the press the exercises in time enough for publication, and the notice from the editor, concerning their lateness, was read before the conference.

Second day, was devoted to hearing reports from local preachers. We have to say that some of these men have done good work in their Master's vineyard during the year. We are convinced to know, that God has called some of these brothers, from the fact of the work of progress made by them and sustained by the pastors of the several charges.

Then followed the reports from the exhorters. They also, in some cases, have done good work, while some of them have done nothing and have gone and hid the Lord's money, and charging Him with being an unjust man, reaping where He has not sown, like many unfaithful Christians, charging our God with slothful ways; but others came forward and answered by saying here is me, send me, send me.

Then comes the reports from class leaders, stewards and superintendents. Then came the reports from district stewards; their reports were favorably good, with all the hardness of times.

The Rev. C. W. Campbell, of the Honston Seminary, was introduced into the conference and he addressed the company in the interest of the Seminary, showing its great need of a larger house for students, and the amount needed for said purpose; and we are sorry to say that the district is so impoverished by the dronth that she cannot do much in any way this time, but great many brethren promised to raise 25 cents from each member on their charges, by the Annual Conference for said building. Bro. Campbell was wisled in his mind concerning the district conference, thinking said conference was in session at Navasota instead of Hearn. We can always welcome such Christians as C. W. Campbell, he is doing good work at the Seminary, and may the spirit of peace follow him.

Next comes the reports from the Sunday-school superintendent. The reports concerning Sunday schools shows growth in Sunday-schools with children and teachers. The most favorable that was ever listened to was that of Brenham, Hearn and Navasota. Miss Branch, of Brenham, has the best Sunday school on the district, and Navasota second; while Navasota has not forgotten the children, Hearn walks away with the prize. Hempstead don't murmur nor complain beneath the framers of satan's arts, while Millican is looking about, amidst the forest. Bryan carried the Sunday-school convention there to let people of other denominations know that the Methodist Episcopal Church is not dead as supposed.

Rev. B. P. Toley, of Missiouri conference, was introduced to the conference. Class leaders' reports were next called for and they reported classes over there prospering; who are requiring temporarily, and want to be helped. Rev. O. W. Campbell, not having enough means to take him home, the secretary addressed the conference in behalf of Bro. Campbell, and the conference donated $3 for this Christian minister of God.

4th question.—The following brethren were recommended for orders: W. B. Jackson, J. H. Hollins, Dewitt Frierson, L. Snell and J. A. Tillery.

6th question.—The following persons were recommended to traveling connection: Mark Muldrew, E. D. Blackwell, S. Bolden, S. J. Hogan, J. H. Tillery.

Charges were brought against the secretary for expelling a member from the church for dishonesty, a committee found the secretary not guilty and the charges were sustained. Now Bro. pay for the SOUTHWESTERN you have taken all the year. God helps us to do when we are right, as David Crockett said: "know you are right, then go ahead."

Resolution was offered in behalf of a Sunday-school convention, on Navasota district for said convention to meet at Bryant, October 24-26th. Bryant was nominated by acclamation for Sunday school convention; said convention is proving great good for the Navasota district. Sister I. Howells was present at the conference, and she is looking as promising in health as ever. Many hearts were made glad by the lecture she gave in the interest of the Woman's Home Mission Work. The presiding elder, responded in behalf of Christian women throughout the district.

Resolutions were offered by the secretary as follows:

Whereas, The Rev. Marshall W. Taylor, D. D. has been elected editor of the SOUTHWESTERN, at the General Conference; be it

Resolved, That every local preacher and exhorter in Navasota district, shall take the SOUTHWESTERN and assist his pastor in getting subscribers for for said paper for the ensuing year.

Rev. B. P. Toley, of Missouri, was given Saturday evening session of the conference, to lecture on the interest of the Preachers Aid Society. A large number gathered to witness his lecture. It was given up that said Society would do the colored people more good than any other of its kind in the United States.

Huntsville, Central Alabama Conference, August 30th, 1884—This district conference met in the Methodist Episcopal Church, at Huntsville, August 28 30, Rev. A. S. Lakin, presiding elder in chair, by whom a fervent religious service was conducted.

Rev. M. M. McKinney called the roll and 38 members responded. He was afterwards elected secretary with G. W. Allen, assistant.

The presiding elder reported his district by circuits, each in a good spiritual condition but financially depressed.

Rev. John Kemp, of the C. M. E. Church, and others were introduced. Some names were not received by the secretary.

The district stewards reported $103 92 as paid to the presiding elder.

The superintendents made their reports showing 450 children in the Sunday-schools of the district. It was resolved that local preachers, who fail to pass their studies, be continued in the same books for future examination before the district conference.

Rev. J. C. Simmons, was recommended for admission, on trial, in the traveling connection. The following local preachers were discontinued—Isaiah Jones, Egbert Wiggins, Frank King, Carry Batts, James Gray, James Neal, Spot Lumpkins, Peter Armstorng, John Wright, Pascal Dunnegan, Andrew Jackson and George Washington. Exhorters—Bentley Dunnegan and Emannel McDonald.

M. M. MCKINNEY, Sec.

Argenta District, Little Rock Conference, Sept. 5, 1884—Rev. G. W. Sams, presiding elder, writes: Notwithstanding I have been sick all of this year so as to not be able to do near as much work as heretofore, and having to go to the General Conference, I have been able to hold and caused to be held two full rounds of quarterly conference meetings, though I have made a little over one round myself. Our work in the district is doing well under the circumstances. The brethren went to work just after the conference was over, and raised their part of the General Conference expense except $2. We commenced in the early part of the year to raise our benevolent monies, so we hope to be able to raise every dollar that we are assessed. We resolved to try to raise at least 50 cents from each member of our church throughout our conference to institute a scholarship fund in Philander Smith College. So we are holding centennial meetings all over the district as far as possible, and are taking the subscription, in view of collecting every cent by the 24th of December next. There have been revival meetings held in most all of the charges, and quite a good number have been converted and added to the church. We are trying to do our duty as far as we know it. The Argenta circuit is in better condition at this time, spiritually, than it has been for some time.

Alma is a new field, comparatively speaking. We have no church property at this place. We are raising money to buy ground on which to build a church, and have succeeded in raising quite enough to pay for a church lot. The membership here is small, but they are courageous, and are doing their utmost to succeed. Bro. U. S. Kitchens is pastor at this place, and he is ably looking after the interests of the church.

Batesville—Bro. G. W. Taylor, pastor. This charge is doing very well under the circumstances. It is a very large circuit and is inconvenient to travel, but Bro. Taylor is manning it very well.

Conway and Morrilton—This circuit is destined to be one of the best fields in our conference, after awhile, if it is properly cared for. The people in the bounds of this work are, as a general thing, newcomers to this State. They have come to the State for the purpose of getting homes. So they are obtaining homes, and when they get them paid for and improved, then they will be able, and not only so, but will take care of the church and preachers. Bro. A. L. Richardson, the faithful pastor, is a young man, and has acquired education enough to enable him to secure a first grade certificate, and is teaching the public school in his community. He does this and keeps up a circuit of seven preaching places. There have been quite a lot of conversions and accessions to the church on this work this year.

The Fayetteville station is next in order. This charge is in an excellent fix, both spiritually and financially. Bro. A. J. Phillips, who is pastor, has been faithful. Quite a number have been converted and joined the church. They have completed and paid out of debt the new church which was only commenced one year ago last March. This is one of the best stations in the conference.

The Fayetteville circuit, Bro. R. Boone pastor, is enjoying abundance of success this year. Bro. Boone is a torment to sinners. He seldom lets one pass without a word as to how the case stands with him and his God.

Fort Smith—This place is well fortified by A. M. E.'s and Baptists. They have tried to keep us out all the while, and have succeeded, because we have had no place in which to hold service. Bro. F. Wallace, the pastor there, is trying to obviate this difficulty by raising money to buy a lot of ground, on which to build a church. Bro. Wallace is preaching three miles in the country, and has a few members. We hope to be able to advance on this place soon.

The Little Rock circuit—Under the faithful pastorate of Bro. J. D. Johnson is enjoying a gracious revival spirit, and has been all the spring and summer season. The Baptists have been made to quake and tremble, and in spite of all they could do Bro. Johnson has taken in some of their ducks and chickenized them.

Jacksonport and Newport—Bro. W. H. Higgins, pastor, has had many disadvantages to labor against, but he has and is succeeding some. He is, at this writing, in the midst of a revival which is resulting to much good.

Russellville—This is a new field, and is the centre of a very long stretch between Morrilton and Alma, on the L. R. & F. S. R. R. The prospects for our church are good. This work was left to be supplied. I supplied it with Bro. H. McDonald, who went at once and took charge soon after conference. He has succeeded in gathering up about 25 members in the bounds of this work.

Sweet Home—Under the pastorate of Bro. B. McCain is doing well. Bro. McCain has held revival meetings at nearly all of his preaching places, each of which resulted in much good. Bro. McCain, like all of the other brethren, is beloved by his people. He is building up the work.

Van Buren—Under the pastorate of Bro. W. H. Crawford, is doing very well this year. He is hard at work raising money to build a parsonage by the time our next conference meets.

West Tennessee District Conference, Aug. 26, 1884—The conference convened in Paris, Tenn., Aug. 26, 1884, in Union Chapel, M. E. Church. The opening sermon was preached by E. M. Manson, showing the mission of the Church. The first day the conference was organized, with J. P. Price, P. E., in the chair, and E. M. Manson Secretary. The regular committees were appointed, and the business of the conference was carried on with accuracy. On making out the roll all the pastors were present but two. J. P. Price, P. E., read his report, and stated the condition of the work under his charge good, spiritually, but dull financially. The report also showed that he had to travel night and day to meet the demands of the church, and at a great sacrifice of time and money. Nevertheless, counting not his life dear unto himself, he rejoiced that God had given him the strength to accomplish the work. The pastors reported the religious condition of the various charges medium; the most of them have had revivals, with moderate success. The following is the amount collected for the benevolences of the Church: Missionary, $93 05; Church Extension, $64 70; Freedmen's Aid, $6.90; Sunday-school Union, $12.15; Education, $28 55; Tract, $2.20; Bible Cause, $1.60. The district steward's reports showed that the temporal condition of their charges was in a prospering condition. Paid Bishop $10; presiding elder, $206.85; pastor, $1474.55; on building and improving churches, $—. Our

Church periodicals were not forgotten. The local preachers and exhorters were looked after, both as to their gifts and usefulness. There were no charges presented. A few complaints were made against some of the local preachers for the non-payment of debts. They not being present, their cases were referred to the next quarterly conference in that charge. The licenses of local preachers were renewed conditionally, that is if they bring up the prescribed course of study. Thomas White, Gibson Fitz and James Price were licensed to preach. Also Payton Burckle and Andrew Porter were recommended for admission into the traveling connection and ordination; John Gaston for the recognition of orders. The appointments of the local preachers and exhorters were left in the hands of their pastors. All the preachers of the conference responded to their subject. The different pulpits were supplied with our ministers on the Sabbath. The following is a resolution offered on the SOUTHWESTERN CHRISTIAN ADVOCATE:

We, the members of the West Tennessee District Conference, now assembled, concur in the wisdom of the last General Conference in electing M. W. Taylor as editor of the SOUTHWESTERN; therefore be it

Resolved, That we give him our best wishes for success, and pledge ourselves to do all in our power to make it a grand success to church and people.

Resolved, That we heartily endorse the General Conference in its wisdom for letting the name of Freedmen's Aid [illegible] remain.

A resolution on education:

Whereas, The M. E. Church has always fostered education, and has done this for all her people through her Freedmen's Aid Society; she has established scores of high [illegible], colleges and [illegible] for the colored people; and thousands of students have been educated at these schools, and hundreds of thousands of our people have been benefited by them. We rejoice in the fact that we have in our midst the [illegible] Tennessee College, which has educated thousands of our people, scores of our ministers and teachers and physicians who have blessed the people where they have labored.

The school at Athens has been doing a good work, and we rejoice in its continued prosperity under Prof. [illegible] Alexander. We are glad that our school at Lawrenceburg has, although young, a vigorous growth, and is doing good in the work of educating the people. We [illegible] our people to [illegible] schools, and to educate their young in our own schools. We [illegible] young men who are looking forward to the ministry to go to school and get at least a fair English education, and as far as possible to attend the Theological Department of the Central Tennessee College, and we, as a district conference, urge the people in our bounds and living near to the Mason and Lawrenceburg schools to sustain these schools, and help to build up and strengthen them.

Our Sunday-school Institute was held in connection with the conference. Dr. J. Braden, President of the Central Tennessee College, was with us and gave several profitable and interesting lectures. He also preached the Missionary sermon on Saturday night to a crowded house and well behaved audience. The Institute was well attended by the people of Paris and vicinity, all of whom seemed to be interested in the topics discussed. We wound up on Sabbath with the lesson, and Dr. Braden gave a short exhortation on the same. The conference love feast was one that will never be forgotten by all who were present to witness it, for there were so many that expressed their love for Christ and the Church, until it seemed nothing less than the house of God and the gate of heaven to our souls. One sister said that she was trying to find Christ for 18 years, and did think there was no religion for her, and the thought came to her if she could not get religion she would build a house for the Lord, and now, thank God, I am a child of God. We had eight to profess faith in Christ during the [illegible], and 14 joined the [illegible] all of the ministers [illegible] for the Master. [illegible] The people of [illegible] in their power to make us happy, and we did all we could to make them happy.

E. M. MASSON, Secretary.

Natchitoches, La.—S. Duncan, presiding elder, writes: "The condition of the district is fair. At Cotile Bro. Patterson continues to hold the fort, though this has been an unfavorable year. He has completed the church and parsonage. Sunday-school is in a thriving condition.

Robelene—Bro. Wallace is moving on slowly, but we trust he will succeed. He has been fortunate enough to have received a lot for the church and parsonage, given by Mr. James McCook. The people are very poor in this vicinity. If we could get some aid from the Church Extension we are conscious we would soon be able to erect a building. He has been successful in adding some souls to the church this year.

Columbia—Bro. Butler, a young embassador of the Lord, is doing a grand work in this place. He has had about thirty or more converts this year, and also he has completed his church, and is building up the people in general. He is beloved by all of his congregation.

Allenville—Bro. Hason, though he has had a pretty hard time in regard to finances this year, the Lord has blessed him with ten converts, and he is moving along pretty well. He is making preparations to build a church at Marthaville.

Natchitoches—H. J. Wright is doing a grand work. He is one of the most successful laborers on the district. He has painted his church both within and without, and also the fence and parsonage. The Lord is blessing him wonderfully, and he has completed the church at New Town.

Campte—S. S. Wright. He is in the line of progress, and doing a good work for the Master. He has had some converts and some accessions to the church this year.

Coushatta—D. Shelby we are glad to say is in the line of triumph. He has had 25 conversions, and the church is spiritually Alive. The Sunday-school is doing very well.

Mansfield—One of our popular appointments. Rev. Frank Walker is moving along slowly under some disadvantages. He is struggling to get his salary, and says then he will work on the church.

Grand Cane—C. Crockett. He is having a glorious time this year. He has finished the church and built a nice pulpit. He is now in debt about $60, owing to the hard year. We would be glad if we could find some of our Northern friends to donate the amount and rid Bro. Crockett of his burden.

Pleasant Hill—A. J. Pickett, pastor, is closing his third year with grand success. I was in a camp meeting with him the 21st inst., commencing the 17th inst. The first sermon was preached by Rev. Parvin, of the O. M. E. Church. We had a mixed congregation—between 75 and 90 whites. The meeting was closed with a grand love feast, and the whites participated. Among the number of whites who participated were: Mr. H. J. Davis and family. Mrs. Davis presented a handsome pound cake to the ministers. Mr. Davis gave 49 pounds of flour, etc., for the support of the meeting.

Fairfield—F. Harvey, pastor, is closing up his year with success. He has repaired one of his churches, and many souls have been converted through his instrumentality.

St. James, Shreveport—C. Thompson, pastor. He is having a progressive year financially. He has paid an old debt on the parsonage to the amount of $150, and he has furnished the parsonage with good furniture. He is beloved by his congregation.

St. Paul is one of our first class appointments. We are glad to say Bro. R. Thompson is closing up his third year with very good success. He has had five or six conversions.

Dixon Cross Road—John Fopp, pastor. He is having a favorable year. He received ten on probation and four converts when I was with him. We hope the conference will appoint Bro. Fopp as a missionary from Minden to Monroe, to establish our work along the new road.

St. James, Monroe—V. Chapman, pastor. He has done a grand work this year. He has raised about $180 for the repair of his church. Twelve or thirteen converts and a splendid Sunday-school. He will begin to repair next month. We trust that he will be able to entertain the Annual Conference next year.

Bastrop—Rev. P. B. McDonald, pastor, one of our young men, is quite successful. He has had 25 converts and 50 added to the church. We administered the Lord's supper to about 196 at the second quarter. He is making preparations to build a church at Bichelle. We hope he will accomplish it this year. He has $38 on hand.

Scott Circuit—Rev. A. Spears, pastor. He has had quite a drawback this year. Owing to the overflow his members had to receive support from the Government. But the Lord has blessed him. He has built a new church, and is now raising a subscription to erect one of his churches that was blown down by a storm. He has had some converts also.

Ouachita City—George Washington, pastor. He is now closing up his third year, holding his own.

Letters from the Pastors.

Pleasant Hill, La.—Rev. A. J. Pickett writes: "A camp meeting commenced on the 7th inst. The introductory sermon was delivered by the Rev. Parvin, of the M. E. Church South. We were assisted by the following ministers: Revs. Edward Powell, of Alexandria; Frank Walker, of Mansfield; David Shelby, of Coushatta; S. R. Hasting, of Allen; S. Duncan, presiding elder of Shreveport District. Out of 25 mourners 16 were converted and added to the church. Many members of the Southern M. E. Church participated in the love feast on Sunday. Mr. H. J. Davis and family contributed toward the support of the ministers during the meeting. Mrs. Davis kindly presented us a pound cake. About 75 persons from Mansfield were in attendance, among whom was sister M. J. Wilson, of the Home Missionary Society."

Houston, Tex., Sept. 4, 1884—R. R. Roberts writes: "We commenced a protracted meeting a few weeks since, assisted by the following brethren: Revs. W. H. Logan, of Trinity Church; M. Reddick, of St. James; P. H. Phenix, of St. Paul A. M. Church; Rev. Williard, of the New Mission A. M. E; A. Harris, of Sloan Street Church; and of course the members of our own church. The result is that 40 souls have been converted to the Lord, while 60 have been added to the church; so that we now have a total membership of 200 persons, with a Sunday school of 40 scholars and ten teachers. The presiding elder will hold his fourth quarterly conference on Sept. 19 20."

Bro. Hilton writes from White Hall: "We have built a nice parsonage notwithstanding the hard times. Enclosed find $4.25 for subscribers to the SOUTHWESTERN."

Lockhart, Texas—Rev. H. Harris writes: "We have just closed our third quarterly meeting, and had a nice time spiritually. Our Children's Day collection was not very good; only $4.55."

Millican, Texas—Rev. J. L. Smith writes: We had a camp meeting numerously attended by ministers and members of our own and other churches. They passed resolutions in favor of general education, instructing the church officers to lay this action before the members; endorsing the SOUTHWESTERN; thanking the General Conference for its action with reference to it, and endorsing the editor; favoring Houston Texas Seminary, and thanking the pastor for his manly efforts in conducting the meeting; also to the ministers who assisted him in the pulpit and otherwise."

Kilmichael, Miss.—W. P. Armistead writes: "We had a good time in our protracted meeting. Rev. J. C. Hunster, of Winona, was with us three days. Ten conversions. We need your paper in our midst, and we want your paper in behalf of our church and Sunday-school. Collection $1.10."

Meridian, Miss.—J. D. Walden writes: "Our Children's Day was a success. We had several friends with us, and there was a large attendance. Every one seemed to enjoy it both spiritually and financially. Collection for the day $16.30."

Anderson, Texas—Rev. D. Frierson writes: "My protracted meeting closed on the 16th of August with four conversions and 26 additions. I have received ten in full membership. Rev. W. B. Pullam, the presiding elder, was with us, and held our third quarterly conference Aug. 5th. Seventy four received the communion. Paid presiding elder $10; pastor, $52."

Holly Springs Circuit, Miss.—Rev. H. Williams writes: "Contains three churches on this work, all spiritually and financially prosperous. We expect to build at two points. We have material to strengthen Calvin chapel. A parsonage was been secured, and the Sunday Schools are all lively. Our children's day exercises resulted in a collection of $2 05; most of our benevolent money is raised, and we are aiming by a Centenary Concert to assist in raising an endowment for Rust University. We have had twenty accessions. Our protracted meeting at Zion Church has just been closed, the Lord met and blessed us there in the conversion of fourteen souls; I have never witnessed a better time in a revival. Pray for us."

Ashville, Ala.—B. G. Williams, Esq., superintendent of the Sunday School, writes: "We have been for the last three years under Rev. J. S. Todd. We are very anxious to erect a church here in town, they are now quite far apart, with small membership and congregation. He has been faithfully at work in the midst of many opposers. We have been in revival for a week and are greatly blessed, thirty-five have been added to the church—our membership is 110."

Rockport, Ind.—William Jamison writes: "We have a grand revival going on. Four conversions, five additions, and ten seekers at the altar. Collections $350 since conference."

Dekalb, Miss.—William Grady writes: "We are gathered in love, and are moving in the Spirit. We have two churches building. Our Sunday School is prosperous. On Childrens' Day we met and had a nice time."

Tampico Circuit, Miss.—Rev. B. H. F. Ferguson writes: "We have just closed our protracted meetings at four points. Our meeting has been a great success. There were sixty six conversions and seventy-eight added to the Church. Bro. I. B. Griffin assisted on several occassions preaching some fine and effective sermons. Our work is prospering and promises to do much for the cause of Christ and Methodism. We are poor people and have been in bad circumstances, yet God is with us and His name is ever to be praised. Our meetings have done good among both sinners and Christians."

Rev. H. Harris, Lockhart, Tex., writes: "My camp meeting closed on the 28th proximo. I was taken sick on the 20th and unable to fill my appointments. We have had a good time all the year. The people here, white and colored, love our new presiding elder of the Columbus district. He does a great deal of good by his visits to us. Pray that I by the help of God may gather strength to finish my work."

The Chinese have closed the Canton river to steamers.

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.
History of the U. S.—Ridpath $3 00
Scripture History.—Smith. (Abridged edition 1 one volume.) Net 60
Catechism of the Methodist Episcopal Church. (No. 3) Net 5
History of Methodism.—Stevens 3 0
(Abridged edition.) 3 0
Discipline of the Methodist Episcopal Church. Edition of 1884 ..... 1 50
Compendium of Methodism.—Porter 1 50

To be read:
Wesley's Sermons. (Vol. 1) sett 5 00

Books of reference:
Whitney's Hand-book of Bible Geography 2 25
Freeman's Hand-book of Bible Manners and Customs 2 25

FIRST YEAR.

To be studied:
Biblical Theology. Introduction to the Holy Scriptures Chapters I-XXX—Harman 4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol I) sett 7 50
Plain Account of Christian Perfection.—Wesley 30
Ancient History.—Thalheimer. Net 1 60
Rhetoric.—Hill. Net 1 00
Written Sermons.

To be read:
Wesley's Sermons (Vol II.) .....
Christian Purity—Foster 1 50
Introduction to the Gospel Records—Nast 1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris 3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid 3 00

SECOND YEAR.

To be studied:
Biblical Theology.—Introduction to the Holy Scriptures. (Chapters XXI-LII)—Harman 4 00
Systematic Theology.—Compendium of Christian Theology. Vol. II.—Pope 1 75
Mediæval and Modern History.—Thalheimer. 1 60
Lessons in Logic.—Jevons. Net 40

To be read:
Checks to Antinomianism—Fletcher 5 00
History of Methodism (Abridged. Stevens 3 00
Defense of our Fathers—Emory 85
History of Missions of the Methodist Episcopal Church Vol. II.—Reid 3 00

THIRD YEAR.

To be studied:
Biblical Theology. Introduction to the Holy Scriptures. New Testament: chapters I-XIII.—Harman 4 00
Systematic Theology. Compendium of Christian Theology.—Pope. Vol. III. 7 50
Atonement in Christ.—Miley 1 25
History of the Church.—Blackburn 2 5
Intellectual Science.—Porter 3 00
Homiletics.—Kidder 1 50
Written sermon .....

To be read:
Theological Encyclopedia and Methodology. —Crooks and Hurst 3 50
Lectures on Preaching.—Simpson 1 25

FOURTH YEAR.

To be studied:
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIII-XLIV Harman 4 00
Systematic Theology. Theological Institutes. Part II.—Watson 6 00
Analogy of Natural and Revealed Theology. —Butler 1 50
Written sermons .....

To be read:
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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D D., Editor.

THURSDAY, OCTCER 9, 1884.

Messrs. James R. Osgood & Co., of Boston, publish in neat and convenient form the address of Mr. Robert P. Porter to the Arkwright Club, of New England, on "Protection and Free Trade To day." He takes decided protective grounds. Price 10 cents.

The Paris *Informer* says the majority of the Republican voters favor a straight ticket. The compromises of office-seeking politicians never lead to any practical advancement of the general welfare, and lower the party standard with reference to sound principles of public policy.

Brief Comment.

I have had men over me as presiding elders, whom I licensed and passed into conference, and had ordained deacons and elders, and would not give out a notice when they were present holding quarterly meetings, without asking permission. Nor will a white minister in the M. E. Church, or M. E. Church, South, in the land do it. If the presiding elder says to the pastor go on, do whatever you think best, then go on; otherwise manners, outside of law, would dictate the propriety of waiting for direction.—*H. M. Turner.*

It is astonishing how unguardedly these colored Bishops talk. We believe there is not one pastor in the Methodist Episcopal Church, either white or colored, who would do as the Bishop says. Our pastors have a fixed authority, and exercise it no matter who is present. They are responsible for the government of their charge, and can not relinquish it to any one.

Amanda Smith.

Mrs. Smith has had a wonderful career. Of her work in India, Miss Thoburn told us that of our missionaries none was more successful. In this country we all know how her simple power and great faith moved God and the people toward each other in all her meetings. Her early work in Africa was no less signally favored by heaven, and furnished to the people. The cause of temperance has greatly [illegible] and a revival spirit borne [illegible] into the closing of our Liberal Conferences. But we have it [illegible] reliable letters that the Rhl[illegible] climate in her case, as in that of many another missionary, is getting the better of her. A general [illegible] seems now to pervade the [illegible] and fetter her action. She is no longer distinguished for [illegible] and tireless energy which has hitherto characterized her movements.

The Concordia *Eagle*, a Democratic journal, publishes some statements concerning the [illegible] election in Tensas parish, which deserve a [illegible]. It relates how a skiff, containing three commissioners of election and two skiffmen, went to a designated spot in the forest, opened a poll, but received no votes; they conveyed the box to the parish seat, and out of it were taken 150 Democratic votes. At another place "two score and one votes" were cast, and over [illegible] returned. There were [illegible] examples of this kind, on Wednesday, the day [illegible] the election, a printing [illegible] in Natchez, Miss., was engaged in printing election tickets [illegible] in Tensas parish. The Democratic papers now denounce [illegible] election as a fraud, and the [illegible] of Catahoula officially certified that the vote of his parish was [illegible]. The SOUTHWESTERN has repeatedly said that Democratic supremacy in Louisiana rests [illegible] upon infamous practices as [illegible] recorded. The present administration is fraudulent from top [illegible].

[illegible] that the officials in the [illegible] States service in Louisiana, [illegible] called upon for a heavy [illegible] and other campaign [illegible] for their service re-

The New Discipline.

The Doctrines and Discipline of the Methodist Episcopal Church, 1884, with an appendix. Edited by Bishop Harris. New York, Phillips & Hunt; Cincinnati, Cranston & Stowe. Price twenty five cents.

The Discipline of 1884 is a 24mo. book, making a size larger volume than that of 1880, cloth covers, toned paper, large plain type, easy for old people to read, containing seven chapters besides the address and appendix. There are seven parts to the new against six in the old edition. The boundaries are removed from Temporal Economy and forms the new seventh division. The old contained 417 pages and the new 424, or seven pages difference. The new contains the following paragraphs not in the old edition: Part I, chapter 1.—*On Divorce*; chapter II—Dismissing in addition to receiving members. Part II contains two new paragraphs, viz: On the Leaders and Stewards' meeting, and on the Official Board. Part II, chapter 2, has a seperate paragraph to each, the supernumerary and the superannuate preachers, and on locating unacceptable, inefficient or secular preachers. Part III, chapter 2, has a paragraph on the appeals of Bishops. Part III, chapter 3—One on credentials of preachers who withdraw from the Conference in good standing. Part IV has three new paragraphs, viz: On Woman's Foreign Missionary Society, Woman's Home Missionary Society, and Central Mission Conferences. Part V, chapter 1, has a new paragraph on the support of Ministers and Preachers; chapter IV of Temporal Economy in the old is part VII in the new edition, as above stated. Paragraphs 526 and 529 to 533 in the appendix are new. There are altogether nineteen new paragraphs and one new chapter. Though larger and every way better, the book is 10 cents cheaper. The General Conference and the editor have left nothing undone on their part, the publishers have vied with both in the manner of getting out the book. It remains for preachers and people to do their duty by buying and reading it. No Pastor or other officer in the Church can do without it.

Words! Words! Words!

"Not even the Methodist Episcopal Church had the courage to send a fraternal messenger to us."—*Bishop J. W. Hood, of the African Methodist Episcopal Zion Church, in the Independent, Sept.* 18, 1884.

Yes, she had the courage, and performed the deed by sending fraternal messengers, both white and and colored, to your church on several occasions. Among the white our honored friend Dr. Sherman, and of the colored the gifted E. W. S. Peck. Having thus settled the question as to her fraternal feeling and equal recognition of yours with all the churches, then it was entirely consistent with fraternal courtesy for our church to determine whether to greet you by her envoys or her letters, or both. Bishops should be blameless in words. The Methodist Episcopal Church has had the conrage to invest more than two million of dollars in the cause of the Freedmen for school teachers, churches and preachers since the war. No other single organization has done as much. Is it not true that the Zion Church made overtures to the Methodist Episcopal Church South for nominal and subordinate affiliation with that body, in consideration of getting its colored members and churches? Do not your ministers in certain localities call it a Southern church, and ours a Northern one, for the purpose of getting on their side the benefit of that prejudice, which ostracises everything Northern in the South?

Do you wish for an instance of this kind? Your Church has been favored by Methodists, Congregationalists, Presbyterians, Baptists, Catholics, Unitarians, Jews, Liberals, and in fact by every Northern institution, or every class of liberty-loving people in the country North and South. This was not because you were separate as Methodists, but because you were Negroes, and the spirit of these people was to make an example of Negro ability by helping you. If you have not come up to their just expectation or to your own in the efforts made, it will not mitigate the failure to abuse the Methodist Episcopal Church. If there were some things grievous in her attitude toward her colored children in the past—they are of the past. She has listened to their cry and has righted their wrongs. They have remained in her and of her. For all her kindness and love to them they cherish and revere her.

Christ's Preparation for the Public Ministry.

In which the following particulars are most remarkable:

First—His public baptism by John in the Jordan.

Second—The testimony of His Father from Heaven: "This is My beloved Son in whom I am well pleased," which was afterward reiterated to the three Apostles on the Mount of Transfiguration, with the addition of the words, "Hear ye Him."

Third—The descending of the Holy Ghost like a dove, and abiding upon Him, who thereupon led him into the wilderness.

Fourth—His fasting there forty days and forty nights.

Fifth—His three temptations offered him by the devil, whom he vanquished.

Sixth—His return to Galilee and gathering of disciples, where we have the distinct calling of Andrew, Peter, James and John, and afterward of Matthew from receipt of custom, to be his followers.

Seventh—His ordination of twelve to be with him, and of seventy to go forth two by two before Him.

A Cheerful Outlook

Rev. A. E. P. Albert was recently at home, resting a little, preparatory to a renewal of the campaign on his district. He looks well, though he has had a severe conflict with malaria, out of which his very vigorous constitution has safely lifted him. He had just returned from a visit to Natchitoches, on the Shreveport District, and reports that the district conference was a grand success, under the management of elders Duncan and Wright.

The white citizens, many of them Roman Catholics, evinced the most friendly spirit toward the meeting. They bought 500 feet of lumber, had additional seats erected, so as not to intrude upon the sittings already too limited, and then attended the meetings, not only men, but women and children as well.

There is a strong temperance element in this section. Local option has given the anti-liquor party control in several parishes around that place. Every sentiment favorable to prohibition was favorably applauded, and the sentiment freely indulged and loudly expressed that there were those who would sacrifice every party to secure the prohibition of the terrible agent of destruction.

Our Sunday-school Periodicals.

A man was in the habit of going daily to a neighbor's and sitting for hours together there. "Well, John," said his friend one day, "why do you prefer to sit here rather than at home most of your time?" "Aint your home pleasant, and your wife a kind-hearted woman and a nice housekeeper?" "Oh, yes, Bettie is the best wife and housekeeper in the village; but when I am at home she wants me to give her money for market, and sing to the baby while she is marketing. When I am not at home it don't take so much money, and I get entirely rid of the singing."

Now, this is a good illustration of the practice of those members of the Methodist Episcopal Church who go to other denominational publishing houses for their Sunday-school literature, on the plea that ours is too costly. There is a class of Sunday-school periodicals, vended chiefly by private individuals for personal gain, that may be had for less dollars and cents, if only the money which leaves our hands is considered, and no reference is had to the quality of the goods. But when we consider:

1. That the Methodist Episcopal Church publishes everything required for the perfect equipment of a model Sunday-school.

2. That to our own schools purchasing and paying cash, liberal reductions are made.

3. That our schools, when unable to purchase, and giving evidence of it, and also raising anything they can in the course of the year for the Sunday school Union, have their supplies donated to them.

4. That our own Sunday-school literature is so constructed as to be in harmony with our idea of the genius and purpose of the Church, as well as the doctrines of Christianity; hence insuring us a race of Methodists when we have put their contents in the minds of our pupils.

5. That the proceeds from sales to schools able to buy, goes to the relief of those which are not able and must be maintained by charitable donations. If there is a surplus, it goes into our common connectional treasury, and helps to expand and increase the usefulness of our Church.

In view of all these considerations, we conclude that he is a mighty unpatriotic Methodist who would fail to contribute every possible assistance toward these ends. All our Sunday-schools should be supplied with our own periodicals. It is worth something, and stimulates our pride to be in a church that is able to make what it uses, and supply its poor with what they are in need of, but unable to buy.

We are led to these reflections by the beautiful appearance of the *Senior Leaf, Berean Leaf, Sunday-school Journal* and *Picture Lesson Paper*, published by Phillips & Hunt, Cranston & Stowe, New York and Cincinnati, for the Methodist Episcopal Church.

The *Picture Lesson Paper* is adapted to the wants of little children in the primary grade. *Berean Leaf* comes between this and the more advanced grade. Next comes the *Senior Leaf* for the graduating grade, and finally the *Journal* for teachers; or primary, intermediate, senior and normal departments. These periodicals are so bright and handsome, that we felt like we would, if possible, lay one in the hand of every child and youth in the world. Our pastors, presiding elders, superintendents and committees surely have not seriously considered this matter fully, or our circulation would be greater.

The New Orleans Methodist Episcopal Preacher's Meeting.

There are about 24 members of this body, three of whom are white, viz.: the presiding elder of the New Orleans District, the President of the New Orleans University, and the pastor of Ames Methodist Episcopal Church for white people. It is rather an imposing and decidedly intelligent looking body of men.

They do not admit laymen to membership, which is a mistake that they probably soon will correct. If they reject the men they are more considerate with the lay women, for one of them, Mrs. Rev. Marcus Dale, was present at the session, Thursday, Oct. 2d, and delivered a most interesting address in behalf of the New Orleans District of the Woman's Home Missionary Society. Mrs. Dale is the efficient manager of the New Orleans District of this society, in which sphere she has given evidence of great usefulness. It is a source of genuine regret that she cannot be regularly employed at a salary, and given a broader sphere of usefulness in a field for which she exhibits such marks of adaptation and success. The work of this society languishes in this region, for want of a degree of management, which she is well and peculialy adapted to give, but which no lady of limited means can fill gratuitously. If any lady in any field has a salary, it ought to be Mrs. Dale, in the New Orleans District; for there is a work among the colored people of vast importance to be performed. Even in this city there is neither that active work or success so desirable in the lines of its work, because no well defined and unquestioned local head to its movements is authoritatively declared. She announces the meeting of a district conference in Wesley Chapel, New Orleans, Thursday and Friday, Oct. 22, 23, when it is hoped there will be a large representation of ladies who are members, and of those connected with adjoining districts. This and the meeting of one week previous had under discussion the question of reviving and perpetuating the local circulation and support of the SOUTHWESTERN. It was finally decided to employ all superannuate ministers and a few ladies as special agents for the paper, and not to entangle the present administration with the collection of pending, but disputed liabilities from other years. The editor submited a full statement of the condition of its affairs, as he found them. There is a purpose to secure the Concern against losses by some not yet defined plan of taxation upon the various churches.

An invitation to visit a meeting of colored men, for the purpose of discussing the expediency and feasibility of organizing an association, denominated the Colored Brotherhood of Lonisiana, was laid over for one week. The meeting resolved to make the 46th paragraph of the Discipline of 1884 the subject of discussion at next meeting, after the usual review of the Sunday-school lesson; thence each week they will discuss one, until each of the 19 new paragraphs have been considered. This meeting has inaugurated a weekly temperance mass meeting, itinerating from one church to another in succession. The present officers are: Rev. Stephen Priestly, pastor of Union Chapel, President; and the Rev. J. W. Hudson, of Mt. Zion, Secretary; both of them colored, and very efficient. Finding a moment to slip away from two pretty sick fever patients, and a little release from office duties, the editor of the SOUTHWESTERN was permitted to take the oath of allegiance, and become a member. Upon the whole, this is a little better than the Cleveland, equal to Ohio Falls City or Indianapolis, and not quite so good as the Cincinnati preachers' meeting. When we have our resident Bishop, then, with his guidance, we shall be as good as any. After he comes, when we report him, not as our Chattanooga confrere, we hope to say: "The Bishop preached at the Methodist Episcopal churches of New Orleans."

There is some talk of his going to Austin to reside instead of coming here, but this surely cannot be. The Negroes at the General Conference accepted Mallalieu as a compromise for a Negro Bishop.

There are about 3,000 Negro Methodists of our Church in this city, and about 12,000 followers out of a total population of 60,000, or members and followers equal to one-fourth of the entire population. There are about 35 white members of our Church here, so that it is easy to see that our resident Bishop will be largely the property of the Negroes when he is at home. Like Drs. Newman and Hartzell and their wives, the Negroes of New Orleans will expect Gilbert Haven's successor to receive them openly at his home and board. Nor will they be disappointed. Of course they would not expect this from others, but they do from Williard F. Mallalieu, because he is a self-confessed believer in the righteousness, propriety and expediency of such a course.

It is for this reason that we do not expect him to go to Austin, even if the climate should be more to his liking. There he would be in the midst of a white work, as is Bishop Walden at Chattanooga, leaving our commanding position at Atlanta without the presence of a great commander. We expected Bishop Warren to go to Colorado if he could, and we thought that the golden-mouthed Radical, Charlie Fowler, would come here; but he went instead to the Golden Shore.

Now, if Mallalieu should switch off to Austin, Texas, leaving the Negroes without a single resident Bishop in any of their great centers, though there are four of them residing on Southern or old slave soil, viz.: Bowman, at St. Louis, Mo.; Andrews, Washington, D. C.; Walden, Chattanooga, Tenn.; and Mallalieu somewhere in the South, then, indeed, will be the time to draw the color line, and elect not a radical compromise, but a sure enough Negro for the colored side of it. There are interests to be conserved by the presence of a resident Bishop in this city. If the color line is not blotted out, it should run straight.

For our part, we never were anxions to run away from the Negro race, and we should live and move and have our being just as contentedly, with a straight line dividing our schools, teachers, churches, preachers, and everything up to Bishops, as we should, it we faithfully mixed them everywhere, which would be right.

In addition to all we have said upon this line, it may be said that New Orleans is the great commercial center of the South—just to this country what New York is to that in which it is situated. We abound in railroad facilities, and the health of the city compares favorably with any of the great cities in the country. We would not antagonize our brethren in Texas; many of them whom we revere live in Austin. They would doubtless make an Episcopal residence agreeable to the Bishop, and pleasant in every way. But we believe, for reasons pertaining to the good of Methodism in the South, that he should reside in New Orleans.

Personal.

—Bishop Halsey is now holding district conferences in Georgia.

—Prof. I. N. Cardoza, after a short vacation, is at his post again in Haven Normal School.

—Bishop Beebe passed through Jackson, Tennessee, a few days ago on his way to Mississippi.

—Sir George Taylor, of Louisville, Kentucky, is now in the East attending the Masonic Centennial Celebration in Philadelphia.

—Bishop Walden opened his first conference at Catlettsburg, Ky., on last Wednesday. He took hold like a "master of assemblies."

—Miss Alice Burns, a young colored woman of Indianapolis, has taken the position of book-keeper in the establishment of a plumber and gas and steam fitter.

—Bishop Lane is still working in the interest of Lane's Institute, and expects for the next session to be well attended, as no pains will be spared to have a first-class school.

—Rev. A. F. Hoyt, a conference class mate of ours, and a thoroughly cultured young minister, has just been placed in charge of the New Orleans University.—*Lamp of Life.*

—At this writing the venerable Rev. Dr. Whedon still lingers at the point of death. It is more than likely that before this paper reaches the subscriber's hands, he will have passed from labor to eternal reward.—*Lamp of Life.*

—Rev. James Bowen, says that a preacher needs a good wife and a good church paper. So having lately taken the wife, he has now sent his subscription to the SOUTHWESTERN without any one coming to solicit it.

—Dr. R. F. Boyd, of Central Tennessee College, has been visiting and lecturing at Hot Springs. There is talk of him locating to follow his profession there, which would be both acceptable and profitable to the citizens.

—Bishop W. H. Miles preached in Sherman, Texas, lately to a large congregation. The Bishop seems to be in fine spirits and anticipates a good time in the territory. He

is the great organizer, and amidst all the storms of the past has stood in defense of his church.

—Bishop Brown preached at the A. M. E. Church, Wyandotte, last Sunday. He was heartily received here in his new field of labor. The A. M. E. Church, in charge of Rev. J. Gray, is holding a protracted effort.—*Farmer's Journal.*

—We are glad to learn that Prof. W. I. Bulkley, who has so efficiently filled the position of Adjunct Professor of Latin and Greek at Claflin University, has gone to the Wesleyan University at Middletown, Conn., to pursue further studies, and thus qualify himself for yet better work for his people.

—The funeral of ex-policeman Phil Thompson took place from Asbury M. E. Church, of which he was a member last Sunday afternoon at 4 o'clock. The church was well filled with members of the church and friends of the deceased, including J. F. Cook Lodge of which he was an active member. Rev. R. A. Reid, pastor in charge, officiated.

—The death of Mrs. Rev. E. T. Curnick, in Denver, Colorado, September 23, ends a period of trying affliction, of long standing. We were at dinner with Bro. Curnick, in Newport, last winter, the day before he started to Florida, in response to a call to her bedside. As the season changed they went to Colorado were she died. She was an exemplary Christian, and will be mourned by a large circle of friends.

—Dr. De Griez Von Ronse, in *The Current* of September 27, tells of Maurus Jokai, the Hungarian novelist, editor and patriot, conspicuous alike in literature and in the service of his country. The relation of his devoted wife to Jokai's success is happily presented and the student of the world's best men will find in Dr. De Gries's sketch a most attractive subject for contemplation.

—Mr. Julian B. Arnold, son of Edwin Arnold, is now in this country, superintending the publication of *The Arnold Birthday Book*, edited by his sister, Miss Constance, and composed of selections from the works of their illustrious father. Mr. Arnold has transferred to his son his literary rights in the matter need, some of which is new and expressly prepared, and the latter has made arrangements for publication with D. Lothrop & Co.

—Dr. F. S. Hoyt, for twelve years editor of the *Western Christian Advocate*, who was appointed presiding elder of the Cleveland district, at the session of the North Ohio conference in Cincinnati last Wednesday for his new field of labor. Mrs. Hoyt accompanied him, they having sent forward their household goods and library. They will occupy the house No. 70 Birch street, West Side, Cleveland. His first quarterly conference was held on Friday. Dr. and Mrs. Hoyt leave many personal friends in this city. —*Western.*

—We are sorry to announce to our readers the death of a prominent and cultured musician, Madame Annie M. Dunn the highly cultured prima donna, of Baltimore, Md. Madame Dunn was born in Trenton, N. J., May 26, 1846. At an early age she became a great lover of music and literature, and before her death she became a mistress of both vocal and instrumental music. At the time of her death she was organist for John Wesley M. E. Church. She was widely known throughout the country. The funeral took place from John Wesley Church, Thursday 4th inst. Rev. W. P. Rider, pastor in charge, officiated assisted by Revs. E. W. S. Peck, P. G. Walker, and J. W. Dansbury. About 1000 persons were present.—*Baltimore Vindicator.*

—Rev. S. F. [illegible] as

Church Polity.

If a vacancy occurs on the Trustee Board, should the following quarterly conference fill it, or would it be in harmony with the object of the law for it to continue till annual election?

Yes and no. The Discipline, 1880, says—p. 221, par. 374: "The trustees shall be elected annually by the fourth quarterly conference, upon the nomination of the preacher in charge or the presiding elder of the district." Here, as we understand it, the presiding elder and preacher in charge are given *co ordinate* power in the nomination of trustees, where the law of the community does not prescribe a particular mode of election. For where it does, the church must follow that mode. If there is a failure to elect at the proper time, a subsequent quarterly conference may elect, or fill a vacancy for either church or parsonage. But where there is no vacancy, it is not clear from this paragraph that the pastor or any one else can make one and then fill it. The negative side of your question is better for successful and practical administration. There might arise, extreme contingencies to justify affirmative action, but a charge of maladministration could be brought in such a case. Should a vacancy occur by the resignation, death, removal, or other disqualification of a trustee, for which no responsibility could be placed upon either pastor, presiding elder, or quarterly conference, then it is our judgment that the next succeeding quarterly conference would be in harmony with both letter and spirit of the law if it filled the vacancy, without waiting for the fourth quarterly conference of the year.

A preacher, on arriving at his charge, finds the parsonage not at all convenient and adequate for the accommodation of his family. He informs the trustees of it, and a majority of them promise to have the needed work done. Months pass and nothing yet done, and the preacher is informed by some of the trustees who are busy in secular affairs, that they felt more obliged to work where they were than to look after the church. Seeing that nothing would be done, the pastor took the lead, followed by members and friends of the church, in raising money and superintending the work. After all was done in a public meeting, two of the stewards and several opponent members abruptly told the pastor that he was too fast and wrong in what he did, and in it they did not recognize him as pastor. Considering circumstances as stated above, who was wrong or right, the pastor, or stewards and rebellious members?

When the pastor undertook the work of the trustees, he undertook to do that for which he could legally be held to account. That the pastor in the case referred to regarded the work to be done as work belonging to the trustees, is clear. That it was so, is also clear from the law in the case. The trustees are liable for debts on the property over which they accept the trust. Now it cannot be legal for any one but themselves to make obligations for which they can be legally held responsible, or their trust imperiled. If the pastor leads in such matters, he can only do so as the representative of the Board of Trustees, not ex-officio, but by their request. Even the trustees cannot proceed to the raising of money, contracting or meeting liabilities without a majority of the whole board has agreed to it in meeting or otherwise first.—Discipline 80, p. 222, par. 376. If they fail to discharge their duty, it is not the duty of the pastor aided by members and friends to do it, but it is the pastor's duty to do the best he can, and report the matter fully to the quarterly conference, where the trustees are amenable.—Discipline 80, p. 223, par. 329. A pastor or preacher in charge, has the oversight of the other preachers in his circuit or station, and of the class leaders.—Discipline 80, p. 115, par. 178, § 1 to 3. It is imprudent for stewards and members to do as you say. Where parsonages are owned by the church, they are held by trustees, not by the stewards. The stewards and all Methodists ought to recognize the pastor assigned by the Bishop or presiding elder to them. He represents the Church and the authority of the Church should be recognized even if it is by invoking the removal of a pastor who is generally unacceptable. Perhaps all meant right. There was zeal, but probably not according to knowledge. Sometimes a good class meeting is a cure for such cases; try one.

General Church News.

Over five hundred Mormons and twenty missionaries arrived last week, in New York city by the steamer Arizona from Liverpool. They were on their way to Salt Lake city.

Aquilla Pickering, at the New England Yearly Meeting of Friends, encouragingly referred to the fact that there were about 75,000 Friends in the United States and 17,000 in the old country, and that the increase to the society for the year had been 13,000.

A dispatch received by the American Board of Commissioners of Foreign Missions, dated Hong Kong, announces the total loss of the missionary brig Morning Star, at Kusaie. All on board were saved, and are en-route to San Francisco.

The Queen of Sweden has sent a donation to the fund of £2,000 for translating, printing, and distributing gospel tracts among the children of different lands, and has accepted 10,000 Swedish leaflets for distribution among the children of Stockholm.

Though the Baptists and Methodists labor under great disadvantages in Sweden, 40 new Baptist churches were formed last year, and 3,623 converts were baptized. There are now in Sweden 16 associations, 371 churches, 402 preachers, 25,777 Baptists and 23,310 children in their Sunday-school.

WASHINGTON CONFERENCE—BALTIMORE ITEMS.

Rev. W. C. Cooper is succeeding well at Asbury Church.

Revival services are in progress at the Metropolitan M. E. Church.

Sharp Street M. E. Church is enjoying a revival. Several have professed conversion.

The funeral of Mrs. Jane Baker, took place from Sharp Street M. E. Church, on Wednesday; the Revs. J. W. Dansbury and P. G. Walker officiated. The deceased was 70 years of age, and was well known for her generous and charitable disposition. She has been a member of Sharp Street, for 50 years.

An extra effort was made at St. Paul's M. E. Church, on last Sunday, to raise money to pay on the church debt. Services were held during the day as follows: At 11 a. m., preaching by Rev. A. B. Wilson, of the Congregational Church; at 3 p. m., by Rev. W. T. Harris; at 8 p. m., by Rev. Dr. Frysinger. Rev. R. Hawkins, the pastor, is succeeding well.

Ames M. E. Church is succeeding admirably under the pastorate of Rev. W. H. Draper, one of the most eloquent speakers and ardent workers in this city. Since his appointment to Ames in last March, he has increased the attendance so much that the church is now too small to accommodate the congregation. An old debt has been paid, and the church thoroughly renovated, a new organ placed in it and only a debt of a few dollars remains unpaid.—*Vindicator.*

Schools and Colleges.

Dr. Braden writes from Nashville: "School is opening with the largest enrollment we have ever had in September. Our lack of teachers has not been supplied yet, but the prospects are brightening for an excellent corps of instructors, although a little tardy.

The Central Tennesse College Singers are meeting with great favor. They have given concerts in the principal towns in Middle Tennessee, and have received the highest commendations from the leading citizens and from the press. Hope to see you at our conference."

Africa—School Work in Liberia.

Some of the results of efforts put forth in Mount Olive station, Liberia, are stated in a recent letter from the Rev. James H. Deputie. He says:

"Up to the time of my leaving the Mission House (which was destroyed by white ants), thirty boys and four girls had been trained in my family as boarding scholars, and gone out into the world to make a living for themselves. Twenty-four of these were members of the church, and to-day some of them are doing well. Over two hundred native children have learned to read the Word of God in our day schools and Sabbath-school in Mount Olive station. I have taken into church 139 members, and have preached to thousands whose hearts have not yet been brought under the influence of the Holy Spirit. The field around us is now ripe for the harvest, but we have not the ability to advance. We need a manual labor school here to train our young men for the work, and keep them among us. We have raised up on this station one native ordained deacon, three local preachers and five exhorters. We have native class leaders, stewards, trustees and Sunday-school superintendents. We have here a church membership of 70, who a few years ago were bowing down to wood and stone. Many saved souls have gone up from this place to join the church triumphant. We have an interesting Sabbath-school, numbering 45 scholars. We are in need of books suitable for the school, such as primers, catechisms and hymn books, suitable for young children. Books are very hard to get in this country, even if we had money to buy."

The want expressed by Mr. Deputie is one easy to supply from America. Will not some one collect and send to the mission rooms such books as are suitable, directed to Rev. J. H. Deputie, Mount Olive, Liberia, in care of Mission Rooms, 805 Broadway? Any such boxes will be forwarded from here to Liberia.

Opening of Rust University.

BY REV. J. C. ECKLES.

The University opened on the 18th inst., with a full corps of teachers, and about fifty students present. The number of students in attendance was not so large as expected, owing to a report that Holly Springs was afflicted with the small pox. This is a mistake. There has been a few cases, two or three miles from the city, but there has been no danger from small-pox in Holly Springs.

I take this opportunity of quoting from a circular, sent out from the college, "giving general information," and vouch for the truthfulness of the statement. "Holly Springs is located on the highest point in Mississippi, and is remarkable for its natural beauty and healthfulness. The University occupies the finest site in town, overlooking it, and the surrounding country." It is quite probable that those who attend school here, will find it more healthful than at their own homes.

It will be remembered that at last commencement, Prof. Hooper, resigned the presidency of the University, but he was prevailed upon by those in authority to continue with the school; so, contrary to his own expectations, and agreeable to the wish of every one, he occupies his former position as president of the University. This is a guarantee of a successful year in the college. The tact, energy, and indefatigable labor of Prof. Hooper has contributed largely to the success of the school; causing it to take rank with the best institutions of learning in the South.

After a few words of welcome and advice to the students, Prof. Hooper introduced the new teachers, Professors Hatfield and McDonald. Prof. Hatfield is a son of the Rev. R. M. Hatfield, D D., one of the leading ministess of the Methodist Episcopal Church, in Chicago. The Prof. is a graduate of the Northwestern University, at Evanston, Ill. He is well received by all, and will doubtless fill the position assigned him acceptably.

Prof. McDonald is a son of Rev. A. C. McDonald, D. D., of sacred memory, the founder of the University. Those who knew the father will hope that his mantle may fall upon the son, A. C. McDonald, Jr. The Prof. is to have charge of the Model School Department.

Preceptress, Miss Theda Parker, M. E. L., enters upon the second year's work in Rust University. She is deservedly popular with the other members of the faculty and with the students.

Prof. R. Greene, A. M., is at his post ready for another year's work. He is a graduate of Rust University. His ability as a teacher seems to have rendered him a fixture in his Alma Mater.

Miss A. L. Talbot, A. M., is also a graduate of Rust University. She has been in bad health for several weeks past, but has so far recovered as to resume her work in the College. She ranks high as a teacher, and is a most excellent lady. Many who attended school here last year will miss Prof. and Mrs. Clifford from the corps of teachers. The Prof. having received the appointment as president of Wiley University, at Marshall, Texas, he and his excellent wife, have gone to take upon themselves the greater responsibilities that their new field of labor imposes. We believe them to be equal to the work. Many kind wishes follow them from Rust University.

Mrs. M. L. Weir will also be missed from the Model School Department, where she faithfully labored last year. She is kindly remembered by all who knew her here.

I wish I could impress the many readers of the Southwestern with the privileges that this institution of learning brings to the people of the State of Mississippi, and adjoining States. Here is a school with its Primary Department, where pupils may learn to read and write; with its Academic Department, where pupils from the common schools may enter and pursue their studies; a school with its Collegiate Department, where the higher branches are to be mastered; a Musical Department, furnishing opportunity for learning both instrumental and vocal music, and in addition to all this the Ladies Industrial Department, where young ladies learn dress making, millinery, cooking, house-keeping, and every thing that a lady should know to become competent to preside over household affairs. All this can be obtained at the small expense of from ten to twelve dollars per month, board, and room rent included.

When I think of the fifty or sixty thousands of dollars that have been expended in grounds and buildings, and the five thousand dollars paid to teachers annually; and when I think of the thousands of young men and women within a short distance, who ought to avail themselves of the benefits of the school, I am surprised that so few take advantage of these opportunities. I can scarcely refrain from saying that there appears to be a disposition of ingratitude on the part of those for whom such great expenditure is made. There ought to be five hundred pupils in Rust University this year, and yet, probably not more than one half that number will be in attendance at one time. Since provisions are made for double the number of students that attend, it must be apparent that there has been a needless expenditure of money, all because the people do not patronize the school as they were expected, when the money was expended. Is it an extravagant assertion that from the near thirty thousand Methodists in the State of Mississippi, that one thousand students should be forthcoming? Is it too great a reflection, to say that if the ministers and patrons would all do their duty, that that number of students could be secured?

Centennial Endowment.

BY REV. L. M. HAGOOD.

The Central Tennessee College Endowment Association has a great work before it.

The managers have prepared a fine illustrated certificate, showing the amount given by each contributor. Let all of us secure and distribute these in our churches, supported by a sound lecture on self reliance. By such a course we certainly will be able to report $5 000 collected from the Lexington, Tennessee and East Tennessee Conferences.

Now, brethren, suffer me to remind you that the eyes of the world are upon the Negro race. Philanthropists who have heretofore and remain willing to aid us, will begin eventually to inquire whether we are never to commence helping ourselves.

During this centennial year we ought to show them, by our collection for this fund, that we are worthy of all that has been done for us. It is not the design to confine these certificates to members of our own Church. There are many members of the African Methodist Episcopal and other churches, whose children were or are being educated in this institution. There would feel ashamed not to give something toward its endowment. It would be an imposition to prevent them. The College calls upon all its friends for aid. Shall we have $5,000? Why not? Let us put this institution at once into position to do the greatest good to the greatest number.

Who knows but that God has already laid his hand on some philanthropist, and pointed toward Central Tennessee College with, "go into my vineyard and work," has touched the heart of some man until he has arisen from his lethargy, thrown open his coffers, turned his face toward the South, and now cries: "What wilt thou have me to do?" We certainly do not think He will answer such a prayer in our favor until He hears from us.

God holds us responsible not so much for what we do as what we might have done. He looks not with approbation on *how much* we do, but He does look with approval when we do *all* we can with willingness. The Lord help us do our whole duty in this matter, that our enterprise may not fail.

Nashville, Tennessee.

For the Southwestern.

DEAR EDITOR—Your paper is sprightly and good reading. We always take it up with expectant interest, and we are not disappointed. The paper whose coming is awaited with glad interest is a paper that succeeds. We have been gladdened of late by a brief visit from Drs Hartzell and Cushman, and President A. F. Hoyt, of the New Orleans University; good men and true; they brought a blessing with their presence, and returned to New Orleans all too soon. Dr Hartzell came in the interests of Gilbert Seminary, formerly La Teche Seminary. At the last winter and spring terms the roll of the Seminary numbered 223. That was, perhaps, the best and most satisfactory session we have ever had. Dr. H. expects the work on the new buildings to commence soon, so that we hope to re open in the winter in enlarged quarters. The scholars are inquiring anxiously, already, about re opening. The Rev Ernest Lyon, our pastor, is rejoicing in the prosperity of his work. The Rev. W. S Fitch, A. M., President of Baldwin Seminary, has just returned with his family. When the Lord shall send rain there will be many glad hearts in this part of his heritage. May we hope to see an editor among us? Truly,

W. D. GODMAN.

LaTeche, Sept. 24, 1884.

Domestic Hygiene.

For the SOUTHWESTERN.

Sleep and Its Power for Good.

BY GEORGE L. CURTISS, M. D.

The man who in the delight of his soul said—"Blessings on the man who invented sleep"—had a realising sense of the enjoyment to be found in sleep. But there is a benefit, as well as enjoyment to the whole man, body, mind and soul, received in sleep. It is "nature's sweet restorer."

Sleep is a state or condition of the nervous and mental system, in which conscious acts cease, while the involuntary and unconscious acts continue. Breathing, digestion, circulation of the blood, secretions and all life's functions continue during profound sleep as well as during waking hours. A sense of drowsiness usually precedes sleep. We feel as if we must sleep. To know wake requires an effort.

When one has come to a condition of absolute unconsciousness of all external impressions he is said to be dead with sleep. Then all powers of thought, will and sense are locked up. Such is profound, dreamless sleep.

The best sleep, and most refreshing, is at night. Nature's Creator seems to have so designed our physical necessities as to require sleep at night. At that time there is general stillness. The want of light prevents opportunity to most ordinary occupations. The atmosphere is more laden with moisture at night than in day time. The air of the day is better adapted to work and endurance than the night air. For these and many other reasons, night is the time for sleep.

Sleep is designed to recuperate wasted, exhausted nature. Mind and body become exhausted by constant and continuous work. Sleep restores the exhausted powers. Physiologists have not settled but that it does do a good deal more than this. The amount of sleep required by each person, to meet his wants, must be determined by himself. Some require more than others. Growing children require more than grown persons

General News Items.

Colonel Dudley, Commissioner of Pensions, tendered his resignation to Secretary Teller, to take effect Oct. 1.

The Panama Canal Company has signed a contract with the New York Dredging Company for the cutting of the last section of the canal. The contract provides that the work shall be finished in 1887.

The National Temperance Society managers, at a meeting in New York, adopted resolutions congratulating Maine for the adoption of the prohibitory constitutional amendment.

The Catholic missionary authorities in Paris have received advices from Hong Kong stating the Chinese have destroyed the Catholic chapels in the Province of Canton and that six thousand Christians in that province are homeless.

To a delegation who visited him at Bloomington, Ill., Judge David Davis said that he was out of politics, but he would vote for Blaine and Logan, and believed that it is necessary for this government that the Republican ticket be elected this year.

John B. Gough is of the opinion that the way to cure sleeplessness is to pitch in and work it off. He says that Lyman Beecher (father of the Brooklyn orator) had a load of sand in his cellar, and after evening service he would shovel it from one side to the other, and by this exercise he would tone down the fever of the brain. Then the old man would get out his violin and soothe himself to sleep with amateur fiddling.

The cashier of the Las Vegas (N. M.) National Bank discovered Monday morning that the vault of the bank was being tunneled from the outside, and guards were placed. The robbery was noticed to be making, and a volunteer who intended to search the cellar, met a man on the stairs whom he shot dead. He proved to be the mason who built the bank vault. The robbers fled after a time, and the tunnel, well constructed and provisioned, and must have taken months to build.

Why a Centennial Jubilee in the South!

There are special reasons why our people in the South ought to heartily enter into the Centennial Celebration. In each the Church should make 1884 a *Centennial Jubilee* year, when not only God's blessings upon our world-wide Methodism should be remembered, but when his marvelous dealings with our people in every part in the South, during and since the war, should be devoutly and thankfully remembered.

As Methodists, they should rejoice that the old Mother Church of Methodism in America, is now firmly planted in every part of our nation, and is saving people of every race and condition.

As patriots, loving their country, they can praise God that secession and rebellion were failures, and that the nation is now one in territory, and will soon be one in sentiment.

As philanthropists loving their fellow men, they can rejoice that slavery is destroyed, never again to curse our land.

The two million of colored people in our Church and congregations in the South can make this a Jubilee year, in which to praise God for [illegible] and its blessings.

It will be a proper time for our people in the South to recall what has been done for them by the Church, and to plan for yet greater growth and self-helpfulness in the future.

The great need of our Church in the South is a large increase in the number of Christian ministers and [illegible] to instruct and lead our people. This Centennial Jubilee year will give all a chance for a thank-offering to [illegible] Education.

Africa.

W. R. SUMMERS, M. D.

Africa has been well named "The Dark Continent:" dark in the mystery for the most part still shrouding its countries; dark its peoples, both physically and morally; dark its customs, superstitions, and rites; and dark in that the Gospel of Christ has made but little inroad among its 250,000,000 people. Yet, this year the land that gave birth to an educated Moses, and that gave refuge to the child Jesus. This was the land that gave the Church a Cyprian, a Tertullian, and a St. Augustine. But the day-dawn is breaking, the Sun of Righteousness is arising with healing in His wings. Projects of all kinds are being pushed rapidly forward, all of them "preparing the way of the Lord," though they may not recognize the fact. Scientific and geographical societies are pushing [illegible] in all directions. The great International African Association has established eleven stations on the Livingstone or Congo River, extending from its mouth to the Stanley Falls, nearly 1,500 miles; and at these stations missionaries are being established, on the south bank by the English Baptists; on the north, by Grattan Guinness (now taken up by the American Baptists); and the English Wesleyans are working in the same direction. In the lake region the Anglican Church has a station on the Victoria Nyanza; the London Missionary Society on the Tanganyika, and the Scotch Missions on the Nyassa. From the South, the devoted Frenchman, M. Coillard, and the noble young Scotchman, Mr. Arnot, the "Son of Livingstone," are pushing their way among the Barotse people. On the west the A. B. C. F. M. have planted its missions at Bailunda and Bihe, 250 miles inland. But what are these among so many? Mr. Stanley has estimated that the region of the Congo contains fifty-five people to the square mile; that gives to the Congo Valley alone 49,000,000 people.—*Africa Its People and Prospects*; a series of 5 articles. By W. R. Summers, M. D. First published in the New York *Witness*.

At New Orleans State Register of Voters Brewster was arrested on complaint of the United States Supervisors of Elections, for refusing them permission to copy certain rolls, and was bailed in $10,000. Brewster then went before the Grand Jury, and charged the Supervisors with false imprisonment.



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E. Church Directory.

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WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. Marcus Dale, Pastor. Services: Sunday at 9 a. m. prayer meeting, preaching 11 a. m.; 3 and 7 p. m.; Communion and Love Feast monthly; preaching Thursday eve. 7:30; Class Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. P. Talbert, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p. m. Communion every second Sunday at 7 p. m. Sunday-school 1 p. m. Class-meeting Monday evening. Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer meeting 9 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath-school at 1 p. m. Class-meeting Thursday evening.

HEAVEN CHAPEL—Jefferson street, corner of Opium two blocks above the last station on the M. & O. R. R. Rev. M. D. Mason, Pastor. Services—Preaching at 11 a. m., 3 and 7 p. m. Sunday-school at 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m. and Communion at 7. Prayer-meeting Thursday evening.

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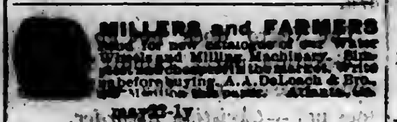
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FOURTH QUARTER, LESSON II. 1 Chron. 22, 6-19. DAVID'S CHARGE TO SOLOMON. 1 Chron. 28, XRII, 6-19.

Very soon after David was established in his kingdom, he desired to build a house for the ark of the Lord, but God, through his prophet Nathan, forbade him because he had been a man of war. His son Solomon, or the peaceful, was the one chosen to do this work. The Lord promised to give him rest from the heathen enemies of Israel. War is very expensive, using and wasting a great deal of money and labor, so there is little left for other public enterprises. It is some of all quarrels, even those of children, that they take the time and attention which might be spent very usefully in study or work, or very pleasantly in play. [illegible] or one who is "mad about something" most of the time will be apt to stand at the head of the class or be the most loved at home. David had not been fighting for his own pleasure, but yet was not allowed the honor of building the temple because he had shed blood. He [illegible] gold and silver, brass and timber and stone in quantities [illegible]



[illegible] Lord's [illegible]

[illegible] Whose prayer?

[illegible] What was it a proof?

[illegible] What striking answer was [illegible] day!

[illegible] What similar answer was given [illegible]

[illegible] What public prayer on Car[illegible] was answered by fire, what [illegible] gave to private prayer [illegible] on this mountain?

Answer as explained as:

Master W. H. Crawford, Van [illegible] age 13: 1. Christ's resort was Bethany. 2. In [illegible] seeing a flourishing [illegible] thinking it had figs on it, [illegible] not, he rebuked it, and it

[illegible] Rouge, La.—Sir Walter [illegible], age 12 years, writes answer to questions [illegible] tains for Sept. 11: [illegible] is the place where [illegible] ected. Ref. Gen. viii, 7. [illegible] writers say it is situated [illegible] in part of Turkey, and [illegible] for its snowy caps and is [illegible] veneration by Chris[illegible] and Mohammedans [illegible] has obtained [illegible] any other on the [illegible] its very name is [illegible] with the history [illegible] a [illegible] standing [illegible] might geographers differ, but in mine its height is 17,210 feet. 5. The rain-bow. 6. That the world shall never be destroyed any more by water. Excuse me, dear editor, as this is my first attempt.

We are glad to hear from you, Walter, but you are a little behind. Willie Crawford answered these questions in our issue of Sept. 25. Read it. Do you take the SOUTHWESTERN?—EDITOR.

[illegible], Texas—Hattie McDaniel aged 10 years, writes: "I thought I would write to you after reading a piece in the SOUTHWESTERN, as you wish to know how the colored people are progressing. I am studying arithmetic, spelling, reading, grammar and geography. This is the second letter I ever wrote. We have a very good Sunday-school."

Does the SOUTHWESTERN come to the house of many of your school [illegible], and to your own home?

Marriages.

In Goliad, Texas, Rev. J. T Gibbons, of Florence, to Miss R E. Johnson, of Goliad, August 23, 1884, Rev. C. P. Westbrooks officiating. Miss Johnson is a graduate of Jones Male and Female Institute, while Rev. Gibbons, one of Texas noble sons, is a self-made man.

Mr. C. E. Foley to Mrs. Carrie Chatman, of Columbus, Miss., Sept. 30, 1884, by Rev W. H. Davis.

Obituary.

A. D. McColquit died July 20th, 1884 Born May 8, 1883, aged 1 year, 2 months and 12 days. B. N.

Okolona, Miss.

Mrs. Elizabeth Woods departed this life Aug. 22, 1884, in the full triumph of faith leaving a husband and children to mourn her loss, aged 49 years. N. B.

Shady Lee, only son of M. and Dosbey House, died Aug. 10, 1884, at Franklin, Tennessee. Come home to Heaven.

H. PRIMM

C. D. [illegible] was a brother and [illegible] departed this life [illegible] on August 27, [illegible] A few [illegible] his loss.

BIRDEN GRAY.

Monroe Station, La.

Oakland, Texas, Sept 4, 1884, John Wesley Eason, infant son of Sister Winnie and Bro. Jordan Eason, died Aug. 25, 1884. May the Lord in his goodness console the bereaved parents

E. E. COOPER.

Little James, son of Mr. and Mrs. Arthur Richardson, was born July 4, 1872, and died Sept 25, 1884. He had been taught, and died in the full triumph of faith. He lived 12 years, 2 months and 21 days. His last words were "Jesus is sweet." While passing away he desired that they sing his favorite hymn. He sleeps in peace. "The angel of the Lord encampeth around about them that fear him." E. M. CARTER.

New Orleans, La.

In Memoriam.

Hall Woman's Home Missionary Society.

Whereas, It has pleased Almighty God to remove from our midst by death our kind, devoted and beloved sister Eulalie Sams.

Resolved, That while we bow with all meekness and humility to the decree of the Almighty, still we cannot but deplore the loss of one whose life has been devoted to ministering to the sick, and who has practiced all the virtues that go toward making women admired and esteemed.

Resolved, That we deeply sympathize with the family and relations of the deceased in their sad bereavement, and tender them this as an expression of our heart felt sympathies.

Resolved, That as a testimonial of respect to our deceased sister, the members of this society wear the usual badge of mourning for [illegible] days.

Resolved, That these resolutions be published in the SOUTHWESTERN CHRISTIAN ADVOCATE, and a copy thereof be transmitted to the family of the deceased.

IDA V. ROGERS,
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It is estimated 34,000 persons have been converted in England since last fall through Moody's efforts.

Symposium of the Weeklies.

"We believe that the Methodist Church and its ministry constitute in this country the chief power of the temperance movement."—*Baltimore Methodist.*

"The Holy Father grants on the day of the festival, Oct. 5th, or on any day during the Octave, a plenary indulgence to be gained by those who have worthily received the sacraments of penance and communion, and have prayed in the church, according to the mind of his Holiness."—*Morning Star* (Rom. Catholic.) By what authority?

With reference to the murder of Henry Clay's grandson, in Louisville, the *Ohio Falls Herald* says: "Perhaps when the mayor of Louisville and a few more judges fail to satisfy personal passion, some jury will be found to sentence a "white" man to be hung in Kentucky."

The Omniscient has not gone into exile from this world, nor has He withdrawn His hand from its affairs.—*Western.*

The Christian must have constant work, for grace feels a vacuum as well as nature.—*Zion's Watchman.*

Now the Negro's wisdom is to take gratefully the place, large or small, that God assigns, and stick in it, and by it make the most of himself, and get out of it all the benefits of which it is capable of yielding.—*Baptist Advocate.*

It is becoming more and more the custom to prelude the social services of prayer with an exercise of praise.—*Zion's Herald.*

"That Mr. Gay is capable of something more than strict justice, and is a kind and benevolent old gentleman, the following from our influential contemporary, the SOUTHWESTERN CHRISTIAN ADVOCATE, amply testifies.—*Louisiana Standard.*

The Negro does not go [illegible] Prohibition party rapidly [illegible] same reason that the [illegible] does not.—*Christian Recorder.*

Every man in the world is a Christian or he is not a Christian. —*Methodist Recorder.*

[illegible] of getting [illegible] is to [illegible] pensions and other [illegible] of the kind in them.—*Birmingham, Ala., Review.*

The connectional theory of our Church looks to a regular system of transfers.—*Nashville Christian Advocate.*

Select Proverbs.

Better bend than break.

All's well that ends well.

A stumble may prevent a fall.

A hasty man never wants woe.

All men are not men—*Italian.*

Bold and shameless men are masters of the world.

Consider not pleasures as they come but to go.

A man in distress or despair does as much as ten.

Deep rivers move in silence; shallow brooks are noisy.—*Roscoe Conkling.*

Fortune sometimes favors those whom she afterwards destroys.—*Ital.*

A man is little the better for liking himself if nobody else likes him.

Consider well who you are, what you do, whence you come, and whither you go.

A fool may ask more questions in an hour than a wise man can answer in seven years.

He who loses money loses much; he who loses friends loses more; but he who loses his spirits loses all.

The Salvation Army of England, recently raised $50,000 at Exeter Hall, London. After raising the money the "General" stated they had determined upon starting a Salvation Navy, that a steamer would be employed and they would sail round the coast of the Mediterranean, bombarding places and looking after Egypt!

Conference Notices.

Plan of Episcopal Visitation for the Fall Conferences of 1884.

Conference.	Place.	Time.	Bishop.
N Dakota and the Fargo, Dakota	Oct	2	Fowler
N.W. German Charles City, Ia	Oct	2	Ninde
Cent Tenn	Dickson, Tenn	Oct	8 Bowman
Black Hills Ia	Sturgis City, Dak	Oct	8 Andrews
Cent. N. York	Elmira, N. Y	Oct	8 Harris
Erie	Erie Pa	Oct	8 Warren
Genesee	Medina, N. Y	Oct	8 Merrill
Minnesota	Duluth Minn	Oct	8 Fowler
Georgia	Mount Zion, Ga	Oct	9 Warren
Arizona Mission	Phœnix Arizona	Oct	9 Foss
New Mex Mis	Socorro, New Mex	Oct	15 Foss
Tennessee	Memphis, Tenn	Oct	16 Bowman
Holston	Greenville, Tenn	Oct	16 Warren
Alabama	Birmingham Ala	Oct	16 Walden
Central China Mis	Kin Kiang China	Oct	16 Wiley
West Tenne see	Kingston, Tenn	Oct	23 Warren
Foochow	Foochow, China	Nov	19 Wilson
South India	Bangalore, India	Nov	20 Burt
Texas	Navasota, Texas	Nov	20 Hargis
Cent'l Alabama	Gadsden, Ala	Nov	26 Walden
Austin	Austin, Texas	Nov	27 Harris
Savannah	La Grange, Ga	Dec	3 Walden
West Texas	Waco, Texas	Dec	4 Harris
S. German	New Orleans, La	Dec	24 Haddix

Okolona District—Mississippi Conference.

Fourth Round.

Grove shore	Oct.	11-12
Double Springs	"	13 14
Crawford	"	18 19
West Point circuit	"	23-24
Columbus	"	28 29
Union Grove	Nov.	1 2
Aberdeen circuit	"	6
Athens at Tabernacle, morning	"	8-9
Aberdeen charge, night	"	9-10
Buena Vista	"	16 17
Okolona	"	18-19
Okolona circuit	"	19-20
Houston	"	22-23
Corinth	"	25
Corinth circuit	"	26
Corinth mission	"	27
New Albany	"	29-30
Ripley	Nov. 30 and Dec.	1
Bonesville	"	3- 4
Pontotoc	"	6 7
Tupelo	"	7- 8
Whitefield	"	10 11
Starkville circuit	"	13-14
Tampico	"	13-14
Starkville charge	"	14-15
Columbus circuit	"	16

West Point charge at 10 o'clock a. m., December 18. District Conference at 12 a. m., December 18, 1884.

Dear brethren, we have the largest district in the State; shall we not have the largest reports in the State, or shall we second none. Come, brethren, what say you about this. Shall we look for every brother to bring up a good report, or let the several benevolences of our Zion be carefully provided for. Will the pastors see that the committees appointed by the several quarterly conferences do their duties. Please don't forget our district centennial educational subscription books. We shall have the programmes out by Nov. 1, if not sooner.

D. A. WILLIAMS, P. E.

Notice.

To the Members of the Tennessee Conference:

Dear Brethren—Round trip tickets at four cents per mile will be sold by the railroads as follows; On the Memphis branch of the Louisville and Great Southern Railroad, from all stations, between McKenzie and Memphis, and from Paris Tennessee River, Clarksville and Guthrie to Memphis and return; and on the Louisville and Nashville and Decatur branch, from Mitchellsville, Gallatin, Franklin, Tennessee, Ewells and Columbia to Nashville and Athens and up the Nashville Chattanooga and St. Louis Railroad round trip tickets from Doyle, McMinnville, Tullahoma, Shelbyville, Murfreesboro, Lebanon, Nashville, Decatur, Johnsonville, Huntington, Martin, Gardner Union City to McKenzie.

Brethren, please buy the round trip tickets, unless you are supplied with clergyman's reduced permits.

Greek in English. College Greek Course in English. By William Clever Wilkinson. Seventh Thousand.

The examining committees will meet in the church in Memphis at 10 o'clock, on Wednesday, Oct. 15. Let all members of the different classes be present for examinations in the conference studies. Candidates for admission should be present by Thursday, Oct. 16th. Brethren will try to have their statistics ready to hand in the first day of the conference session.

J. BRADEN, Secretary.

Jackson Dist.—Mississippi Con.

Centennial programme to convene in Vicksburg, Miss., Oct. 24, 25 and 26, 1884:

The Organization of the M. E Church—Rev. J. M. Shumpert, P. E.

The Freedmen's Aid Society—Rev. J. W. Parks.

The Work of Asbury—Rev. A. Davis.

What Has the M. E. Church Done for the Colored People before the War—Rev. A K Davis.

The Emancipation of the Slave, and His Progress—Rev. J. I. Garrett.

The Mississippi Conference—Rev. A. Handy.

Rust University, and Its Needs—Rev. C. P Head.

The Missionary Society—Rev. B Stuart.

Church Extension Society—Rev. R. McAlpine.

The Relation that Sunday-school Has to the Benevolence of the Church—Rev. H. W Wallace.

Why all Members Should Have a Centennial Medal of the M. E. Church—Rev. P. H Davis.

The Work of the Late General Conference—Hon. S W. Lewis

The Discipline of the M. E Church—Rev. E Graves.

Miss Maggie Davis and Z Davis, of Canton, Miss., and Miss Nellie Carter, of Jackson, Miss., Miss Carrie Miller, Vicksburg, are expected to read essays to the Sunday-school. All local preachers and members and friends are earnestly requested to be there. The editor of the SOUTHWESTERN CHRISTIAN ADVOCATE is most cordially invited to be present.

J M. SHUMPERT, P. E.
J. I. GARRETT, Secretary.

For All Brain-workers.

Mr. J. R. Francis, of the *Religio Philosophical Journal*, Chicago, says: "Parker's Tonic is *the* specific for all the ills that literary flesh are heir to. I have used it for digestive disorders, and for coughs, colds and pains generally. Workers on the Press, in the Law, the School and the pulpit will find it the right thing.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.

July 17-1y.

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This is a useful text book for new beginners in Methodist Christian ity. It is a small tract in paper covers. As to matter, it is *multum in parvo.* The author is a successful pastor, who has felt the need and supplied the want of a guide book for those who are preparing for a life in the Christian church. The book is cheap, and every pastor can afford to supply his probationers with a copy.

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The New Testament of our Lord and Saviour, Jesus Christ. The text in the authorized translation, with a commentary and critical notes by Adam Clarke, LL. D., F. S. A., etc. A new and brief edition, condensed and supplemented from the best modern authorities. By Daniel Curry, LL. D.—Vol. 2. The Epistles and Revelation. Price per volume: Cloth, $3; sheep, $4: Phillips & Hunt, New York; Cranston & Stowe, Cincinnati.

The first volume contains the Gospels and the acts of the Apostles. The work has always occupied a high place in the estimation of Bible students, and under the revision of Dr. Curry, we do not hesitate to say it has been greatly improved. Material was accessible to him through recent discoveries in the scientific and Biblical world, which have been greatly conducive to success in his work. His own qualifications for the work need not be pointed out to any of our readers, so well are they known throughout our church. Ministers who want a commentary at once, reliable in its doctrines, abreast of the times in manner and matter of statement, concise and pungent in all its expressions, should get this work. We can only wish that it was in size like those of Dr. Whedon, as many of our preachers still carry their library in their saddle bags or great coat pocket.

There can be no doubt that the coinage of the silver dollar of the present standard of fineness can be carried much too far, and will reach a point where a limit should be put to it.—*The Current.*

NOTICE.

There will be a meeting called to meet in the Baptist Church, corner of Howard and Cypress streets, at 12 o'clock m.,

October 11, 1884.

The object of the meeting is to consider the expediency and practicability of forming an organization for the elevation of the Negro Race in Louisiana, without reference to denominations.

J. F. WINSTON. U. G. N. D.

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Consumption, Bronchitis, Asthma and Nasal Catarrh,

And will break up a fresh cold in 24 hours. Skeptic, ask your Druggist for it, one bottle will satisfy you of its merits; pint bottles only; price, $2.50, or three bottles, $6 50 Circulars free. se18 13t



Nursing mothers are reduced by overtaxing of the nerve power before or right after drain upon the system induced by [illegible] and at once commence using [illegible] and a daily bath it will give strength to the mother, and improve the supply of the little one. Remember, Ridge's Food has been in use for thirty years in England and America, therefore is no an untried preparation. In cans, four sizes—35c 65c., $ 35 and $1.75 Sold by Druggists. WOOLRICH & CO., on label.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, September 25, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8 7-16; Middling 9¼; Good Middling, 10 1-16; Middling fair, 10 8-16.

SUGAR, ℔ lb—Yellow clarified, 5¼@5½; White clarified, 6@—; Common 3@4¼c.

MOLASSES, in bbls, ℔ gallon—Common, 11@13; fair, 18@25; choice, 40@—c.

RICE, Louisiana, ℔ lb—Common, 4½@4¾; fair, 5@5¼; choice, 5¼@5¾.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 20@25.

COFFEE, ℔ lb—Ordinary, 9½; prime, 11½.

CHEESE, ℔ lb—Western factory 12.

CORN MEAL, ℔ bbl—Choice, $2.25@2.40.

FLOUR, ℔ bbl.—Fancy, 4.15; Choice, 3.90; Family, 4.00.

LARD, ℔ lb—Choice, 7½@8½.

SALT, ℔ Sack—Coarse, 75; Fine, 1.35.

ESCULENTS—Irish potatoes, ℔ bbl., $1 60@1.70; sweet potatoes, ℔ bbl. onions, ℔ bbl. $1.50@1.75; apples, ℔ bbl. $1.00@3.00; cabbages, $1.25@1.50 per crate; sour kront, $4.00@4 50 per barrel.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, 62@63; boiled, 63@65; cotton seed, 28@50.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $16.50.

BACON, ℔ lb—Breakfast, 13; shoulders, 7@7½; sides, short rib, 11@11½; sides, long clear, 11½@11½; hams, sugar-cured, 15c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 10; clear sides, 10; shoulders, 6.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.25@3.50; young $2 00@2 50; ducks, $2.00@2.50; geese $4.00@; turkeys $9.00@12.00.

Western Eggs 18@22c per dozen

Louisiana Eggs 24@26c per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

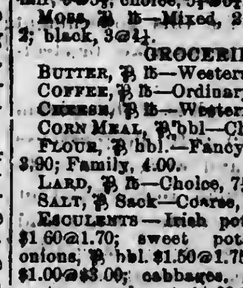
Western Poultry—Grown chickens $5.00@$5.50 ℔ dozen; young do. $2.00@4.00; ducks $3.50@4.00—; geese $4.00@5.00; turkeys $12.00@15.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, —; white, 66; mixed, 65.

OATS, ℔ bushel—Western, 38

BRAN, ℔ 100 lbs—Choice, 72½@75.



I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES."

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DISFIGURING Humors, Humiliating Eruptions, Itching Tortures, Scrofula, Salt Rheum, and Infantile Humors cured by the CUTICURA REMEDIES.

CUTICURA RESOLVENT, the new blood purifier, expels the blood and perspiration of impurities and poisonous elements, and thus removes the cause.

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CUTICURA REMEDIES are absolutely pure, and the only infallible Blood Purifiers and Skin Beautifiers.

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A PRIZE Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in this world. All, of either sex, succeed from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address, TRUE & Co., Augusta, Maine. sept6

WE WOULD LIKE TO PUT INTO THE hands of every sunday-school worker in the land a copy of "Letters from Sunday-school Singers and Workers." These "Letters" are enthusiastic commendations of our new Sunday-school book.

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And represents the opinions of Ministers, Superintendents, Choristers, Teachers and Scholars who are using the book. We send the "Letters" FREE to any address

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N. B.—This book is printed in patent figure notes for those who prefer that notation. oct9 4t

New Orleans University.

Examinations for admission will be held on Monday and Tuesday,

September 29 and 30, 1884.

The Exercises in the different Departments of the University will begin on

Wednesday, October 1, 1884.

Preparatory College Course,
Normal School,
College of Liberal Arts,
and School of Theology.

Prof. C. T. SIMPSON, B. A. Dean of College of Liberal Arts.

A. P. HOYT, A. M., S. L. B. Dean of School of Theology and President of the University.

Address: 1428 St. Charles Avenue, New Orleans, La. sept4-3m

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Editorial Notes.

Oh, Thou the Author and the Prince of peace,
Head of the Church and ruler of the nations!
Both Church and State abundantly increase;
And their chief governmental convocations
Replenish with great wisdom and great patience;
Supreme! within their halls thyself preside,
And 'mid the storm of passions and temptations,
The vessels safely o'er the billows guide,
In fellowship, distinct, defying wind and tide.

The SOUTHWESTERN has become very popular among the people of this place.—Rev. E. Collins.

We have an article from M. M. H. at Holly Grove, Mississippi, which we are holding and cannot print until we have the name of the writer in full.

A well written communication entitled "Helping an Appointment" cannot be printed, because it has neither name, place or date attached.

Wealthy colored men, while they live are too stingy to give, and when they die to either their equals or superiors, whites, their riches do fly.—Clement Kimbrough.

It is marvelous to consider how many special providences are narrated in 136 Psalm, and with what indifference Christians consider them. Truly God is good to Israel and his mercies endureth forever.

In three weeks, or rather two weeks and three Sabbaths, we have visited six churches and preached or delivered adresses in them, and the district conferences and Sunday schools which come in our way.

I like the SOUTHWESTERN and so long as the present manly, upright course is pursued, you may count on our doing all we can to get subscribers and to have them read and heed its teachings.—C. W. Campbell.

The history of Daniel James, has not been sent to our office. Neither have we ever received a cent for publishing it. We would be glad to always accommodate our patrons, but we cannot control matters in transit. Find some way to reach and we will give you satisfaction.

Home and Herd for October comes to our sanctum, bearing its usual burden of elevating and instructive matter, and as usual profusely, [illegible] illustrated. [illegible] from Burma, an article on "Samuel Godon: West [illegible] Missionary Academy," with a portrait of [illegible] Rob[illegible] and a large number of [illegible] incidental

connection with Whitaker institution at West Point some years ago. It concludes with a free and easy talk by the learned editor, whose facile pen does not falter when uplifted against the pernicious, or in favor of the proprieties of life—Cranston & Stowe, Cincinnati.

I am delighted with the SOUTHWESTERN. You are doing grandly as I knew you would. God bless you.—A. H. Gillett.

Shall our mechanics compete with the panper product, or with the pauper in person.—*National Free Press.*

Under the free trade, free liquor, convict labor regime you would inaugurate, he must contend with both.

Four assessments already sent in for the wages of poor men who are working in the United States Service, with a hope of honestly supporting themselves and those dependent upon them. There are possibly six more to follow. Resistance to such procedure would be a virtue. Civil Service Reform lingers in the East, but it will reach this region by spring.

Rev. W. W. Heston, Troy, Ohio, furnishes us the following sketch of a sermon delivered there by Rev. Joseph Courtney, the presiding elder, Sept. 28. Sermon—Text: John 3-16. 1. God's love gives precious things. 2. God's love overcomes great difficulties. 3. God's love makes great sacrifices. 4. God's love contemplates lasting benefits.

Can it be true that a large number of the Protestant Episcopal Church are indolent, immoral and tending to degradation? We had heard it stated and began in part to believe that it was the church of the elite of the South. Is there not some mistake? We should be pleased to hear from Rev. J. T. Hargrove upon this subject, as we believe he is a member of that church, and possessing unusual sources of information on this subject.

Centennial Methodist Episcopal Church, Baltimore city, Washington Conference, in connection with other charges of the district, holds a centennial service in Centennial Church, from Nov. 12-15, for the purpose of raising means to free that charge of debt, and of diffusing denominational information among the people. Our old friend, Rev. W. T. Harris, the pastor, has fought faithfully for the cancellation of this debt, and deserves to succeed.

W. H. Dickerson, Esq., Shelbyville, Ky., writes: "I have been taking the SOUTHWESTERN since July 1st, and am highly pleased with it. I think it a first class paper. The day it is due I hasten to get and read it over and over and over and over; I then wish for the next week to come. Reading it has awakened my thoughts. I want to do all I can for my Lord and my race."

We hope that we shall soon be able to chronicle great progress in co operative industry among us —*Illustrated Christian Weekly.*

Yes, instead of keeping constantly in debt at the order store, cotton, sugar farm hands and laborers generally should unite, both for production as well as consumption. Co operative stores, farms, mills, etc., are in order. Who will lead off in this line among the Negroes? Here is the starting point for real prosperity.

Education for the Masses and the Ministry.

An Appeal to Laymen.

BY REV. H. GRAHAM, D. D.

The Methodist Episcopal Church has been an especial champion of the education of the masses. In the field of higher education she has done grandly, but in diffusing knowledge among the people our Church stands without a rival. Our immense Book Concern has sent out periodicals and books by the million to reach the people and elevate them; and our conference academies have been centers of learning in all parts of the land. No sooner does the Church spread over new territory in the South or West than a school is established or a college founded, which becomes a center of both piety and learning. The policy of our Church has been to both Christianize and educate the people.

And this fact has called for and made necessary the education of the ministry of the Church. If the people are educated the ministry must be. We must either cease educating the people or we must educate their ministers. The pulpit can never lift the people higher than itself. They may climb higher by other instrumentalities, but such a process can only bring the pulpit into contempt. If the pews are superior to the pulpit, the pews will soon be in revolt against the pulpit.

Ministers recognize this, and where they have been denied the advantages of early literary training many of them are suspending their ministry for a few years that they may attend the college or the theological school and supply the deficiency. Others are pursuing courses of study in connection with their ministerial duties, and are passing examinations for graduation under a system that many colleges have adopted.

Our Church has always recognized the need of ministerial education, and has provided for it as Providence has opened the way. And the time has come when, to a great extent, the demand for ministerial education can be met.

And now we must look at some of the practical questions that arise in connection with this subject. Our theory is that God calls men into the ministry. Infinite wisdom chooses the men who are to stand in Methodist pulpits. If men made the selection, if the Church had the choice in this matter, there is little doubt that a different result would be reached; but God calls men to this work, and, for some reason, he almost invariably calls young men from the ranks of poverty. It is the poor boys of our land, with few exceptions, who find their way into Methodist pulpits. And competent authority declares that the same is true of other Churches. Now, here is a significant fact at the very outset. Infinite wisdom surveys the field, and, for some reason, almost always chooses poor young men for the Gospel ministry. It may be presumed that God acts with wisdom in this respect, although his decisions may be a matter of surprise to us. It has been one of the standing wonders of my life why Christian young men of wealth do not consider it a privilege to go to mission fields, and, at their own expense, preach Christ to the heathen. But it is not so. It is the poor boys, with a few noble exceptions, who hear the voice of God calling them to His work.

And the puzzling question is upon us—"How shall these poor young men be educated for the work of God?" The question mainly affects the Church, for her standing and influence in the world must depend on the character of the men she places in her pulpits. The ranks of about 11,000 ministers must be kept full; how shall these poor young men be educated for their work?

Two answers have been given. The first is, Let these young men educate themselves as best they can. The Church can accept them only when they are trained for their work; she can assume no responsibility for their training. The very opposite would seem to be the rational opinion. The Church knows best what kind of training her servants need, and she should regulate training, and insist on it. But the responsibility referred to in this answer is generally interpreted to mean financial responsibility. Let these young men meet the expense of their own education.

If poor young men must wholly educate themselves for the ministry, one of these results must follow:

First, they must abandon the idea of entering the ministry. And it may be feared that many do this. Baffled by obstacles on the right hand and on the left, harassed by poverty and misfortune, after a struggle of longer or shorter duration, they turn aside to some calling that exacts less literary training, and spend the balance of life with bowed heads and crushed spirits, weighed down by the consciousness that they did not measure up to the lofty ideal that God pointed out to them. But it may be said that such a process is admirable for sifting out the weaker and poorer material, and insuring "the survival of the fittest" for our pulpits. It is sufficient answer to such a claim that there would not be enough of the "fittest" to fill all our pulpits. For some reason God calls a great many ordinary men to his work, and the methods of the Church ought not to exclude them from the work, but fit them for it. It may be said, also, that if God calls a man to the ministry He will somehow enable him to get the training necessary for his work. In spite of such a dictum, it is yet true that much time and much money are necessary to acquire this training, and there is no proof that God will work miracles to furnish a young man with money when he has a wealthy Church in the earth that refuses to see or accept its responsibility.

In the second place, if poor young men are not entirely prevented from entering the ministry by lack of assistance, many of them will be forced to enter it without sufficient preparation. Many set out with the purpose to pursue a full course of study, but find it an undertaking beset with great difficulties and harassing delays, and after many thwartings and misgivings, conclude to enter the ministry with only a partial preparation. Here is a door through which multitudes pass, not because they desire to do so, but because they feel they can not do otherwise. Years are wasted in the slow process of earning money, by the humblest employments, to push themselves through a course of study until they reach an age which, they think, forbids them to go further. Some of our Conferences have passed resolutions advising young men to take a course in our schools before entering the ministry, but, in spite of resolutions, some knock at the doors almost every session with the plea that they have done the best they could, and are too old to complete a full course of study. And Conference committees admit the plea, as they are compelled to do under present arrangements, and recommend their reception on trial. Some of those who thus enter, when their finances improve, suspend their ministry for a time, and return to schools to make their outfit more complete. A much greater number continue to struggle on, hampered and limited by lack of preparation, and regretting to their latest days that they felt compelled to undertake the mighty work of the Gospel ministry without a thorough training. It is an occasion of profound regret that any man should feel obliged to enter on this ministry without having had opportunity to make the most of himself for God and humanity. But there can be no doubt that multitudes do enter it with what they recognize to be only a partial and inadequate preparation simply for want of means to take a full course of study.

Still, again, if poor young men escape the temptation to abandon the ministry or enter unprepared, and insist on going through a complete course of study, they will be obliged, in spite of their most heroic efforts, to postpone their entrance on this work until some of the best years of their lives are past. If a young man must earn the money necessary to take a complete course of study by working in the hay-field, and chopping wood, and sawing timber, and teaching school, canvassing for books, it is morally certain that several years of valuable time will be consumed, and he can get to the work to which God has called him only by his thirtieth year or later. In such an event, at least five of the best years of life are gone—years richest in hope and enthusiasm, and generally real success. And the terrible struggle to complete a course of study under such circumstances, while having great value in many respects, yet tends to take the hope and life and enthusiasm out of a young man, and fill him with doubt and misanthropy, and turn the keen edge of his love for the Church; so that, when at last he is ready, he enters on his work stripped, to an extent, of those very qualities that would insure success. And to all this is generally added a crushing debt, which worries and humbles him for years after he has commenced his ministry. Who that has served on Conference committees has not passed judgment on such men—men thoroughly trained for their work, yet lacking the life and enthusiasm necessary for large success? It is not wise that men who have pluck and perseverance to push through a full course of study should be subjected to this often disastrous ordeal.

When it is asked, How shall these poor young men be educated for the ministry? the best answer is not, Let them educate themselves as best they can.

A much wiser answer is, Let the Church help them to an education. And the Church is trying to give this answer to the question. She has deliberately recognized and assumed a responsibility in this matter. And by the answer, Let the Church help them to education, is not meant that the young men are to do nothing, and wait for the Church to furnish the entire means for their training. Rather, the plan is to let the young men do their utmost, and then the Church will so supplement their best endeavors as to prevent a cruel waste of time and temper.

We have literary institutions that desire to furnish free tuition and further aid to young men preparing for the ministry; and we have a general Educational Society whose main purpose is to assist them. Is not this Centennial year a time to thoroughly endow our literary institutions, and put the Educational Society officially denominated the Board of Education of the Methodist Episcopal Church on a firm basis, so that the Church can offer to its ministers and its members the broadest Christian culture? And if that work is not fully accomplished during this Centennial year of our Church organization, should it not be kept prominently before the minds of our people until it is done?—*The Christian Advocate.*

Woman's Home Missionary Work.

Letter From Sister Howells.

DEAR EDITOR—I have spent a few days on Bro. T. Cole's work; took several names for membership and received a few subscriptions for Woman's Home Missions; total $2.05. On Bro. W. Hamilton's work I met with small success, and left the work in the hands of two good sisters who will, I doubt not, soon be ready to organize an auxilary; two subscribers; cash 70 cts. I am now at Bryan trying to persuade parents to make some provision for their children by becoming members the Woman's Home Missionary Society. Please let the preachers on the Huntsville district know I hope to visit as many points as possible this year, if health permits. Bryan $1.85.

ISABELLA HOWELLS.

New Orleans, La.—Mrs. M. L. Dale writes: "Dear Editor—On Sunday, October 6, 1884, I left here for Camp Parapet. On my arrival at the Carrollton car station I found a wagon in readiness to take me the remainder of my journey. I reached the church, where Bro. Johnson was to be seen at his post of duty, while many friends and members of the church were awaiting my arrival, and, indeed a very cordial reception was tendered me. I organized a society here of twenty-five persons. Crossing the Mississippi river at 4 o'clock the same evening, I reached St. Mathews M. E. Church, at Algiers, where I also organized an association with a membership of 20 persons, all ladies. I was led to conclude that Bro. R. C. Barrow is the proper person in the right place. I begin to believe that God is blessing this work. I have just received news from our Society in Thibodaux, apprising me of the fact that the destitute persons among the white people have called on the Home Missionary Society of that place for assistance, and were accordingly relieved."

The movement of Methodism in this country has been prodigiously accelerated in the last few years. It is estimated that more than twelve hundred new church-buildings are erected every year by all the bodies of Methodism in United States. This rapid rate of building churches is only the beginning of an era which is to astonish the world.

From the Districts.

Ohio District Conference—Lexington Conference.

BY JOSEPH COURTNEY, P. E.

The twenty-fourth session of is conference convened in McKeag venne M. E. Church, Troy, Ohio, hursday, Sept. 25, 1884.

Troy is a cosy little village, with a genius population of about 5,000, located in the Miami Valley, 80 miles North of Cincinnati. As usnal, quite a number of the members were present, together with Joseph Courtney, presiding elder, in the chair. In the organization of the conference, committees were constituted to consider all the important connectional interests of the Church. The business sessions resembled very much those of an annual conference. The presiding elder's report gave a clear, concise elucidation of the district, both temporally and spiritually, as progressing in both spheres, despite the hard times and extreme closeness in money matters. The reports of the pastors had a better ring, and more interesting than formerly, they clearly indicated that thorough work was being done throughout the district. The reports showed also, that the benevolent causes had received more attention than at any time heretofore, this early in the conference year, and a considerable increase in collections may be expected. Visible signs of mental and moral growth were characteristic of the pastors, which is essential to succeed in this district. The characters of local preachers and exhorters were carefully examined, one exhorter was licensed to preach. The local preachers were subjected to a critical examination in the course of studies, as prescribed by the bishops; none were advanced in their studies.

Another interesting feature of the session was the literary exercises, which were highly spoken of by the audience as being superb. Also several inspiring sermons were preached, which left their impression upon the people. Appropriate memorial services were held in memory of our much lamented Bishop Simpson, in which several short, creditable addresses were made.

In consideration of what the presiding elder suggested in regard to the SOUTHWESTERN, a resolution was unanimously adopted requesting and urging each *pastor* to make herculaneous efforts, to greatly increase the circulation of that publication among his parishioners. Upon the whole it was quite a profitable and harmonious session.

New Orleans District.

The New Orleans District Conference convened in session at the Clinton Street M. E. Church, September 11, 1884, L. P. Cushman, presiding elder, presiding. J. W. Hudson was elected Secretary, and A. J. Ford and J. F. Hamilton, assistant secretaries. The roll call showed quite a full attendance of the clerical members. Elijah Clark and Alexander Connerly were both absent, and engaged in revival work.

The business of the conference was conducted through. The reports from the several charges showed that there was on the district 34 Sunday-schools, with 2,648 scholars enrolled, making an increase of over 600 since the last session of the Annual Conference. Gracious revivals of religion were reported from nearly all the charges, and over 450 had been received on probation since conference.

The reports of the class leaders were generally full of promise, and indicated faithfulness on their part. The 14 leaders at Union Chapel had made in six months 2,096 visits, and their class collections were $432.30.

While all the churches are feeling the pressure of the hard times, the financial condition of most of the charges was represented as encouraging. Over $2,200 has been [illegible] expended in repairs and [illegible] of old debts. The [illegible] of the conference were a success. The papers read and the questions discussed showed that the writers had been both reading and thinking, and where all did so well it would seem out of place to bestow special commendation upon any one. And yet it is safe to say that no session was more interesting or gave greater satisfaction than the one given to the Woman's Home Missionary Society. The speeches and talks of the ladies were all instructive and appropriate. Sister Dale presided with the greatest ease and becoming dignity. This meeting was counted by all a grand success, and elicited the most commendable remarks from all.

During the conference, Marshall W. Taylor, D. D., editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, gave us a short call, was introduced, and spoke on the relation of the SOUTHWESTERN to our church work in the South. The conference gave Dr. Taylor a hearty welcome, and pledged him their individual support and co-operation. Prof. A. F. Hoyt, A. M., President of the New Orleans University, and Gilbert Haven School of Theology, was introduced, and spoke of the magnitude and importance of our educational work in the South, and his present relation to it.

Few men in the Methodist Episcopal Church are more highly esteemed by the members of the Louisiana Annual Conference than J. C. Hartzell, D. D. The duties of his office brought him to New Orleans while the conference was in session. He gave us a call and a talk upon what the Church proposes to do for the cause of Christian education in the South this centennial year. Sabbath night he preached to a crowded house a sermon abounding with Gospel truth, and free from all sensational exhibits.

The appointments for the local preachers were read, and the conference adjourned, some of us never to meet again till we cross over Jordan. L. P. C.

Letters from the Pastors.

Rev. G. W. Townsend, Goliad, West Texas Conference, writes: "The district conference and Sunday school convention was held here. We had a grand time. It was good to be here. Our hearts were inspired to do more in the Sunday-school cause than ever before. On Sunday we had a Sunday-school love feast, with the little folks. At night Rev. G. O. Richardson preached a very interesting sermon. Several came forward to the altar, and desired to be prayed for. Three of them were converted to God. On the next evening, while Rev. W. H. Stephens was preaching, another one was converted."

Rev. Wm. Perry, Old Town, writes: "We have had a very prosperous time. The presiding elder was with us at our first quarterly conference. We have received 24 members this year. The people are poor and unable to pay me anything for my labors, but I am trusting in God."

Rev. A. Lemons, Picken, Miss. writes: "I am glad to say that my charge is in a prosperous condition. The Rev. Dr. Revels, our presiding elder, was with us and held our quarterly conference. The reports showed that we were in a progressive condition. The elder preached two grand sermons, 69 communed, and we certainly had a grand time."

Rev. G. W. Smith, South end of Augusta circuit, writes from Americus, Miss.: "I came to this place on February 11, 1883; I found the people in a state of desperation. A good many of them had been persuaded into the Zion Church by misrepresentation of our church by their preachers. But I left the ninety and nine, like the good shepard of old, and went after them that had gone astray, and I have been successful in overtaking and bringing them home with rejoicing. At one point I found no house of worship, at another the brethren had been for seven years trying to build one but had made a failure. The logs had lain in the woods and rotted. But Sister Ma. Fewilla, a widow, came to me for a paper and went forth to beg money to build the Lord a house. She has raised almost enough to build a nice frame church, and it will be completed in a few days."

Dennis Edmonds, Pleasanton, Texas, writes: "I have just closed a three days' meeting. We are now making preparations for a camp meeting on the 27th. Four new members this year. I am thankful, after going to the Sunday-school convention, that I am prepared to do more and better work for the Lord."

J. W. Cook, Little Rock, writes: "Our protracted meeting has just closed. We received in all fifty three members, baptized thirty, and as we received their hands our Savior received their hearts."

Wm. Campbell, Dear Hill, Miss., writes: "We are having a grand time. Our second quarterly conference was held on the 9th and and 10th of August. Rev. D. D. Goodwin was with us, and preached a splendid sermon. Forty-four received the sacrament. Total collection since the first quarterly conference $79.30."

Spencer Kelly, Wallisville Circuit, writes: "Our work is prosperous. The people here seem to take great interest in the SOUTHWESTERN. My third quarterly conference was held Aug. 23, 1884; Elder Lee was with us and preached a wonderful sermon. Thirty communed. Collection $17.15. Seven received into membership this year."

D. F. Dudley, Augusta, Miss., writes: "We were very successful in a basket meeting on the 24th. A great many were present. Rev. Peoples, from the M. E. Church South, was with us and preached a noble sermon; also Rev. Jno. Walker and Rev. James of the A. M. E. Church. Collection $20.65."

H. W. Wilson, Beanmont, Texas, writes: "Our second quarterly conference was held May 22; all members were present with good reports; also the third quarterly conference was held Aug. 16th and 17th; the reports were grand. The church is steadily increasing in membership. The Sunday-school is prosperous. The presiding elder was with us. He preached an excellent sermon, and administered the Lord's Supper to a great many. Collection $10.79."

Rev. J. W. Robinson, Lampasas, Texas, writes: "At Gatesville we have taken in a few members and organized quite a flourishing Sunday-school of thirty odd scholars. At Lampasas we are gliding on smoothly; our camp meeting resulted in quite a number of bright converts, mostly young men, the hope of our church. I have raised nearly all of my assessments, $14 20. I feel determined from this time forward to raise all of the church assessments, and not come dragging up to conference any more with the bell off. If the claim is presented in the proper time the last cent can be raised. A failure on the part of the minister to bring up these requirements is bad two ways: 1st, he feels bad; 2nd, he looks mighty bad. A flourishing Sunday-school of 30 scholars exists here. Our people out here are very much like they are in most other parts of our frontier work in this Southern country. Ignorance is the main garment. Ignorance, then, is quite an open door for missionary Baptist preachers to enter. The more ignorant the individual, the stronger Baptist and the better member he makes, and the easier he is converted to to that particular faith. The leading Baptist spirits here preach nothing under the shining sun but watery grave and John the Baptist. The 3d chapter of St. Mathew, or some place in the Book of St. John, is their favorite; and all you can hear is John and water. Oh, let me appeal to the King of kings, and call on the Lord of lords, and ask Israel's God what use has humanity for the shed blood of the Prschal Lamb, if salvation is in John and the watery grave. These poor unlearned Baptist preachers teach their congregations nothing but selfishness and close communion; whiskey is freely used and eagerly sought; a man is turned out of the Baptist Church for immorality and other dirt (not for whiskey drinking and getting drunk) on Saturday night, and brought back on Sunday following just as sure as you are born. You don't find many comfortable Baptist churches and high schools built in this country for Christian culture and mental training among the Baptist communicants. So in conclusion I will say that four-fifths of the nearly or quite seven millions of the poor, down-cast and degraded colored people must depend alone upon the M. E. Church to raise them into the high scales of intelligence and Christian culture. Yea, her schools, her teachers, her churches, her preachers, her money, her influence, her prayers and her tears alone can and must be depended upon to raise us to that rock that is higher than I, and to the M. E. Church, that was the stepping stone to the emancipation of four millions of slaves."

Rev. I. B. Griffin, Starkville, Miss., writes: "We have just about finished our new church, 38x60, and 16 feet high between floor and ceiling, with circular doors and one circular window in front; eight windows in the sides, eight feet high, built in the Gothic style. It is actually the finest in the city, white or colored. I have one of the best congregations and Sunday-schools in Conference. My congregation has raised $700 since I came here, which was in February. Let all come and see the second best church in the conference, next in beauty to the Aberdeen church, worth $2,000. I am now traveling with a musical concert for the purpose of raising the other."

J. A. W. Moore, Memphis circuit, Tennessee Conference writes: "My work is in a prosperous condition. St. John Chapel, twelve miles from this city, has a Sunday-school that numbers over one hundred pupils, with Bro. G. J. Wilcox as its leader, a young man who has his heart in the work. Our protracted meeting at this point was a success. We had nine conversions. On the 22st inst. I baptized seven infants, and you can see that these members believe in giving their children to Christ in their infancy. Bro. Chesterfield Sanders and Bro. Thos. Nelson, who have assisted me in gaining souls for Christ, are men who never get tired of working for our master. Roger's Chapel is my next point. I started protracted meeting before I left for the district conference which convened at Paris, Aug. 26th; I left the church and meeting in the hands of my local brethren, with Bro. Richard Rogers as leader. On my return I was met by some whom God had sent his spirit upon, telling me that they had found Christ. God gave us seven before I returned, and since then we have had eleven more, making eighteen in all at this point. We have four local ministers, viz. R. Rogers, L. A. Parker, W. Lobbins and J. Harris, whom God has set apart for his ministry. This church is composed of working Christians who have labored for five weeks and are still working for souls. Bro. Jordan Farrow, Wm. Bunton, Thomas Rogers and Bro. Edward Rogers, trustees, have succeeded in getting a church lot, and intend to build just as soon as possible. Our Sunday school at this point is in a growing condition; Bro. L. A. Parker is its leader. I never saw any one who took any more interest in the Sunday school. G. J. Wilcox and L. A. Parker are employed in our public school, and both are at home. Brethren, pray for me."

The paster of Roseneath Miss, writes: "I am glad to say that my work is in a prosperous condition. We have two appointments and a membership of 225 and 2 Sunday-schools containing an aggregate of 100 pupils. The Methodist doctrine is a grand thing. Our people know the law of the Methodist Episcopal Church and are doing much for its cause. We have raised $180, and will soon repair one of our churches on this circuit. When we took this charge everything seemed dark and and gloomy, but thank God the light is now come and the Son of God is shouting for joy. I am now preparing for the centennial collection. The Rev. L. N. Taylor lectured and preached here lately."

Rev. Nelson Thompson, Hopefield, Ark., writes: "I arrived here the first Sunday in July. My wife at first was very sick but through the assistance of God is now perfectly well. Though in the backwoods I am preaching the Gospel of Jesus, and the Lord is with us."

Rev. J. Burton, Double Springs, Miss., writes: "I have four appointments on my work. At Aberdeen have we just bought and paid for a lot on which we hope soon to build. Some white friends are helping us. Pray for our success."

Rev. A. Williams, Cold Springs, Texas, writes. "The church at Camillia Hill is growing. In a protracted meetidg which closed August 7, we had 14 conversions, 4 backsliders reclaimed, and received 20 on probation. When I came here there was but 58 members. We now have 163.

P. R. Crump, Lauderdale, Miss., writes: 'Children's day was observed here both with success and profit. Many verses were repeated from the Bible by the pupils. Collections $5.20. Our centennial will be duly observed."

Rev. A. S. Williams of Green Hill P. O., Miss., writes: "I came to my work on the 24th of January. I found 27 members and a good old soldier deacon, H. C. Crayton, who held them together. Next met another church 8 miles up the creek. Here I found 35 members; some were glad I came, and some said I had better go back, that they were unable to support a minister. I found in all five preaching places with 127 members, and 2 meeting houses; the circuit is 60 miles in circumference. The appearance of the flood soon put them in peril. They asked me to fly for refuge and this I did by making a brief visit to my mother. Then I heard of the death of Elder Barney, but at this time the whole land was under water. We went over the work in boats, and made our rounds. The first quarter we had no elder, but the second we heard the old veteran, Dr. Revels, was coming. Receipts, P. C., $36.60; P. E. $6.55; other causes, $20. And the water was up yet; and I had a hard time in June and July wading in mud and water to get to my appointed places to preach; sometimes up, and sometimes down—sometimes up on the water, and sometimes down in the mud. Out of all this I worked and prayed, and at the third quarter, which convened on Sept. 6, we reported four nices churches, one parsonage, and paid presiding elder, $11; pastor, $13, for building and repairing and other expenses, about $200. On Sunday we baptized 5 adults, and the presiding elder preached a wonderful sermon and administered the sacrament to 73; the collections were $9.65, and, up to Sept. 21, God has blessed the work with 20 conversions."

Rev. G. C. Harden, Lawreneeburg, Tenn., writes: "The following young ladies and gentlemen gave an entertainment for the purpose of buying the pastor a new suit of clothes for conference: Miss Sallie Esters, Miss Mattie Kandy, Miss Florence Collier, Mr. Chas. Smith, Mr. Jno. Esters and Mr. Wilcoxon. They raised $14 92, for which we are very thankful. Our church is doing well.

Pine Bluff, Ark., Sept. 18, 1884—C. G. Brooks writes: "We have just closed a revival on Pine Bluff circuit, at 'Algo Chapel,' which resulted in five conversions and 14 accessions to the church. Some among these came from the A. M. E Church, and others from the Baptist Church."

Hartford charge, Bowling Green District, Lexington Conference—James Bowren writes: "The third quarterly meeting was held here September 13th and 14th. The quarterly report is: One convert, two received on probation, benevolent collection, $17; Sunday-school, 90 scholars."

Rev. R. J. Campbell, Belleville, Texas, writes: "My work is in a prosperous condition. When I came here I found 70 members; now we have 90. Six have been converted and 14 reclaimed. One adult and two children have been baptized. Four were admitted into full membership."

Rev. A. Phillips, Murfreesboro, Tenn., writes: "Rev. Wesley Lillard is having grand success on the Stone River circuit. He has had a hundred converts. He is a grand worker in revivals. The Lord give us a general awakening in all our circuits and stations this year."

Rev. S. A. Allen, Waelder, Tex., writes: "On the 16th and 17th of August Elder Carmichael held quarterly meeting at Waelder and Peach Creek circuit. His coming was a blessing; he gave us new ideas about a good many things. On Sunday he preached two glorious sermons, and at night we had general class. Collections were $8.15. We are young, but determined to come to the front."

Rev. W. H. Brown, Twelfth Street Methodist Episcopal Church, Portsmouth, Ohio, writes: "This church was organized four years ago. The membership is mainly converted sinners, who, from leaders in vice, have become exemplary Christians and citizens. We are at present without a place of our own in which to worship. The house we now use was formerly a Christian church, and we have it by consent of their pastor, Rev. Jordan Carter. We have used it from the beginning, but they now demand pay for it, and we have not the means. Now we need help. If 100 friends will send us $1 each we can overcome the trouble, and get on a permanent basis. We have a membership of 50, a good congregation, but the people were greatly damaged by the floods, and can do but little."

Rev. M. Fairfax, Gretna, La., writes: "I was recently in a basket meeting, where, among the refreshments, there was one bottle of wine, and another of whiskey. This was at a Baptist church in Gretna, Aug. 31."

Rev. Simon Evans, Centreville, La., writes: "Our three days' revival is just closed, with 16 converts and 26 probationers. Our second quarterly love feast passed off nicely. The church is in a good spiritual condition. Pray for us."

Rev. J. W. Davis, Trenton, Miss., writes: "Elder Shumpert held our third quarter Sept. 23, and preached for us a most impressive sermon. Fifty persons received the Lord's supper, and seven adults were baptized. We are now in our fourth protracted meeting; result: 38 conversions. We have had 51 additions in members, completed our church, except finishing doors, windows, etc. Paid presiding elder $5, and pastor $22.30. Pray for us."

Brenham circuit—Mrs. E. A. Roberts writes: "Our fourth quarterly conference was held Aug. 28, 29. It was the largest ever witnessed on this circuit. The class leaders, stewards and trustees were all on hand with written reports, showing a grand success, as well as much increase of membership. Rev. W. H. Jackson's report showed that at a protracted meeting 17 persons had been converted, while 28 had been received on probation; three by letters, and 26 into full membership. The pastor has received $106.50; presiding elder $26 65. There were 79 persons at the communion table. A

petition, asking that the Bishop send the present pastor back to this charge, was received by the elder."

Rev. I. B. Scott, pastor at Galveston, writes: "Dear Editor—On the day appointed we opened the new St. Paul M. E. Church. At 3 o'clock p. m. the church was crowded, and the opening sermon was preached by the pastor. At 8 p. m., Rev. P. Morgan, pastor of our second church, preached to a large and appreciative congregation. The people seemed delighted, both with the services and the building. This and the Trinity, which we completed during our stay at Houston, are the finest buildings of our conference. We collected $305. We have a grand people."

Ninth Street Church, Covington, Ky.—Rev. A. MacDade reports the following return from a punch card campaign for the benefit of the church: Henry Cain, $ 35; James Conner, $4; Joseph Gray, $4 80; Martha Lewis, $.70; Lucia Neal, $2 70; Thomas Robbins, $1 10; G. Winn, $2.80; Thomas Martin, $1 30; Harriet Williams, $2.20; Ollie Winn, $11 50; Maggie Hill, $.60; Nancy Martin, $4 01; Emma Jones, $4; Joseph Howard, $19 40; Katie Poyntz, $.10; Florence McAfee, $1.05; Amanda Cox, $.50; Jane Conner, $45.19. Total collected, $116.

Rev. J. C. Mays, Victoria, Texas, writes: "We held our third quarterly meeting Sept. 13-14. Quarterly conference met at its eregnla. time. Rev. George W. Richardson presided. The attendance was poor, and the transaction of business [illegible] attendance. But good impressions were made upon the church. The presiding elder was received with true Christian heartiness. We are blessed with a working spirit here. Our Sunday-school is progressing nicely, except in finances. Our protracted meeting has been in progress a few days, and we have two converts and three restored."

Rev. J. J. Brar Henderson, Tennessee, writes: "Our fourth quarterly meeting was held September 13-14, and our beloved elder was on time. At 11 a. m. he attended the funeral of sister Emma Atkinson to a crowd of both races. At night 130 communed, 21 asked for prayers, and seven joined the church. Collections for the presiding elder, $10.65; for the pastor, $7.72."

Central Ala.—N. H. Speight writes: "The second and third conference were held at Oak Grove, Aug. 9-10. Elder E. B. McCauly, presiding in both instances. The Lord's supper was administered to 70 persons at Clinton Church, and 40 at Mount Moriah. Elder McCauley preached upon several occasions in these two churches. The spirit of God was vividly manifested with the Christians. One soul was converted during this meeting. The quarterly collection is $10.60."

Rev. J. B. Smith, Ocean Springs, Miss., writes: "Our camp meeting began Aug. 27, and closed Sept. 3. Bro. W. McDonald, our beloved presiding elder, led the meeting, and was assisted by the following ministers: Revs. George Smith and Nathaniel Cannon, of Pass Christian; H. Green, T. G. Montgomery and Stephen Priestley, of New Orleans, La. The sermons were all good, and made a lasting impression on the minds of the people. There were two conversions and one backslider reclaimed. The trustees were successful in raising means to pay the last dollar of debt on the camp grounds. Here are the names and amounts of subscribers who paid: George Hams, $1; Mrs. Hams, $.50; Isabella Gray, $.50; Benjamin Bardwell, $1; Mrs. P. Palmer, $.50. Sister C. L. Thomas, well known in mission work, has joined our church, and is doing good work. The lectures are attended with marked attention of [illegible] and black. Sister [illegible] has just organized a Woman's Home Missionary Society, which promises good things in the near future."

E. Collins, Roseneath, Miss., writes: "My second quarterly conference was held Sept. 6 7. The presiding elder being sick, conference was held by the pastor. The reports from pastor and other members of the conference were good. Paid the presiding elder this quarter $7; pastor, $45; for missions, $4; the religious condition of my charge is prosperous; 4 weeks' protracted meeting closed with an accession of 25, probationers 40, and backsliders 6. Children baptized, 18; adults, 10. In the meeting 108 communed with us. We expect to bring up a good collection to conference. Pray for us."

H. H. York, Batesville, Miss., writes: "Our third quarterly conference was held by our presiding elder, J. C. Eckles. He preached a sermon on prayer, which will long be remembered. On June 8 Children's Day was nicely observed. The programme was conducted by Geo. W. Baker. Collection $5.90. The circuit is in a prosperous condition."

Rev. G. C. Harden, Lawrenceburg, Tenn., writes: "My fourth quarterly conference was held on the 19th inst. by Elder J. P. Price. It was a pleasant one as all of the brethren were present with written reports. One convert during the quarter, and three joined the church. The elder preached an excellent sermon. We had an old Methodist shout, and several came forward to be prayed for. We administered sacrament to forty-three. Forty-one paid their quarterage. We paid the elder all we owed him. Rev. E. M. Manson, of Brownville circuit, was with us in Sunday school and preached for us at 11 o'clock. The sermon was a very interesting one, "Surely truth and righteousness shall follow me all the days of my life." We presented to him two dollars and seventy-five cents. He also visited our high school during his stay, and found Miss Emma Hopkins at her post as teacher. She is a student of the Central Tennessee College, and is giving great satisfaction in our school. This school is to assist the Central Tennessee College, and the Mason Preparatory School in preparing young men for the ministry, and young ladies for teachers. And as president of this school, I would say to both male and female, that they would gain great information by attending this school. She being a person qualified to give satisfaction. It commenced the 1st of September and will continue until May 1st 1885. Any one wishing to attend can notify the writer, or J. A. Simonton. We have had eight to join the church this year; six in full membership; paid to the pastor, $149 50. The following pastoral labor has been bestowed, three hundred and ten prayers and visits. Benevolent collections $15.20."

Rev. F. Harvey, Shreveport, La., writes: "We have just closed our protracted meeting, which has been going on for four weeks. The Holy Ghost came upon us; 72 were converted; 26 were received on probation. It has been a glorious time. Pray for us more and more."

Rev. J. L. Massey, Martin, Tenn., writes: "I have just returned from our district conference, where we had a good and lovely time. The next Sunday after I returned, had been set apart as the day on which our new church was to be dedicated. on that day Bro. Braden, of Central Tennessee College, was with us and preached a sermon long to be remembered. Presiding elder Jesse Price in his grand old style gave us a good sermon also. We are doing all in our power to complete this church before winter. Pray for us."

Rev. Calvin Vaughan, Vaiden Station, Miss., writes: "I began a revival on the 17th of August and closed on the 31st. At first the way seemed dark and gloomy, but the Lord was with us and we are able to report thirteen conversions and four accessions. Rev. J. C. Cain was with us from the beginning to the end and rendered effective service. The fire is still burning and we expect more sinners converted. Pray for us."

Rev. R. Anderson, Mt. Salem, Miss., writes: "On account of sickness in my family children's day was postponed until September 6. Rev. C. H. Jones, our faithful superintendent, had everything in order. There were several addresses and speeches by the children. The singing was very good. The pastor gave a history of the great work in the Sabbath-school inaugurated by, Robert Raikes. Presiding elder J. M. Shumpert was with us recently and preached an impressive sermon. Paid pastor $23.50elder; $6.50."

Rev C. Neal, Courtland, Ala., writes: "Liquor is among us and doing much harm. Our district conference at Huntsville took a firm stand against the evil and refused to license any brother who used it."

R. Weaver, Jacksonville, Texas, writes, "That at a protracted 33 were converted, and 11 from other churches joined the M. E. Church. Our third quarterly conference was held Sept. 13 14 by presiding elder G. W. Smith, who was faithful to his duty."

Comite, La.—Rev. C. A. Taylor writes:—"On the 14th day of last month I was called to witness the sad misfortune of Dorsey Cain and his wife, Mary Cain. About 2 o'clock Monday, Mr. Cain's house was burned with all he had in it, and his three poor little children were burned to death. Nothing but the heart of each child was found. Neither Mr. Cain nor his wife were members of the Church. The children's ages were ten months, three and five years respectively. Pray for us in this great bereavement."

Rev. J. J. Barr, Spain, Tenn., writes: "Rev. Jesse P. Price, held our last quarterly conference on time September 13. Everything was satisfactory and we paid his claim in full; they all desire the return of Elder Price."

Rev. L. M. Moores, presiding elder, Cleveland, Tenn, writes: "My fourth quarterly conference convened in this place September 26th. Rev. E. Provine, our worthy presiding elder was promptly on hand, also Rev. P. P. Brooks, of Goshen. The lectures and sermons, with which they entertained us were of a high and instructive order. We will not soon forget the season of joy they occasioned us. Our reports show a moderate increase all along the line. Collection for the presiding elder, $13.75; missions, $9; Bible Society, $1; Episcopal Fund, 50cts.; Educational Society, 45cts.; Sunday-school Union, 15cts.; and conference claimants 20cts. We have one of the best Sunday-schools that can be found on the district. It is attended by old and young. The Lord blesses us with good health. Pray for us."

Letters From the Laity.

For the SOUTHWESTERN.

A Layman's Criticisms.

THE SOUTHWESTERN.

MR. EDITOR—I have just spent one hour and forty-five minutes reading the forty-eight columns of the SOUTHWESTERN CHRISTIAN ADVOCATE. I can say truthfully that I have never read any paper that gave me as much satisfaction as it does. I prize it for the full account it always brings of the doings of the colored race. Also its national and denominational intelligence, especially of our work in the South. But why do we not hear of the grand church work being done in old Asbury, our children's day, Missionary rally, and our grand Sunday-school Exhibition. Why don't you give the public a chance at us? I intend to get up a club here for the SOUTHWESTERN and to renew my own subscription of course. There ought to be an hour on Sunday in Sabbath-school and church, devoted to the interest of the paper. It is so plain that the oldest person can read it.

LOCAL MATTERS.

We have no children's prayer meeting; no children are converted. Our singing and singers are few and poor. Our superintendents are unqualified for their task, and what caps the climax our ministers as intelligent men have, for the past four years, failed to do their duty to the Sunday school work in Asbury Chapel. We have no Sunday-school Board; when we meet to organize, the legally constituted chairman fails to be present. Sometimes our pastors are pleased, in some instances to tell us teachers, that we are not doing the best way, or teaching after the the most improved plan, but they could not show us how to do in these better ways, the work that we as anxiously desire to do as they.

WHAT TO TEACH THE CHILDREN.

Truth ought to be taught and instilled into the minds of children. They are to succeed our present church members in the duties of the sanctuary, and we ought to prepare them for this high calling The teacher who fails to convert a child in Sabbath-school fails to do his duty, and misses the aim of his profession. We must teach them that Jesus is divine and that it is proven by His power to pardon sinners. That He puts forth His power and the soul is healed. Let ministers be fully and earnestly engaged in doing this work, and aiding their Sunday-school teachers to do it. Then will the people feel that they are a blessing to them. Then will every interest of the church prosper as young people crowd the churches for religions and moral culture.

CLEMENT KIMBROUGH.

Lexington Ky.

New Iberia, La., Mrs. Susan Baxter, president of the Woman's Home Missionary Work, LaTeche district, writes: "I have appointed Mrs. L. J. Shallowhorn to take charge of the lower end of the district. I have been around and the condition of the work is very good."

Clinton, La., L. Williams, Esq., superintendent of Mt. Zion M. E. Sunday-school, writes. "We have a fine Sunday school here and in fine condition. Our preacher is well beloved here."

Shuqualak circuit, Miss., J. W. Longstreet, Esq., writes: "There are only three churches as yet on this work. Rev. L. C. Clayton is pastor, and is succeeding though he has had to meet considerable opposition in his efforts to do so. There was very little being done on this work until lately, There is now a new church being erected at Shuqualak. You know the result, a good church, a good minister, then the people will follow; hence it can no longer be said that the Shuqualak circuit is a hard charge. The people manifest a deep interest in taking care of their minister, and their property. The church at Scooba is also doing a great deal of good for their Master. St. Peter never fails to do its duty. Bro. Clayton is greatly loved by the people, both saints sinners. We witnessed an outpouring of the Holy Ghost at Shuqualak, the 2d Sunday in this month. Collection for pastor $15. Accessions 6, five of whom were from the Baptist church. We are preparing to pitch a battle with satan; after its close, we shall inform you of the number of souls captured for the Master."

What Do the Druggists Say?

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It is invaluable for Diseases peculiar to **Women,** and all who lead sedentary lives.

It does not injure the teeth, cause headache, or produce constipation—*other Iron medicines do.*

It enriches and purifies the blood, stimulates the appetite, aids the assimilation of food, relieves Heartburn and Belching, and strengthens the muscles and nerves.

For Intermittent Fevers, Lassitude, Lack of Energy, &c., it has no equal.

☞ The genuine has above trade mark and crossed red lines on wrapper. Take no other.

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches	
History of the U. S.—Ridpath	$3 00
Scripture History—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3) Net	5
History of Methodism.—Stevens. (Abridged edition.)	3 0
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons. (Vol. 1) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures Chapters I-XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol I) sett	7 50
Plain Account of Christian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill, Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (Chapters XXI-LII)—Harman	4 00
Systematic Theology.—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic.—Jevons. Net	40
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism (Abridged). Stevens	3 00
Defense of our Fathers—Emory	85
History of Missions of the Methodist Episcopal Church Vol. II—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope Vol. III	7 50
Atonement in Christ.—Miley	1 25
History of the Church—Blackburn	2 5
Intellectual Science.—Porter	3 00
Homiletics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures New Testament: Chapters XIX XLIV Harman	4 00
Systematic Theology Theological Institutes Part II—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St Paul.—Conybeare and Howson (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	3 00
History of Rationalism—Hurst	

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
Christian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation—Walker	1 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism—Simpson	1 50
Portrait of St Paul.—Fletcher	75

SECOND YEAR.

To be studied:	
The Bible: Doctrines	
Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Horst	50
Ancient History—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. Abridged Edition).—Stevens	3 00

THIRD YEAR.

To be studied:	
The Bible Sacraments	
Christian Theology. Books IV and V—Wakefield	2 50
Plain Account of Christian Perfectt on—Wesley	30
Aspects of Christian Experience—Merrill	1 00
Rhetoric.—Haven	90
Mediæval and Modern History—Thalheimer.	1 60
To be read:	
Wesley's Sermons. (Vol I.) Introduction to the Gospel Records.—Nast	5 00
Era of the Protestant Revolution—Seebohm.	1 25
	75

FOURTH YEAR.

To be studied:	
Christian Theology. Books VI and VII—Wakefield	2 50
Logic.—Jevons. (Science Primer Edition.)	45
Elements of Intellectual Science.—Porter	3 00
Review of the course for the three preceding years	
To be read:	
Wesley's Sermons. Vol. II. Checks to Antinomianism—Fletcher	5 00
History of the Reformation.—Fisher	2 0
Protestant Foreign Missions—Christlieb	1 00

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, OCTOBER 16, 1884.

New Subscribers.

A Liberal Proposition.

The numbers of the SOUTHWESTERN CHRISTIAN ADVOCATE for the remainder of 1884 will be supplied free to all NEW SUBSCRIBERS who will send us **Two Dollars** cash with their names. No name entered under this proposition until the money is received by us. This will allow subscribers to receive the paper fourteen months for the price of one year's subscription. The subscriptions under this proposition will expire January 1, 1886 Let pastors, church members and readers of the paper generally tell this to their friends. We feel sure that if this is done a large addition will be made to the subscription list. We will send out specimen copies on application. Address

PHILLIPS & HUNT,
32 Natchez Street, New Orleans.

The New Testament in Fiji.—During the late session of the Wesleyan Missionary Committee, the fact came to light that more than two editions of the New Testament, of 5,000 each, have been exhausted, and that a revised edition, prepared by Rev. James Calvert, is now ready. Many thousand copies of Hunt's System of Theology have been bought by Fiji local preachers, and the *Methodist Recorder* calls upon the Methodist Sunday schools of England to take notice that more than 9,000 copies of the Conference Catechism have been sold. This is in the land a short time ago peopled by the lowest savages.

After reading two shocking crimes against the church and the law of the land, which were as usual charged upon Negroes, who were denied the opportunity of defending themselves before a court, but as cruelly murdered as the crimes of which they were accused, the *Texas Christian Advocate* says: "The frequent occurrence of these outrages, and the readiness with which men take the law into their hands, reveals the amount of lawlessness that prevails in our land." Make violence a punishable crime whether against white women or black, put the strong hand of law, public sentiment on all classes of murderers, and there will be a sudden change for the better.

Long, a Democrat on the Florida Electoral Ticket for Cleveland and Hendricks, has been making speeches lately, by the assignment of their campaign committee. Here is an extract from one printed in the Mobile *Gazette*, Sept. 28:

"I desire to say to you black men that the white people of this State have tolerated your foolishness just about long enough. *'Then we had barbecued nigger.'* I dont want to see a recurrence of this, but don't you forget that we are not going to see this government go into the hands of anybody who promises you half of the offices."

Mr. Long, we suppose, meant to say that Mr. Cleveland must be elected, if it required barbecued Negroes to do it.

During the session of the last General Conference, in response to a request from the Japan Mission, that mission was authorized to become an annual conference. Bishop Wiley, in pursuance of this authorization, on August 18th added one name to the rapidly lengthening list of conferences in our church. It was a stirring time to the missionaries and native Christians of Japan, and Dr. Maclay reports the members as comprising 12 Americans and five Japanese elders; one American, and three Japanese deacons, and eight Japanese on trial; [illegible]. The number will probably be increased before adjournment. God bless the Japanese conference.

The Typal American.

Who is he? Certain types of character and physiognomy as surely follow, distinguish and identify one certain species of the human race from another, as does a given cause invariably produce the same effect. The coalition of several will inevitably form a new species.

The truth of both these principles has been amply demonstrated by the logic of nature. We find the inhabitant of mountainous land is tall, muscular and phlegmatic. The native of the low country is thin visaged and choleric. The city man is small of stature, æsthetic by nature, and lives and moves at high pressure. His labored movement and languid expression tell of carbonized air, soft diet, and nights turned into day.

The farm-born and cultured man is robust and broad shouldered, retires early, and eats and digests well.

The Frigid and Torrid zones may respectively destroy or change color, but it will not be claimed that either make, though they do influence character already made. The admission that character is not caused by color or the want of it will also be general.

Character is natural; it is born; it is susceptible of education, cultivation and development, of course. But it cannot escape the most superficial observation that with certain characters universally go certain complexions. So universal and so well established is this rule, that with certain colors we expect certain habits of life. In every race there are natural peculiarities as well as natural commonalities. The commonalities are advertised by the anatomical and physiological, and the peculiarities by the complexional configuration.

These peculiarities, except color, can never be entirely obliterated. The same types have been reappearing in fathers and sons through thousands of years. Types are eternal, so that when the various nationalities who inhabit our country, Aboriginal and foreign born, European, Asian, African and American shall be blended into one race. We shall not have an African, or a European, or an Asiatic, but some sort of a mongrel race; a conglomorate tribe; an amalgam man; a typal American. Will he be stronger and better for his composite, rather than his abstract raceality? As to his color, he cannot be black, and he will not be white. Certain prevailing circumstances point to a kind of miasmatic swarthiness, as the complexion of the typal American. As to character, it is a law of vegetable and animal nature, that a hybrid is never equal to either of the species blended into it. An apricot is equal to neither pear, peach nor apple; a mule to neither horse nor ass.

There are different views of this element of the subject, but it is not material which class is better. The Negro and the white in their purity are mighty races. We can explain their being in matter and manner as they are, through providential and legitimate, circumstantial causes. But the coming typal American, what must cause him?

Catholicism.

The *Electra*, a monthly magazine of Literature, published at Room 3, Courier Journal Building, Louisville, Ky., elegantly edited by Annie E. Wilson and Isabella M. Leyburn, has the following narrative in an article by a tourist just back from the "Old World":

"The most appalling feature of the South of Ireland is its begging. This is the outcome of their religious system, as, indeed, the present poverty and agitation is due to the same cause. Even its beautiful lakes, its fair and fertile lands, are robbed of their attraction by this begging nuisance. The contrast between the North and South of Ireland on this account alone, and due to the fact that the South is Roman Catholic, while the North is Protestant, is as great as if they were different countries."

Stand Up for the Right.

The Christian citizen of this country cannot afford to do evil hoping that good may come from it. When Satan invited Jesus to view the world from the mountain top, and offered him dominion in return for allegiance, the response of our Lord was decisive. As the adviser of people struggling against many obstacles for the full recognition of manhood, we took occasion in the SOUTHWESTERN, of Oct. 2, to say that we could not advise our readers in the Third Congressional District of Louisiana to vote for Mr. Kellogg. We gave as the chief reason that Mr. Kellogg had involved himself in a disreputable scheme to defraud the treasury of the United States, and that Negro voters especially could not afford to uphold him longer, and carry the responsibility to the bar of public opinion. We are pleased to learn, from many sources, that in urging the people to give expression to convictions of right, and to turn a deaf ear to special pleadings of expediency, our course is approved. We therefore reiterate every word, line and sentence of the previous article, and say that it was a mature and deliberate expression, and exactly accords with the public record of Mr. Kellogg. No tribunal has ever tried or acquitted him on the charge of being bribed as a Senator of the United States to expedite a Star route. Witnesses have testified against him in the courts, the press has teemed with criticisms; Republicans have urged him to press an investigation on its merits; and it long ago became manifest that he was apparently not anxious for such an investigation, and the government was compelled to drop the case against him because of the statute of limitations. The evidence against him was both circumstantial and direct, and from the standpoint of political expediency even, his candidacy should not be forced by his instrumentalities, by assessment of government employes holding commissions under his control, upon a district within which he has never had an actual residence. What was true of his first election to Congress is also true of this campaign, viz: A large number of Republicans of the district are opposed to him because of his record and methods. A large amount of money is being expended in the district, which possesses a heavy Republican majority, and mainly to unite the party in support of its most unpopular candidate. Since last election, when many might have felt justified in voting for Mr. Kellogg as a "regular" party candidate, the Star route trials have placed on open record matter which they cannot ignore. Stand up for the right! The party of Abraham Lincoln and General Grant does not depend for existence upon the election of Mr. Kellogg to Congress from the Third District. All its victories have been won by men who were ever ready to refuse their votes to corrupt leaders. The next Republican President will place the patronage of the government at the disposal of a Republican at the head of the New Orleans Customhouse. The distribution of small offices does not entirely depend upon Mr. Kellogg. And there are higher interests for our people to consider. If they will vote only for clean men they will disarm their enemies, and avoid the weak points upon which assaults will be pressed.

"SUCCESS TO THE SOUTHWESTERN."—Goliad, Texas, Sept. 4, 1884—Dear Doctor: Allow me to state that I feel confident I am right in my views relative to our Church paper. I know it stands high in the estimation of our churches. I pray God that you may have great success in your efforts, and may the SOUTHWESTERN be better now than ever. I shall give you my hearty support. Be of good cheer, Bro Taylor.

C. P. WESTBROOKS.

Thank you, Bro. Westbrooks, for these words of encouragement. We entertain the highest appreciation for the good feeling and interest expressed for the success of the SOUTHWESTERN.—ED.

The New Orleans Preacher's Meeting.

After the Sunday-school lesson last Thursday discussed the 46 par. Discipline '84, and resolved to read and impress its meaning, and the importance of a faithful observance thereof upon their congregations from the pulpit, and in their pastoral visitation. They decided to consider the 48th par., on receiving and dismissing members, next Thursday.

An invitation to visit the Mission School of Mr. Charles Dale, son of Rev. Marcus Dale, of Wesley Chapel, was received and accepted. The preachers visited the school in a body; appropriate exercises were had, followed by neat speeches by Rev. L. P. Cushman, presiding elder of New Orleans district; Rev. S. Priestley, P. C. of Union Chapel; Rev. T. G. Montgomery, P. C. of First Street Church, and others. There are about 80 pupils enrolled, 71 were in attendance, and we are informed that the attendance will average this. It is under the auspices of the Woman's Home Missionary Society of the Methodist Episcopal Church, under the management of Sister Dale, the efficient manager of the late North New Orleans District of the Louisiana Conference. The children seem to be well handled, the teacher gives evidence of a high order of competency, interest, and fitness for his work, and is worthy of the confidence and respect, as well as the hearty co-operation and assistance of all those who are interested in the education of our children. The Dales are certainly doing a good work for the up-building of our people and church here; father, mother and son at work here in the city, two daughters in the University, and another son entering the ministry in Mississippi, all respectable and trying to make themselves useful. It will not be unusual if they should meet here and there an impediment, but they can afford to be magnanimous and go on in their good work. There are said to be several, and we know of two more of these schools here. One of these is taught at the First Street Church by Mrs. Joan Bentley; it is well managed, and because of the excellence of the teacher and neatness of the school to our residence, we send our boy to this one. The rooms in which both of these schools are kept are ill adapted, and very unfit for the purpose, but are a great deal better than none or those which are without God or morality in the teachers and teaching. Another one is taught by Miss. V. M. Riche, a graduate of the New Orleans University, in the University inclosure, though, as we understand it, it forms no part of the University proper. Our judgment is that it would be a wise and proper arrangement to have it do so, and to recognize Miss Riche as part of the University faculty. Color ought not to be a prerequisite qualification for teachers in our schools for the freed people, but wherever other things are equal it ought not to be a bar. And our administration of all these schools should be kept free from the very appearance that it will be so. We are happy to find that the administration gives promise that our view is to be realized, and that our knowledge of the motives and sentiments of Drs. Rust and Hartzell makes the assurance doubly sure. These schools are a power for good, and will become increasingly so, as they shall open the way for their own graduates to places of honorable usefulness within them.

Sunday Bells in New Orleans.

October 5 was a great day in Wesley Chapel—it was the regular monthly communion. A dense audience were present. Two hundred persons received the communion. Thirty-six subscribers to the SOUTHWESTERN were taken. The church is undergoing repairs that will greatly enhance its beauty. The facing to the gallery is being lowered, and things generally brightened up. Rev. Marcus Dale is pastor, and is doing well.

Rev. Stephen Priestly, at Union Chapel, made an earnest effort before a great audience. He is a good preacher and worker. Twenty subscribers were obtained since Sept. 1st in the church.

At Sixth Street Rev. M. Dyer had a fine congregation. At night the editor of the SOUTHWESTERN preached, and his inimitable choir rendered the "Song of the Hills," from Taylor's Plantation Melodies, as a post lude. It was a grand service. There is no debt, and they will soon build a new church there.

Camp Parapet—Rev. Thomas J. Johnson, pastor. The editor was to preach at 11 a. m., and a great congregation was there to greet him. Things are moving along gracefully at the Camp.

Attention.

Members of the Tenth Missionary District will observe below a number of very direct and searching questions put to them. To some they may appear too leading and capricious, but their importance is a sufficient excuse for any such appearance. They merit careful consideration and a prompt reply from those to whom they have been addressed. Answers should be sent before the 1st of November to Rev. T. B. Ford, at Siloam Springs, Ark., after that to him at 805 Broadway, New York. If any of the presiding elders have matters they wish presented to the General Missionary Committee, they ought to write to the committee for their district fully setting forth the case at once. They ought to write also to the Missionary Secretaries.

THE CIRCULAR BLANK.

Siloam Springs, Ark., ... 1884.

Rev.....

P. E of the.....District,
.....Conference.

Dear Bro—As your representative on the General Missionary and Church Extension Committee, I desire your answers to the following questions in connection with the general statement:

1 Do you insist that the pastors and local committees carry out the disciplinary provisions for raising funds for the Missionary and Church Extension Societies? Ans.....

2. Do you impress upon your people the importance of ministerial support, and of becoming self supporting as rapidly as possible? Ans.....

3. Do you insist that all charges that ought to be self supporting be stricken from the list of Domestic Missions? Answer.....

4. Would not a general Missionary and Church Extension campaign on your district result in raising the entire amounts asked for these societies and the establishment of your people in the habit of systematic benevolence? Ans.....

5. Will you arrange for such a campaign next year, if not this? Ans.....

.....1884.

Rev. T. B. Ford—

Dear Bro: As P. E of the.....District, ...Conference, I submit the following statement of the condition of my work.

I. Pastoral Charges.

1. No. at last session of Conference....
2. No. receiving Missionary appropriations.....
3. Average amount appropriated to the charge $.....
4. No. of new charges to be formed at the next session of Conference ....
5. No. that must receive missionary appropriations next year .....

II. Pastors Salaries

1. Average amounts estimated, not including Missionary appropriations $.....
2. Average amounts paid by the people $.....
3. Average increase this year $.....

III. New Churches.

1. No built during the year.....
2. Probable cost of same $.....
3. Amount received from the Board of Church Extension $.....
   1. By donation $.... 2 By loan $..
4. No. of new churches expected to be built next year ..... and their probable cost $.....
5. What amount of this do you propose to raise among your people? $.....

IV. Benevolent Collections.

I. Mission—

1. Whole amount apportioned to the District $.....
2. Amounts raised: 1 In cash..... 2. In reliable subscription $.....
   3. Additional amounts that can be raised $..... Total $.....

2. Church Extension—

1. Whole amount apportioned to the district $.....
2. Amounts raised. 1 In cash $.... 2. In reliable subscriptions $..... 3 Additional amounts that can be raised $..... Total $.....

V. No. of Conversions....and accessions....

Yours truly,
.....P. E.

Crystal or China.

Mrs. Susan and the Rev. Edward Waters Savage Hammond, of the Lexington Conference, Indiana District, M. E. Church, will, in their home 642 Mississippi street, Indianapolis, celebrate the 17th anniversary of their marriage from 2 to 11 o'clock p. m., October 22, 1884. An elegant card is out, and the editor of the SOUTHWESTERN has been kindly remembered by a polite invitation to be present. Bro. Hammond will be remembered as the gifted orator who electrified the General Conference of 1880 by his eloquent and imperishable address to that body at Cincinnati on the subject of a colored Bishop. The 17th is not a wedding celebration year, those closest to it being the 15th or crystal and the 20th or china wedding. As the year they have selected comes nearly midway between these two, it will be proper to present gifts of either crystal or china. Bro. Hammond has served that district with much success and acceptability the past four years, and we trust his legions of friends in and out of the church will see to it that his closing year be made signally memorable for their generous presence and presentations. The union of Mrs. and Mr. Hammond has been most pleasant in all things, and we wish them many happy recurrences of its anniversary.

Personal.

—Chaplain M'Cabe returned recently from Europe. He is much improved in health.—*Kansas Methodist.*

—Rev. Pierre Landry is making a vigorous voyage over his work, and in his efforts to increase its power and limits.

—The young people of First Street Church are making preparation for a concert in the interest of that church, in the near future.

—The Rev. H. Parks, of St. James A. M. E. Church, called at our office when we were out. We were pleased to have him call; regret our absence, and hope he will call again.

—The SOUTHWESTERN is under obligations to Bros. Panalle and Priestly for presentations of choice samples of tropical and domestic fruit, left in the office lately. Come again, brethren, and do the same way. The more frequent such calls, the better.

—The Rev. Dr. W. D. Godman came into our office this week. He is here waiting for Mrs. Godman, who is on her way here from the East. He reports the work prosperous at La Teche, and their new building greatly in demand.

—We had it "E S," when it should have been P. S. Burton, in a personal note of this worthy gentlemen in a late number of the SOUTHWESTERN. He is an influential local preacher, a painter by trade, and of considerable means.

—We are informed by Rev. A. E. P. Albert that we were mistaken in our report of the names of the trustees of New Orleans University. Instead of Dr. Godman we should have said Rev. J. F. Marshall. With this exception the report was correct.

—We hear that the learned Pandita Ramabai, who recently announced her conversion to Christianity, has been appointed teacher of Oriental languages to the Ladies' College, Chiltenham, England. The lady is an accomplished Sanskrit scholar.

—Brownsville, Tennessee, October 3d, 1884.—Dear Bro. Taylor: Will you announce in your paper, to my correspondents that after the 9th of October to 24th my address will be No 176 South street, Centenary M. E. Church, Memphis, Tenn.

—Father Taylor, the pioneer who used to preach at "Long Wharf," in this city, and now Bishop Taylor, was present at the recent conference at Pacific Grove. His son, Ross, was admitted to the conference, and elected to deacon's and elder's orders. He will go with his father to interior Africa.—*Pacific Advocate.*

—Rev. W. W. Locke, of the Louisville District, Lexington Conference, reports the storms are over, skies are clear, and the voyage toward conference pleasant and agreable. Bro. Locke has issued an unique, but very useful and instructive circular to his ministers, concerning the election of the quarterly conference officers and committees. Every presiding elder should have a copy of it.

Secor, Illinois, October 4th, 1884—Editor of the SOUTHWESTERN: I have been transfered from Little Rock conference to Central

Illinois conference. Rev. G. B. Donnelly succeeds me in the presiding eldership of Hot Springs district. I am stationed at Roanoke, and never was better pleased with my appointment. I know I leave many true friends among the laity and ministers of the Little Rock conference, and especially in Hot Springs district. To whom I say God bless you, I will never more see you on earth, but I will meet you in heaven. "When the general roll is called I'll be there."—L. W. Elkins.

—Rev. A. E. P. Albert comes home upon a call to the bedside of a very sick child. He spent Sabbath, Oct. 5, in Eola, Louisiana, where he laid the corner stone of a new church. They realized on the occasion a collection of $122. The crowd was far beyond their seating capacity. The Masonic fraternity of Alexandria lent eclat to the occasion and a number of visiting pastors were present. Revs. J. Spark, S. Green, C. Munro, and Albert, delivered addresses, all of which were most favorably received by the people. It was a grand time which all enjoyed.

—Rev. George L. Curtiss, medical doctor and presiding elder of the Jeffersonville District, Southeast Indiana conference, besides his ministerial and professional duties, has kindly consented (without pay, for we have no gold), to keep up one department for 12 months in the SOUTHWESTERN. Now if there is another white man in the United States, who feels that way for the cause of the SOUTHWESTERN, which is the cause of Negro elevation and home education, let him write to our office apprising us of the fact, and he can be employed at once. Our people and the church at large will yet hear more of Dr. Curtiss. He is a good writer and a fine executive, and there is need of a good deal of that sort of timber among us. Keep an eye on him.

Church Polity.

Are quarterly conference minutes legally binding, until read and adopted?

Discipline, 1880, par. 97, p. 69, says: "The quarterly conference should appoint a Secretary to take minutes of the proceedings thereof, and transmit them to the Recording Steward." Dicipline, p. 78, par. 101: "The Committee on Church Records must see that the records of the quarterly conference are properly kept, and that books which are filled are delivered to the custody of the Recording Steward." Now, in answer to your question, our opinion is; that a minute kept by the Secretary of a quarterly conference, transferred to the Recording Steward, and by him placed upon record, is binding; for a quarterly conference has no power by not doing some things, to nullify others that it has done thereby. The Committee on Church Records ought to report the neglect to sign the Journal, and the offenders might be reproved; but the record is binding in law.

1. What is the rule for opening public service in the Methodist Episcopal Church, with reference to singing?

2. Should a preacher read his hymn over, and then repeat the first verse afterward, allowing the choir to sing without reading the other verses?

4. Does the rule of reading every verse after the first reading prevail in the North?

1. Sing only such songs as tend to the knowledge and love of God.—Discipline, p. 30, par. 32, sec. 1, edition of 1880. Sing a doxology at the close of each service.—Discipline, p. 43, par. 55, sec. 4. To guard against formality in singing:

1. Choose such hymns as are proper for the occasion, and do not sing too much at once; seldom more than four or five verses.

2. Let the tune be suited to the sentiment, and do not suffer the people to sing too slowly.

3. In every society let due attention be given to the cultivation of sacred music.

4. [illegible] preacher in charge [illegible] the quarterly conference a point, usually a committee [illegible] the co-operating with him, shall regulate all matters relating to this part of Divine worship.

5. As singing is a part of Divine worship in which all ought to unite; therefore exhort every person in the congregation to sing, not one in ten only.—Discipline, pages 43-44, par. 56, sec. 5.

In answer to your first question, we would say: 1st. It is governed by sec. 4, of par. 56. The pastor may determine the whole matter of singing for himself, or if he desires it, the quarterly conference may appoint annually a committee of three or more, who are known in the North as the Committee on Music, and who, concurrently with the pastor, have charge of all that pertains to this part of the services. But 2. It is the spirit of paragraph 5, as well as the letter, that all the people should sing with the choir, if there is one, for many churches do not have them; so that where the whole congregation do not have the books, which the pastor ought to look after, it is needful to read all or a part of each verse, so that they can keep the words as well as the tune in mind. There is no rule in the North or anywhere else other than those we have cited above, for singing in the Methodist Episcopal Church.

General Church News.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church raised during the past year over $100,000.

The Protestant bible society of France gives the New Testament to every new Protestant communicant and a bible to every new married couple.

The largest yearly income of the British and Foreign bible society was the last, when it reached $1,166,545, it being $113,543 more than the year before.

In India the increase in Christian adherents in the last decade, 1871–'81, was eighty six per cent. There are over 80,000 children in the Sunday-schools.

The Chinese in California last year gave $303.75 to the mission of the American Board at Hong Kong, besides $690 for the sufferers by the floods in North China.

Centennial Church, Baltimore, Washington Conference, Rev. W. T. Harris, writes: "We have received 18 probationers into full membership on the 18th inst. It is hoped to free the church of debt this year.

The main body or audience chamber of Asbury M. E. Church, Washington, D. C., including windows, is being repainted and frescoed, varnished, and generally brightened up.

Rev. A. Rodemeyer, presiding elder of the Switzerland district, sends a full and encouraging report of the work under his care. The struggles of these brave but poor churches towards self support, their evident spirituality, and the continual additions made to the membership, constrains Bro. Rodemeyer to say "God is with us! God has blessed us!"

A dispatch from St. John's, N. F., September 2d, says: Orange and Roman Catholic collisions on a large scale are reported from Chateau and Henly Harbor on the Labrador coast. Fire arms were freely used, and some deaths and many wounded are reported. A British war ship has been dispatched by the Newfoundland Government to the scene of the tumult.

Schools and Colleges.

Ohio Wesleyan University.

The fall term in this Institution opened on the 17th ult., most auspiciously with a large attendance. At the first chapel service President Payne extended a cordial welcome to the crowd of students, old and new, and gave them words of advice as to a right beginning of the new collegiate year.

Over two hundred new students were present on the first day and some fifty others have since entered and still they continue to come. The financial pressure compells quite a number of the old students to remain out of college awhile and earn means with which to continue their collegiate course. The new students present an unusually fine appearance; a larger number than usual enter the advanced classes.

The term begins with a full tide of religious zeal and fervor, with penitent seekers at the first religions meetings. It would excite tears of joy and shouts of praise in the whole Church, to look in upon these hundreds of young people in their prayer meetings and hear their fervent prayers and glowing testimonies and soulful songs. The Lord is with them. Let the entire Church pray for this great centre of religious, as well as intellectual power.

Wiley University at Marshall, Texas, opened September 22d, with a fine attendance. Prof. N. D. Clifford, late of Rust University, and a graduate of Wesleyan University, Middletown, Conn., the newly appointed president, with his excellent wife are putting things in shape. They are young, full of energy, and both fine musicians. Miss Greenman, the new preceptress, is a graduate of Northwestern University, Evanston, Ill., also a good musician. Prof. Coleman, of last year's faculty remains. H. Webb, the presiding elder, was elected agent by the trustees, at the last meeting, and we are resolved to put Wiley University in the front rank. We have plans to carry out for the Centennial Jubilee, and hope for large things.

Let every reader of the SOUTHWESTERN send in one student; let every church on Marshall and Palestine districts unite and send one of their most promising young men or women, to Wiley University, and thus help to supply our pulpits and schools with the very best material well improved, and religions. Let every member and friend of the Church resolve to give at least one dollar as a thank offering to God, for His freedom and love for the Church, to aid in building up Wiley University.

REV. H. WEBB,
President trustees.

The Camden Memorial School is unusually prosperous. Mr. Foote gives the number of scholars as 77, more than have been in the school for three years. This school deserves success, and is for usefulness, necessity and favorable position, worthy of the conscientious work which is expended upon it.

Hardinsburg, Kentucky, October 2d, 1884 Rev. M. W. Taylor: Dear Sir—You will notice from the heading of this, that I have decided to take the school. I came here last Friday, September 26th, and began my work the following Monday. I find the people very kind and sociable here, and think I shall be pleased with the charge. With many thanks for your assistance to me, I am very kindly yours,

MAMIE COWARD.

This lady wanted a school to teach, and the school she now has, then wanted a teacher, both applied to the editor of the SOUTHWESTERN and the quick result is seen in her letter of acknowledgment. It will be well for good young men and women of color to file their applications with and advertise in the SOUTHWESTERN.—[ED.

Symposium of the Weeklies.

It is never prudent in an heir apparent to the bishopric, prospective secretary of a board, a delegate with an eye on the loose shoes of a wornout book agent, to see "a rising scab or a scald" on any magnate.—*Richmond Christian Advocate.*

The maritime nations have agreed after centuries of long and costly experience, on a code of rules which covers all possible situations in which vessels under way can find themselves, and yet collesions happen at sea among ships just as they do on shore among vehicles and pedestrians.—*Harper's Weekly.*

While we believe the next Congress will render the necessary assistance in protecting our rich lands from annual overflow, for it is their plain duty so to do, yet it stands us in hand to do all we can ad interim.—*St. Mary Herald.*

There are ever two ways of striving to fill one's place in the world; one is by seeking to prove oneself useful; the other by striving to render oneself useless.—*Sunday-school Times.*

Why must the preacher deliver his sermon? Why must other earnest workers labor so constantly in every meeting, while you never move an inch, never ruffle a dress, never incommode yourself in the least, and never put forth one effort to save a soul?—*Christian Standard.*

For the SOUTHWESTERN.

The Grass of the Field.

BY REV. W. S. LANKFORD.

The grass of the field is well fitted to teach us the most practical lessons of lowliness of mind.

The divine teacher said: "Come and learn of me, for I am meek and lowly." The humble grass which we tread beneath our feet takes up the ord of Jesus, and says: "Learn of me, for I am lowly." It will occupy the meanest place, and it grows in the poorest soil. We may tread and crop it down, but still it grows and spreads its even and beautiful carpet beneath our feet. Mow it with a scythe, and it sends up two stocks instead of one. Let it be trampled upon by grazing herds and crushed into the earth by laden wheels, let it lie all winter beneath the drifted snow, let it be cut down to the roots every week in summer, and it will be more compact and even and beautiful the more it is mown and trampled and rolled and shorn. It grows where nothing else can live. It cometh forth again with the first shower, when it seems as if the hot summer had burnt out its life. It is the first green thing to welcome the spring, and the last to wither in autumn. It carpets the lawn of the lordly mansion, and it sends a smile of joyous sunlight into the open door of the humble cottage. It comes up laughingly, to be sprinkled by the spray of the marble fountain, and it goes down to drink by the banks of the babbling brook. It welcomes the young and the gay to its smooth, enameled floor, and it slides a soft cushion beneath the trembling steps of the aged and the feeble. It borders the lonely walks with banks of green, and it beautifies the groves with the hues of paradise and the promise of resurrection. Everywhere the lowly grass offers its kindly ministration to clothe everything with beauty, to make everybody happy. And this is the form of vegetation which our Lord bids us consider, that we may learn the graces of a lowly and *trustful* life.—Matt. 6 30.

The happiest are those who are willing to take the lowest place. Self-conceit makes the misery of multitudes who might be cheerful and contented all the day long if they would learn to think less of themselves, and more of making others happy.

A man can afford to spend a long winter of years under the chilling snow of neglect and abuse, if only he can come out bright and cheery and full of hope, like the grass in the spring. He can afford to be trodden under foot and have the ploughers make long furrows upon his back, if affliction and trouble shall only give him simplicity of character and lowliness of heart.

In our ignorance and pride we are constantly forgetting that lowly things are mighty. God has given the grass strength to curb the sea and chain the avalanche and set bounds to the desert. It is by gentleness that God makes his children great.

The silent sunshine is mightier than the roaring storm. The Divine conqueror, who has overcome the world, made himself the servant of every man's needs. Pride is indeed strong, and it makes men do and suffer a thousand things which they would never attempt without it; but compared with humility, pride is weak, and all the virtues and enterprises to which it gives rise end in disappointment and sorrow. Pride draws its strength from principles that are false, and from sources that *must* fail. Pride pulls down where it cannot build, spoils others, without enriching itself, makes great sacrifices, and gains nothing by suffering.

The grand discovery of Christian faith is to suffer and be strong, to submit and conquer, to be killed all the day long and yet live, to wear the *cross* and win the *crown*.

Our true greatness begins, not when we think more of ourselves, but when we think more of God, more of duty, more of making others happy, and the world better for us having lived in it.

If I were called upon to go out into the streets and highways, to stand in the crowded market place, to enter the saloons of fashion and the mansions of wealth, and teach men—as I might find them in either place—the first lessons of human happiness in the fewest words, I would say: "*Love thyself least; praise thyself least, and fret thyself never.*" Try more to interest thyself in others, than others in you. *Envy* nobody; *despise* nobody; *deceive* nobody; be willing to take the lowest place, and then strive to make it the highest by filling it well.

When disposed to repine at your lot, and to grow weary in well doing, think of the manger in Bethlehem, and who was laid there; think of the cross of Calvary, and who was nailed thereon; think of the crown of heaven, and who wears it.

To be happy, be humble; to learn how little reason you have to be proud, look down upon the lowly flower and the perishing grass, and see what beauty, what glory God confers upon things that you tread beneath your feet.

Hear the voice which says: "Learn of me, for I am lowly."

Cincinnati, Ohio, September, 1884

For the SOUTHWESTERN

The Habit of Transferring.

BY S. P. BELL

That part of the Methodist Discipline which gives the itinerant minister the right to transfer from one conference to another is simply an exhibition of the broad and liberal spirit upon which Methodism is founded. But that liberality has been and is now being abused. In fact so plainly is it to be seen that there are men in the itinerant ministry who seldom, if ever, appear upon any of the conference journals otherwise than as transfers either to or from some conference that the conferences are beginning to ask what is their object. The necessary condition which seems always to govern their motives in transferring is to get a "fat place." Now, the seekers after the so-called fat places are getting so numerous that I think they might very easily be classified with the numerous companies of Pharisees whom the Savior addressed in Luke vi, 25. We would not be understood to oppose any one in the exercise of rights granted to him by the Discipline of our Church; but we do want it understood that the conditions of transferring should be restricted to three things as follows: 1. The good of the Church. 2. The preacher's physical condition. 3. The condition of his family. When transfers are secured for any other reason than these we believe it is contrary to the spirit of Methodism and Christianity. We regard it as one of the smallest things a Methodist preacher can do, to be standing always on the alert listening for a call to a fat place either in his own or some other conference. Some ministers have an extensive acquaintance with presiding elders, and when they fail to get the place of ease wanted in one conference they begin to write to another. I knew a brother who, failing to get the desired appointment, wrote to six presiding elders asking for a situation. In each letter he was careful to refer to the big places which he had formerly pastored, as evidence of his qualification. Now, this, to our mind, is wrong. We find that, as a class, these men who are forever ready to transfer are not the men who build congregations and churches. They may be eloquent speakers, but are they earnest co-workers with God. They occupy their time in preparing "big sermons," visiting from conference to conference and in getting up their salaries. When the time for their removal from any place comes then they aim to impress the people with an idea of their superior importance. O for more preaching to the hearts and conscience of the people! When a man does any real substantial good work in a church he does not desire to leave it. He is proud of that charge and conference. He does not want to transfer. And when he is forced by either the good of the Church, the condition of his family, or his own health to do so, he obeys with the greatest reluctance.

Brethren, large salaries are very tempting, and there is quite a contrast and a demand for sacrifice, when we begin to compare the well furnished parsonage, the velvet slippers, the silken morning robe, the frescoed church with its cushioned seats and chairs, and then look around and see and listen to the coming of the street car-bell, a convenience which takes us to the home of the wealthy where we are to sup of the greatest luxuries. I say there is quite a contrast when we begin to compare these dainties with the cow-hide boots, the mud roads, the log cabins and churches, with their hard seats (and sometimes no seat at all), exhibiting not the least mechanical skill in their make up. Quite naturally when we look at these things human nature gives way and cries for the "flesh pots" of Egypt are heard. But your Master said "go," not into the easy churches, not transfer from conference to conference seeking ease and comfort, but into the "hedges and highways," "into all the world and preach the Gospel to every creature."

Some of us, no doubt, are having a hard time this year, and perhaps have made up in our mind for this cause to transfer. Let us consider, is it not ease which we are seeking? Is it not with the hope of getting into a "fat place," or is it the good of the church? Have we calmly and prayerfully considered our intention to transfer? Do we feel that God is calling us to do this for the good of his church? Is it because we can give or get more, which?

Nashville, Tenn.

Christian Liberality.

The late Hon. Stephen Salisbury, of Worcester, Mass., bequeathed $10,00 to the Free Institute of Industrial Science.

Jacob Tome, a rich banker of Port Deposit, Pa., has given $25,000 to build a scientific building at Dickinson College, and is expected to found a scientific department.

Mr. Frederick Layton, of Milwaukee, is about to erect an art museum for that city at a cost of $100,000.

Hon. John Patton, of Curwensville, Pa., who gave $10,000 to erect a public school in Curwensville, has given $1,000 towards the endowment of Dickinson Seminary, in Williamsport, Pa.

Mr. Hiram Sibley, of Rochester, N. Y., has authorized the expenditure of $35,000 for the Sibley College of Mechanical Engineering, Cornell University. Mr. Sibley has also given $8,000 to duplicate the set of models in machine construction executed under the orders of the German Government at Berlin, and has announced his intention of adding $50,000 to the endowment of a department of mechanical arts, thus making his gifts considerably over $150,000.

Statisticians state that illiterates commit ten times their pro rata of crime, and that the mass of crime keeps exact proportion to population, unless moral conditions are changed. Endowment and others supports for institutions like those of the A. M. A. will do more to change the moral condition of the people when the greatest illiteracy prevails than any existing method of help.—*American Missionary.*

Domestic Hygiene.

Wherever milk is used plentifully, there the children grow into robust men and women. Wherever the place is usurped by tea, we have degeneracy swift and sure.

To wash silk neckties: to one pint of rain water add a teaspoonful of white honey and one of hartshorn. After washing the ties do not squeze, but let them drip, and and when nearly dry press between the folds of a cloth.—*Ex.*

APPLE TEA.—Peel some sound apples, cut them into very thin slices, place them in a jug, cover with white sugar, and fill the jug with boiling water; leave it stand until cold, draw off and drink; for fevers.

FRIED TOMATOES.—Peel the tomatoes, cut in slices about half an inch thick, dip each slice into white flour, and into beaten eggs, sprinkle pepper and salt over each slice and fry in hot lard. These make a good garnish.

SPICED BERRIES.—Five quarts of berries, one quart of vinegar, three pounds of sugar, one tablespoonful of cloves, one and one-half tablespoonfuls of cinnamon, one tablespoonful of allspice; put the spices in a bag and boil the berries down pretty thick.

POTATO PANCAKES.—Pare and grate six large potatoes. Chop fine one small onion and mix with the potatoes; add two beated eggs, a pinch of salt; one pint of milk, flour enough to make a batter, and one and one half tablespoonful of baking powder.

For the filling for an orange short cake, take two large oranges, peel them, chop them fine, remove the seeds, add half a peeled lemon, add one cup of sugar. Spread between the layers of short cake while it is hot. This may be used for layer cake filling also, but in that case add the well-beaten white of one egg.

When grapes are closely packed in boxes, and a number of these boxes are closed and packed in other and larger boxes, and these are put away in a dry cold place, the fruit will keep for months and peaches nearly as long.

My First Visit to a Camp Meeting.

BY E. CORDELIA PRICE.

MR. EDITOR — At Pleasant Grove, I was much pleased to meet on my arrival, our much beloved elder, D. A. Williams, Rev. James Trice, Rev. L. L. Shumpert, and old Father Yeats.

The tents were, of course, something new to me as I had never before been to a camp meeting.

All visitors, and especially preachers, were well cared for. Sunday morning at 8 o'clock we had a nice prayer meeting; at nine o'clock we had a grand time in the love feast, which was conducted by Father Yeats. At 11 o'clock we had a very interesting sermon, by the presiding elder, D. A. Williams, which was highly appreciated by all present. His text was John vi. 58. We also received the sacrament of the Lord's supper. At 3 o'clock we had a lovely sermon by Rev. James Trice, pastor of Tupelo church, who is much loved by the entire community. At early candle light Sunday night Rev. L. L. Shumpert, pastor of the Columbus church, preached a very instructive sermon. The meeting lasted only five days, number of converts 16. On the following week I had four converts in my school, which made me feel that the blessed Savior was with me and my dear pupils.

15 Pounds Gained in Three Weeks, and CURED OF CONSUMPTION.

Messrs. Craddock & Co., 1038 Race St., Philadelphia, Pa.

GENTLEMEN:—Please send me two vebottles of DR H JAMES CANNABIS INDICA, ... each of Pills and Ointment, for a friend of mine who is not expected to ... send us your medicine cured me of Consumption some three years ago. I ... to try them. I gained fifteen ... while taking the first three bot... and I know it is just the thing for ... Respectfully,

J. V. HULL,
Lawrenceburg, Anderson Co., Ky.

PETITIONS AND REMONSTRANCES

MARSDEN.

"Post after post, fnll many a letter speeds,
Remonstrance to petition, fast succeeds;
Circuits obscure, unpopular, remote,
But little noticed and of little note,
May ask—perhaps their purposes are good,
For Benson, Newton, Watson or for Wood;
All spare your postage, brethren, and "be still,"
There is a niche, each laborer may fill;
For every place God has a pastor fit;
Leigh needs no orator, nor Brough a wit;
Send Reese to Brigg! 'tis quite beside the mark,
And who would think of Bamff—for Adam Clarke!
Your brethren, led by this unerring clue,
Will doubtless send the fittest men to you;
Or, if you relish not a poet's plan,
Rely on Providence, and "cease from man;"
God is the Sun, the centre He presides;
All men he governs, and all council guides;
Surveys all nature with a parent's eye,
The plants that blossom, and the birds that fly;
Your bark is safe, a Father rules the helm;
No rocks can hilge, no hurricans o'erwhelm;
To Him commend your circuit and affairs,
A cheerful faith is worth a world of cares;
What you request, Almighty love will do—
Appoint a pastor—send a blessing, too."

For the SOUTHWESTERN.

Ministerial Hindrances.

A writer who would succeed in enumerating them all might well be called a prodigy. I shall attempt to offer some thoughts on a few only, which have their source among preachers themselves, and for which they are to be held accountable. Perhaps there are none more glaring and mischievous than those questionable tricks which some have been known to employ for the purpose of detracting from the merits of others. Many times has it happened that one preacher has taken advantage of a favorable occasion to secretly undermine the standing of a brother preacher, whom he fancied to be a rival. The disposition of a great number of people to catch at disparaging remarks directed against a religious teacher by one of his own profession, made his work comparatively easy. He had but to point out some weakness, or blemish not generally known, and paint to suit the prejudices of the hour, or to repeat some groundless rumor of a damaging character and it was done. By such means not a few worthy men have been greatly hindered in their work. They have been suspected without a cause, and denied the sympathy to which they where justly entitled, only because a brother, strange to say, has been recreant to his trust. The evil has too long received license and I hope it may be speedily brought to an end. Ministers of the Gospel, whose mission is at once so momentous and in opposition to whom the world marshals its combined and powerful forces, can not afford to so far lose sight of their real aim, as to set themselves about, curtailing each other's influence for good, and thus obstructing their own way to success. They must, on the other hand, love as brethren and strive to show in their treatment of each other's reputation, an integrity, at such a distant remove from unfairness that must command respect from all. War must be made on sin with unyielding firmness at all times, but against a brother's good name, let no brother's hand ever be uplifted. The preacher who whispers, slanders and stabs in the dark; who lives by pirating and plunder, where the prize is nothing more nor less than men's honor and reputation, should be treated as a wolf in sheep's clothing. Beware of the preacher who speaks lighty of his bishops, presiding elders, and his colleagues. In his sight hardly anything is sacred, which seems to stand in the way of his vain ambition. For those who will lend their help toward the gratification of his desires he has unmeasured praise, but for those who, from a sense of duty, refuse to truckle to his whims, he has vials of wrath. Shun him! I have written plainly but have tried to avoid harshness. There are other features of the subject which remain to be handled.

D. W. HAYS.

The Republicans fairly hold their own in Connecticut town elections.

"I have been dreadfully troubled with disease of the kidneys and liver during the past six months. HUNT'S [Kidney and Liver] REMEDY has made me a new man." Isaac W. Fairbrother, Providence, Rhode Island.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my absent parents. My father was Tom Brown, and belonged to Mr. Fossey. My mother was Patience Brown, and belonged to Edward Harrison. Mother's sons were Kitt Brown, Bob Brown, Monroe Brown, Graham Brown. Her daughters were Mary Brown, and Lydia Brown. Monroe Brown was sold from them in Mealey county, Virginia, when very young to a Sandy Archer, in Richmond, Virginia. Address Monroe Brown, Marshall, Texas. 3t

For the SOUTHWESTERN.

What Next.

BY REV. H. J. WRIGHT.

There are many things that occur in the course of our lives, and we become astonished, and we some times say wonders will cease to be wonders. We hear of many poor Negroes paying the highest penalty of the law upon the scaffold and still the news came that these must die. The Governor has signed the death warrant of Josh Berryman, a young man who is to be hung on Friday, August 29th. In seclusion, the young man in a bad passion, in heated blood shot and killed a fellow man of his, while eating at a table in his own house, When he fell from his place Berryman procured a sack, tied him up in it, while his wife was at the cow pen, and pulled him to Red river, tied some weights to the sack, no one to tell the sad fate of the young man, but the circumstances led all to suspicion Berryman, he was arrested, upon close inquiry he broke down, being so guilty, the deed so dastardly and inhuman, and upon his own acknowledgment and the circumstances, he was found guilty, and now the hammer must ring the sad news in his hearing. Bad whiskey, of which all is bad, and an ill temper works ruinous to any man. Josh feeling the necessity of being baptized and that by the Baptists excitement ran high, people come in from all parts to see Josh Berryman go down, not in Jordan, but a deep hole sufficient to baptize him in, and lo, to their surprise, this could not be done. Now what must be done. Josh Berryman wants to be baptized and he can't be brought out nor can a crowd go in. A mathematical problem stood before the Baptist divine and the only solution was a bathing tub of water in his cell. What will our Baptist brethren introduce next or what mode will they next introduce to us? What an idea, to baptize a man in a tub. I hear them say immersion is essential, all right. I see them baptize this way. I heard one of our Mississippi brothers say one Baptist brother was baptised by sprinkling and ask "what next?" I saw some good Baptist brothers, not over three years a go, bury a Baptist brother's wife, she never proclaimed or professed, never had water applied to her or her to it and they preached her away into heaven; they seemed to have forgotten about the water in this case.

Natchitoches, La., Aug. 12th, 1884.

From Stanley Pool, at the head of Livingstone Falls, a navigable water way of nearly 5,000 miles is open by the Congo and its branches a territory larger, and a population equal to that of the United States.

There is a friend who sticks to you and smiles upon you with great fondness, but only so long as you flatter him or worship him, or by personal attentions to him, give him personal pleasure.—*Religious Telescope.*

Done in Six Months.

That coat of hair on the back of your head, dear lady. It is better than nothing and deceives nobody. In six months or less from to-day you may dispense with it if you are inclined to give Parker's Hair Balsam a fair trial. Cleanses the scalp, restores color, a delicious dressing. Not a dye, not oily, elegantly perfumed.

A SURE THING.

Baldness is only incurable when the hair roots are dead and absorbed, which is a rare condition. In nearly all cases they are simply torpid, and can be stimulated to put forth a new growth of hair by the use of AYER'S HAIR VIGOR, the only preparation that cures baldness and restores youthful color to gray hair.

Baldness Cured and Age Rejuvenated.

J. W. HAMMONDS, *Lake Preston, D.T.*, when he was but 40 years old found his hair growing gray. At 50, his hair and whiskers were entirely white. So they continued until he reached 60 years of age, when he began using AYER'S HAIR VIGOR, three bottles of which sufficed to restore their original rich, dark brown color.

MRS. AUGUST VALENTINE, *of Buffalo, N. Y.*, had become nearly bald, and though she made use of many of the so-called hair restorers, none had any effect. AYER'S HAIR VIGOR did what nothing else could do, and now the lady again has a fine head of hair, thanks entirely to it.

GEO. MAYER, *Flatonia, Texas*, presented an apparently hopeless case. Baldness was hereditary in his family. By the time he was 23 years old he had scarcely any hair left. One bottle of AYER'S HAIR VIGOR started a soft, downy growth all over his scalp, and in a few months his head was covered with soft, dark and abundant hair.

MRS. O. DAVENPORT, *Williamstown, Vt.*, became entirely bald at the age of 20 and remained so 38 years, during which time she tried many hair "restorers" without success. Eventually she used AYER'S HAIR VIGOR, four bottles of which covered her head with a fine growth of silky brown hair, twelve inches long.

MRS. O. O. PRESCOTT, *Charlestown, Mass.*, had lost two-thirds of her hair, by its falling out, when she applied AYER'S HAIR VIGOR, and one bottle of it caused her hair to grow out even more handsome than before it began to fall.

MRS. D. N. PARKS, *Clio, Michigan*, is 57 years of age, and her hair was quite gray, but one bottle of AYER'S HAIR VIGOR restored the color it bore in youth, and she now has "as fine a head of hair as when she was but 16."

VINCENT JONES, *Richmond, Ind.*, lost all his hair in consequence of a severe attack of brain fever. AYER'S HAIR VIGOR brought out a new growth in a few weeks, and it speedily grew long and thick.

Medicinal Virtues.

The rare medicinal powers, emollient, stimulative and tonic, possessed by AYER'S HAIR VIGOR enable it to cure speedily Salt Rheum, Scald Head, Tetter-sores, Dandruff, Humors of various kinds, and other diseases of the scalp liable to cause baldness. It is not a dye, contains no coloring matter, and effects its rejuvenation of faded or gray hair simply by bringing back the vigor of youth to the roots and color glands of the hair.

The wife of DR. V. S. LOVELACE, *Lovelace, Ky.*, had very bad Tetter Sores on her head. AYER'S HAIR VIGOR cured them.

The son of JAMES N. CARTER, *Occoquan, Va.*, was cured of Scald-Head by AYER'S HAIR VIGOR.

HERBERT BOYD, *Minneapolis, Minn.*, was cured by AYER'S HAIR VIGOR of intolerable Itching of the Scalp.

A Toilet Luxury.

Where the hair is brittle, dry, harsh, weak, or thin, the use of AYER'S HAIR VIGOR speedily renders it pliant, soft, glossy, and stimulates it to a rich and luxurious growth; it also keeps the scalp free from dandruff, and affords a perfect assurance against the hair falling out or turning gray. No other dressing is so clean or has such a delicate and delightful perfume. Without it the toilet cannot be complete.

Ladies who have once made trial of AYER'S HAIR VIGOR never after prefer any other hair-dressing, and many of them voluntarily offer such testimonials as the following, from MISS KATE ROSE, *Ingersoll, Ont.*, who writes:

"While keeping my head clear of Dandruff, and preventing Scald Head, it has also caused my hair to grow luxuriantly, resulting in my now possessing hair forty-two inches long, and as thick as any one could wish it."

Ayer's Hair Vigor,

PREPARED BY

Dr. J. C. AYER & CO., [Analytical Chemists] *LOWELL, MASS.*

Sold by all Druggists.

Plantation Melodies
—AND—
REVIVAL HYMNS.

By MARSHALL W. TAYLOR, D D.

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By Rev. F. S. HOYT, D.D., Editor of the Western Christian Advocate.

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General News Items.

The cholera in France is subsiding.

The French consul at Khartoum was massacred by Arabs.

The camel corps to relieve Gen. Gordon has landed at Alexandria.

The majority of the British cabinet opposes a campaign against the Boers of South Africa.

The Spanish royal decree abolishes the duties on Cuban and Porto Rican sugar, October 15, and increased duties on foreign sugars January 1.

The number of Masonic lodges in the world is stated at 138,065, and the membership is 14,160,543. It will be a long time before the Pope vanquishes so large a host.

The treasury will pay out $17,500,000 the first of October; a bond call of another ten millions is daily expected; $7,000,000 of silver will be coined, and whether or not the silver leave the vaults the bullion will be paid for; there will be some increase of national banking currency, and there will be a probable continuance of the influx of gold.

The Fish Commission of Missouri has just published a small book of 64 pages on *Carp Culture*, with an appendix on Native Fish. It will be sent to residents of Missouri free of charge on application and enclosure of three cents in postage stamps. Apply to Phil. Kopplin, Jr., Forest Park, St. Louis.

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As Methodists, they should rejoice that the old Mother Church of Methodism in America, is now firmly planted in every part of our nation, and is saving people of every race and condition.

As patriots, loving their county, they can praise God that secession and rebellion were failures, and that the nation is now one in territory, and will soon be one in sentiment.

As philanthropists loving their fellow men, they can rejoice that slavery is destroyed, never again to curse our land.

The one million of colored people in our Church and congregations in the South can make this a Jubilee year, in which to praise God for freedom and its blessings.

It will be a proper time for our people in the South to recall what has been done for them by the whole Church, and to plan for yet greater growth and self-helpfulness [illegible]

[illegible] of our Church in the South is a large increase in the number of [illegible] ministers and teachers competent to instruct and build up the people. This Centennial Jubilee year will give all a chance to make a thank-offering to God for Christian education.

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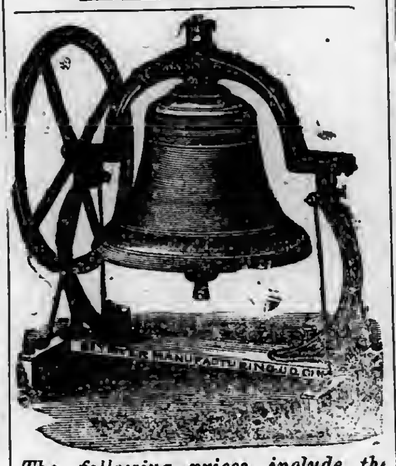
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Lucien Delery,	Charles Newman,	N. D. Wallace	Sigmund Katz,	M. G Ellis
R. F. W. Bachman.	C. K. David,	Wm. Garig.	A. Rosenfield.	John D. Fisher
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Sunday School and Children.

FOURTH QUARTER LESSON III Oct. 19.
SOLOMON'S CHOICE. 1 Kings iii 5 15.

The wisdom of a man or child is shown in his choices. Soon after Solomon was made king, and after David his father was dead, he went to a place called Gibeon, where he had a strange dream, more like a vision. He had gone there to worship the Lord; probably there was a great gathering of the people, like a camp meeting. We judge this because it is said that he offered a thousand sacrifices, which of itself would require the presence of a great many priests and Levites. The young king, seeing so many of his subjects, probably felt more than ever he had done the great importance of his new position. In those days before all the Bible had been given to men, the Lord sometimes spoke to his people in dreams. This night he appeared to Solomon, and said, "Ask what I shall give thee." Solomon made the wisest choice choice possible by asking God to give him wisdom to govern "this great people." The Lord was pleased with him that he had asked this rather than riches or long life or the life of his enemies, which would seem desirable in the eyes of the world. So God gave him good judgment to decide the hard questions that would be brought to him as a king, and besides gave him riches and honor, and promised him long life if he would serve him as faithfully as his father David had done. The "beginning of wisdom is the fear of the Lord," is what this wise Solomon says in his proverbs. One wise choice will lead to another, as one friend of the right kind will bring us into society that will be good for us; so the opposite is true. If we choose Jesus for our best friend and heaven for our home, then the way that we shall walk in and the company we shall have is decided. That will be the "wise choice." Have you made it?—*Western.*

Children's Work—Bible Mountains—VII.

1. What prophets dwelt under a palm trees?

2. What special honor was put upon the palm tree?

3. Of whom does David make it a type?

4 To what custom does he allude?

5. For what did the Jews use palm branches?

6. In what triumphal entry were they used?

Answers for September 25.

By Master W. H. Crawford, Van Baren, Ark., aged 13: 1. The war between Gideon and the Midianites. 2. Body of the mount consists of the peculiar limestone of the country.

J. W. B. Matthews, Capleville, Tenn., writes: "We had a grand Sunday-school celebration on August 22. It consisted of a public parade, led by Messrs. White and Cyrus, members of the school. Then we had songs, prayer and [illegible] in concert, conducted by [illegible] and Mr. Wilcox, [illegible] The Ten Commandments were recited, and after [illegible] interesting the writer addressed the school, and several able essays were read also. Miss Rose Johnson, Mrs. Phillips and Mr. Joseph Dillard recited selections from the New Testament. Misses Louisa Brown, Maggie Johnson, Ida B. Wells and Mrs. Adeline Thompson delivered addresses, and directed the singing. It was a pleasant and successful affair."

Marriages.

In Conshatta, Sept. 5, by Rev. D Shelby, Mr. N. C. Avery to Mrs Ann L. Blening. May they live in peace and harmony.

At the home of the bride, in Midway, Texas, Mr. David Bird to Miss Emeline Green, Sept. 25, 1884, at 11 a. m., by the Rev. Aaron Taylor.

At the home of the bride in Madison, Texas, Mr. James Bird to Miss Bettie Glover, by Rev. A. Taylor.

At the Home of the bride, Madison, Texas, Mr. Davy Shannon to Polly Ceaphus, by Rev. A Taylor.

At the church, Madison, Texas, Mr. Robt. Burns to Miss Mary Lewis, by Rev: A. Taylor.

At the Church, Madison, Texas, Mr Jerry Ceaphus to Miss Catherine Glover, by Rev. A. Taylor.

At the church, Madison, Texas, Mr. Parish Blaken to Miss Huldia Volts, by Rev. A. Taylor.

At the church, in Madison, Texas, Mr. Ashley Bartley to Miss Ella Malone, by Rev. A. Taylor.

At the residence of the bride, in Tennessee, Mr. Wm. Allen to Miss Belle Turner, Sept. 14, 1884, by Rev. P. R. Woodson.

In Carrollton, La., Tuesday evening. Sept. 30, at the bride's residence, Mr. Wm. Ligon to Miss Virginia Sampson, Rev. M. C. B. Mason officiating. Mr. Ligon, is a native of Alabama, while Miss Sampson is one of our own girls, and a faithful worker in both church and Sabbath-school. God bless the happy pair.

By Rev. C. H. Claiborne, Dulac, La., Wilson Green and Mrs. Susan Jones. Elcok Woodson and Miss Betty Falls, Aug. 23, 1884. David Johnson and Miss Eliza Hulls, Sept. 20, 1884, all of Terrebonne parish.

Obituary.

Bro. Edward Baley, aged 55 years, died Sept 26 in Shreveport, La. Funeral by Rev. F. Harvey.

Sister Olivia Mack, died at Shreveport La., Sept. 26, in full faith. The little three year old daughter of Sister Rose Maston died in Shreveport, Sept. 22.

REV. F. HARVEY.

Sister Martha Land died at Anderson, Texas, Sept. 29, 1884. She was a highly respected member of the Methodist Episcopal Church for 15 years, and was 45 years of age. She died in the full triumph of faith in Christ.

REV. DEWITT FRIERSON.

Friday, Oct. 3, in Alexandria, La., Gilbert Haven, infant son of Rev. J. F. and Sister Alice Marshall, died of typhoid fever, aged 20 months and 26 days.

Burelle Ewell died January, 1884, aged 8 years, 2 months and 21 days. Little Borrell was a member of the Sunday school. Also Cheetham died August 7 1885, aged 45 years. She leaves a life of sorrow and trouble to enter one of joy and happiness Sister Cheetham leaves a devoted husband and ten children to mourn her death.

A. R. JORDAN.

On September 25, 1884, departed this life Sister Lucy Kelly, one of the oldest members of this charge. She was a faithful mother in Israel, also a good friend to the preacher. After the burning of her three grandchildren she took her bed. She said to me there were no clouds between her and God and she was ready to go. I sang for her while she crossed over, and we bid her good bye as she shooted. She is missed by the church and pastor. C. A. TAYLOR.

Comite, La.

Sister Jennie Perkins died Sept. 23, 1884, in full triumph of faith. She was 69 years old when she died, was the mother of 20 children and 42 grandchildren. She has been a member of the church 41 years, and was beloved by all who knew her. She leaves a husband and 7 children and a host of friends to mourn her death.

Sister Aria Brown, a faithful member, died Sept. 8th in full triumph of faith. She leaves two sons and three grandchildren to mourn her loss. She was 56 years of age C. KING.

Georgetown, Texas

Sister Ellen Grimage, aged 34 years, died at Millington, Kent county, Mo After suffering at her home in Philadelphia she came to Millington with her sister. Six weeks of suffering and she fell asleep in Christ. She was a member of Zoar Church, Philadelphia, of which her husband is a trustee Her last words were, "My way is clear; I am going to live with God." C. H. HUTCHINGS.

Books and Current Literature.

Mr. George Ticknor Curtis contributes to the November *Century* a paper on "How Shall we Elect our Presidents?"

The Christmas *Wide Awake* will have a superb frontispiece in eighteen colors, reproduced from a water color by F. H. Lungren, by Louis Prang & Co., the famous Christmas card makers, and the foremost Fine Art Publishers of America. Nothing so beautiful has ever before been attempted in magazine publishing.

With its issue of October 11, *The Current* will appear in its new cover and will be cut and pasted. The improvement will be a marked one, and the cover design itself is said to be a noble art study.

The *Methodist Review* for 1885, will be a sextennary publication. The General Conference at its late session formally recognized the demand of the Church for more frequent issues of the *Review*, and also for additional matter by which it might be made more popular, without at all abating its scholarly character, and committed the carrying out of the needed modifications to the editor and publishers. After a careful consideration of the subject, the following scheme for the periodical has been adopted, as embodying the suggestions of that body 1. The *Methodist Review* shall hereafter be issued bimonthly—six numbers each year; to bear date severally on the first day of January, March, May, July, September and November. 2. Each number shall consist of 160 pages, making for the year 960 pages, instead of 768, as heretofore, of about the same size and appearance as those of the present number. 3. The editor, with the approval of the publishers, will arrange to considerably extend the Editorial Departments, so as to include discussions of current topics within the proper scope of the *Review;* and also Religions, Missionary and Literary Intelligence, and Notices of New Publications. 4. Notwithstanding this large increase of matter, and although the price of the *Review* has hitherto been less than that of almost any similar publication, it has been determined that there shall be no increase of the subscription price. Daniel Curry, Editor. Phillips & Hunt, Publishers. Subscription price $2.50. Single copies 50 cents.

The *English Illustrated Magazine* for October is now before us. New York: MacMillan & Co. Annual subscription $1.75.

The *Guide to Holiness* and *Revival Miscellany* for October, Palmers & Hughes, editors and publishers, 62, 64 Bible House, New York, is replete with counsel and godliness.

The October *Golden Days*, for boys and girls, is very attractive. Philadelphia: James Elverson, publisher.

Opening Exercises of the New Orleans Sugar Exchange contains a full account of the ceremonies and addresses of that occasion, published by order of the Board.

Minutes of the Annual Conferences of the Methodist Episcopal Church. Spring Conferences of 1884 now ready. Price $1. Phillips & Hunt, New York; Cranston & Stowe, Cincinnati.

The African Repository for October is at hand. It contains an article on "Cape Palmas." "The Inaugural Address of President Johnson, of Liberia," "The Congo Question," "African Correspondence," and shows that for June, July and August the receipts of the Society have been $847 98. Their cause and the faithful manner in which the Society is doing its work, call for a much more liberal response from the people. It is quite time that the colored people began to give of their little, systematically and constantly, for African colonization, which is but another name for the perpetuation of Negro domination in Africa. Published by the American Colonization Company, 450 Pennsylvania Avenue, Washington, D. C.

The American Missionary for October. Contents—Editorial: Financial—Annual Meeting; Voting Members—Great Assemblies; Paragraph—Indian Legislation; Mendi Mission Affairs—John Brown Steamer; Benefactions; General Notes; Egyptian Family (cut). New York: Published by the American Missionary Association, Rooms 56 Reade Street. Price 50 cents a year, in advance. Our Congregational brethren are about a great work, and a place not only in the heart of Africa, but also in the heart of the African.

Proceedings of the Most Worthy Grand Lodge of the State of Kentucky. Seventeenth Annual Communication, held at Henderson, Ky., June 23, 1884. Charles Steele, Most Worthy Grand Master; W. Pratt Annis, Grand Secretary; also a synopsis of the transactions of the First Independent Grand Commandery of Knights Templar and Appendant Orders, for the State of Kentucky, at its 3rd annual conclave, with knightly greetings of Sir George Taylor, Grand Commander.

A new book about China.—Our interest has been deeply engaged while reading a recent publication called *Pagoda Shadows; or Studies from Life in China*, written by Miss A. M. Fielde, of Swatow, China. There is a freshness in the treatment of the subject that is very attractive. The book was published by the advice of Joseph Cook, who has written the introduction. The clear, straight-forward style of the author, the many new lights penetrating the old shadows, the vivid rendering and literal translation of the stories told by the Chinese women themselves, combine to make a record of Chinese ideas and life, which must be very useful to every one who will read the book, a company, which, for their sakes, we hope will be large. W. G. Cottrell, Tremont Temple, Boston, publisher.

My Missionary Apprenticeship. By Rev. J. M. Thoburn, D D. New York: Phillips & Hunt; Cincinnati: Cranston & Stowe. 1884. Price $1.50.

Since 1859 Dr. Thoburn has been actively engaged in Methodist Missionary labor. If any one understands the ins and outs of missionary life and the difficult details of the work, he ought to be the man. The Church is anxious to know a great deal more than it does about our missionary work—domestic and foreign—and for this reason will give a cordial reception to every new work which enters the market. Dr. Thoburn has worked with his eyes open, and has written with his mind clear, and ample dates before him. The publishers have sustained their reputation, and justified their unequaled facilities in the mechanical work of the book. Had a Bishop been chosen for India, it would doubtless have been Dr. Thoburn. This also gives additional importance to his book.

Tribute of Respect.

Resolutions adopted by the Methodist Sunday-school of Mount Zion Church, on Jackson street near Locust, New Orleans, September 20, 1884:

Whereas, It has pleased God, whose ways are mysterious but ever just, to remove from her loving home circle, and from her Sunday-school, where she was dearly loved, Parphenia Joseph, aged 6 years; therefore, be it

Resolved, That we lay our finers upon our lips and bow ourselves in the dust, recognizing the hand of God, and submissively pass under the rod.

Resolved, That in this we be warned, seeing that God is no respecter of persons, that He spareth not tender years, but taketh the young and the beautiful ere the touch of time is traced upon the brow. Even so! Parphenia was a shining mark. Friends and schoolmates were led to admire and praise her mental and moral superiority.

Resolved, That we, as a Sunday school, bind ourselves closer together in love; that we do good to unto one another, and strengthen the tie that will unite us in one unbroken band in the eternal Sabbath above.

Resolved, That we tender our sympathies to the bereaved parents, and tell them of the many kind demonstrations upon the part of pastor, superintendent, teachers and all the Sunday-schools, in making and adopting these resolutions.

JAS. A. BURNS,
JULIA CHAPMAN,
ALICE BELL,
THOS. NEWMAN,
LOVEY BATTISE,
Committee.

The North Ohio Conference reports a net gain in membership of 1,102. This encouraging showing is hardly confirmed in the benevolences. Though Rev. Elisha Savage, of Berea, made a special gift of $1,000 for missions this year, the aggregate is but $200 in advance of last year. The Church Extension Society reports a decline of $600, which added to the $200 decline of last year, reduce the collections $900 below those of 1882. The Freedmen's Aid Society also reports a decline of $300 this year, a falling off of $1,000 from the reports of 1882.—*Michigan Christian Advocate.*

The Assistant Bishop of the Protestant Episcopal diocese of New York has made a proposition that clergymen receiving a large salary should contribute towards the support of their brethren who are trying to live on a small salary.

Conference Notices.

Plan of Episcopal Visitation for the Fall Conferences of 1884.

Conference.	*Place.*	*Time.*	*Bishop.*
Holston	Greenville, Tenn.	Oct 16..	Warren
Alabama	Birmingham Ala.	Oct 16..	Walden
Cent China Mis.	Kin Kiang China.	Oct 16..	Wiley
East Tenne see	Kingston. Tenn..	Oct 23..	Warren
Foochow	Foochow, China..	Nov 19..	Wiley
South India	Hyderabad, In ia	Nov 20..	Hurst
Texas	Navasota, Texas..	Nov 20..	Harris
Cent'l Alabama	Gadsden, Ala.	Nov 26..	Walden
Austin	Austin, Texas	Nov 27 ..	Harris
Savannah	La Grange, Ga..	Dec 3..	Walden
West Texas	Waco, Texas	Dec 4..	Harris
S. German	New Orleans, La.	Dec 24..	Harris

Special Notice.

A Sunday school convention for Navasota District will be held at Bryan, Texas, October 24, 1884, at 2 o'clock p. m. All Sunday-school superintendents, teachers, pastors and members are expected to be present.

REV. W. B. PULLAM, Pres't.
B. M. TAYLOR, Sec'y.

Okolona Centennial Meeting.

To meet at Okolona, Miss., Oct. 12, 1884, and at Prairie Mount M. E. Church, Oct. 26, 1884:

The Discipline of the M. E. Church, and how we shall be governed by it—Jas. Cherrey.
The Missionary Society and its object—H. B. Gladney.
The Freedmen's Aid Society—L. Malrice.
The Church Extension Society—A. D. Bean.
Our Conference school and our relation to it—D L. Tubbs.
The Tract Society and its object—L. Gill.
The Board of Education and its object—E. Dunnigan.

Yours in Christ, B. L NEVILS.

Notice.

To the Brothers of the LaTeche District—Mrs. L. J. Shallowhorne has been appointed to take charge of one cent of the district to attend the Woman's Home Missionary Work, hoping to make this district come up in the annual conference second to no other. While Mrs. Shallowhorne will bring the sheaves from one end I will, with the Lord's help, bring the other end.

SUSAN BARKSDALE,
Pres't Woman's Home Missionary Work,
LaTeche District.
Alexandria, La., Sept. 8, 1884.

Ashville District.

Fourth Round.

Ashville	Sept.	20-21
Macedonia	"	27 28
Birmingham	Oct.	11 12
Eaon	"	13-14
Village Springs	"	18 19
Blount Springs	"	21-22
Blountsville	"	25 26
Centre	"	31
Howell's Cross Roads	Nov.	8-
Wedowee	"	8- 9
Lionsville	"	15-16
Oxford	"	22-23
Gadsden	"	24-

O. NELSON, P. E.

Texas Conference Notice.

Navasota, Texas—Mr. Editor: Please insert the following notice to the deacons of the third class of the Texas Conference and others:

You are hereby notified to appear in the Methodist Episcopal Church in Navasota, on the 19th day of November, to be examined, it being one day before the setting of the Conference. All who fail to be here on that day are likely to give trouble to the examiners. According to the present railroad schedule there can be no difficulty in all brethren getting here in the day from both ways. All from the South can arrive here at 11:4 a. m., from the North at 2:17 p. m. Those who come by those trains will arrive here as follows: South, 10:10 p. m.; North, 3;30 p. m., as this will greatly inconvenience the conference committees on entertainment we hope all will try to come in the day time. Nevertheless, we are aiming to make all happy who may attend the annual conference, especially the members and colleagues thereof. It will be well for the parties and an accommodation to me for any member of the Conference expecting to bring his wife or daughter to give ample notice of the desire to do so.

Rev. B. P. Foley is making a march through this country organizing societies relative to the aid of superannuated preachers, etc. It is hoped that he will make good the way for our Methodist people especially. What our people need is waking up. Then, if they are waked up it must be done by some one that is already up. Those among us who have gone to some of our schools and had themselves lifted up from a state of ignorance are the proper ones to labor and toil with the unlearned to bring them up from a dark state of affairs to a state of light. This colored race needs the perpetual care of the strong and product Christian—such strength as has been given to us for 20 years by the M E Church. At the Conference I will pay all for the SOUTHWESTERN J. E SHACKLEFORD.

A Wonderful Substance.

The results which are attending the administration by Drs. Starkey & Palen, 1009 Girard street, Philadelphia, of their Vitalizing Remedy for Chronic diseases, give new surprises to both patients and physicians every day. Nothing like these results has heretofore been known in the treatment of disease. if you have any ailment about which you are concerned, write to them for information about their new Treatment and it will be promptly furnished

The union between the A. M. E. and B. M. E. Churches has been effected and the A. M. E. Church has opened to it a vast mission field. The accessions are 2,000 members, one Bishop, one school, one monthly paper and four annual conferences.

Change of Schedule.

Louisville and Nashville

Has Changed Their Schedule,

As Follows:

	Leaves.	Arrives.
Express	8:00 a m	7:45 a m
Coast Accommodation	3:35 p m	9.10 a m
Fast Mail	8 20 p m	7:3[illegible] p m

O. H. DUNN, Supt. JOHN KILKENY, A. G. P. A.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, September 25, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8 7-16; Middling 9¼; Good Middling, 10 1-16; Middling fair, 10 3-16.

SUGAR, ℔ lb—Yellow clarified, 5¾@5¾; White clarified, 6@—; Common 3@4¼c.

MOLASSES, in bbls, ℔ gallon—Common, 11@13; fair, 18@25; choice, 40@—c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¼ fair, 5@5¼; choice, 5¼@5¾.

MOSS, ℔ lb—Mixed, 2@2¾; gray, 1@2; black, 3@4¼.

GROCERIES.

BUTTER, ℔ lb—Western. 20@25.

COFFEE, ℔ lb—Ordinary, 9¾; prime, 11¼.

CHEESE, ℔ lb—Western factory 9.

CORN MEAL, ℔ bbl—Choice, $2.25@2.40.

FLOUR, ℔ bbl.—Fancy, 4.15; Choice, 3.90; Family, 4.00.

LARD, ℔ lb—Choice, 7¾@8¾.

SALT, ℔ Sack—Coarse, 75; Fine, $.95.

ESCULENTS—Irish potatoes, ℔ bbl., $1 60@1.70; sweet potatoes, ℔ bbl. onions, ℔ bbl $1.50@1.75; apples, ℔ bbl. $1.00@$3 00; cabbages. $1.25@1.50 per crate; sour kront, $4.00@4 50 per barrel.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl 13@—; linseed, raw, 62@63; boiled, 63@65; cotton seed, 28@50.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $16.50.

BACON, ℔ lb—Breakfast. 13; shoulders, 7@7¾; sides, short rib, 11@11½; sides, long clear. 11½@11¾. hams, sugar-cured, 15c,

DRY SALT MEAT, ℔ lb—Clear rib sides, 10; clear sides, 10; shoulders, 6.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.25@3.50; young $2 00@$2 50; ducks, $2.00 @2.50; geese $4.00@; turkeys $9.00@12.00.

Western Eggs 18@22c per dozen

Louisiana Eggs 24@26c per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $5.00 @5.50 ℔ dozen; young do. $2.00@4.00; ducks $3.50@4.00—; geese $4.00@5.00; turkeys $12.00@15.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, —; white, 66; mixed, 65.

OATS, ℔ bushel—Western, 38

BRAN, ℔ 100 lbs—Choice, 72½@75.

For All Brain-workers.

Mr J. R. Francis, of the *Religio Philosophical Journal*, Chicago, says: "Parker's Tonic is *the* specific for all the ills that literary flesh are heir to. I have used it for digestive disorders, and for coughs, colds and pains generally. Workers on the Press, in the Law, the School and the pulpit will find it the right thing.

The Missionary Outlook says that three fourths of the Bibles shipped from New York to foreign mission stations go to Mexico and South America. After the Bible has been so long prohibited in these nominally Christian lands, this is a great triumph.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain relieves wind, regulates the bowels, and is the best known remedy for diarrhœa whether arising from teething or other causes. Twenty-five cents a bottle. July 17-1y.

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April-10

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SOUTHWESTERN Christian Advocate

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Editorial Notes.

Along those coasts, both far and near, behold
The sturdy woodman's weapon, stroke on stroke,
Humbling the giants of the forest old—
The lofty, resinous fir and sacred oak;
The earth, divested of her woody cloak,
Throws wide her virgin bosom to the skies;
While countless curls of life, betokening smoke,
Up from the recent forest openings rise,
And myriad rural homes and hamlets greet our eyes.

"I like your paper. It is a good paper."—Geo. L. Curtis.

The price of the Discipline of 1884 is, 25 cents net; sent by mail 30 cents.

Hon. Carleton Hunt, M. C., has our thanks for a valuable public document, U. S. Consular Reports.

From Postmaster Merchant we received Bulletin No. 1, a copy of the official time of arrivals and departures of mails.

"Wisdom is the only safeguard against evil company." "Discretion shall preserve thee; understanding shall keep thee."

We do not remain long in this world; life is short and uncertain; we all must die. Let us, then, live for life and be prepared for death.

True Christians do not fear death; to all others, it is a fearful thing to die. To them the sting of death is removed, and they know that they shall go to heaven.

"I thank you greatly for answers given to questions in the SOUTHWESTERN, under 'Church Polity.' I profit myself greatly from them."—Subscriber.

Celestial creatures are those which inhabit the skies. Terrestial are those which live upon our earth. Rational creatures are such as can reason. Wherever they exist, they should each praise the Lord, for his mercies endureth forever.

If there is to be death, there is also to be resurrection of the dead at the last day. Christ will rise and judge both the just and unjust. "We must all appear before the judgment seat of Christ, that *every one* may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. 5 10.

How can the word of the Lord be a lamp unto the feet and a light unto the path of those who neither read or have it read to them, nor in any way study it? Traveling through the thick darkness of a world largely contaminated with sin, we need God's word as the night traveler needs his lantern when the way is dark and narrow, and dangerous forests and jungles all around him.

The election in Ohio, on Tuesday, October 14th, resulted in the choice of the Republican State ticket by a plurality of 12,000 to 15,000, and 11 Republican to 10 Democratic Congressmen a gain of three Congressmen. West Virginia elected the Democratic State ticket over the Republican and Greenback fusion ticket by a majority of about 3,000. There were Republican gains for county officers.

We notice several errors in our articles of two weeks ago, grammatical, typographical, etc. We were more than five hundred miles away from the proof reading, and had to be satisfied with our interpreter at the office.—*Christian Recorder.*"

An editor who gets 500 miles away from his official seat ought to feel very kindly and speak very charitably of those who remain at the post of duty in his stead.

"Most surely we cannot till it shall plaese our Lord to speak to our hearts again; to *speak the second time* 'Be clean,' and then only the leprosy is cleansed. Then only the *evil root*, the *carnal mind*, is destroyed, and inbred sin subsists no longer.—*Christian Witness.*"

Doesn't it please our Lord to do all this when we ask Him for it, and does not truly an obedient child of God ask all this, when He asks to be saved from his sins?

Speaking of Riddle University at Charlotte, North Carolina. The *Africo-American Presbyterian*, says:

"The Board earnestly commends this college to colored brethren, and trusts that you will give your sympathy and co operation in our endeavors to build it up. It stands in the midst of your people, was reared solely for the benefit of your race, and possesses especial advantages in regard to cheapness and accessibility."

Hi! thought you Presbyterians had all things common, that looks like a caste school. Are you following the Methodist or the inevitable in thus drawing the color line? Which?

Some seven years ago the Wesleyans of England determiued to raise a thanksgiving fund, in view of the blessing diviue grace had sent on their work. A report of this fund shows that upwards of $1,500,000 have been raised. It is proposed to give the Foreign Missionary Society $300.000 to clear off its debt, and to enable it to open new fields. The extension of Methodism in Great Britain will receive $225,000, and $400,000 be devoted to education. The Home Mission fund will receive about $100,000, and among other good works a movement for the sailors and soldiers will be projected. It is to be hoped the centenary of American Methodism will yield equal results in our Southern branch of Methodism.—*Texas Christian Advocate.*

The Methodist Episcopal Church of this country has determined to do something for the evangelization of Corea, and Dr. Maclay has gone thither to survey the ground, accompanied by his wife, and by Pokwi Peang, a convert to Christianity, who will act as his interpreter.—*Bible Society Record.*

The Kentucky Conference raised for missions in 1883 just $4,525.89. In 1884 the collection was $5.000.31, an increase of $474.42. In the fund for superannuates and widows the increase was $105 02. Infant baptisms increased only 88. Adult baptisms decreased 227. The decrease in actual membership is reported to be 893.—*Central Methodist.*

Address

Delivered at the Memorial Services of Bishop Simpson, Held in Union Chapel Cincinnati, Sept. 14, 1884.

BY REV. JOSEPH COURTNEY.

Bishop Matthew Simpson triumphed over death and went home to heaven from his late residence, Arch Street, Philadelphia, Pa., June 18, 1884. He was born in Cadiz, Ohio, June 20, 1811. From the beginning of life he was a child of progress and of hope. In his native town he received an academic education, and attended Madison College, Pennsylvania, afterwards merged into Alleghany College, where he was also elected tutor in his eighteenth year. He devoted some time to teaching and studying medicine, and in 1833 practicing the same. About the same time a divine impression was made upon him that it was his duty to enter the work of the ministry; the church also having become convinced of his call to that high office, licensed him to preach, and he was received on trial in the Pittsburg Conference. In 1837 he was elected Vice President of Alleghany College and Professor of natural Sciences, and in 1839 became the honored President of Indiana Asbury University. For nine consecutive years, under his discreet administration, that University prospered as it never had before, and he and his great abilities became more widely known. He was a member of the memorable General Conference of 1844, and manifested unusual interest in the great struggle over the question of slavery, as was presented before that body in the case of Bishop Andrews, a struggle which resulted in the separation of the Southern section of the Church from the Northern. Bishop Matthew Simpson put himself square before the world and on the record, at that early period, by sustaiuing with his vote Mr. Finley's righteous resolution, that in view of the fact that Bishop Andrew "has become connected with slavery by marriage and otherwise, it is the sense of this General Conference that he desist from the exercise of this office," the general superintendency, "so long as this impediment remains." The position taken by him so early upon the greatest question which at that time moved the Church, and, indeed the nation, he fearlessly maintained to the last. The tenderness of his sanctified nature brought him into profound sympathy with those who suffered the cruel barbarism of slavery; his pure moral proclivities and Christian culture fully enabled him to see and aid the righteousness of the then growing anti slavery cause. It is not a phenomena that, with the paramount record of these years he was elected in 1848 for the second time as a delegate to the General Conference; nor that he was by that body elected editor of the *Western Christian Advocate.* He took charge of that paper in August following his election. We give a brief quotation from his salutatory, which shows culture, loyalty to the church and the call of the Master to the work which the church had chosen him to do: "In the performance of this work, a spirit of kindness and of universal charity ought to be cultivated. Christianity is a system of purity and love. And while, as denominations of professing Christians, we may differ in name and in organization, we may, nevertheless, be, one in Jesus Christ—one in spirit—one in benevolent effort—we may be called upon to 'conteud earnestly for the faith once delivered to the saints'—to support with such arguments as we may be able our distinctive peculiarities; but we trust it shall ever be in the spirit of Him of whom the prophet said: 'He shall not strive, neither shall his voice be heard in the streets.'" His holy fame grew and greatly magnified while editor of the *Western.* In 1852 he was again a member of the General Conference which that year met in Boston. He made a profound impression upon the conference, and was honored by being elected a bishop of the Methodist Episcopal Church in connection with Levi Scott, Edward R Ames and Osmon C. Baker. Thus as an agent under God he steadily moved upward, step by step, until he took a foremost place in the religious world. He was sent as delegate to represent the Methodist Episcopal Church to the various Methodist bodies in forign lands; thus enabling him to extend his travels through Turkey, Palestine, Egypt, and Greece, which added invaluable mental wealth to his treasury of knowledge. And yet his time was so well occupied in episcopal labors that his opportunities for producing literary works were limited for a man like he was, whose fame as a religions orator was as wide as the Christian world. He, however, found time to be the author of a few books that are in estimable in value. He was a living cyclopedia of Methodism. In his great nature, he was tender as a woman and as innocent as a child. His preaching was more on the apostolic order, so much so that he completely captivated the multitudes, and the people honored him and praised God for the gift of such a living preacher. His intellectual forehead, pleasant countenance, and firm lips seemed to wear the impress of the heavenly Master. When he would be preaching he looked as though he was holding communication with divine unseen realities. His inspired soul seemed to go forth and grasp the very ends of the Christian world, so wide was his intense interest for the salvation of all men. Surely the image of God was in his soul, as was fully demonstrated in his whole Christian life. Bishop Simpson lives in our midst no more in human form, but he lives with God. Our gifted orator, who did so much to lift Methodism up to a pre-eminent and glorious height in the eyes of the world, and to exalt the kingdom of the Son of God, is not here; he lived gloriously here once, has died triumphantly, and the open heavens amid the shouts of angels and glorified spirits have received him from us.

Rest thou from all earthly cares,
Where toil and cares come nor;
Rest thou in thy Redeemer's love,
Thy soul has gained its lot.

What more can we say of our beloved, sainted Bishop Simpson? He has left the Church the rich heritage of his sanctified life, noble deeds and Christ like career. He was instrumental in a great measure in quickening and inspiring all denominations more or less to active Christian work. And though he is dead he yet lives in the hearts of the people, and we may truthfully say that he is the Christian world's dead. May we ever emulate his virtues and hold sacred his precious memory.

According to the latest statistics the Irish Presbyterian Church has 620 ministers, 553 congregations, 40 licentiates and 101,452 communicants.

For the SOUTHWESTERN.

What Some Prominent Negroes in Louisville, Ky., Are Doing.

BY WINGATE.

Mr. W. H. Gibson, who was the first colored man appointed in the Revenue Service, was appointed mail agent, running from Cincinnati to Louisville, Ky. This position he was forced to resign from cruelties practiced by parties along the route.

Mr. Gibson is guager. The colored storekeepers are Q B. Jones, Jesse Merriweather, John Q. Adams, Alexander Morris, Henry Harris, Austin Hubbard, Wm. Rankin, E. W. Marshall, D. D. Sebree, Horace Morris, Dr. Henry Fitzbutler, H. H. Jones (Lebanon, Ky)

The postoffice here is one of the best managed offices of its class. There is nearly or quite 80 employes, including clerks and carriers.

Mr. James Harris was at one time porter, but is now one of the best hopper clerks. Mr. Thomas McEwen was messenger, but has been promoted to hopper clerk. Mr. Geo. W. Evans served as porter, then as hopper clerk, and then as carrier. Mr. Geo. Knight was promoted from messenger to a carrier. Mr. Wm. H. Steward was the first letter carrier. He taught in the public schools at their establishment. He gave up that position to accept a position as mail agent for the L. & N. R. R., an honorable position. His appointment as letter carrier some seven or eight years ago caused quite a stir, but our city finally got over it. He is a very influential colored man, a Baptist, and Chairman of the Board of Trustees of the Kentucky Theological and Normal Institute, located here.

Mr Geo. Shaefer was at one time clerk in the Freedmen's Bank (Branch) here. He was the second colored carrier appointed. Mr. Felix G. Fowler was the third colored carrier. He is well thought of, and resigned the position as porter and messenger at the Merchant's National Bank. He is a stannch Methodist. Following his appointment was that of Geo. W. Evans, a Methodist inclined. Then came the appointment of Geo. Knight, promoted from the messengership. A Baptist is he. H. C. Weeden is the sixth colored letter carrier appointed, and is an influential member of Jacob Street Tabernacle, A M E. Zion Church.

Mr. James Holmes Moody has the honor of being the first colored Deputy United States Marshal in the State of Kentucky. He was quite a while crier of the U. S. Court, and was well acquainted with the officers of the office.

We believe the world will become so Christianized and civilized that you can't discover that one race was the ruler over the other. There is no *true* Christian but desires to see the colored races enlightened.

Mr. John W. Branch is the very pleasing messenger at the postoffice, and is another Methodist. Messrs. William A. Bullitt and Isaiah Young are the porters, good and well thought of by all.

For the SOUTHWESTERN.

By Their Truth.

REV. J. BRADEN, D. D.

Christianity must take the world. It must be aggressive. Preachers spend too much time trying to prove that Christianity is true. This is not the work of the pulpit. Preach the Word, not prove the Word, is the commission. Too much attention is given to answering objections to Christianity, rather than seeking the demonstration which Christ points out: "By their fruits ye shall know them." This is the the test of the Author of Christianity, and the world has a right to put Christians to this test. Are the fruits in accord with the teaching of Jesus. Men do not care so much for demonstration of theories as for practical results.

The wheat harvest has been abundant. Farmers want threshing machines. A seller drives up to a farm house and makes known his wish to sell a thresher. The farmer wishes to buy. The seller begins to tell about the machine; its careful scientific manufacture; describes how every part is fitted together; how the bearings are regulated; the gearings arranged on the latest plans, and wearies the farmer with his description, till the farmer cries out: "Will it thresh?" "Has it done any work?" "Put it up, and let us see what it will do." Five minutes of threshing will do more to prove the worth of the machine to the farmer, than hours of talk.

Does Christianity make men better citizens, better husbands, fathers and friends? Does it make them more honest, so that they will pay their debts promptly, cheerfully, and a hundred cents on the dollar? Does it make them kind and considerate of the wants and interests of others? Does it keep men from drunkenness, and from seeking happiness in that which is merely sensual? Does it ennoble their pleasures, so that the Christian does not need the dance, the circus, the theater, the gaming table, the race track to minister to his enjoyment? His joy is full in his Savior.

Does this Christianity make its possessor active in self denying work for the happiness of others, and does he really live in such a state of mind that his life tells to all—

"None but Jesus will I know,
And Jesus crucified."

If it does this, not only for one but for all Christians, there will be little need for answering objections, for: "By their fruits shall ye know them."

Aug. 29, 1884.

For the SOUTHWESTERN

Sunday Excursions.

BY S. MITCHELL.

MR. EDITOR—I have often told my classes that these excursions were sinful and ruining the Redeemer's church. It is a great shame for men to spend their time gathering people and teaching them to waste their money in excursions whether on Sunday or Monday. Our ministers can and ought to find more profitable business. I endorse and thank you for your words against them. Men whose wives and children are in need of bread often spend their money for these excursions. I go to church on Sunday, and the preacher ought to be there to preach. I am an old time Methodist, and these look wrong to me. The SOUTHWESTERN is doing a great deal of good. Don't be discouraged, but go right ahead.

Bay St. Louis, Miss.

The Pope has created the Archbishop of Sens and Rheims cardinals.

From the Districts.

Chattanooga District Conference.

The Chattanooga district, East Tennessee conference, met in the second M. E. Church, in Cleveland on the 23d of September, 1884. The session was opened with religious services by the presiding elder, Rev. E. Provine. Most of the pastors were present. The presiding elder read his report, showing that he had traveled over 3,000 miles since the last district conference, preached and lectured somewhere every week, and is now enjoying better health than ever; and his report showed that his district was in a prosperous condition in every respect. Reports were heard from nine pastors, showing that they had labored hard in this mission district, and were thankful to know that they had accomplished some good in saving souls. Seven district stewards, nine class-leaders, fourteen local preachers, eight exhorters, and Sunday school superintendents made good reports showing a large increase along the line. The report of the presiding elder showed that he had done more hard work this year than ever before. The reports of all the preachers shows a large increase in everything. Bro. J. Yarnell excelled himself on the opening sermon; Rev. T. C. Carter, M. A., editor of the *Methodist Advocate*, published at Chattanooga, was present and spoke good words for his paper and received some new subscribers to his paper. He and Bro. J. P. R. Marshall, pastor of our white church in this place, were with us in our district Sunday-school institute Thursday, and made good speeches on the subjects as follows: 1. What kind of teachers should teach Sunday-schools? 2. What kinds of books and papers should we use in our Sunday schools? 3. Who should attend Sunday-school? 4. How can we secure a good attendance in our Sunday-schools during the winter season. The members of the conference made good talks on the matters, and the discussions were lively all the time, and seem to be well pleased with our kind presiding elder and treated all kindly. On Thursday night Bro. T. C. Carter delivered his great and grand lecture on China, showing his six china idol gods. The lecture was the grandest we ever heard on the manners and costumes of the Chinese. He had their garments both of male and female, pipes and shoes. All were delighted, and desire him to come again. All of the usual committees made their reports showing that they had done their work well. The memoirs of Bishop M. Simpson was read by L. M. Moores, Secretary of the committee on memoirs The elder gave a talk on it. The memoirs of Bro. John K. Mahoney, one of our good local preachers who died on the Cleveland circuit, July 27, 1884, aged 66 years. It made a sad impression on all. Resolutions were offered on the following, Church Extension, Freedmen's Aid, Bible, Tract, Sunday-school Union, Mission, Education, Temperance and Home Mission. All of the local preachers were put back in the first year's course of study to study and make themselves men. One was recommended to the annual conference to enter into the travelling connection. Resolutions were passed thanking Rev. T. C. Carter and Bro. J. P. K Marshall for their kind words; also thanking the E. T. G. & V. R. R. for their kindness in allowing all reduced rates in coming and going to the conference; to the presiding elder for his wise counsel to the members; to the citizens for their kind treatment in taking care of them so well, and to the Secretary for his faithful labors. Bros. A. J. Fletcher, P. P. Brooks, J. Yarnell, D. W. Hays and L. M. Moores were appointed a committee to draw up a resolution on the Methodist Preachers' Home and to present them to the next annual conference at Kingston for action. The conference adjourned on Friday to meet in Dayton for its next session, and all left feeling that it was the best session they ever attended, and all felt benefited by the district conference. Mr. Editor, this is nothing but a mission field, and if you could have heard the reports of these men I think that you would agree with the writer. L. M. MOORES, Sec'y.

The Okolona District.

Rev. D. A. Williams, presiding elder, writes: "We are thankful to be able to say relative to the spiritual condition of the district that it is perfectly good. Most every charge has been blessed with the outpouring of the Spirit of God to that effect that many souls have been converted. Doubtless each brother would like the public to know of his work. Bro. P. Jamesson, at Aberdeen, is doing a grand work. Fifty or sixty souls are at the altar daily entreating for forgiveness, more than a score have been happily converted and added to the church. He has also added two fine rooms to the parsonage Aberdeen is making grand preparations to entertain the conference.

Bro. R. Suell, at Athens, reports his work in a very flourishing condition. Having held several successful revivals, many are being converted to Christ.

Bro. Gilford Barr, at Aberdeen circuit, is doing a glorious work for Christ in the conversion of souls and the upbuilding of our Zion. The Little Mission, Bro. R. D. Rose, is doing better here than we expected. Please pray for him.

Booneville—Bro. G. Shannon is is doing a grand work for the Master at this place. He commenced the work with seven members and added twenty-three to the church up to date. Had it not been for the small pox in that town he would have had a glorious success.

Buena Vista—Bro. Miles Proctor, one of the oldest ministers in our conference, has this charge. He is doing a good work for Jesus. His entire circuit is alive.

Columbus and mission is in a flourishing condition. Bro. L. L. Shumpert is now in his second revival for this year; in the first of these revivals nearly a score of souls were happily converted and more than that number added to the church. A large number of mourners are still coming to the altar earnestly groaning for redemption. Several have already been converted.

Columbus circuit, in charge of Bro. Isaac Moseley, has been blessed with a grand outpouring of the Spirit of God upon the people. Many precious souls were converted and added to the church. The work is in a good condition.

At Corinth—Bro. Brooks begun the first of the year with a good outlook, and we are thankful to say that he has held his own up to date. We are pleased to say things are working satisfactorily now as far as we are able to ascertain. He has been blessed with a glorious revival. Several souls converted and added to the church. We look for great things from Corinth.

Corinth Circuit—Bro. T. W. Davis is one of our good young men but unfortunately has a poor charge and therefore very little support. He is standing at his post doing a good work for the Lord.

A W. Wright, at Crawford, has just closed a grand revival in which over 40 souls have been converted and added to the church.

Greensborough—At this charge Bro. Wm Gatewood has built three churches since he has been on that work, and had lumber on the ground to build another one when I was there. His reports show grand revivals.

At Houston, J. W. Davis is doing a good work and is trying to build a church in Houston. The outlook is fair.

New Albany has Bro. L. J. Terrill. Bro. Terrill is doing well on New Albany circuit. A revival at each point resulting in many conversions.

Okolona, Bro. D. W. Calvert. Glorious results have attended Bro. Calvert; many precious souls have been adopted in the family of God. He has built a neat parsonage well suited to the comfort of the minister. He is also making preparations to repair the church.

Okolona circuit, where Bro. B. L. Nevils has charge, is prosperous.

At Pontotoc, Bro. J. J. Harris has had a grand revival. Many were added to the church. The churches are being improved and the outlook is good.

Ripley—Bro B. J. Griffin, at Ripley, reported at the third quarterly conference forty-four conversions. and that the meeting was still going on. Bro. Griffin is doing a good work at Ripley sure enough.

Starkville, Bro. I. B. Griffin has just begun a revival. He has torn down the old church and erected a new one on the same spot. fronting Main street. This church is second to none in the city, but rather in advance of all both in its inward and outward appearance. It is built according to the plans laid down in our Church Extension book, at a cost of eight hundred or a thousand dollars. Congregation raised up to date seven hundred and fifty-three dollars. Bro. Griffin sacrificed his own living to accomplish this great work for the Master. Reports of the quarterly conference showed that great interest had been manifested in the administration of church affairs.

Bro. L. F. White, at Starkville circuit, has just closed one of the most wonderful revivals ever witnessed in this county. Fifty-seven souls were converted at one point in two weeks. The entire number of conversions on the circuit are one hundred, while forty were baptized. Bro. White is doing a great work for the Lord. The entire circuit is alive to the interest of Christianity, and we feel safe in saying the influence of our beloved Zion will never die while we have such young men to represent the cause of Christ. May God help him and his people.

At Tampico, Bro. B. H. S. Ferguson. The reports for the last six years from this church have not shown any progress whatever. Bro. Ferguson has worked well in this circuit, and the results are surprising. He has had seventy five conversions and more than that number have been added to the church. The church has been repaired also.

Bro. J. Trice, at Tupelo, deserves praise for his labors. Over fifty souls have been converted, while a revival is still in progress. This place is the seat of the last district conference, the influence of which, we hope, will live until the entire community be swallowed up in Methodism. The church has been so well improved that it does not look like the same one any more.

Union Grove—Bro. Wesley Jones reports from this charge shows eighty seven conversions and the meeting still continues. He has built one of the neatest country churches in this part of the State, which was dedicated on the second Sunday, July 18th upon which occasion not less than 1000 persons were present.

West Point, where Bro. J. L. Pratt is stationed is a first class charge. He has a good membership and a lively Sabbath school. At a revival a few persons were converted.

West Point circuit, in charge of Bro. A. Boyd, is in about the same condition as the station.

At Whitefield, where Bro. J. M. Lampkin has charge, a great number have been converted and added to the church, and still the good work goes on. I predict a bright future for him in his new field of labor. He is on a large circuit where our churches have long been neglected; but we thank God for the development of Methodism at this place now taken place.

At Double Springs, Bro. J. J. Burton. Our knowledge is limited relative to this charge. There have been several conversions, however, and some additions to the church have been made, while preparations to build another church are going on. The Sunday-schools through the entire district have been well attended. Children's day was observed, money collected, and forwarded to the proper officers.

Benevolent causes have been provided for throughout the entire district. The brethren warrant that no pains will be spared to make the district a financial success. Brethren, let us have a grand rally on the fourth Sunday in December, the 28th day, which I have appointed to solicit subscribers to the SOUTHWESTERN. Send to the editor for extra copies for free distribution on that day.

Columbus, Miss., Sept. 29, 1884.

East Tennessee Conference.

Rev. E. Province, presiding elder, Chattanooga district, writes: "I have just completed my 4th round on the district. I have traveled 3,000 miles in prosecuting the work on the district and tried to preach 125 sermons, and addresses to the Sabbath-schools in the interest of holy religion and education, pointing out our young institutions of learning to our young men and women. to prepare themselves for the battle of this life and to reap a reward in the world to come for their faithfulness to their God and their fellow man. The privations and sufferings of most of the preachers and their families on the district will not be known until we are all called to appear before the Judge of all the world, and yet they endured all to the end, with only one two or exceptions. The excessive rains, high water and cold weather were a great drawback to the interior of the district during this conference year. Several of the charges were visited with the outpouring of the Holy Spirit, and about 200 souls were brought to the blessed Savior, and most of them added to our connection.

There is a great deal of missionary work to be done in the bounds of this district. The people are poor and the pastors cannot reach them unless they could get more aid. A church building is very much needed within the limits of our district. Rev. D. W. Hays has made a good commencement in preparing for the foundation of a new church. I think others will follow soon. The temperance cause has been mentioned to our people and some have seen the evils of intemperance and turned therefrom. Our church paper has been the traveling preacher's companion in all his church work.

Chattanooga, Tenn., October 11, 1884

Rev. O. Nelson, presiding elder—Central Ala. conference, Asheville district, writes: "The district is in a growing state, and is on the gaining side in favor of the old Methodist Episcopal Church. We are now organized in three different places where we have not been before, thank God, and there to stay until the last battle is fought. It is plainly seen that the world cannot do without the Methodist Episcopal Church. There has been one hundred and thirty brought to Christ on the Asheville district alone in the last three months, and the revival is still going on in the hearts of the people and in building new churches. We have finished three buildings that was started a year ago or more and have three more on foot which will be second to none for the money. On one we paid $650, and $450 for the other one, and we are going on to perfection, for my preachers are working like men of God for the salvation of souls. I sincerely hope that every district is doing the same good. A word to the brethren of the Ashville district. Dear brothers, exert yourselves like men of God and hold to what you have and work for more. For the time is not far when we shall meet in the Annual Conference and report to our new and beloved Bishop Walden, whom we shall welcome in our midst Nov. 26th, '84, at Gadsden, Alabama, a beautiful little town.

S. Duncan, presiding elder—Shreveport district, writes; "I have always been a friend to the SOUTHWESTERN and will do all in my power to help both people and preacher. It has spoken for us where we could not speak for ourselves. Now Dr. in behalf of the Shreveport district, let me welcome you in our midst. May you and your family have good health, and may God bless you to do much good for the church and race. I am closing up my fourth year with quite a success. Pray for us.

October, 1884.

Summit, Mississippi, Dear Brother—Please allow me to correct a mistake in regard to the money having been raised on the Gulf district. It is the apportionment that is to be raised on the Gulf district, Mississippi conference." H. L. KENNEDY.

San Antonio District.

Rev. George W. Richardson, West Texas Conference, writes: "Dear Editor—I have been working since General Conference without saying much about it. I have not had time to write up my work, and can hardly spare time to write now. Only for this reason, some of my preachers, who are doing excellent work begin to feel neglected. I finished my third round three weeks ago, and took one Sabbath at home in Austin, before starting out on the fourth round. I had my wife with me on the third round, who is doing Home Missionary Work, and part of the time my son, who was sent by the agent of the Sunday-school Union, to hold Sunday school conventions in Texas, during his summer vacation. I had two regular Sunday-school conventions on my district, and another partial convention at Hallettsville. This Sunday school work has helped the schools all over the district.

The camp meetings and protracted meetings over the district have yielded fair harvests. Nothing remarkable at any of these meetings except at the camp meeting in Cotton Wood colony, where Rev. S. W. Harvey is pastor, and at the protracted meeting on Belmont circuit, where Rev. E. Duncans is the supply. We are having some thing of a financial pressure in the portion of Texas covered by San Antonio district, still the preachers are receiving about the usual support. The cotton crop is very light, and on that account two or three church building enterprises are laid over till another year. But on the whole we have a feeling of satisfaction that the work has not gone back.

Twelve days ago we left Austin with a two horse hack, tent, bed, provisions and cooking utensils to make the fourth round. One hundred miles of hard traveling through mud, over rocks and mountains, brought us to Elm Pass on the Hondo and Fredericksburg circuit At 3 o'clock Sunday, September 28th, I preached to a medium sized congregation that had gathered from the valleys among the mountains for many miles around. The meeting was in a picket house with board roof and clay floor, built for school purposes. Mrs. Richardson lectured at 8 p. m. to an audience that gave the most earnest attention. These lectures on home purity and temperance are greatly needed among the frontier settlers of Texas, and the people listen as though they were anxious to learn and improve.

Tuesday we drove 15 miles and at night Mrs. Richardson lectured at Bandera. This was the most exhilarating mountain drive I ever made in Texas. We went through the Elm Pass for several miles, where the mountains rose 300 or 400 feet on each side. This narrow pass gradually opened into broad basins with mountain rims scalapped in the most grotesque shapes. It is said that one of these spurs near Elm Pass is the highest point of land in Texas.

From Bandera, we drove to Boern, 28 miles, where Mrs. Richardson had an engagement to lecture Tuesday night. A heavy rain prevented the congregation from turning out. A few came and I preached to them as best I could. That wet night I preferred to have my wife stay in camp.

Friday and Saturday we drove 35 miles to San Antonio over roads made soft by recent heavy rains, and cut up to enormous depths by the heavy freight wagons. Saturday evening at 6:30 Mrs. Richardson took the train from San Antonio to Houdo City where she had an engagement to lecture twice on Sunday. At 8 o'clock Saturday night I held the quarterly conference at San Antonio. At 9 o'clock Sunday I visited the Sunday-shool, and at 8 o'clock p. m. preached to a large congregation and administered the sacrament to 129 persons. Bro. Henson's administration has been eminently successful this year in arranging the finances, and all other church work. He will report his work more fully than I can here.

San Antonio, Oct, 6. 1884

Letters from the Pastors.

Yazoo circuit, Mississippi Conference—A. R. Jordan writes: "Our second quarterly conference convened August 23, 1884, with Dr. H. R. Revel's, presiding elder of this district, officiating. Nearly all the members of the conference were present with written reports. The steward's reports showed that $90 25 had been raised for building purposes; $25 for other expenses; $44 80 for pastor; $4.50 for educational purposes on Children's Day, and $4.45 for sexton. The love feast was administered on Sunday morning at ten o'clock, and at 3 o'clock 47 persons partook of the Lord's supper. At night the elder preached and administered the sacrament to 64 persons at "Rocky Zion." The elder received $8.75, his fee for this quarter. Twenty-one persons have been added to the church, among whom were 17 apostates."

Forest, Miss.—J. I. Garret writes: "Elder J. M. Shumpert held our third quarterly conference Sept. 25, 1884, which was well attended. The report shows that 25 souls have been reclaimed and added to the church during this quarter. I have built two nice churches; one 30x35, and the other 25x30. The latter will be painted and named "Green Grove." The steward's reports are as follows: Paid pastor $49.20; presiding elder $7. We have just closed a seven days' meeting at Green Grove, during which 18 souls were converted. I shall collect the money due the SOUTHWESTERN and send it in in a few days."

Walter Duncan, Arkansas, writes, that his presiding elder held his third quarterly conference in August. The sacrament was administered to 26 persons. The presiding elder preached at 3 and 7 p. m. Collection $6.15.

Aaron Taylor, Madison circuit, writes: "We have had a very hard time—almost a famine, but, nevertheless, we have built a parsonage, which is now occupied by the pastor. We have paid $17 on improvements, and secured a lot on which to build a church."

A. P. Ross, West Baton Rouge, writes: "A new church was organized at Brusle Landing by Elder Hannibal Williams."

C. H. Hutchings, Millington, Maryland, writes: "I came to my charge in June, and was kindly received. I found, as one of the great needs of the church, that of a parsonage. We have now a parsonage 20x41 feet and 17 feet high, nearly completed. We have paid on the repair of Davis Hill church $51, and an old debt of Oliver chapel of $38. We are progressing nicely. Pray that the Lord may bless us."

Henry McDaniels, Russellville, Ark., writes: "When he arrived on this circuit he found no place of worship, and a very few members; but since, 32 have joined, and the church is rapidly progressing. This is the first time that a preacher has been appointed on this circuit. I have awakened an interest for the Freedman's Aid and Church Extension societies. Last Sunday I collected $4 for Freedmen's Aid Society."

Rev. S. W. Dunckin, Catahoula

parish, writes: "I have been teaching school in Catahoula parish since I came, and preaching as much as I can. I have had six persons to join the church, and have one Sunday school in full operation. The prospect for doing good, I think is very good here. We have no church house to preach in yet, owing to the overflow in this country; but I think if we make a good crop this season, I shall be able to do something in the way of church building this winter. I remain yours in Christ."

Rev. J. C. Rucker, pastor at Fayette, Mississippi, writes: "The Lord has been pleased to favor Zion in this place, by reviving his work among us. On the 1st of August our camp meeting commenced in this place, and closed on the 10th. This was the first camp meeting that has ever been held in this part of the work. It gave rise to gracious revivals in Fayette. Every circumstance of the meeting bespoke the approbation of a superintending Providence. There were present Revs R. McKelpin, E. Graves, H. L. Kennedy and others. On Sunday we had a glorious meeting. Rev. H. L. Kennedy preached at 11 o'clock; Rev. R. McKelpin at 3 o'clock, and at night Rev. H. Henderson, pastor in charge, preached. Pray for us."

Litchfield, Ky., Lexington Conference, Rev. Ezra Miller writes: "Our third quarterly meeting was held Sept. 6 and 7. Presiding Elder A. Booker remained with us one week, preaching every night, resulting as follows: 14 conversions, nine received on probation, eight received from other churches. The most striking feature of our meeting was that a man who had lived a member of the Roman Catholic Church 43 years, professed faith in Christ, and united with the M. E. Church. We also purchased a new bell for the church."

E. E. Cooper, Oakland, Texas, writes: "Enclosed please find postal order for $30, collected for the SOUTHWESTERN. I am collecting as fast as I can. All are well pleased with the paper. During camp meeting 55 were converted. During the year 71 were converted, and 68 joined the church."

Rev. Cyrus H. Claiborne, Jr., Dulac, La., writes: "Although the times are very indifferent on Dulac and all along the Grand Caillou bayou, and our people greatly discouraged because of the reduction of wages by the planters, yet our work is moving onward. I have no doubt of being able this year to fulfill each promise I made, especially the one to bring to the conference at least $1 per member, as centennial offering. We expect to square every dollar for the SOUTHWESTERN during this rolling. Though the money is not in hand, yet we have every reason to believe that it will soon come to hands. We are just now hard at work saving souls for Christ. Several are converted, and a large number of seekers are at the mercy seat. Our finances are somewhat better than those of last year. A company of men have come together with their money, and have erected for themselves a fine hall, which is said to be the finest in the parish of Terrebonne, owned by Negroes. It is 23½x35, and 18 feet story. The building is divided into two stories. This is intended for an order of the G. U. O. of O. F. Already great changes have been made among the people, by passing laws among themselves, prohibiting gambling, profane swearing, drunkenness and stealing; the young men have come out nicely, and the festering evils have taken their departure; now peace and harmony reigns among the people. If you remember, last spring I wrote that 25 parties could be found on this plantation living together, not lawfully married. We have taught them and persuaded several to do better; many more, I think, will follow the good example. We have joined five this year in holy wedlock, and have in hands now licenses for two more."

Rev. C. H. Bullington, Finger's Chapel, Tenn., writes: "I have three appointments on my circuit—McMinnville, Bolden Green and Finger's Chapel. A revival lasting one week at each appointment has just closed with 18 converts. We had a good Sunday-school and also a day school at each appointment. At Finger's Chapel on Children's Day $2 was raised for education, and $10 for missions. The teachers are all faithful and earnest in their work. The fourth quarter has just been held, and I start for conference with the assurance that I have done something to build up the Master's kingdom. I take great delight in attending all of my meetings, and the officers and teachers take great interest in in meeting them. My little corps of workers are very faithful to their work, and much good has been wrought by them during the past year. Though my little churches are out in the quiet woods, and are far apart, I must confess I am very proud of this year's work. The children who have always lived in large cities and towns have so much to attract their attention, it is utterly impossible for them to appreciate Sabbath schools as much as MY children, who have always resided in the rural districts. At Finger's Chapel the children gave a concert for the benefit of the Church Extension—$2.45, and Freedmen's Aid, and raised $4 55 We had a real nice time, although it was an agreeable surprise. It took me unawares. When I came in everything was ready, and they invited me to "come and see." On Children's Day Finger's Chapel raised $2; missions, $10; Sunday-school Union, $1; Bishops, $3; centennial, $3. Fourth quarterly conference was held Sept. 27, by W. C. Miller, in place of H. W. Key. We had a good time; 54 participated in the Lord's supper. Brother, you surely can see that God has ever been with us in all of our undertakings. Says one teacher: "In my school, success depends on prayer. The more earnest my prayer is when I open school in the morning, the less trouble I have through the day." And this saying is more truth than poetry. The way I keep my church moving is I keep moving myself. I never have an idle moment; no, not since I have been in the ministry. I can always find something to do, and more than I can accomplish, yet I can try to do my duty, and He who cares for and aids us all, will certainly do the rest; for—

I hope to build as I would live;
This shall be my endeavor;
For what is wrought must not appear
To live and stand forever.

If I have trespassed too far, I humbly beg pardon. My conclusion is: Thank God I go to conference with a light heart, from the thought I have done my best, leaving all business straight, and should I die before reaching my destination, I can close my eyes and quietly say, 'All is well.'"

Rev. A. J. Pickett, Pleasant Hill, writes: "I just closed a protracted meeting at Pleasant Valley. We had 39 mourners at the altar. Sixteen were converted, received four from the Baptist Church, and six on probation; total added to the church 26. Pray for us; we are yet alive. About 12 miles from Pleasant Hill there was no church. In the midst of the hard times we struggled and built a new church, and paid for it, at a place called Prairie Bayou. At that place we had a protracted meeting. The result was, three converted and seven probationers; total added to that church ten. Four years ago that church was burned down by some unknown person, but thank God his sin will find him out. Prairie Bayou church is up again and paid for, so you can see that we are moving on slowly, in the midst of hard times. Pray for us."

Hearn, Texas—Wade Hamilton, writes: "When the corner stone of this church was laid, we had a membership of seven persons, whereas now, it has increased to eighty-nine all of whom were lately converted, except seventeen from the Baptist Church and six from the A. M. E. Church. We have found it necessary to add 24 feet to the length of our church, making it now 24 by 54 feet, seats and windows have also been placed in the building. Besides all this, this congregation has built a parsonage and neatly finished furnishing it for the pastor, so that the value of the church property has been augmented $700. The good impression made by the district conference held here a few days since will not be soon forgotten. We return thanks to all friends for favors extended during the district conference."

Bryan, Texas—L. Felder, writes: "Elder Pullam has just held my fourth quarterly conference, and preached us a wonderful sermon. The elder is very highly regarded by all classes of people in and out of the church. We are having a hard time financially but look for a better day to come. Out of an estimation of $250 we have received up to date less than $70. Just as I write you I start for the cotton patch to earn a little support. Pray for us."

Cincinnati, Ohio—Rev. W. S. Lankford, writes: "Union Chapel is coming to the front gradually, financially and spiritually. The Tennessee College singers gave a thrilling concert at the church on the evening of the 8th inst., with the best of consequences. The SOUTHWESTERN has the right ring. We regard the paper an ADVOCATE indeed, and feel that the cause of the church, and especially the colored membership, may be safely trusted in its hands."

Manchester, Tennessee—Rev. J. Kenser, writes: "This closes three years for me on this circuit. My fourth quarterly conference was held by Rev. C. H. Bullington. We raised $9.75 of the elder's claim. Elder Keyes is greatly beloved in this region. It is with regret that we think of the close of his term. He was a fine adviser, and counsellor. We have been donated a lot with perfect title, by Mr. James G. Aydelott, a prominent citizen here. Two other citizens gave $10 and $15 severally. We have received 11 members who are ready to take hold. Help and we will make this a grand charge."

Comite, La—C. H. Taylor, writes: "The dark clouds which have been hanging over us are just breaking. Up to date we have 9 converts. 40 on probation, and 16 still crying for mercy. Rev. G. J. Rogers, of Mt. Carmel, and Rev. Nettles, of the Baptist Church, are assisting us. The Sunday-school is in a flourishing condition. Pray for our continued prosperity."

Kingston, Tenn.—J. T. Henry writes: "We have just closed a revival with 16 converts. Some of the worst men in town have professed Christ, and, so far, are standing firmly against sin. Recently we baptized 21, and received 15 in full membership."

Touching the prohibitory law, Judge Hayes instructed the Grand Jury at Muscatine, Iowa, that the buyer of liquor should be indicted as well as the seller, which will result in making the law inoperative, as no witness can be compelled to criminate himself by giving evidence against a saloon man. He also instructed that any person who, at the instigation of an organization, purchased for the purpose of criminating the seller, should be indicted, and that a true bill should be returned against the society for conspiracy. The latter ruling is supposed to be aimed at the Temperance Alliance.

Done in Six Months.

That coil of hair on the back of your head, dear lady. It is better than nothing and deceives nobody. In six months or less from to-day you may dispense with it if you are inclined to give Parker's Hair Balsam a fair trial. Cleanses the scalp, restores color, and dictionous dressing. Not a dye, not oily, elegantly perfumed.

Letters From the Laity.

Bro. B. J. Adams, Bethlehem, writes: "We are moving along slowly. Rev. A. Lockant, our pastor, is highly esteemed by all the members of the church. We had a protracted meeting during the month of August, and were blessed with good results. Sixteen souls were converted during this meeting. Elder S. Gates was with us on the 27th ult., and preached for us. He also administered the Lord's supper. Our church is in dispute, but we are praying to the Lord, that he may curtail the power of Satan, and that God's children may achieve the victory. Our church will not be finished until this pending trouble shall have been settled. We have a fine Sunday-school. Our superintendent, R. W. Moss, is doing his best for the little ones. I am praying for the uprising of the dark sons and daughters of Adam. Pray, brethren, that the Lord may help us."

Galveston, Texas—G. H. Richards, writes: "I have been a subscriber for the SOUTHWESTERN for three years and have always admired its manner and way of dealing with public questions. In Galvestou there are school districts supported by taxes collected from all the people irrespective of race, etc. In our district a splendid building has just been erected for school purposes but no colored child is allowed to enter it. Now sir, this is wrong; if the colored pay taxes for a certain purpose, they in my opinion should have the benefit of what the money goes for. This wrong should be attacked immediately and the rights of the people vindicated. I pay 25cts taxes to this fund but receive no benefit from it. Let our brethren all over the South speak out boldly and fearlessly against these wrongs."

San Antonio, Texas,—Alfred Smith writes: "I have wondered how the Rev. J. T. Hargrave can so boldly misrepresent our people when he speaks of them as beggars and paupers, Taking the highest figures I give below the assessment of ton white and the same number of colored tax payers in our county. The following is the list: White—G. C. & S. F. R R, $333 145; G & H. B. R., $20,358; Morris & Cooner, $10,000; Kaufman & Cringe $20,525; Geo. Williams, $28.945; M. Parker, $18,660; G. Randle, $18,105; M. Proudy, $13.280; G. Giddings, $11 83; M. Sims $11,397. Colored: Bell Christmas, $7,555; Wash Hoskins, $2,165; B. Benson, $1,145; B Franklin, $1,760; Simon Gregg, $1.430; Tony Gardner, $1,090; Joe Jones, $2,130: Thomas Jones, $2,132; Missouri Jackson, $2,330; Let Bro. Hargrave examine the assessment roll and he will find out that we are moving onward. 28 colored taxpayers pay on $50,799 worth of property. What will it be in twenty years to come?"

Henry M. Stanley was given a banquet by the Chamber of Commerce of Wolverhampton. In response to a toast, Stanley referred to the trade of the Congo country, and said in cloths alone, at two-pence per yard, the manufactnrers of Manchester might realize £26,000,000 sterling annually. He said the way to secure this advantage was to urge upon the British Government the necessity of sending two cruisers to the mouth of the Congo River, pending decision by the European powers of the Congo question.

Among the recent gifts to the General Theological Library, Boston, are donations of $500 each from Mr. W. O. Grover and Mr. H. H. Hunnewell.

The acting Secretary of the Treasury on the afternoon of September 26th, issued a call for the redemption of $10,000,000 in bonds of the 3 per per cent. loan of 1882. Principal and accrued interest to be paid the 1st of November.

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches	
History of the U. S.—Ridpath	$3 00
Scripture History—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3) Net	05
History of Methodism.—Stevens (Abridged edition.)	3 00
Discipline of the Methodist Episcopal Church Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons (Vol. I) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. Chapters I-XXX—Hagenbach	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol I) sett	7 50
Plain Account of Christian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill. Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (Chapters XXI-LIII—Isaiah	4 00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic.—Jevons. Net	40
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism (Abridged. Stevens	3 00
Defense of our Fathers—Emory	85
History of Missions of the Methodist Episcopal Church Vol. II—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII.—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope Vol. III	7 50
Atonement in Christ.—Miley	1 25
History of the Church.—Blackburn	2 50
Intellectual Science. Porter	3 00
Homiletics.—Kidder	1 50
Written sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures New Testament: Chapters XIX-XLIV Harman	4 00
Systematic Theology Theological Institutes Par II—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written exegesis	
To be read:	
Life and Epistles of St Paul.—Conybeare and Howson (Abridged Edition)	1 00
Biblical Hermeneutics—Terry	
History of Rationalism—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
Christian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church (Edition of 1884	
Philosophy of the Plan of Salvation—Walker	1 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism—Simpson	1 50
Portrait of St Paul.—Fitchs	75

SECOND YEAR.

To be studied:	
The Bible: Doctrines	
Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History—Thalheimer	
To be read:	
Lectures on Preaching—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. Abridged Editions.—Stevens	3 00

THIRD YEAR.

To be studied:	
The Bible: Sacraments	
Christian Theology. Books IV and V—Wakefield	2 50
Plain Account of Christian Perfection—Wesley	30
Aspects of Christian Experience—Merrill	1 00
Rhetoric.—Haven	90
Mediæval and Modern History—Thalheimer.	1 60
To be read:	
Wesley's Sermons (Vol I.) Introduction to the Gospel Records—Nast	5 00
Era of the Protestant Revolution—Seebohm.	1 25 75

FOURTH YEAR.

To be studied:	
Christian Theology. Books VI and VII—Wakefield	2 50
Logic.—Jevons (Science Primer Edition.)	40
Elements of Intellectual Science.—Porter	3 00
Review of the course for the succeeding years	
To be read:	
Wesley's Sermons. Vol. II. Checks to Antinomianism—Fletcher	5 00
History of the Reformation.—Fisher	2 00
Protestant Reformation—Schaff	1 00

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, OCTOBER 23, 1884.

New Subscribers.

A Liberal Proposition.

The numbers of the SOUTHWESTERN CHRISTIAN ADVOCATE for the remainder of 1884 will be supplied free to all NEW SUBSCRIBERS who will send us **Two Dollars** cash with their names. No name entered under this proposition until the money is received by us. This will allow subscribers to receive the paper fourteen months for the price of one year's subscription. The subscriptions under this proposition will expire January 1, 1886 Let pastors, church members and readers of the paper generally tell this to their friends. We feel sure that if this is done a large addition will be made to the subscription list. We will send out specimen copies on application. Address

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Christ's Sermons.

Of which the following are the most prominent:

First. His catechetical, declaring the necessary qualifications of of those who aim at blessedness, and the means that lead to it.

Second. His *concio ad clerum*, or sermon to the clergy, instructing them what to do, how to teach, and what to expect.

Third. His *concio proclero*, or sermon in behalf of the clergy, where he justifies John the Baptist and his doctrine, reproves perverse and censorious readers, and invites the meek and lowly in heart to come to him and bear the Gospel yoke.

Fourth. His popular sermon to the promiscuous multitude, concerning the various effects produced by the preaching of the word and the necessity for embracing it.

Fifth. His *irenicon*, or sermon for composing differences, wherein the authority of the church is asserted, and a heavy doom denounced against those who will not for the sake of forgiveness, which God extends towards their trespasses, forgive those who trespass against them.

Sixth. His *elenchical*, or sermon of reproof against the hypocrisy of the scribes and Pharisees, in which he enjoins his hearers to follow their precepts, but not their practice.

Seventh. His *prophetical*, or discourse on the destruction of Jerusalem, and his own second coming.

Eighth. *Final Discourse* with his disciples in the supper chamber.

The Free States of the Congo.

Stanley and De Brazza, having demonstrated the accessibility and salubrity of the climate of interior Africa, Europe now travails with anxiety to possess itself of the vast cultivatable soil and inexhaustible resources which abound there. The first move in this direction is the projected formation of an international alliance in which the prime mover is the King of the Belgians. The plan is to colonize the country as the American States were originally colonized, and the outcome will doubtless be the same.

No part of the original intent of American colonization was the establishment of human slavery. On the contrary, it was for the purpose of perpetuating and extending liberty. But the result is not forgotten or unknown. The Dutch in South Africa have, in the face of England and all Europe, with its love of liberty, enslaved what Negroes near Boerland they have desired and been able to conquer. General Gordon in the Soudan, [illegible] himself authorized to recognize and promise immunity to the slave trade. So that notwithstanding [illegible] positions to occupy the [illegible] carries with [illegible] to treat the na[illegible] means, we presume, the same as a promise to buy their land and then employ them to till it, if we would find how far they are likely to keep any contract concerning the acquirement of titles to the land, we need only to examine the process of securing titles from the American Indians. As to the employment of natives to till soil of which they have in some way been deprived, we, here in the South, are in a position to know that this always results in making something out of the native, which might as well be called a slave.

A landless class cannot be free. If the Africans on the Congo are not in a condition of mind which will make them passive spectators, while the alliance occupies their country for the benefit of European commerce—better called European avarice—then the Congo African will have to fight. In this he will be finally overcome, and then he will have to go, as have all Aboriginees which have gone this way before him.

In view of all these things, we are constrained to ask: Is there no remedy? And is there nothing the American and European African, with his money, his civilization, his religion and his military skill can do? We answer our own interrogation, that there is a remedy. The American Negro can do something; but he won't. He will stay here and crowd the cities; work for almost nothing; submit to nameless and innumerable impositions, talk like a lion and fight like a lamb; die for white men to get office; take the offal; do the national scavenging, and gab about assimilation as the cure for his wounds; but he won't go to Africa. What could he do if he would? He could organize such men as would go, buy ploughs and guns; get the doctors we are making; take Lieutenant Flipper and Cadet Whittaker, gather up our veteran soldiers—10, 20 or 50 thousand of these and go. How? Go as sailors; work their way as servants; spend their money and go as passengers, in steerage, in the cabin, outside or inside, no matter for that, so they go. Go in groups in every vessel. Wait not for great crowds, but go. Let there be a steady flow outward and a steady effort inward to organize more men and get more money. What! organize an Exodus to Africa? No, simply reinforce Africa. Make a stand against even fate, if you choose to call European occupation of Africa by that name, as some people do.

There are plenty of men in Africa, and they can fight, but they don't know how to do it scientifically. Our Negro soldiers in Europe and America do. Go lead them in the battle for their country—our country—and guide them in diplomacy.

Is this an outburst of ignorance, you say. No, it is the wild roar of an uncontrollable flame of patriotic enthusiasm of a Negro patriot for his Fatherland. What is the use of asking some one else to go and save Africa for us? We must strike for its salvation from ignorance, idolatry and slavery ourselves. Our own stroke, and that alone, will change the feelings of the patrons around us. Africa's resources must be open to the world. That much is fate. But it is not fate that Black men shall, though it may be that they will not develop them.

Laugh at us, frown on us, tell us to be still; all this we expect. But in our silence what will the objector be doing for Africa? "Who would be free themselves must strike the blow." What is our civilization, our education, our political, military, social, commercial or professional acquirement ordained to do, if not to aid in the redemption of Africa? Aid in this redemption we will, either as servants of white colonists or leaders of black patriots. Which shall it be?

Colored Organs.

The unanimity of the newspapers edited by colored men in the the State of Louisiana, generally termed "Colored Organs," in their support of Hon. E J. Gay for Congressman from the Third District, is, to say the least, significant. Every paper in Louisiana edited and controlled by colored Republicans is advocating in a lively manner the election of Mr. Gay. There is the Louisiana *Standard*, that Ajax Maximus of colored Southern journalism, the New Orleans *Citizen*, the SOUTHWESTERN CHRISTIAN ADVOCATE and the *St. Mary Herald*, all strenuously striving to conclusively show the colored man that to vote for any candidate for Congress other than Mr. Gay is to vote directly in opposition to his real interests. Surely no sensible man will imagine that motives other than solicitude for the future of our brothers could so unify the entire colored press of the State in the interest of a candidate. And when we go beyond the confines of Louisiana and read such exceptionally ably edited colored papers as the New York *Globe*, the Detroit *Plaindealer* etc., what do we see? We see that each and every one is advising the colored voters of the Third Congressional District not to further disgrace themselves by returning Star Route Kellogg to Congress.—*St. Mary Herarld.*

The SOUTHWESTERN does not advocate the election of Mr. Gay, but it certainly does oppose the the return of Mr. Kellogg to Congress. It involves the preservation of the purity of the public service, which we hold to be greater than the mere election of any man to office. The colored journals of the country are looking to the best interests thereof, and to the interests of the colored people therein. The day will yet come wherein the wisdom of their action will be demonstrated.

The Methodist Preachers.

It is required that the miuister of the Methodist Church, should be a man of learning. A man who is willing to sacrifice his personal interest whenever the salvation of *one soul* will make it necessary, much more so when the welfare of the church demands it. Should he be avaricious, he will hardly appreciate the particular position of each individual constituting the membership of his church, and the fatherly care that should characterize the true pastor will be wanting in him. He will indeed be an eater, but not a feeder. If besides this he is illiterate, then he becomes what Milton calls the pope and priest: "Blind mouth." The first, blind because ignorant of those important facts, have a knowledge of the latter; a mouth, because his desire for personal gain is like a greedy mouth, always ready to be the recipient of food. "The hungry sheep look up but are not fed," besides what the grim wolf, with privy paw daily devours apace, and nothing said." A pre-requisite for the successful minister of God, is that he should have the spirit of the Master abiding in his heart. The preacher who starts without this gift has either, failed to tarry at Jerusalem, or he has climbed over the wall. He is in truth, "a sounding brass or a tinkling cymbal." The preacher is not to preach from the pulpit only, he is expected to practice just exactly what he preaches. This done his preaching is performed in a two-fold manner, that is, theoretically and practically. It is also expected that they will manifest a serious interest in the Sunday-school. Not with a "send your children to Sunday-school," just before dismissing service, but by preaching such sermons as would convince parents of the absolute necessity of having their children attend Sunday-school in order that they may be properly trained. He should assist in the up building of this work. The pastor besides these things, should *make* himself agent of the SOUTHWESTERN inasmuch as this is our church paper, the one which proclaims the work of God as his religious faith teaches it. Now then, should not the preacher see that it be properly supported at his charge? This is our opinion of a Methodist preacher. Ah, yes, says the reader, those are just our sentiments of a Methodist preacher also; but now gentle reader do we also express just your "sentiments" when we assert that such a preacher should be fairly compensated for his services. He has had, no doubt, to study very diligently to acquire that knowledge necessary to make him the preacher here described. He has given his time, money and energy to equip himself for the task. He does more good for the community than any officer of the country, whatever be his position. Then should we not pay such a servant, from whom we expect so much?

Battles and Leaders of the Civil War.

Under this title *The Century* will begin with the November number of the present year, and continue without intermission (if possible), a series of separate papers, the object of which is to set forth, in clear and graphic manner, the life and spirit of the most important of modern military conflicts—the War for the Union. The main portion of the scheme will be papers of a popular character on the great engagements of the war, by general officers high in command at the time, either upon the Union or the Confederate side. In many instances the contributor will be the officer of first command, and in every instance a participant in the engagements under consideration. For instance, the battles of Shiloh and Vicksburg will be decribed by General U. S. Grant, who will contribute four papers to the series; General Beauregard will write of the first Bull Run; General McClellan, of Antietam; General Rosecrans, of Stone River, etc., etc. The Passage of the Forts below New Orleans will be described by Admiral Porter, and the Western Gunboat Service by Rear-Admiral Walke, and the fight between the *Monitor* and the *Merrimac* by Colonel John Taylor Wood, the senior surviving officer of the latter vessel. Other prominent Confederate generals have engaged to contribute, and some of these contributions will be hardly less notable than those above mentioned. In several instances briefer supplementary papers will chronicle special incidents or consider special phases of an engagement. Personal reminiscences of several of the most prominent military leaders, now dead, will also give variety to the scheme. The foregoing contributions will all be by general officers, or, in three or four instances, by staff officers, and will represent war as it appeared from head-quarters. In conjunction with them will appear from time to time a number of briefer sketches, entitled "Recollections of a Private," reflecting, with interesting and life like details, the experiences of the common soldier from the time of enlistment to the muster out; the drill, the march, the bivouac, the skirmish, the charge, the pursuit, the retreat, etc., etc. Auxiliary branches of the service will also be treated in this supplementary way.

Editorial Perambulations.

We rolled out and away from the L. and N. depot foot of Canal street, New Orleans, by the fast express for Memphis, at 8 o'clock, a. m., Tuesday October 14th. We were soon at Bay St. Louis, Pass Christian, and Bay Biloxi. What an expanse of water is here! We push on to Mobile and Montgomery at each point to observe the same profusion of natural waterways. Mobile Bay and the Alabama river are fit companions for those which we have previously passed. Nor must we omit to mention our own Lake Ponchartrain and Bayou Tensas. The whole country was no doubt once covered by the Gulf, and probably will in time be so again, unless the annual deposits of soil from the upper regions preserve, as they originally formed it. Pass Christian, Bay St. Louis and Bay Biloxi, have capacities for summering that will one day make them as desirable for this purpose as Long Branch, Atlanta City, or Cape May now are. Why not? There is only needed enterprise in the use of money to develop them. Rev. Marcus Dale has already a neat summer house at Pass Christian where his family spend the hot term as successfully as anywhere in the North, and where a daughter almost a confined asthmatic has been entirely cured by the climatic conditions to which she was subject. Mobile is a great cotton mart. This is easily ascertained by the abundant appearance of cotton presses which meet your gaze in all directions as you pass along Commerce street. We noticed on the Bay at the wharf two steamers, the George W. Childs and Robert E. Lee, the names of which indicate that commercial relations are drawing the two sections nearer to each other for business purposes, but that the veneration of the people of the South for their military chieftains has not been therefore forgotten. While George W. Childs, the friend of Gen. Grant, can have his name made familiar to Southern eyes by the steamer which bears it plying Mobile Bay. The name of Gen. Lee will always appear there as one not only familiar, but dear to the people. The consistent faithfulness, and gratitude of the South to its unsuccessful leaders is as admirable, as is its persistence in clinging to customs which have only the merit of prevalence in that section deplorable.

We run along side the Montgomery depot on time at 8:15, having 20 minutes for supper and pull out again at 8:35, making an average of about 25 miles an hour, and stopping at all stations. Pretty good time, but this is a good road, well stocked, well officered, and conducted. Bro. Dale put us into the ladies coach without the least objection being offered. The conductor, brakesmen and train boys on to Nashville treated us with the utmost civility, our bed and breakfast aboard the train was first class. The old proscription against colored people on this road seems to be of the past. Of course they have not yet gone far enough yet to invite colored passengers to the rear coaches, but no serious objection is offered to clean, neatly dressed and well behaved colored people entering them. The city of Montgomery presents many historical reminiscences of interest to us, growing out of the late Southern Confederacy as its first capital. Had that confederacy succeeded with human slavery as its corner stone, the direct slave trade with Africa would have been reopened, and the dial of Christian civilization been consequently set a thousand years backward.

There is from New Orleans to Montgomery pine timber enough to build a dozen cities equal to New Orleans, and prairie grass and young cane sufficient, growing wild, to keep enough cattle, to feed the inhabitants of these cities upon. We did not see 20 head of cattle in the whole route nor a single corn field, until we were well on to the Eastern Alabama line. We heard a lady on the train say that the land from Bay St. Louis to Mobile and beyond it, was useless, that it would require more fertilizing than its products would be worth. That is a mistake which time will develop. This land lies in the most favorable shape for improvement and cultivation. It needs work truly. Sell it in small lots to the freedmen, give them a fair chance to pay for it, treat them kindly, so they will be contented, encourage school building, and school going, when the crops will allow it, and it will be found that this land is as productive as any in the South. Towns will grow up, mills and stores will be multiplied and the people secure the best results by such a course. There is a slight disposition to wool culture here, and it should be encouraged.

We run into Nashville just too late to join Bishop Bowman, Dr. Braden, Bro. Hagood and others en route to the seat of conference, but in good time to learn that Ohio had gone 12,000 Republican, to take a good look into the college, talk to the students, look a little over the city and to write this letter before leaving for Memphis.

A good attendance in the college this season, the discipline is correct and well enforced. The propriety of every rule appears without the least explanation, and could not be different if the faculty and pupils were all of the same race. So far as we could learn, in a stay of one day, and you can learn a good deal in a day if you keep your eyes and ears open, and month shut, things are in real good shape here. The Rev. Dr. R. W. Keeler is this year in charge of the Theological Department. He comes from upper Iowa, is a preacher of forty years experience, and for the reason that he combines practice with theory, promises much to the benefit of our students. Prof. Thomas M. Dart, of Ohio, is also an addition to the faculty. Miss Braden is at her post with her usual efficiency. We were cordially invited by her to make our home with theirs, and it would be superfluous to say that we appreciated the invitation highly, for the sake of those who gave it, but all the more because it was consistent with both their professions and work. We however in a polite way generally avoid accepting these courtesies, because we know some things may be lawful and yet not expedient.

The African Methodist Episcopal Church Review.

A quarterly magazine in its first volume, second number, October, 1884; Rev. B. T. Tanner, editor; published at the Denominational Book Concern, 631 Pine street, Philadelphia, Pa. Price $1.50 per annum; single copy 40 cents.

CONTENTS:

1. The Divine Plan of Human Redemption in its Ethnological Development; by Rev. James Theodore Holly, D. D., L. L D., Protestant Episcopal Bishop of Haiti. He labors to show that in the divine plan of redemption Ham holds an equal part with Shem and Japheth, and concludes as follows: "Hence it may appear the Semitic race has given us the written thought of God's divine plan; the Japhetic race has openly proclaimed this thought in the printed and preached word; but both alike await the forthcoming ministry of the Hamitic race to reduce to practical *action* that spoken word, that written thought."

2 A paper on the powers of the General Conference; by Rev. R. H. Cain, D. D., Bishop, etc. This is a terse strong argument in opposition to the absolute authority of the General Conference. He holds that the five restrictive rules of his church restrain the General Conference at certain points. So they do, but it is only a restraint, and through them the General Conference can find its way to action when the emergency arises. He claims too much for the fathers of American African Methodism, when he credits them with the authorship or origination of these rules. They originated in the Methodist Episcopal General Conference of 1792, with the exception of such alteration as would adapt them to the circumstances of the African Methodist Episcopal Church when it adopted them. The declaration introducing them is in the same words in both our Discipline and theirs. The first rule is identical in both, the second rule in our Discipline relates to the basis of representation, and this subject is not treated in their rules. But in their Discipline the second rule is identical with our third rule except the reference to a missionary Bishop. Our fifth rule and their third is the same, and in the same words; both Churches have the same words in the fourth rule; their fifth rule agrees with our sixth, except they include the bishops and itinerant preachers as claimants upon the funds of the Book Concern and we do not. They have nothing equal to our third rule, hence we have six rules against their five as above shown. If their church has been organized since ours, and since the formation of our rules which are just as theirs with the exceptions noted, then it follows that not their fathers, as the Bishop

claim-, but our fathers originated, and his fathers copied them.

3. Is four verses in poetry by Prof. W. H. Crogman, A. M., member of the faculty in Clark University of the Methodist Episcopal Church in Atlanta, Georgia. The title of the poem, "A Friend in Need is a Friend Indeed," as well as the tone, shows that the Professor is reaping the common experience of colored men who aim to rise in the world, envy and ingratitude, not so much from white men as from Negro go-betweens who belong to them.

4. J. W. Cromwell, Esq., writes a good paper, full of inaccuracies, on "Our Colored Churches." He has gathered up a number of usefnl statistics which will be of service in the future.

5. T. Thomas Fortune, Esq., Nat Turner in verse. 6. Female preachers, by J. A. Johnson. 7. Classical Absurdities, by H. J. P. Green. 8. The Episcopacy of today, by Benj. T. Tanner, D. D. 9. The Anatomy, Structure and Functions of the Skin; by Rev. G. W. Bryant, M. D. 10. An Efficient Ministry, by Rev. H. T. Johnson, A. B. 11. Wesley and Swedenborg, their Lives and Work Compared, by Parker T. Smith. 12. Proverbial Philosophy of the Colored Race, by Prof. J. A. M. Johns. 13. Home Rule and its influence, by Rev. J. T. Jenifer, D. D. 14. Colored ministers of the South, their Preaching and peculiarities, by Prof. H. T. Keating. 15. The Government of the future, by R. Henri Herbert, Esq. 16. A Bunch of Pansies, by Mrs. M. E. Lambert. 17. The African-American force in America, by Geo. T. Downing, Esq. 18. The Christian Church in General, and Colored Baptist in Particular, by Rev. Rufus L. Perry. 19. Education and Experience versus Intelligence, by Prof. J. P. Sampson. 20. Editorial Notes. 21. Book Table. 22. Quarterlies. 23. Our Monthlies.

The *Review* is a success in editorial management; it will, we have no doubt it needs money now. Colored men cannot afford to either let it die or be tightly squeezed. It opens a way for counsel among the leading Negroes of the country. Outside of church matters there is a good deal to do, and the *Review* can help to do it. Of Dr. Tanner we have said so many good things that there is great danger of repetition if we undertake to say anything more. The *Review* ought to go to the home of every respectable Negro in the country. It would be a good way to invest money and be sure of its object if some philanthropist would settle the perpetual interest of $100,000 upon it. Long live the *Church Review*.

Personal.

—Rev. Henry Ware, of the Liberia Conference, a member of the late General Conference, returns to Africa in November.

—Muley Hassan, the Emperor of Morocco, can read and write, and is the only subscriber to a newspaper in the empire.

—Bishop W. F. Mallalieu's postoffice address will be Austin, Texas, from Nov. 1 to Dec 10. After Dec. 10, New Orleans, La., until further notice.

—Bertha, the youngest daughter of Dr. Tanner, a fortnight since met with a very severe accident, injuring the "cap" of her knee. At one time it was feared she might be a cripple. She is now convalescent.

—Bishop Ninde has been tendered a reception by the Central Church, Detroit, Michigan, and Dr. Searey, one among the grandest of Methodists, was selected to speak the words of welcome on the occasion.

—Mr. John Evans, converted about the year 1763, is said to have been the first person who joined the Methodist Society in America. He was awakened by a conversation at the table about experimental religion with Mrs. Strawbridge.

—[illegible] later, from Jean[illegible] SOUTHWESTERN [illegible]day. He is [illegible] on his work, and planning everything, expects to have full reports at conference. He has lately experienced something like a stroke of paralysis, but is on the fair way to complete recovery.

—Dr. N. Hill Middleton, of Claflin University, S. C., and an alumnus of Meharry Medical Department at Nashville, is doing good work at Oakland, Texas. He delivered before the district conference of the West Texas Conference a very forcible lecture on "The Condition of the Negro in America," and "The Duty of the Pulpit."

—Jerry McAnley, one of the most successful of city missionaries, died a few days ago. He was a converted river thief and general rough, and since his conversion has led thousands of his class and associates to Christ, established missions in the very worst spots of New York, and completely changed the surroundings in some quarters of the city. He was aided in his good work by many of the New York capitalists. He leaves a wife, but no children.

Rev. T. P. Childs, of Troy, Ohio, the well-known originator of Childs' Catarrh Specific and Inhaling Balm, has purchased a neat brick church property for the use of the colored Baptists of that village, which he gratuitously pastors, furnishing all needed supplies for their use, and zealously working in their interest. It is an act of distinguished Christian generosity which prompts Mr. Childs to his action, and it is calculated to do a great deal of good for the colored people, who, in that community desire to be Baptists. But they do not seem to appreciate this kindness of Mr. Childs as they ought to. Our people are prone to exhibit more or less discontent under such circumstances. And true to this characteristic, those of Troy are doing the best they can to get rid of Mr. Childs, but we regard such a step as at present inimical to their best interests.

Church Polity.

Is it the intent of the law that the specified numbers, three, five, seven or nine should constitute the boards of trustees and stewards?

Yes. Not less than three or more than nine for any one charge. Not less than two out of every three must be members of the Methodist Episcopal Church—not probationers—and each must be at least 21 years of age, for the Board of Trustees.

J. W. Lewis, Bertie: "A young Baptist was admitted to our pulpit, and he described a war going on in Heaven, in which the devil was about to get the best of the angels. Then God picked up the moon and pitched it at the devil, who was smart enough to dodge it; and then a star was used in the same manner; then God got mad and picked up the sun, and knocked him over the walls of heaven. The devil was nine days falling through the dark. Mr. Editor, do you think this man was called to preach?"

Yes, but we do not think he is ready yet. Suppose after you had retired for the night, a loud rap would bring you out of bed, and upon inquiry, information should be given that a dying friend wanted to see you. What would you do? Would you doubt the call? You would, doubtless admit the call, and construe it: 1. As a call to prepare. 2. To go. Such is every man's call to the ministry. 1. Tarry at Jerusalem, for the endowment of power. 2. Go preach! Tarry and go. Our friend has omitted the first, and hence succeeds poorly at the last.

General Church News.

There are 20 ministers' sons among the members of the Cincinnati Conference.

During the last six years there have been added to the Methodist Church in England 131 new members every day, and every day 105 have left.

The Swedish Methodists of New York give an average of $20 a member, although it is said not one of them is worth $2,000, and not one receives as much as $1,000 salary.

The managers of the Methodist Episcopal Church Home, New York, have purchased eight lots on Tenth avenue between Ninety second and Ninety third streets, for building a new home.

There is in India 124,000,000 women, who are truthfully described as "unwelcome at their birth, untaught in their childhood, enslaved in their marriage, accursed as widows, and unlamented when they die."

The late M. E. conference at Oshkosh had in it many things to encourage the brethren, and perhaps nothing to discourage. Several entire churches and pastors from other denominations joined, as well as numerous recruits from the schools and other conferences. —*Christian Statesman.*

At the last session of our conference a resolution was passed requesting the presiding elders to send for six or more men for our English work at once, in order that other men might be freed to move forward for native work.—*India Methodist Watchman.*

Schools and Colleges.

Notice.

We wish at once the full name, course of study taken, sex, time of graduation and present occupation of all the graduates of New Orleans University. Will each of our graduates write at once and answer the above questions? Address 1428 St. Charles Avenue, New Orleans, La. A. F. HOYT.

New Orleans University.

BY A. F. HOYT.

The following is a synopsis of the studies for the junior year in the School of Theology, showing the number of recitations weekly in each study:

Hebrew, 3 hours; Elocution, 1 hour; Church History, 3 hours; Greek, 2 hours; Practical Theology, 1 hour; Biblical Theology, 1 hour; Introduction to Didatic Theology, 2 hours; Vocal Music, 1 hour.

To enter the Greek class, students should have read at least two books of Xenophon's Anabasis. Those not prepared to take Hebrew or Greek may enter the other classes. For the present year only the junior studies will be pursued. Next year we expect to pursue the studies of the junior and middle classes. The full course will cover three years.

Those who have taken their B. A. degree and completed this full course, will be graduated in the degree of Bachelor of Sacred Theology (S. T. B.) Those who have not taken the B. A. degree, on completing our Theological course, will receive the diploma of the School of Theology, and certifying that they have completed the full Theological course.

The tuition is free. An incidental fee of $1 per month will be charged students in the School of Theology. Already quite a number have entered in this department, and we invite all pastors and local preachers who can find it convenient, to avail themselves of these advantages.

It is said that since 1861 there has gone into Southern education through the Freedmen's Bureau, $5,250,000; through the American Missionary Association, $6,000,000; and through other agencies enough to make a total of more than $25,000,000.

The late Senator Anthony bequeathed $25,000 to Brown University, besides some residuary legacies and his great collection of American poetry. To the Rhode Island Hospital he gives an equal amount, and several smaller sums to educational uses.

In answering the question, "Where shall he go?" two weeks since, we by no means exhausted the list of reasons why Methodist young men should go to Methodist colleges. It was not from bigotry, but from conviction, that the declaration was made of belief that the moral atmosphere of our colleges is, as a rule, better than that of the most of the larger and more widely known institutions. One fact alone will illustrate what is meant. The Methodist Episcopal Church is a temperance, yea, a total abstinence Church. Not that all its members abstain, but that the Church, by her highest authorities, proclaims that doctrine as a Christian necessity for the times. It is not uncharitable to say that the temperance atmosphere of Methodist colleges is decidedly more pronounced than that of several other denominations. The occasions when young men meet for various purposes connected with social or college life, where wine is an element of attraction, are greatly fewer in our institutions. If there were no other reasons, this would be ample for giving preference to our own institutions.—*Christian Advocate.*

Symposium of the Weeklies.

The one hundredth anniversary of the settlement of this peninsula, the foundation of a Christian settlement here of rescued Africans, will occur in 1887, three years hence. It is fitting that the occsion should be suitably commemorated. — The *Methodist Herald and West African Educational Times, of Sierra Leone, W.A.*

Fasting represents the highest, more heroic and aggressive phases of piety.—*St. Louis Church Advocate.*

May we not hope that much of the fruit which our faith is realizing and claiming in the revivals, which we hear of in all sections of our Church, in this Centenary year, will be in the call of many a young man into the work of the ministry. —*Southern Christian Advocate.*

There are inconveniences and privations attendant upon residence remote from other men, but the family under such circumstances can wisely make itself its own centre, and not add the evil of discontent to other and necessary inconveniences. —*Illustrated Church Weekly.*

Let the Republican Party be fired again with a great principle, fused by a grand reform, linked by its deepest moral instincts; let it present an issue that will appeal to its furthest voter, that will come to the home and enlist a mother's prayers and it will win.—*Rev. J. Faville in the Independent*, Oct. 9, 1884.

Those who do not have well-established principles imbibe error much more easily than they do truth; also, a class of persons who are given to seeking after 'some new thing,' easily become unsettled when foundation truths are disturbed, and Satan makes use of his opportunity to lead them into skepticism, or some other form of spiritual decay.—*Zion's Watchman.*

The minister should feel and act as though he had a mission for the hour, important enough to bring angels from heaven with trumpets to arouse and rescue perishing men.—*Golden Censer.*

As never before, the question of personal moral character has been brought into the canvass. It could not be kept out. There was no great national peril that overpowered all personal, or minor, questions and absorbed the interests of the whole land as the election preceding and during the war and the reconstruction of the States.—*Zion's Herald.*

If the friends of the Sunday do rally, for a definite struggle, the agitation will be increased in the ratio of their earnestness. Whatever results may follow, the question can never go back to its former status of quiet, and comparative unimportance. The "Sunday Question," like the "Temperance Question," has come to stay.—*The Outlook.*

But says one, "We have no colored bishop." Wait, friend, till the timber is sufficiently grown. Young men capable from an educational stand point, we have, but that experience necessary which comes alone with age, is lacking. We want no novice on the Board of Bishops and no man for the reason he is black. If color is the only qualification then we can find plenty. — J. Wofford White, in *Methodist Messenger.*

There are many who talk much, and but few who talk well. Slang words and phrases have become so universal that one is really startled at hearing any refined conversation nowadays.—*S. S. Classmate.*

Sunday is worth more than Sunday journalism. What Sunday journals displace is worth more than what they supply. They displace the mood of religious thoughtfulness and worship, without which no civilization can be maintained at a high-level.—*Iowa Methodist.*

1784 1884—Centennial Year.

The Centennial Year, Ministerial Association and Centennial Celebration of the Baltimore District, Washington Conference, Methodist Episcopal Church, to be held in Centennial M. E. Church, Baltimore, Md., November 12 15, 1884.

PROGRAMME.

Wednesday, first day, 10 a. m., sermon by Rev. T O Carroll; alternate, Rev. M McPherson.

ORGANIZATION.

1. Address of welcome, Rev. W T Harris; 2 Responsive address, Rev. Alfred Yonng; 3. Exposition of the Apostles' Creed, Rev. W H Brooks; 4. Subject: "The fullness of Christ, to what extent have we received," Rev. P H Matthews.

Afternoon, 2:30 p m—1. Treatise: "Nature and Character of God's general providence, Rev. P G Walker. 2. Subject: "The offices of the Redeemer," Rev. W H Cook. 3. Exposition of Romans, 8-12-13, Rev. T H Dansbury.

Thursday, second day, 10 a m—1. "Is the Sunday school prospective of the future Church?" Rev. Alfred Yonng. 2. "How ought a pastor to adapt himself to the young, so as to win them to Christ?" Rev. L J Valentine. 3. Subject: "What methods may we employ whereby the officers and teachers of the Sunday-school may be encouraged in their work?" Rev. W C Cooper.

Afternoon, 2:30 p m—Centennial Services. — 1. Salutation: "The church, the glory and joy of its ministry," Rev. W H Draper. 2 Sermon, Rev. W P Ryder. 3 Address: "The Centennial of the Methodist Episcopal Church," Rev J W Dansbury.

Evening, 7:30 p m—Educational Meeting.—Rev. T B Knowden, B D. Professor in Centenary Biblical Institute, will conduct the exercises. Eminent speakers will address the meeting, and the choir of the church will render choice and select music.

Friday, third day, 10 a m—1 special: "The finished atonement, what is its meaning?" Rev Robert Hawkins. 2. Suggestive: Is Christian Baptism essential to salvation? Rev I L Thomas. 3. "What is Christian Perfection?" Rev. James Thomas. 4. Subject: "The hope of believers," Rev. Washington Langford.

Afternoon, 2:30 p m—1. Subject: "The cause, agent and purpose of Regeneration," Rev A D Valentine. 2. Suggestive: "Is there an intermediate state of the soul?" Rev. Samuel Brown. 3. Subject: "The second coming of Christ, the resurrection and judgment," Rev R E J Warner.

Saturday, fourth day, 10 a m—1. "Required decision in religion," Rev. Washington Murray. 2. "Faith leading to action," Rev P McPherson. 3. Subject: "The perfection of Christ's atonement," Rev. Benjamin Brown. 4 "Exposition of 2nd Timothy, 3 7, Rev. Richard Adams.

Note—Members of the Association will please notify Rev. W T Harris, without fail, not later than November 1st, positively of their coming, in order that entertainment may be provided. In connection with the centennial exercises, it is proposed to hold a union meeting of the official members of the churches of the city, in special behalf of Centennial Church.

E W S Peck, P E,
W T Harris,
P H Mathews,
W P Ryder,
Committee.

Five years of faith work in India, or a brief history of the Telugu faith Mission, Nizam's Dominion, India, by C. B. Ward, Bombay, Anglo vernacular press. Two tanks, Giant Road, 1884. In these times of monetary stringency a work like this is opportune. The history of God's work in foreign lands will stimulate Christian liberality to the development of greater self-denial.

She Had Confidence.

Mrs. H. C. Harshbarger, Manor Hill, Huntingdon County, Pa., writes: "Dr. S. B. Hartman & Co., Columbus, O.: I have been afflicted for three years, caused by over-work too soon after confinement. My kidneys became seriously affected; could not retain my urine day nor night. It was high colored, thick and bloody. My monthlies had left altogether for fourteen months, during which time I was confined to my bed with a beating in right ovaries. The discharge from the womb was so offensive no one could stay in the room. The urine continued bloody, with pain in voiding it, and when in bed would pass from me in my sleep. I have had three doctors attending me regularly, one for four months, one of the others one whole summer, and the third all winter. We had two others in consultation with them, and used twenty bottles of different kinds of patent medicines, all to no good. I then got a bottle of Peruna, and before I had three-fourths of the bottle taken I quit wetting the bed and could retain the urine sufficient to attend church, which I had not done for three years, and my monthlies came back as natural as ever; indeed, I considered myself a well woman again. Since that time I have had pneumonia. My confidence in Peruna was so great that I did not send for a doctor. I followed the directions in your "Ills of Life" and am over it, as well as can be expected of one so delicate as I have been. Others in my neighborhood had the same disease, and among them were strong men, and had the best physicians, and yet died, while I sailed through in safety on Peruna and Manalin. I sincerely believe, and would say to all the afflicted in the wide world, that Peruna and Manalin are the only two medicines that any one needs in any disease, if used as directed in your book entitled "The Ills of Life."

J. E. Fleming, publisher of the New Dominion, Morgantown, W.Va. writes: "Some months since, I received some of your medicine in exchange for advertising. My wife has taken five bottles of it, and has derived great benefit from it."

Mr. M. C. Pershing, Bradenville, Pa., writes: "My wife has been using Peruna for some time for weak lungs and liver and kidney complaint, and thinks it is doing her great good. Has used only one bottle as yet. Please send your book on the 'Ills of Life,' as we can't get any from our druggist."

Mr. John Denny, Mt. Vernon, O., writes: "We have a large sale in Peruna. It gives satisfaction."

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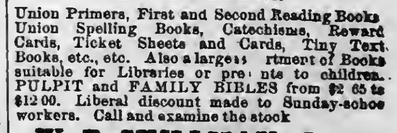
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Conference Met—E Pluribus Unum.

MARSDEN.

The morning comes and lo! at early dawn,
While dewy lustres sparkle o'er the lawn.
The band of brothers kneel with heart sincere,
Join the war hymn, or pour the vital prayer;
And ask, without hypocrisy or pride,
That he who planned the system would preside:
"Till eye to eye the faithful watchmen see,"
Meet in one point, and in one cause agree;
For vain the counsel and the cares of men,
Gifts of the tongue and labors of the pen;
Unless the blessing power ize the deed,
So what we please no harvest will succeed.
But he has oft their annual meeting cheered;
When much was felt, and more, alas, was feared:
They silent the chapel threshold with a sigh,
Before they parted, sorrow bloomed with joy!
And he will bless them, he will own them still,
In spite of every prophesy of ill;
Their bands shall spread at his divine command,
O'er all the limits of "Immanuel's land,"
While colors decorate you showery bow,
Stars twinkle, planets roll and Phoebus glow;
While summer, winter, seed-time, harvest stand,
Attest God's truth, and show his mighty hand
While balmy peace, shall weeping sinners cheer.
And virtue smile at piety's career;
While truth shall triumph, man his God adore,
The Wesleyan cause shall flourish more and more.

Domestic Hygiene.

For the SOUTHWESTERN.

Health and Disease and Hygienic Rules.

REV. GEO. L. CURTIS, M. D.

Few things are more desirable than good health, and a plenty of it. Let a person have a sound body and energy of character, and there is ability to do and accomplish far more in the world, than with a weakly, unsound body and deficiency of energy. Disease is the condition of the system under the influence of noxious things, which to a greater or less extent injure or completely destroy the tissues of the body.

Disease may be general or local, of long or short duration, of happy or fatal termination. Its approach may be either sudden, as with a shock, or slow of invasion; or it may not be known the exact time when it comes; but it is present, and gives strong evidence of the fact.

Health is the opposite of disease, and is by all odds the only desirable condition. It is a condition "in which all the functions are exerted with regularity and harmony." It includes a good condition of body, mind and soul. To a large extent, the conditions of health are under our control.

Hygiene is the science of retaining and maintaining health, so as not to become diseased. It is the careful observance of laws of life, adapted to health. In its practice we refrain from all those things which are injurious or deleterious to health. It practices cleanliness, sobriety, abstinence and purity of life, because they are right, and conduce to health and happiness. Hygienic laws and rules of conduct cannot be violated with impunity. These laws are consistent with our surroundings, and in harmony with honest employment. We need to know these laws and carefully observe them, if we would reach the highest plane of civilization and Christianity.

Dr. Parkes says: "The body is affected by every mental and moral action; the mind is profoundly influenced by bodily conditions. For a perfect system of hygiene, we must combine the knowledge of the physician, the schoolmaster and the priest, and must train the body, the intellect and the moral soul in a perfect balanced order."

The study of hygiene is one of great importance. It concerns every rank and condition of society. It may make otherwise unhealthy occupations comparatively healthy. It may render unhealthy regions and localities tolerable, and even pleasant. It will add years of precious time to our lives, in which to enjoy life, do good to our fellows, and bring the race to a nearer perfection. The day has come when a sickly delicacy is the fashionable condition, and may it pass away. Now we want good, sound minds in healthy bodies.

The possession of good physical and mental conditions are, to eat well, think well, sleep well and work well.

We give some rules to be observed to preserve health and prevent disease:

1. Avoid sitting or standing in a draft, for the passing wind will too suddenly cool the surface, close up the pores of the body, and arrest insensible perspiration, by which the body is relieved of waste and worn out tissues of the body. During this time much blood is at or near the surface of the body. But when the body or any portion of it is suddenly cooled, the blood is driven from the surface and is thrown back upon the internal organs, and congestion follows. If at any time you must be exposed to a draft, turn the face toward it rather than the back. The liability to take cold with the draft on the back is greater by one half than to have it blowing on the face.

2. Avoid unnatural stimulation of the salivary glands. Tobacco, chewing gum, spices and flag root and such needless articles are stimulants to these glands. The natural secretion of saliva is about three pounds every 24 hours. A person, by constant stimulation of these glands, may increase the secretion to 12 or more pounds each 24 hours.

3. Avoid eating food when very tired. The stomach requires strength to do its work of digestion. It cannot have it when the body is wearied. Always rest a little before eating. The process of digestion is not completed as soon as one has concluded a meal, but sometimes varying with the kind of food eaten. Nor should we eat too rapidly. Take time to chew the food properly before it is swallowed. Work which ought to be done in the month, but is not, must be completed in the stomach.

4. Avoid excesses of every kind and character, for excesses use up the vital force within us. In our birth there is given to us vital force enough to carry us on to 70 years of age. When this force is once squandered it can never be replaced. One of the objects of hygiene is to preserve the vital force as long as possible.

JAVELLE WATER FOR BLEACHING AND REMOVING STAINS.—Dissolve one pound of sal soda in a tin vessel on the stove. Put one-half a pound of chloride of lime in a wooden pail and pour on enough cold water to dissolve it. Pour the soda in the pail and then fill it with boiling water. When it has settled, strain through a cloth and bottle for use. This will remove mildew or any stain except iron rust. Let the garment lie in the javelle water until the stain disappears.

To remove iron rust from white goods.—Cover the spots with fine salt; squeeze lemon juice over it and lay it in the sun. If the first application does not remove the iron rust, repeat it until it does, as it will not injure the fabric.

To bleach lace.—Dip it in strong soap suds, lay it on a platter and set it in the sun; keep a little water in the platter so the lace will be moist. This is an excellent method of bleaching antique lace tidies or lace that has been used on curtains and become very yellow; they will be equal to new in two or three days.

To wash a linen crumb-cloth.—Lay as much of it as you can singly on the kitchen table; take a scrubbing-brush and soap and clean all the *spots;* then lay another portion on the table, and so on till all are cleaned. If you have no washing machine put it into a tub of warm suds, and rub lightly on a rubbing board. Put no more soap on the cloth, but use as many waters as are needed to cleanse it. It must not be scalded or washed in hot water or it will bleach.

"The best is the cheapest." This is an old adage and the essence of wisdom. The best blood purifier, and the only *sure cure* for diseases of the liver, kidneys and bladder is the old and reliable HUNT'S [Kidney and Liver] REMEDY. Physicians endorse it highly and prescribe it in their practice.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire about my sister's father, Jim Rice. I received a letter from him about seven years ago, and have not heard from him since. He was living in Boston, Missouri, on Col. McCleran's place. Sister was Mollice Rice, but since her marriage is Mollie Dickson. Address me at The Oaks, Miss. M. C. KIDD.

MR. EDITOR—I wish to inquire for my brothers, Henry Perkins and George Washington. When last heard from they were in St. Louis, Mo., three years ago. We belonged to Perkins, and in 1843 were sold to the speculator Matlock and brought to Texas. Father was Harrison Perkins, mother Caroline, and we lived near Springfield. My name was then Ellen Perkins, but is now Ellen Blackburn. Address me at Belton, Texas.

The M. E. Church.

To All Pastors and Members of Committees on the Centenary Celebrations of 1884.

The Board of Education of the Methodist Episcopal Church having been designated by the Bishops and the General Conference as the first Connectional object in behalf of which pecuniary offerings should be solicited during the Centenary celebration of the present year, an eight page circular has been prepared to furnish information as its peculiar object and claims. The circular referred to will be sent freely and in any reasonable quantity to individuals or committees that may apply for it for perusal or judicious distribution in advance of the autumn Centenary meetings. No pledge is required as to any collection or share of collection in return. The desire is to supply the facts which many desire to understand, leaving all to determine for themselves their duty in the premises. Address,

D. P KIDDER, Cor. Sec.,
805 Broadway, New York.

The Centenary Medal.

We are informed that the Historic Centenary medal, in its original form, in which it was delivered at all post offices for $1, is still in active demand. But medals in pure silver, framed and cased in an elegant manner, are now being struck to supply a limited number of orders. These will be delivered by mail to all applicants for them at $4 each. The gilded medals are similarly framed and delivered for $2 each. In its new setting the medal is fitted in the center of a velvet frame, about three inches square, so that the two faces are open to view, one on each side of the frame; and over each side folds a morocco cover, giving the whole a neat book-like appearance. By this arrangement the medal can be viewed on either side without handling, and is guarded from undue exposure. This style of setting leaves nothing to be desired in the way of simplicity, neatness and convenience, and greatly enhances the value of the medal to those who may desire, as thousands will, that it shall be preserved as an heirloom in their families by their descendants.—*Northern.*

A Mean Old General Routed.

Old "General Debility," has been put to flight in Arkansas, with happy results. From Brinkley, from Webb City, and from Walnut Ridge, Messrs. P. R. Anderson, E. M. Taylor and F. S. Pichbeck respectively, write that they were all afflicted with general debility, and received solid benefit from Brown's Iron Bitters. This is pleasant to know, not only for Arkansas people, but for all sections of the country where General Debility has counted victims by the thousand. For sale everywhere.

In experimenting with cotton seed meal at the Mississippi Agricultural College a steer, fed for beef, gained 200 pounds in fifty six days, or an average of about four pounds per day, consuming an average of about fourteen and two fifths pounds of seed and eleven pounds of hay and straw. The cost of food per day was not quite 10 cents, or about $5.50 for 200 pounds of beef.

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REV. W. E. PENNINGTON, *Central South Hampton, N. B.:* "AYER'S SARSAPARILLA has made a new man of me." [Cured by it of **General Debility.**]

JOHN J. RYAN, *Athletic B. B. C., Philadelphia, Pa.:* "AYER'S SARSAPARILLA cured me." [Cured by it of **Rheumatism.**]

ORLANDO SNELL, *Lowell, Mass.:* "I enjoy better health than ever before, due solely to the use of AYER'S SARSAPARILLA." [Cured by it of **Carbuncles** and **Debility.**]

NATHAN S. CLEAVELAND, *Boston, Mass.:* "A most valuable remedy for the lassitude and debility incident to the spring season." [His daughter cured by AYER'S SARSAPARILLA of **Headaches, Dizziness, Indigestion,** and **General Debility.**]

MILTON FOX, *Dracut, Mass.:* "The one I would recommend above all others as a blood purifier." [Cured by AYER'S SARSAPARILLA of **Scrofulous Humor** and **Dyspepsia.**]

SELBY CARTER, *Nashville, Tenn.:* "My system seemed saturated with Scrofula, but AYER'S SARSAPARILLA cured me."

HON. FRANCIS JEWETT, *Lowell, Mass.:* "AYER'S SARSAPARILLA is the only preparation that seems to do me any real, lasting good." [Cured by it of **Blood Impurities.**]

MRS. E. B. TOMPKINS, *Brooklyn, N. Y.:* "AYER'S SARSAPARILLA has done me untold good. Nothing else has been so efficacious." [Cured by it of **Feminine Ailments.**]

FRANK M. GRIFFIN, *Long Point, Texas:* "Has worked like a charm; no medicine could have accomplished more." [His child cured by AYER'S SARSAPARILLA of **Scrofulous Sores.**]

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GEO. ANDREWS, *Lowell, Mass.:* "No doubt whatever that I owe my recovery to AYER'S SARSAPARILLA." [Cured by it of **Salt Rheum.**]

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MRS. LORENZO S. RUGGLES, *Auburn, Me.:* "AYER'S SARSAPARILLA has proved its superiority to all others." [Cured by it of **Feminine Weaknesses.**]

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The following is a list of miscellaneous articles that may be had at this office on receipt of the prices annexed. They will be sent, post-paid, to any address desired:

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Is there to be a War of Races in America, by Rev. A. E. P. Albert	10
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Notes on Baptism, by Rev. R. Gregg	60
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General News Items.

The Arkansas Republican committee nominated M. W. Benjamin for Chief Justice.

The new State Department at Washington has 150 rooms, and cost $5,000,000.

The leading merchants of Jamaica, Central America and Mexico, are pure Jamaica Negroes.

It is said that the distillers pay $50,000,000 into the Treasury annually, and the dealers as much more.

The total receipts for August were $46,079 95. The issues of the Scriptures from the Bible House were 70,702 volumes.

The Columbus, Ga., cotton mills use three million dollars of capital and give work to over three thousand persons.

Queen Victoria has found a follower in the person of the Marchioness of Westminster, who has forbidden the eating of lamb at her table.

Out of $600,000 given for the conversion of the world last year by Christian women, those of the Metho list Episcopal Church gave $108,000.

The Marquis de Serpa and Admiral Pinto are about to lead a Portuguese expedition to explore the country between Mozambique and Lake Nayssa, Southeast Africa. The expedition will be accompanied by 100 Zulus and 250 carriers.

All postoffices of the first class and their stations or branches will be kept open to the public for the issue and payment of money orders and for the receipt of matters intended for registration, and the delivery of registered matter, until 6 o'clock p. m. every day, Sundays and legal holidays excepted.

In 1840 the consumption of spirituous, vinous and malt liquors was equal to 71,000,000 gallons; in 1850 the figures reached 94,000,000; 1860, 202,000,000; 1870, 393,000,000; 1880, 506,000,000; while in 1883 the enormous number of 655,000,000 gallons were consumed by the people of the United States.

The following are the principal statistics of the Illinois Conference: Members, 39,158; probationers, 2,863; total membership, 43,021; Sunday schools, 490; scholars, 41,634; officers and teachers, 4,606; churches, 487; probable value, $2,294,050; parsonages, 161; probable value, $182,115.—*Northwestern.*

A wealthy lady in New York City is to pay the expenses of several gentlemen, on a trip of exploration along the valley of the Euphrates for the purpose of discovering traces of old civilization, thought to be contemporary with Abraham. Dr. Ward, of the *Independent*, will lead the party, which will take its departure at an early day.

The Scramble for Africa.

The European Governments in their efforts to enlarge their interests in western Africa, have left in native hands only about 850 miles of seabord between the desert of Sahara and the Cape of Good Hope. Within four months England and Germany have taken possession of over 1,000 miles of the unappropriated coasts. Consul Hewett, by agreement with native chiefs in the Niger delta, which embraces 350 miles of coast line, has placed them under British authority. Dr. Nachtigali has planted the German standard at Cameroons and several other points just below the British Gold Coast. The Germans have also raised their flag at five places South of the Cunene River; and if the reports are true, they practically claim the entire coast between the Portuguese possessions and Cape Colony, except Walfish Bay.

South of the Sahara desert, France now claims jurisdiction over 700 miles of coast line, Great Britain over 1,300 miles, Portugal over 800 miles, and Germany over 750 miles. The Republic of Liberia has 300 miles of seabord. Spain has contented herself with a slender foothold on the mainland and a few islands north of Sahara. Portugal's claim to the mouth of the Congo is not admitted; and the lower part of that river will be included among the unpartitioned parts of the coast until it is finally decided how it can best be opened to the whole world.

Many trading posts have suddenly found themselves under the jurisdiction of a foreign flag, and the fear that duties discriminating against them may some day be levied has led to the present movement in England and Germany for an international commission to secure protection for their merchants against differential taxation.

The most of these coast lands are malarious and useless except as a means of access to the interior. But the interior is the objective point that commerce wishes to reach; and the hope that Africa may be a source of great wealth to Europe is impelling the leading nations to an emulous contest for the acquirement of territory and commercial advantages in the dark continent.—*N. Y. Sun.*

No Color Line in the Army.

Washington, Sept. 27.—An apparent attempt by Chief Signal Officer Hazen to bar out colored men from the Signal Corps has been frustrated by Secretary Lincoln. Sometime ago W. Hallett Green, a colored man, passed an excellent examination preliminary to enlisting in the Signal Corps. When Mr. Green presented himself for enlistment he was told that he could not join. General Hazen gave as his reason for refusing the colored man that, in his opinion, the only place for the applicant was in one of the four Negro regiments of the army authorized by law. Mr. Green was a graduate of a college, and had proved his ability to become a Signal Observer, but he was not white, and Gen. Hazen would not have him. Recently the case was called to the attention of the Secretary of war. It did not take Mr. Lincoln long to decide that no color line should be recognized in the War Department, and he made a ruling to that effect. Yesterday Mr. Green enlisted in the Signal Corps, an today he was on duty at Fort Myer.

Private Green has the honor of being the first colored man regularly enlisted in the corps of which Gen. Hazen is the head. In speaking of the matter to day, Secretary Lincoln said that, so far as any appointments he had to make were concerned, no man able to pass the necessary physical and mental examinations would ever be rejected because of color. He added that among the men recommended for promotion to the newly created rank of Post Quartermaster Sergeant there was at least one member of a colored regiment, and this man would probably be given the place.

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The Rev. Dr. Kidder, Secretary of the Board of Education, is a gentleman of marvelous inventive instincts. He has devised many happy plans during his long career of public service, all of which have been of advantage to the Church he serves. The Centennial medal, which was designed under his supervision in the early part of this year, and which was widely circulated through the Church during month of June, has brought delight to many homes and a considerable income to the Board of Education. It is of permanent historic value. The Board has now issued a medal of the same design, but of pure silver and, in place of being punctured so as to be suspended by a ribbon, like the former issues, this is set in a beautiful morocco case of a kind used for the display of such articles. The case opens like the covers of a book, and in the central portion, which is covered with silken velvet, the medal is so fixed that both its sides are exposed to view when the case is opened. The glossy golden and silver disks stand out in beautiful contrast to the purple velvet framework. The medals as originally issued were supplied, and may still be had, at $1 each. They can now be had unpierced and encased as we have described for $2 apiece. Those of pure silver can be had thus encased for $4 each, delivered by mail. A great demand should immediately arise for these beautiful memorials of this Centennial year. They are especially appropriate as prizes for individual efforts in behalf of local education funds. Let no issue by irresponsible parties come into competition with the authorized medal of the Church.—*Christian Advocate.*

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SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. M. J. Dyer, pastor services—Public worship Sabbath 11 a m, 3 and 7 p m Communion every second Sunday at 7 p. m. Sunday-s hool 1 p m. Class-meeting Monday evening Preaching Wednesday evening Prayer-meeting Friday evening General class first Monday night in every month. Prayer service at 5 30 a. m.

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Sunday School and Children.

FOURTH QUARTER LESSON IV. Oct. 26. THE TEMPLE BUILT. Kings vi, 1-14.

In the fourth year after Solomon became king he began the building of the first temple at Jerusalem known as Solomon's temple. His father, David, had prepared a great deal of material for it, and the son now made arrangements with Hiram king of Tyre, to furnish cedar and fur trees from Lebanon. He also drafted thirty thousand men, and sent them to the woods and quarries, a thousand at a time, to cut wood and stone. The plan of the temple was so perfect, that every block of stone or piece of timber, could be made all ready to put in its place before it was brought to Jerusalem. "So there was neither hammer or ax, nor any tool of iron heard in the house while it was in building." There must have been something very strange and solemn in seeing this great and beautiful building going up silently as a vision, and yet remaining firm and strong. So the character of a Christian child is built up often quietly without any thing to attract attention, yet in a few years will be seen a man or woman well established in the right way and ready for the service of God. There were many different rooms and courts in this grand and elegant church. The most sacred was the Holy of Holies, in which was the ark with the golden mercy-seat. On the outside were plates of gold, which made it glisten so in the sunlight that the eye could not bear to look at it, and the stone was so white that at a distance it looked like a mountain of snow. While the work was going on, the Lord appeared to Solomon and renewed the promise he had made to his father, that if he would keep His commandments, God would be with him and his people Israel. If the young king had become discouraged in his great undertaking, these words from his divine Master cheered him to go forward until in seven years he had finished it. This was a very short time for that age of the world. The cathedral of Cologne was two hundred years in building. There is no better use for work and money than to put them into churches, where the Gospel will be preached and God be worshiped. It is a privilege to help even a little, as a child may do. Our Church Extension Society builds churches in new towns where the people are able to do it for themselves. If you put a nickel or a dime into that collection it will help make the dollars to send to some such place in the South or West. See if you can not save one.

Children's Work—Bible Mountains—VIII

1. In what final triumph will they be borne?
2. What is the most memorable climbing of a tree on record?
3. What made it an era in the climber's spiritual life?
4. With what aim had he climbed the mount?
5. With [illegible] feelings did he [illegible]
6. [illegible] words testified to [illegible]

For the SOUTHWESTERN.

The Centreville Sunday-school Convention.

BY REVS. J. M BUTLER AND J. H. REDDICK.

The Cecil, Kent and Queen Anne's Sunday school Convention met at Charles Wesley M. E. Church, Centreville, Md, on Thursday morning, Oct. 2, 1884.

The only work done at this session was the appointing of a Committee on Nominations. The committee nominated as officers for the ensuing year and they were elected the following: President, Rev. C. H. Hutchins; Vice-President, Rev. J. A. Jones; Treasurer, Mrs. Catherine Scott. The meeting then adjourned, to meet at 3 p. m. Benediction by Rev. A. W. Hamilton.

Thursday afternoon the convention met, pursuant to adjournment, the President in the chair. Devotional exercises were conducted by the Rev. J. A. Jones. Minutes of the previous session read and approved. The question, "What duties do parents and members owe to the Sunday-school?" was opened by the Rev. J. A. Jones, and discussed by Revs. J. H. Reddick and A. W. Hamilton, Bro. C. W. Jones and Mr. J. P. Forrester. Miss Alberta Bateman having prepared an essay upon the subject, she was allowed to present it, and it was ordered to be published in the minutes. On motion, it was ordered that each Sunday-school send a written report to Mr. Baker, and that each pastor see that said report is properly arranged. Notices were given, and the convention adjourned, with the benediction by Rev. J. H. Reddick.

Thursday evening quite a large audience greeted the convention at its session. Devotional exercises were conducted by Bro. C. W. Jones. Minutes of the previous meeting read and approved. Mr. J. P. Forrester in a few well chosen words welcomed the delegates to Centreville and its hospitalities. The President responded. The question, "What relations Sunday-schools bear to the church?" was opened by Rev. A. W. Hamilton. The discussion was participated in by the Rev. J. H. Reddick and Bro. Adams. The question, "Ought Sunday-school teachers to be church members?" was opened by Rev. J. H. Mason. The discussion was participated in by Revs. Hamilton, Hutchins, Reddick and J. M. Butler. The prevailing opinion was, that membership in the church was not a necessary qualification for teaching. The question box was opened, and the questions were answered by Rev. Reddick in a humorous style. The session then adjourned, with the benediction by the Rev. C. H. Hutchins. All then repaired to the vestry, where a bountiful supper was prepared, to which all did ample justice.

Friday morning the convention opened in usual form. Minutes of the previous session read and approved. On motion, it was ordered that the President appoint a committee of three on resolutions, to take into consideration the reception of members, kindness of the citizens, conducting a convention, etc. Rev. J. H. Johnson, Mr. J. P. Forrester and Rev. A. W. Hamilton were appointed. Mrs A. J. Landman and Miss K. Elias were added to this committee. The question, "Have Sunday-school conventions been favorable to the cause?" was opened by Mr. Charles Hemsley. The discussion which was in favor of the holding of conventions was participated in by Revs. J. H. Reddick and Hamilton. Rev. J. H Reddick, Miss Kate D. Smith and Mr. J. P. Forrester were appointed a Committee on Constitution and By-laws. It was determined to hold the next convention at Millington, the second Friday and Saturday in September, 1885. Adjourned, with the benediction by the Rev. J. H. Johnson.

Friday afternoon meeting opened with singing and prayer, led by Rev. J. H. Johnson. Minutes of the previous meeting were read and approved. The Committee on Resolutions reported. See report. Reports from the schools were next heard. The 15 schools represented reported 1,196 scholars. The schools all organized into missionary societies, and are doing a grand work for the moral and spiritual welfare of the young. The question, "Does the present method of instruction tend to the spiritual advancement of the children?" was opened by the Rev. J. H. Reddick. The discussion was participated in by Revs. Reddick, Hamilton, Jones, Hutchins and J. M. Butler. The prevailing argument was not in favor of the present system. Convention adjourned, with the benediction by Rev. J. H. Johnson.

Friday evening the Rev. J. H. Reddick preached an eloquent sermon from Job. 38:7—"When the morning stars sang together, and all the sons of God shouted for joy," after which a collection was taken, amounting to $10.40. On motion, it was ordered the proceedings be published in the *Baltimore Vindicator*, SOUTHWESTERN CHRISTIAN ADVOCATE and the *Delaware Conference Standard*. The question box was opened by the Secretary, and the Rev. J. H. Reddick answered the questions. The convention adjourned *sine die*, with the benediction by the President.

Marriages.

At the home of the bride, Morgan City, La., Mr Henry Peoples to Widow Minnie Burke, Oct. 15, 1884, by Rev, H. C. Armston.

On Wednesday night, Oct. 15, a large audience assembled at Central Congregational Church, corner of Liberty and Gasquet streets, to witness the marriage of Rev. Frank Walker and Miss Delphine Green, daughter of widow Eliza Green The ceremony was performed in a very impressive manner, by Rev. I H. Hall, of Morris Brown Chapel. Miss Green leaves a large circle of warm friends to go to her husband's home in Mansfield, where the Rev. gentleman is at present stationed. Her education and musical talents, which are of no mean order, admirably fit her for the station of a minister's wife. She was elegantly attired in a princess dress of cream silk, en train, with the indispensable accompaniment of veil and orange blossoms. After the ceremony a large number of friends assembled at the residence of the bride's mother, No. 22 Ann street, where a pleasant reception was held. Many valuable presents were bestowed on the happy couple, and kind wishes will follow them.

An Irishman was asked for his marriage certificate. He slowly lifted his hat, revealing a large scar on the head, evidently done by a flat iron. This evidence was to the point. Our certificates are the praises of those who have experienced wonderful cures by the use of Dr. Bull's Cough Syrup.

Books and Current Literature.

One thousand popular quotations, comprising the thoughts and sayings of eminent writers of all ages, together with nearly three hundred original and choice selections suitable for writing in autograph albums, compiled by J. S. Ogilvie. New York: Ogilvie & Co, 31 Rose street. Price 25 cents, paper.

Hinduism and the Hindu people, being the extempore addresses delivered by Ram Chandra Bose. Boston, by R. J. Long & Co.

What Fide Remembers, by Fay Huntington, New York. Thomas Y. Crowell & Co., 13 Astor Place; 21 chapters, 220 pages. It is a beautiful story, beautifully told, and it may with perfect safety be introduced into any home. No price stated.

From the publishers comes Red Letter Poems, by English men and women. The compiler has included only the best work of the authors, and the authors are the best to be selected. It is just what he claims for it, a Hand book of English poetry from the time of Chaucer to the present day. He has not feared to lay under tribute that which others had prepared to his hand, and by so doing given the readers not only the benefit of his own excellent attainments, but also of theirs. It is just such a work as one who loves the poets will want to refer to very frequently. Price not stated.

The *Chautauquan*, a monthly magazine devoted to the promotion of true culture, organ of the Chautauqua Literary and Scientific circle. Theodore L. Flood, editor. Price $1 per year, Meadville, Pa The October number is at hand full of good things.

The *Bible Society Record* is at hand. It should receive a careful perusal.

The *Times of Refreshing*, a monthly record of Christian life and Christian Testimony. The October number is at hand, and it contains many blessed saving truths. Willard Tract Repository: New York, 239 Fouoth Avenue.

Established 1839. The *Southern Cultivator and Dixie Farmer*. The *Georgia Grange*, of Atlanta, Ga. The *Rural Sun*, of Tennessee. The *Plantation*, of Alabama. The *Southern Farmer's Monthly*, of Savannah, Ga. October, 1884.

The *Outlook and Sabbath Quarterly*, Alfred Centre, N. Y., October, 1884. Published quarterly by the American Sabbath Tract Society. Single copies, per year, 25 cents; ten or more, to one address, 15 cents. Address all communications to *The Outlook*, Alfred Centre, N. Y.

The *Season*, the ladies illustrated magazine, published at No. 3 Beekman street, New York; contains the newest Paris fashions and the most elegant designs in fancy work, needle work, embroidery, crochet, etc. The cuts exhibiting the different styles of dress are variegated and executed with much taste from steel plates.

The numbers of *The Living Age* for Oct 4th and 11th contain, the Liberal Movement in English Literature, and the Burning of Bristol, *National Review*; Concerning Chili, *Fortnightly*; The Dawn of the New Italy, *Nineteenth Century*; Science and Religion, and the Purgatorio of Dante, *Contemporary*; Pictures from an Island; or a Summer in the Baltic, and Life in St. Petersburg, *Temple Bar*; Mount Carmel, *Sunday Magazine*; Byron's Newstead, *Athenæum*; Landscape Gardening in the Parks, *St James's Gazette*; Migration of Fish, *Daily Telegraph*; The Finest City in the World, *Spectator*; with installments of "Beauty and the Beast," "Mitchelhurst Place," and "Abdoolah," and poetry. Littell & Co., Boston, are the publishers.

Miss Grace Denio Litchfied contributes a short story, "The Price I Paid for a Set of Ruskin," to the October *Century*. A three part novelette, "The Knight of the Black Forest," by Miss Litchfield, will begin in December, which, it is announced, Mrs. Mary Hallock Foote will illustrate.

Do not for a moment let your confidence betray you into supposing yourself incapable of mistake. It is indeed a serious blunder to refuse to take Dr. Bull's Cough Syrup when you even suspect you have taken cold.

The Methodist Church membership, of all kinds, in the United States, is 3,993,820, and the estimated number of people thus represented is about 20,000,000, or one-third of the entire population.

Some years since the Mason & Hamlin Company became interested in a plan for the improvement of upright pianos, which commended itself to their large experience as musical instrument makers, as promising to be of very great practical value. Realizing the fact that such an improvement rarely comes into existence part of the start, they have been for several years experimenting with, perfecting, and testing it. At last they announce complete success, and claim that the pianos with this improvement, which they have commenced to manufacture and sell, produce more pure, musical tones and are more desirable that those without it. They are more durable, and more easily tuned than other pianos, and will stand much better in tune.—*Boston Journal*.

Conference Notices.

Plan of Episcopal Visitation for the Fall Conferences of 1884.

Conference.	*Place.*	*Time.*	*Bishop*
Foochow	Foochow, China	Nov 19	Wiley
South India	Hyderabad, in la	Nov 20	Hurst
Texas	Navasota, Texas	Nov 20	Hurst
Cent'l Alabama	Gadsden, Ala	Nov 26	Walden
Austin	Austin Texas	Nov 27	Harris
Savannah	La Grange, Ga	Dec 3	Walden
West Texas	Waco Texas	Dec 4	Harris
S. German	New Orleans, La.	Dec 24	Harris

Jackson Dist.—Mississippi Conf.

Fourth Round.

Rolling Fork	Nov.	1- 2
Jackson	"	8- 9
Mt. Sarepta	"	8- 9
Canton	"	15 16
Madison	"	15 16
Bolton	"	22 23
Clinton	"	23 24
Edwards	"	27-
Vicksburg Circuit	"	29 30
Vicksburg station	Nov 30, Dec.	1-
Simpson	"	4-
Brandon	"	6- 7
Pelahatchie	"	12-
Trenton	"	13 14
Lake	"	16-
Hickory	"	17-
Forest	"	20 21

Let each pas or be ready to report a good benevolent collection. All of the committees are expected to be ready to make their reports. Dear Brethren, you will also see that a programme has been arranged for the centennial meeting to be held in Vicksburg commencing on the 24th inst. It is earnestly hoped that every minister in the district will be present, and as many friends within and without the district as possible can will be there. The pastor and members are making the greatest preparation to entertain all that may attend the meeting.

Yours fraternally,

J. M. SHUMFERT, P. E.

Columbus, Oct. 11, 1884.

Louisville District—Lexington Conference.

Fourth Round.

Chaplain	Nov.	1- 2
Fairfield	"	3 4
Wakefield	"	5- 6
Fincastle	"	8- 9
Frankfort	"	11 12
Loyd Street	"	15-16
Mt. Washington	"	22 23
West Circuit	"	26 27
Jeffersontown	"	29 30
East Circuit	Dec.	2- 3
New Haven circuit	"	6- 7
Samuel Station	"	9-10
Anchorage	"	13-14
Coke Chapel	"	20 21
Pewee Valley	"	27-28
Sulphur and Patton Creek	Jan.	3 4
Jericho	"	10-11
Jackson Street	"	17 18
Lagrange	"	25 25
Bedford	Jan. 1, Feb.	1-
Floyd Fork	"	7 8
Strawberry circuit	"	14 15
Simpsonville	"	21-22
Shelbyville	Feb. 28, Mar.	1-
Frankfort	"	7- 8

Be ye also ready.

W. W. LOCKE, P. E.

19.4 Shelby St., Louisville, Ky.

Special Notice.

A Sunday school convention for Navasota District will be held at Bryan, Texas, October 24 1884, at 2 o'clock p. m. All Sunday-school superintendents, teachers, pastors and members are expected to be present.

REV. W. B. PULLAM, Pres't.

B. M. TAYLOR, Sec'y.

Okolona Centennial Meeting.

To meet at Okolona, Miss., Oct. 12, 1884, and at Prairie Mount M. E. Church, Oct. 26, 1884:

The Discipline of the M. E. Church, and how we shall be governed by it—Jas. Cherrey.

The Missionary Society and its object—H. B. Gladney.

The Freedmen's Aid Society—L. Mallice.

The Church Extension Society—A. D. Bean.

Our Conference school and our relation to it—D. L. Tubbs.

The Tract Society and its object—L. Gill.

The Board of Education and its object—E. Dunnigan.

Yours in Christ, B. L NEVILS.

Notice.

To the Brethren of the LaTeche District—Mrs. L. J. Shallowhorne has been appointed to take charge of one end of the district to attend the Woman's Home Missionary Work, hoping to make this district come up in the annual conference second to no other. While Mrs. Shallowhorne will bring the sheaves from one end I will, with the Lord's help, bring the other end.

SUSAN BARKSDALE,

Pres't Woman's Home Missionary Work, LaTeche District.

Alexandria, La., Sept. 8, 1884.

Ashville District.

Fourth Round

Asbville	Sept.	20-21
Macedonia	"	27 28
Birmingham	Oct.	11 12
Enon	"	13-14
Village Springs	"	18 19
Blunt Springs	"	21 22
Blountsville	"	25 26
Centre	"	31
Howell's Cross Roads	Nov.	8-
Wedowee	"	8- 9
Lionsville	"	15-16
Oxford	"	22-23
Gadsden	"	24-

O. NELSON, P. E.

Texas Conference Notice.

Navasota, Texas—MR. EDITOR: Please insert the following notice to the deacons of the third class of the Texas Conference and others:

You are hereby notified to appear in the Methodist Episcopal Church in Navasota, on the 19th day of November, to be examined, it being one day before the setting of the Conference. All who fail to be here on that day are likely to give trouble to the examiners. According to the present railroad schedule there can be no difficulty in all brethren getting here in the day from both ways. All from the South can arrive here at 11:4 a. m., from the North at 2:17 p. m. Those who come by those trains will arrive here as follows: South, 10:10 p. m.; North, 3;30 p. m., as this will greatly inconvenience the conference committees on entertainment we hope all will try to come in the day time Nevertheless, we are aiming to make all happy who may attend the annual conference, especially the members and colleagues thereof. It will be well for the parties and accommodation to be for any member of the Conference expecting to bring his wife or daughter to give ample notice of the desertion.

J. E SHACKLEFORD.

For All Brain-workers.

Mr J. R. Francis, of the *Religio Philosophical Journal*, Chicago, says: "Parker's Tonic is *the* specific for all the ills that literary flesh are heir to. I have used it for digestive disorders, and for coughs, colds and pains generally. Workers on the Press, in the Law, the School and the pulpit will find it the right thing.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa whether arising from teething or other causes. Twenty-five cents a bottle.

July 17-1y.

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Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

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SUGAR, ℔ lb—Yellow olarified, 5@5½; White clarified, 5¼@—; Common 3@4¼c.

MOLASSES, in bbls, ℔ gallon—Common, 11@13; fair, 14@18; choice, 40@—c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¾ fair, 5@5¼; choice, 5¼@5¾.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4¼.

GROCERIES.

BUTTER, ℔ lb—Western, 20@25.

COFFEE, ℔ lb—Ordinary, 9¼; prime, 11¼.

CHEESE, ℔ lb—Western factory 9.

CORN MEAL, ℔ bbl—Choice, $2.75.

FLOUR, ℔ bbl.—Fancy, 4.10; Choice, 3.85; Family, 4.00.

LARD, ℔ lb—Choice, 7¼.

SALT, ℔ Sack—Coarse, .82½; Fine, $1.02½.

ESCULENTS—Irish potatoes, ℔ bbl., $1.80@2.00; sweet potatoes, ℔ bbl. onions, ℔ bbl. $1.75@1.80; apples, ℔ bbl $2 50@$3.50; cabbages, $1.25@1.50 per crate; sour kront, $4.00@4 50 per barrel.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, 62@63; boiled, 63@65; cotton seed, 28@50.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $16 55.

BACON, ℔ lb—Breakfast, 12; shoulders, 7½; sides, short rib, 11; sides, long clear, 11¾; hams, sugar-cured, 14c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 10½; clear sides, 10½; shoulders, 6.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.50@3.75; young $2,00@$2 50; ducks, $2.00@2.50; geese $4.00@; turkeys $9.00@12.00.

Western Eggs 17@19c per dozen

Louisiana Eggs 20c per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $5.50@$6.00 ℔ dozen; young do., $2.00@4.50; ducks $3.50@4.00—; geese $4.50@5.50; turkeys $12.00@15.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 65; white, 65; mixed, 65.

OATS, ℔ bushel—Western, 36

BRAN, ℔ 100 lbs—Choice, 75@77½.

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SOUTHWESTERN Christian Advocate

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THE SOUTHWESTERN

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Editorial Notes.

"From Erie's billow to remotest South;
From sands Atlantic to the Rocky Height,
And o'er its turrets to Columbia's mouth,
All yield to their indomitable might:
Their stateless territorial appetite,
Nor brooks restraint, nor honors mete or bound:
Where blooming vales, where fertile soils invite
The new born race, America is found,
Proving by potent deeds their title to the ground."

"Taylor, you are going along nicely. I am proud to see it."—J. C. Hartzell.

"You are doing well. God bless you in your responsible difficulty."—R. S. Rust.

The family of Rev. W. S. Lankford, of Cincinnati, it is said, will hereafter reside in Evansville.

Mrs. Areon Berry, daughter of Rev. Dr. Carey, of Cincinnati, is convalescing from a spell of serious illness.

"I like the SOUTHWESTERN, because it is brainy."—Rev. R. T. Huffman, pastor of Zion Baptist Church, Louisville, Ky.

Rev. W. C. Echols some time ago established a flourishing lodge of Masons at Maysville, Ky., of which he has been chosen Master.

"Marshall, I want your paper for your sake; be sure to send it."—Rev. W. R. Davis, pastor of Second Baptist Church, Paris, Ky.

"Send me the SOUTHWESTERN, it is a first rate paper."—Rev. M. Bell, pastor of one of the largest Baptist churches in Lexington, Ky.

We must ask our readers to read without fail our Domestic Hygiene; it will always be of use especially to housekeepers and heads of families.

The Greenbackers have just named Hon. Josiah Bagole for Governor of Michigan. Their rallying cry hereafter is to (be gold) Bagole.

So much greater is our cause of ... in the help of the Lord, ... enables us to overcome that ... is consistent with our Christ... to repine because of the ... of Satan.

Rev. W. W. Heston, of Troy, ... has been recently favored, ... church greatly edified by a ... stirring sermons, such ... of the Rev. E. ... presiding elder ... District.

... apply this ... warmth than Chris... ploughed ... long ... to right.

"I congratulate you on your election to an official editorship of your Church."—B. F. Tanner, Editor *African Methodist Episcopal Church Review.*

Five members of the Ninth Street Church choir, Covington, Ky., now take the SOUTHWESTERN. This is indeed a quick and favorable response to our recent hint.

The SOUTHWESTERN has to say to all God's people: "We bless you in the name of the Lord," and to wonder why they that go by do not say to us: "The blessing of the Lord be upon you."

The Psalms seem to be divided into three parts for devotional purposes: 1. Relating to individual experience and duty. 2. To family relations, privileges and duties. 3 To nations; their history and providential direction, illustrated under types of the career of the Israelites. They should be constantly read in Christian families.

Col. W. W. Peabody and Gen. W. B. Shattuck, of the Ohio and Mississippi Valley Railway, are large hearted, liberal gentlemen. Both of them have their names down for generous aid in the removal of Madisonville, Ohio, Methodist Episcopal Church to a more eligible site than it at present occupies.

It is wise to be godly. "The fear of the Lord is the beginning of wisdom; a good understanding have all they that *do his commandments.*" Where there is no fear of God there is folly, and the foolish reject his commandments, sometimes preferring to incline to their own understanding; as others, vainly serving God by teaching for doctrines the commandments of men, and holding the traditions of the elders in equal esteem with the word of the Lord.

Mr. Henderson Hill and Mrs. Sallie Washington were married at the residence of the bride, at 6 o'clock a. m., Saturday, Aug. 16, in Troy, Ohio. He has been twice and she once married before, her husband being the Rev. C. W. Washington, late of the Lexington Conference. Mr. Hill is a highly respectable and quite well to do gentleman. The parties had both been divorced by death, and though there is some dissimilarity in their ages, and only a few months since the death of the late husband of the bride, the wedding commends itself to the favorable judgment of the community.

Select Proverbs.

All are not saints that go to the Church.

Every man bows to the bush he gets shelter of.

Fair words and foul play cheat both the young and old.

Bells call others to church, but enter not in themselves.

Counsel is to be given by the wise, the remedy by the rich.

Better one's house too little one day than too big all the year.

A man knows his companions in a long journey and a small inn.

Before you make a friend, eat a peck of salt with him.—Scotch.

A man may live upon little, but he cannot live upon nothing at all.

Bishop Mallalieu will visit Texas, en route to New Orleans, and is not certain whether he will reside in New Orleans or at Austin.—*Texas Methodist Advocate.*

For the SOUTHWESTERN.

Women As Class Leaders.

REV. A. J. FORD.

Let us consider the propriety of appointing women as class leaders. Since the days of Moses women have had a very conspicuous place in the Church. Miriam, the sister of Aaron, prophesied, and all the women went after her and taught the people. Deborah, a prophetess, judged Israel in her day. At one time Moses said: "I would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them." There is no doubt that the manner and effect of these women acting in official capacities, brought such words from the great leader of Israel. Down the line of the old dispensation we can see that there was never was a time when women did not have something to do.

A woman secreted the two spies that Joshua sent from Shittim to view the land of Jericho. If the King had found those men, he would have killed them, but the hand of God was with them in that. He sent that Harlot to their rescue. She told the king: "There came men unto me, but I wist not whence they were; and it came to pass about the time of shutting the gate, when it was dark, that the men went out; whither the men went I know not." She then advised him to pursue them quickly, saying: "For ye shall overtake them." She knew where they were; she had taken them and hid them among the stalks of flax, possibly in the garret. That act was a great help to Joshua.

We take now the Christian era, and we still see the women active in Christian work. There is Mary Magdalene, out of whom went seven devils; see her following the Son of God and annointing him with precious ointment, wiping his feet with her hair. The Disciples regarded this as quite a waste; they thought it might be sold, and the proceeds given to the poor. But Christ said: "Let her alone." Yes, and we say to-day, let the women in our churches have an equal chance, and they will make the men turn about. See Mary at the cross, while some of the Disciples were standing afar off, seemingly afraid to approach that dreadful scene. This woman, with others, stands near by *almost* exhausted, but they are still there to witness the last of their Redeemer. Judas has killed himself. Peter stands afar off, trembling. Thomas is gone. Look! yonder they are looking from afar; poor, trembling, discouraged and faltering men. He dies; they falter. He is taken down and entombed; they leave him, thinking possibly they have made a great blunder in following him. During the whole scene the women are there with aching hearts and straining eyes. Darkness appears, they are there. He cries: "It is finished;" they are there. The soldier pierces his side. These women see it all. They follow him to the tomb. They are the first to visit the tomb of the Master, and the first to witness His resurrection. They carry the news to the fearful-hearted Disciples. Then Peter and John go, but not until the Lord had sent for them. After the resurrection and ascension we still see the women aiding the Christian movement. Paul is arrested on his way to Damascus by Jehovah, and, realizing his conversion, begins to preach Jesus; is attacked, and is rescued by a woman. She lets him down out of a window in a basket, and saves his life. His first discourse was at a meeting of women; his first convert was a woman. Priscilla, the wife of Aquilla, rendered valuable service to Paul at Corinth, while preaching there. Then, when Apollos, an unconverted man, went to Ephesus, and there expounded the Scriptures mightily from Genesis even to the baptism of St. John, she heard him; and perceiving that he lacked something (that is the knowledge of Jesus Christ), she took him to her house, and there taught him more fully. He afterwards became a man of great usefulness, and was recommended by that church to the one at Achaia. Phœbe was a deacon of the church. She not only ministered to the sick and needy, but preached and performed other spiritual duties under the elders. From this we learn that the women taught Christian truths by personal application to the work.

We often find men in this, our day, who say that the office of class leader is too hard for a woman. I do not think that is so. If a woman can be a prophetess, she can be a class leader. If she can be a judge of such a people as Israel was, she can be a class leader. If she could confront such dreadful scenes as exhibited at the cross, she can be a class leader.

I have known ministers to object to women holding positions in the church, and they try to sustain their objection with Scripture, where Paul said: "Let your women keep silence in the church, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Law. If they would learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church." Now, if the objectors would read a few more verses, they will be thoroughly convinced that Paul only referred to those that prayed or prophesied unveiled. I have known certain men who had such objections to be so convinced as to desire no other than women as class leaders.

A little more than two years ago a certain presiding elder was holding a quarterly conference in one of our churches. The class leaders were reporting the state of their several classes. After they were through the elder gave them some very plain talk on the dullness of their reports, when one of the leaders tendered his resignation. It was accepted, and a woman appointed in his stead. There were several brethren that were members of the class. They arose immediately and objected, saying they did not want to be led by a woman. The elder persuaded; finally they consented to try her. The result was grand. The condition of that class at the time of her appointment was very low; there were 19 members in it, and they gave only about 16 cents per member per quarter to the support of the Church. The male leader had reported a disturbance nearly every week. She had only been leader about 18 months, when the membership was increased to 27, and they 45 cents per member a month to the support of the Church. To my knowledge this sister only reported her class in a bad state four times during two years. I do not say that they obeyed *her* any better than they did the man, but this is true: she could quell a difficulty easier than he could. I have known this sister to work hard all the week at washing and ironing, and Saturday morning she would have her horse saddled and ride nine miles out in the country visiting her members; while the male leaders could scarcely find time to see *their* members, and *they* living in town.

It is often said that women are *too timid* for class leaders. If they could gather enough strength to stand around the cross in such perilous hours, they can stand before a class. If they are so valuable at home in giving counsel, they are valuable in the church as leaders. They are very often the best counselors a poor minister has.

Sometimes the male members think they are doing too much for the Church. The sisters scarcely ever entertain such an idea. There is Mrs. Wesley on her knees, giving John and Charles to the service of God. Mrs. Simpson, with her hand on Matthew's head, beseeching God to take him and make him a minister. Thank God their requests were granted, and to day they are saints go up through great tribulations, with robes washed in the blood of the Lamb. There is an influence that always accompanies a woman in the faithful discharge of her duties.

Take a woman of integrity and honesty of character, give her a class, and the results will be glorious. Oh, Lord, send on the day when every one of our churches will have women as class leaders! Oh, that some sister is this assembly may say: "Here am I; send me."

New Orleans.

For the SOUTHWESTERN.

History of Union Chapel, New Orleans.

BY ANATOLE PANALLE.

Union Chapel is the largest Methodist Episcopal church in the State, and one of the largest in the South. It required many an earnest and determined effort on the part of its membership—all of whom are, as a general thing, a hard working class of people—to complete so extensive an enterprise. This work has recently been finished, however, and the building now bespeaks a credit to the Methodist community. It is void of superfluous ornaments, like all temples dedicated to the service of the Lord should be, and yet its 11 milky-white walls are agreeable to the sight. Its form is such, that the spectator knows he sees a church. The congregation of this church trace their origin back to the dark days of slavery, and, like the Methodists in America, or rather like all great and good causes, it found its commencement in a small beginning, with a few but true Christians, who had their meeting place in a small house on Gravier street in this city, and there they assembled as often as permitted to do so by their owners.

When Sunday morning came, and the sun would send forth its effulgent beams upon the inhabitants of this beautiful sunny South, proclaiming to all the people that the Christian's Sabbath had again come, *no, not to all the people*, for these old fathers and mothers in Israel must often steal their way to their meeting place, and at the risk of being placed in prison and punished besides. Here they met and mingled their voices in praise to God. We can easily conceive with what earnestness and eagerness these souls prayed to their Master. Who would not have listened, with profound interest at the simple and frank story of these few aged warriors on this eventful Sunday evening! A few *soldiers* only remaining, like the remnant that is left of a regiment, after having fought all the battles during a siege of many years. With what reverence we gazed upon those tried old Christian warriors, whose very countenance bears the impress made by the hardships incurred by their long pilgrimage, while the very love of God beams forth from their eyes. John Louis, George Washington, B. Gross, Julian Sparrow, Mary March, Rose Hays, Betsey Paul and Fannie Paterson were the only ones left, and present to tell us of this earlier history of Methodism in New Orleans.

Mr. Editor, we shall have to ask your indulgence in this instance for taking up so much space in your paper. Just this once, however, for we shall have gone hence ere the next Methodist Centenary, and these old fathers and mothers we write you of, like each petals are borne off from the stem, one by one by the evening zephyr, so shall they have passed away on time's fast fleeting pinions; but the Methodist Church, built on the Rock Christ Jesus, will last through all ages.

On the occasion here referred to, the pulpit and altar were beautifully decorated with flowers and evergreens. The services were commenced at 6 o'clock in the morning, with prayer meeting, conducted by Revs. R. C. Barrow and Z. T. Gayden, and from that until 10 o'clock p. m., with the following ministers preaching very appropriate sermons in their turns: Revs. Stephen Priestly, J. Qualls, T. Jackson; elders L. P. Cushman and A. E. P. Albert. All these workers in the Lord's vineyard filled their appointments with much credit to themselves. The closing sermon, by Rev. Mr. Albert, upon Methodism, delivered at night, was a master-piece. Miss Josephine Coleman sang a sacred song, after which Miss Sophie Wilson recited an appropriate address, and now the people that had crowded the church all day, no doubt due to the well arranged plans of Mr. Stephney Priestly, the pastor of this church, and to whom much credit is due for his efficient management at this church during the last three years, were dismissed. Collection $65.

Never has the South made such rapid headway in educational and industrial pursuits as during the last several years. The issues which brought on the war, and those which arose out of it, are settled, or are safely on the road to settlement. No power on earth can re-enslave the Negro. Let a truly national party be organized and the attempts at disenfranchisement of the black man would come to an end as a matter of course. The temptation to "bulldoze" the Negro, grows out of the political necessity for a solid South. With the coming of a national party this necessity (or seeming necessity) would disappear.—*The Voice.*

Of course religion is always first and last with the colored man whether or not he especially controlled by the principles of Christianity.—*Africo-American Presbyterian.*

From the Districts.

Columbus District Conference.

REV. P. M. CARMICHAEL, P. E.

The third session of the Columbus district conference convened here September 18th, 1884, the presiding elder in the chair; session opened with the usual religious exercises. W. H. Davis, was chosen secretary; A. F. Kinnison, assistant. The presiding elder then addressed the conference, which will not soon be forgotten by those who heard it.

The preachers then began to bring up their sheaves, one by one, as the appointments are arranged. The reports of the preachers were encouraging, both spiritually and financially. Every department of the work has been looked after. The local preachers have been very faithful in helping their pastors when they had the opportunity.

There were no complaints by any of the preachers against the local preachers, with the exception of one and that was referred to the fourth quarterly conference.. Some complained on account of unacceptability but, Mr. Editor, you know how that is, the people as a general thing, they want the preacher in charge to preach all the time, though the local preacher may be as good and sometimes better than the preacher in charge, but they want the preacher in charge, just because he is the preacher.

The exhorters have been very busy visiting and praying with families, holding prayer meetings, attending revival meetings, etc.

The class leaders have been very dutiful holding class meetings and visiting, etc. The Sabbath school superintendents reports show that the Sabbath-schools are not all supplied with the right kind of literature yet. They were instructed to get the lesson helps and tract from our publishing house; which they agreed to do, and to make the Sunday-schools better all over the district. The district stewards reports were good, showing that the people were doing very well all over the district.

The presiding elder's report indicated that he had not eaten any idle bread. He had visited all his points with the exception of one, in which instance he was unavoidably prevented. His report further indicated that he and the preachers have been in perfect harmony all the year. Elder Carmichael is indeed a noble minister. His equals are few, while his superiors are hard to find. In accordance with the programme, spiritual attention was given to the Sunday-school work. N. H. Middleton, M. D., of the Meharry Medical College, Nashville, Tennessee, conducted the Model Sunday school in an admirable manner. This was done at the opening of each evening session, during the first hour and a half.

SERMONS AND LECTURES.

The opening sermon was preached by Rev. M. O. Cavanas, on Wednesday night. Thursday night, Rev. L. Carper, the oldest member of the West Texas Annual Conference, preached. Bro. Carper is near eighty years of age, but, at times, his voice is nearly as strong as ever. His sermon was felt by all. May God bless those dear old fathers. Friday night, Rev. P. Gates preached the subject assigned him in the programme, showing the difference between the Methodist Episcopal Church and the other Methodist Churches.

At half past nine o'clock on Sunday the Sabbath school met. The session was conducted by Dr. N. H. Middleton. There were twelve classes; one hundred and seventy-three scholars, and thirty-eight verses were recited. Collection amounted to $6. The Dr. gave a good model as to how to conduct a Sabbath-school. The Centenary sermon was delivered at [illegible] o'clock p. m., by the presiding elder. The sermon showed that he had given it careful thought. The collection collected at this service and [illegible] amounted to $30 35. [illegible] Rev. Lee Reed preached an instrumental sermon, well directed and did the people the good desired. The sacrament was administered to two hundred and nine persons. Monday morning the conference met to transact the unfinished business. Several essays were read and criticized. Some of the brethren had taken books and copied from them, all such were not credited. The brethren were severe in their criticism, but perfect order prevailed throughout the meeting We all could say: "It is well to be here." The conference adjourned.

W. H. DAVIS, sec'y.

Columbus, Texas, September 30th, '84.

Letters from the Pastors.

Tenola Edwards, Leona, Leon county, Texas, writes: "We held our fourth quarterly conference October 4th. A quorum of the official brethren were in attendance. Our newly appointed presiding elder conducted the business of the conference very creditably, giving general satisfaction. The sermon delivered by him, Sunday, was very interesting. The congregation numbered about four hundred persons; the Lord's supper was administered to one hundred and three persons. We have built a fine church at Leona, 20 by 38, our quarterly conference was held in it. The presiding elder's collection amounted to $14.15. The Rev. Sanders, pastor of the Methodist Episcopal Church South, and Mr. D. M. Carleton, a steward of the same church, attended service during the same Sunday evening, and witnessed the elder's discourse. The Rev. Taylor, of Madison circuit, preached at night. Our opponents, out here, say we have white bishops over us. Yes, this is true and we love them too, furthermore we intend to wait until the Lord sees fit to send a colored bishop."

H. May, Pine Ridge, Miss., writes: "This is my first year on the New Hope circuit. I took charge of this work the fourth Sunday in January and found it in a very good condition, all things considered. We held our fourth quarterly conference on the sixth inst., in the Gallatin Methodist Episcopal Church. W. McDonald, our beloved presiding elder, occupying the chair with a full conference. Twenty one class leaders' reports were received, which indicated a general improvement, both spiritually and temporally. We have had many conversions this year and 205 added to the Church. I have had four appointments, and was nine years at three, and if I can stay here two more years it will be twelve years at four circuits. I shall have the best benevolent collection this year of any before. I expect to bring up all of our assessments. We have three good Sunday-schools on this circuit, with a large average attendance. Pray for us. Paid the presiding elder to date $34, pastor $274.95."

Rev. W. H. H. Gallion, Macon, Miss., writes: "I was appointed here by bishop I. W. Wiley, LL. D.D., at our annual conference. I have found the people of this place, a benevolent people. They have paid the pastor's salary up to the date of this writing. Now we have before us the benevolent enterprises of the church, and our aim is to be second to none; we want to be a part and parcel of those who will adhere to the grand Centennial Jubilee in the South, in raising the amount asked for, and I, for one, expect to be heard from at our next annual conference in regard to this very important call, and I hope the whole Mississippi conference will fall in line, and do likewise. If we will but remember what our old mother has done for us, in days gone by, and what she is still doing, we will be aroused from our slothfulness and answer her call with $500, the amount asked for."

M. Brown, Meridian, Mississippi, writes: "Matilda Bird, a little girl, only seven years old, at a Sunday school session, recited thirty-two verses, for which she was given a prize valued at $17.50."

H. T. Rich, Pocomoke, Md, writes: "We held our quarterly conference October 6th. Our presiding elder, W. C. Coffee, was present, and we had a real pleasant time. Pocomoke is getting on nobly. We are now protracting a mourner's meeting from which we hope for good results."

Frank Walker, Mansfield, La., writes: "Mr. Editor—God has blessed us here this year. At a protracted meeting just closed sixteen souls were converted at Mansfield; seven at Shady Grove. I feel that God is leading us to victory."

Jas. W. Lewis, Woodlawn, La., writes: "I thought I would let you know what we are doing. We are thankful to say, that, we are moving along grandly; the heavy debt which has hung like a cloud over our heads for sometime, is being paid very fast, and our people are getting encouraged to do more for the Master. We have preached on our mission causes and my people say I shall have the money. The sugar crops are in a grand condition and the farmers are now busy in repairing their mills for work. A few have all ready begun work. Our Woman's Home Missionary Society is second to none on the Lafourche district. At their regular monthly meeting, a few days ago an election for officers was held and the following persons were elected: Mrs Judy Parker, president; Mrs. J. W. Lewis, vice-president; Miss Elmira Francis, second vice-president; Miss Carrie Tunsan, secretary; Mr. Dennis King, assistant; Mrs. Monette Brown, receiving secretary; Mr. Randall Harris, treasurer; Alex. Legar, marshal; Andrew Morris, assistant. The following are the committees: Mrs. M. Amos, Josephine Hill, Jenny Blackell, Lutache Francis, Fanny James, Mary E. Amos, Miss Cemore. The Sabbath school gave an exhibition October 4th, the church was beautifully decorated with flowers and evergreen. Among others the following pieces were spoken: Opening pieces by Miss Eliza Pugh; Independence Bell, by Hattie R. Thompson; "We are seven," V. Riley; "O my offended God," L Brown; "White plarau's grave," Vnnie Hoddson. There were about 60 others who spoke. The singing was excellent."

Rev. T. G. Montgomery, writes: "First Street reports that they have commenced a protracted meeting and have received three on probation, one convert and four in full membership. There seems to be a good spirit in the church, sinners at the altar for prayer, and we are having a good time. Pray for the sinners that may be converted to God."

The many friends and members of Bro. J. Massey, at Martin, Tenn., celebrated his birth-day on October 4th. Those here named were active movers in this pleasing enterprise: Bro. Ben. Ridley, of the Baptist Church; Prof. A. A. Clemmens made a speech and presented a present; Miss Belle Silverloot, Miss Mollie Woods, Miss McNealy, Mrs. Jane Yeats, Mrs. Jane Shepard, Mrs. Rose Adams, Miss Leana Martin and Miss Ida Branch.

W. M. Parks writes from Bernando: "Our third quarterly conference convened on the 27th of September, with Elder J. C. Eckles presiding. After scripture reading and prayer by the elder, Solomon Newsom was appointed Secretary pro tem, J. L. Wilson, permanent Secretary being absent. Reports were then called and the brethren responded with written reports, showing good success in their work. Four additions were made to the church previous to our conference meeting. Six others were added to the Church during Conference. On the 28th the Elder preached from 1 Timothy, 2d chapter and 8th verse, which reads as follows: "I will, therefore, that men pray everywhere." The sermon was very interesting and instructive. Collection was then taken and the amount of $11.15 was collected. After a short intermission the services were again opened at 2:30 p m. We Then had an old-fashioned Methodist love feast; seventy-four communing; during which time there seemed to be an outpouring of the Holy Spirit. At 8:30 p. m, we had another interesting sermon from the Elder, text will be found in some portion of St. Luke. Collections were again called, and $5 10 received. Total amount collected in all was $16 90. Amount paid to the elder $10; to the pastor, $45.90. Our Sunday school is also doing well. On the 5th inst Sister Nellie Bell departed this life in full triumph of faith, leaving a husband and family to mourn her loss. Sister Mollie Hawkins departed this life on the 13th of October, 1883; she too, died in full faith, and requested the following song be sung at her funeral: "And must I be to judgment brought, to answer in that day." After conference adjourned we carried on a protracted effort, which resulted in much good. Things look very promising at present."

J. L. Sissell, writes: "The Methodist Episcopal Church at Sharpsburg, Lexington District, Lexington Conference, was dedicated, free of debt, Aug. 12, 1884. The time of dedication proved to be a great day in Zion. The services were as follows: At 11 a.m., Rev. H. A. Southgate preached to a good audience; at 2 p. m. the presiding elder, Rev. H. W. White, preached an able sermon in which God was pleased to make his presence manifest among the people. Afterwards the dedicatory services were conducted by the elder, pastor and visiting ministers. At 8 p. m. Rev. S. Buckner, a local preacher of great power, occupied the pulpit and discoursed beautifully to a very large congregation. The building is frame, neatly built, 32x40 feet, belfrey and bell, at a total cost of $1500, of which the last $158 was raised on the day of dedication."

The M. E. Church.

Whispers from the Mission Rooms.

The Mission Rooms were greatly rejoiced to receive, jointly with the American Board, a cablegram from Foochow, on Wednesday, the 5th of September, announcing the safety of our friends at that station. Our property is also considered safe. God be praised.

Missionary collection in Norway and Sweden, as usual, a habit worthy of emulation. We hear of an increase in nearly every department of this work. The missionary collection reported is 3,014 26 crowns for 1884, an increase over last year of 237 57 crowns. The past year has been crowned with success. Bishop Hurst won all hearts by his kind and careful way of managing the work. Success is to be expected whenever conscientious patient labor is the characteristic of the church.

To the Presiding Elders of the Tenth General Conference District:

I have prepared printed blanks covering the points upon which I desire information from your respective Districts. The points are: The number of domestic missions, collections for Missions and Church Extension, average amount of claims and receipts for ministerial support, not including the missionary appropriation; number of new churches and the amount received from Board of Church Extension; number of conversions and accessions, and the advantages of a general missionary and church extension compaign. Please collect the facts, and be prepared to fill blanks; and in case any of you fail to receive blanks write me fully upon the points above alluded to.

Yours truly,

T. B. FORD,

Representative Tenth General Conference District.

Siloam Springs, Ark.

GREENVILLE, CT., May 8, 1883.

"Was attacked with severe kidney disease. HUNT'S [Kidney and Liver] REMEDY was advised, and one bottle completely cured me."—Chas H Alexander, Foreman Dye House, Shawsheen Mills.

"I will certify to the truth of the above."—John A. Morgan, Druggist, Greenville, Ohio.

Tennessee Conference.

The nineteenth annual session of the Tennessee Conference met in Memphis, Oct. 16, at 9 o'clock, Bishop Bowman presiding. O. O. Knight, of the Central Tennessee Conference, conducted the opening religious exercises. The roll of conference was called by J. Braden, the former Secretary, and forty-three of the fifty-six members answered the call. On motion of J. Braden, L. M. Hagood was unanimously elected Secretary, S. P. Bell was elected assistant, and E. M. Manson, M. Williams and H. W. Simmons Statistical Secretaries. The following letter on fraternal relation, from the Central Tennessee conference, was presented by Thomas Cotton, of that Conference:

To the Bishop and Members of the Tennessee Conference, to meet in Memphis, October 16, 1884:

Dear Fathers and Brethren—We avail ourselves of this opportunity of expressing to you our profoundest sympathy and Christian affection. God has most signally blessed you in your educational work and in your Sunday-schools; and through these agencies and the preaching of the Word, great revivals have visited you and blessed you with a growing spirituality, increasing numbers, and the erection of new and neat places of worship. That you have met with much opposition in this good work we are fully aware, for such is our own experience in this land, where old Methodism is repeating its history. But when the world opposes God blesses, and while you have as tokens of your devotion to humanity and to Christ, privations, ostracism, persecutions and martyrdom, yet you have stronger tokens of God's favor, and we earnestly pray a continuation of his blessing upon you.

L. W. CHANDLER.
Sec'y C. T. Conf.

The letter was received, and J. A. W. Moore, J. Braden and B. B. Manson were appointed a committee to draw up a suitable response to this letter of sympathy. The usual routine business of fixing the bar, the time of meeting and adjourning, and the appointing of the standing committees was speedily dispatched. The examination of character was taken up and the presiding elders made their reports and the entire list of elders were called. The questions relating to supernumerary and superannuated members of the conference were all disposed of before the hour of adjourning arrived. Rev. John Seay, the oldest member of the conference, and a superannuate, is over 90 years of age, and is full of interest in the success of the work of the conference, and, having disposed of his earthly affairs, is waiting patiently for the coming of the summons to call him home from labor to reward. The statistical session of the conference was held in the afternoon, and at night a rousing temperance meeting was addressed by Rev. O. Knight, of the Central Tennessee conference; J. Braden, L. M. Hagood, A. Phillips, of the Tennessee Conference; Rev. A. M. Trotter and Rev. J. O. Eckles, presiding elder of Holly Springs District, both of the Mississippi Conference. This is the first session of this Conference ever held in Memphis. Our Church is not very strong, and it is to be regretted that our larger church is so often nearly empty. The city is dusty and the weather warm. The hospitality of the colored people meets the requirements of the occasion fully, and the Conference is well entertained.

Dr. M. W. Taylor, editor of the SOUTHWESTERN, is the only General Conference member present thus far at this session.

Second Day.—The business of the Conference on the second day included the classes of examination, which were passed on or graduated without exception. S. P. Bell, Beauford F. Whitley, Henry Dunlap were graduated in the full course of study and elected to elder's orders. Julius S. Sinclair, a probationer, had died during the year. John W. Hall, Albert P. Blakemore, George C. Harden and Charles L. Fields were called forward and addressed most pointedly yet with the utmost kindness on the duties of a Methodist preacher. The classes having answered all the questions, including the tobacco test, satisfactorily, and having been reported by the examining committee as fair on the course of study, were admitted into full connection. Dr. Taylor spoke in the interest of the SOUTHWESTERN, and told of the pressing need of promptness on the part of the members of the conference in paying their bills. The preachers find themselves unable to meet all their debts because, in numerous cases, the members who subscribed, and took and read the SOUTHWESTERN did not pay for it. I hear of several brethren who will lose many dollars in the aggregate because these subscribers are dishonest, and they profess to be followers of Wesley whose rules forbid Methodists of to day taking up goods without a probability of paying for them.

The anniversary of the Missionary Society is to be held to night, and the centenary meeting of the Conference to-morrow night.

J. BRADEN.

Memphis, Tenn., Oct 17.

Baptism.

P. H. WADE.

What is Baptism, and what is it for? If a man is not baptized and loves the Lord, and keep His commandments; if he loves his neighbor as himself, is it possible that doing all these and failing to be baptized, that he will be condemned in the judgment.

John III. 5: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of heaven." I am a Methodist but I am inclined to the Baptist belief on baptism. I don't believe a man is baptized right unless he is buried under the water. Matt. III. 16. "And Jesus, when He was baptized, went up straightway out of the water." Now it is a dead moral certainty that he could not come out of the water, if he had not went in it. Paul says: "One baptism," and in another place he says: "buried in baptism." I have seen a manuscript that was said to have been written during the time of Ezekiel, and translated into English. It had the Greek word *Baptizo* for immerse. It said the words in the old Testament, "I pour clean water on you," was not meant for baptism. I am tangled a little and don't know how to fully express my meaning. Please explain this for me. Sometimes I think I am an orator. I can almost see thoughts floating in the air, but cannot reach up and get them. So I have to give it up. I wish some good writer would take up this subject for me.

For the SOUTHWESTERN.

The Result of Gambling.

G. A. PAYNE.

If not an intrusion, please allow me space to say a word about the shameful conduct of young men in this place. Our neighborhood seems to be headquarters for the young gamblers of the country round about here. On the twenty-third of September, two of them got to fighting over their games and one was killed dead. This was in St. John the Baptist parish. Then, on September twenty fourth, a young man from Hahnville, St. Charles parish, was shot dead on account of gambling and the murderer has not been seen since. We hope he may soon be caught and punished as his deed deserves. I write with the hope that the publication of these shocking occurrences may favorably affect the citizens of this community, and by their help and the help of God we may be able to stay this avalanche of deathly immorality and bloodshed. Pray earnestly for us, that the law may be justly enforced, the guilty punished and the innocent protected.

Hahnville, La.

Thousands of people attended the funeral of A. M. Sullivan, in Dublin, on the 20th.

Old Deacon Dobson boasted that he was always "prepared for the worst;" and so he was, for he always kept Dr. Bull's Cough Syrup in the house, regarding it the only safe remedy for coughs and colds.

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Editorial Notes.

"From Erie's billow to remotest South;
From sands Atlantic to the Rocky Height,
And o'er its turrets to Columbia's mouth,
All yield to their indomitable might:
Their stateless territorial appetite,
Nor brooks restraint, nor honors mete or bound:
Where blooming vales, where fertile soils invite
The new born race, America is found,
Proving by potent deeds their title to the ground."

"Taylor, you are going along nicely. I am proud to see it."—J. C. Hartzell.

"You are doing well. God bless you in your responsible difficulty."—R. S. Rust.

The family of Rev. W. S. Lankford, of Cincinnati, it is said, will hereafter reside in Evansville.

Mrs. Areen Berry, daughter of Rev. Dr. Carey, of Cincinnati, is convalescing from a spell of serious illness.

"I like the SOUTHWESTERN, because it is brainy."—Rev. R. T. Huffman, pastor of Zion Baptist Church, Louisville, Ky.

Rev. W. C. Echols some time ago established a flourishing lodge of Masons at Maysville, Ky., of which he has been chosen Master.

"Marshall, I want your paper for your sake; be sure to send it."—Rev. W. B. Davis, pastor of Second Baptist Church, Paris, Ky.

"Send me the SOUTHWESTERN, it is a first rate paper."—Rev. M. [illegible] Bell, pastor of one of the largest Baptist churches in Lexington, Ky.

We must ask our readers to read [illegible] Domestic Hygiene; it will always be of use especially to housekeepers and heads of families.

The Greenbackers have just [illegible] Josiah Begole for Governor of Michigan. Their ratification hereafter is to (be gold)

[illegible] greater is our cause of [illegible] in the help of the Lord, [illegible] enabled us to overcome that [illegible] is consistent with our Christianity, to replace because of the [illegible] of Satan.

W. W. Heston, of Troy, [illegible] has been recently favored, greatly edified by a [illegible] sermons, such [illegible] of the Rev. E. W. [illegible] presiding elder [illegible]

[illegible] apply this [illegible] with than [illegible] Christ [illegible] ploughed [illegible]

"I congratulate you on your election to an official editorship of your Church."—B. F. Tanner, Editor *African Methodist Episcopal Church Review.*

Five members of the Ninth Street Church choir, Covington, Ky., now take the SOUTHWESTERN. This is indeed a quick and favorable response to our recent hint.

The SOUTHWESTERN has to say to all God's people: "We bless you in the name of the Lord," and to wonder why they that go by do not say to us: "The blessing of the Lord be upon you."

The Psalms seem to be divided into three parts for devotional purposes: 1. Relating to individnal experience and dnty. 2. To family relations, privileges and duties. 3 To nations; their history and providential direction, illnstrated nnder types of the career of the Israelites. They should be constantly read in Christian families.

Col. W. W. Peabody and Gen. W. B. Shattuck, of the Ohio and Mississippi Valley Railway, are large hearted, liberal gentlemen. Both of them have their names down for generons aid in the removal of Madisonville, Ohio, Methodist Episcopal Church to a more eligible site than it at present occupies.

It is wise to be godly. "The fear of the Lord is the beginning of wisdom; a good understanding have all they that *do his commandments.*" Where there is no fear of God there is folly, and the foolish reject his commandments, sometimes preferring to incline to their own understanding; as others, vainly serving God by teaching for doctrines the commandments of men, and holding the traditions of the elders in eqnal esteem with the word of the Lord.

Mr. Henderson Hill and Mrs. Sallie Washington were married at the residence of the bride, at 6 o'clock a. m., Saturday, Aug. 16, in Troy, Ohio. He has been twice and she once married before, her husband being the Rev. C. W. Washington, late of the Lexington Conference. Mr. Hill is a highly respectable and quite well to do gentleman. The parties had both been divorced by death, and though there is some dissimilarity in their ages, and only a few months since the death of the late husband of the bride, the wedding commends itself to the favorable judgment of the community.

Select Proverbs.

All are not saints that go to the Church.

Every man bows to the bnsh he gets shelter of.

Fair words and foul play cheat both the young and old.

Bells call others to church, bnt enter not in themselves.

Counsel is to be given by the wise, the remedy by the rich.

Better one's house too little one day than too big all the year.

A man knows his companions in a long journey and a small inn.

Before you make a friend, eat a peck of salt with him.—Scotch.

A man may live upon little, but he cannot live upon nothing at all.

Bishop Mallalieu will visit Texas, en route to New Orleans, and is not certain whether he will reside [illegible] Orleans or at Austin.—*Methodist Advocate.*

For the SOUTHWESTERN.

Women As Class Leaders.

REV. A. J. FORD.

Let ns consider the propriety of appointing women as class leaders. Since the days of Moses women have had a very conspicuons place in the Church. Miriam, the sister of Aaron, proshesied, and all the women went after her and tanght the people. Deborah, a prophetess, jndged Israel in her day. At one time Moses said: "I would God that all the Lord's people were prophets, and that the Lord would pnt his spirit npon them." There is no donbt that the manner and effect of these women acting in official capacities, bronght snch words from the great leader of Israel. Down the line of the old dispensation we can see that there was never was a time when women did not have something to do.

A woman secreted the two spies that Joshna sent from Shittim to view the land of Jericho. If the King had fonnd those men, he would have killed them, bnt the hand of God was with them in that. He sent that Harlot to their rescue. She told the king: "There came men unto me, bnt I wist not whence they were; and it came to pass about the time of shutting the gate, when it was dark, that the men went out; whither the men went I know not." She then advised him to pnrsne them qnickly, saying: "For ye shall overtake them." She knew where they were; she had taken them and hid them among the stalks of flax, possibly in the garret. That act was a great help to Joshua.

We take now the Christian era, and we still see the women active in Christian work. There is Mary Magdalene, out of whom went seven devils; see her following the Son of God and annointing him with precions ointment, wiping his feet with her hair. The Disciples regarded this as quite a waste; they thought it might be sold, and the proceeds given to the poor. But Christ said: "Let her alone." Yes, and we say to-day, let the women in our churches have an eqnal chance, and they will make the men turn abont. See Mary at the cross, while some of the Disciples were standing afar off, seemingly afraid to approach that dreadful scene. This woman, with others, stands near by *almost* exhansted, but they are still there to witness the last of their Redeemer. Jndas has killed himself. Peter stands afar off, trembling. Thomas is gone. Look! yonder they are looking from afar; poor, trembling, discouraged and faltering men. He dies; they falter. He is taken down and entombed; they leave him, thinking possibly they have made a great blunder in following him. Dnring the whole scene the women are there with aching hearts and straining eyes. Darkness appears, they are there. He cries: "It is finished;" they are there. The soldier pierces his side. These women see it all. They follow him to the tomb. They are the first to visit the tomb of the Master, and the first to witness His resurrection. They carry the news to the tearful-hearted Disciples. Then Peter and John go, but not until the Lord had sent for them. After the resurrection and ascension we still see the women aiding the Christian movement. Paul is arrested on his way to Damascus by Jehovah, and, realizing his conversion, begins to preach Jesus; is attacked, and is rescned by a woman. She lets him down ont of a window in a basket, and saves his life. His first discourse was at a meeting of women; his first convert was a woman. Priscilla, the wife of Aqnilla, rendered valuable service to Paul at Corinth, while preaching there. Then, when Apollos, an unconverted man, went to Ephesns, and there expounded the Scriptures mightily from Genesis even to the baptism of St. John, she heard him; and perceiving that he lacked something (that is the knowledge of Jesus Christ), she took him to her house, and there taught him more fully. He afterwards became a man of great nsefnlness, and was recommended by that church to the one at Achaia. Phœbe was a deacon of the church. She not only ministered to the sick and needy, bnt preached and performed other spiritnal dnties nnder the elders. From this we learn that the women tanght Christian trnths by personal application to the work.

We often find men in this, our day, who say that the office of class leader is too hard for a woman. I do not think that is so. If a woman can be a prophetess, she can be a class leader. If she can be a judge of snch a people as Israel was, she can be a class leader. If she could confront such dreadfnl scenes as exhibited at the cross, she can be a class leader.

I have known ministers to object to women holding positions in the church, and they try to snstain their objection with Scripture, where Paul said: "Let your women keep silence in the church, for it is not permitted unto them to speak; bnt they are commanded to be nnder obedience, as also saith the Law. If they would learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church." Now, if the objectors would read a few more verses, they will be thoroughly convinced that Paul only referred to those that prayed or prophesied unveiled. I have known certain men who had such objections to be so convinced as to desire no other than women as class leaders.

A little more than two years ago a certain presiding elder was holding a quarterly conference in one of our churches. The class leaders were reporting the state of their several classes. After they were through the elder gave them some very plain talk on the dullness of their reports, when one of the leaders tendered his resignation. It was accepted, and a woman appointed in his stead. There were several brethren that were members of the class. They arose immediately and objected, saying they did not want to be led by a woman. The elder persnaded; finally they consented to try her. The result was grand. The condition of that class at the time of her appointment was very low; there were 19 members in it, and they gave only about 16 cents per member per quarter to the support of the Church. The male leader had reported a distnrbance nearly every week. She had only been leader abont 18 months, when the membership was increased to 27, and they 45 cents per member a month to the support of the Church. To my knowledge this sister only reported her class in a bad state four times during two years. I do not say that they obeyed *her* any better than they did the man, bnt this is true: she could quell a difficulty easier than he could. I have known this sister to work hard all the week at washing and ironing, and Saturday morning she would have her horse saddled and ride nine miles ont in the country visiting her members; while the male leaders could scarcely find time to see *their* members, and *they* living in town.

It is often said that women are *too timid* for class leaders. If they could gather enough strength to stand aronnd the cross in snch perilons hours, they can stand before a class. If they are so valnable at home in giving counsel, they are valnable in the church as leaders. They are very often the best counselors a poor minister has.

Sometimes the male members think they are doing too much for the Church. The sisters scarcely ever entertain snch an idea. There is Mrs. Wesley on her knees, giving John and Charles to the service of God. Mrs. Simpson, with her hand on Matthew's head, beseeching God to take him and make him a minister. Thank God their requests were granted, and to day they are saints go[illegible] np through great tribulations, with robes washed in the blood of the Lamb. There is an influence that always accompanies a woman in the faithful discharge of her dnties.

Take a woman of integrity and honesty of character, give her a class, and the results will be glorions. Oh, Lord, send on the day when every one of our churches will have women as class leaders! Oh, that some sister is this assembly may say: "Here am I; send me."

New Orleans.

For the SOUTHWESTERN.

History of Union Chapel, New Orleans.

BY ANATOLE PANALLE.

Union Chapel is the largest Methodist Episcopal church in the State, and one of the largest in the South. It required many an earnest and determined effort on the part of its membership—all of whom are, as a general thing, a hard working class of people—to complete so extensive an enterprise. This work has recently been finished, however, and the building now bespeaks a credit to the Methodist community. It is void of superfinous ornaments, like all temples dedicated to the service of the Lord should be, and yet its 11 milky-white walls are agreeable to the sight. Its form is such, that the spectator knows he sees a church. The congregation of this church trace their origin back to the dark days of slavery, and, like the Methodists in America, or rather like all great and good causes, it found its commencement in a small beginning, with a few but true Christians, who had their meeting place in a small house on Gravier street in this city, and there they assembled as often as permitted to do so by their owners.

When Sunday morning came, and the sun would send forth its effulgent beams upon the inhabitants of this beautiful sunny South, proclaiming to all the people that the Christian's Sabbath had again come, *no, not to all the people*, for these old fathers and mothers in Israel must often steal their way to their meeting place, and at the risk of being placed in prison and punished besides. Here they met and mingled their voices in praise to God. We can easily conceive with what earnestness and eagerness these souls prayed to their Master. Who would not have listened, with profound interest at the simple and frank story of these few aged warriors on this eventful Sunday evening? A few *soldiers* only remaining, like the remnant that is left of a regiment, after having fought all the battles during a siege of many years. With what reverence we gazed upon those tried old Christian warriors, whose very countenance bears the impress made by the hardships incurred by their long pilgrimage, while the very love of God beams forth from their eyes. John Louis, George Washington, B. Gross, Julian Sparrow, Mary March, Rose Hays, Betsey Paul and Fannie Paterson were the only ones left, and present to tell us of this earlier history of Methodism in New Orleans.

Mr. Editor, we shall have to ask your indulgence in this instance for taking up so much space in your paper. Just this once, however, for we shall have gone hence ere the next Methodist Centenary, and these old fathers and mothers we write you of, like each petals are borne off from the stem, one by one by the evening zephyr, so shall they have passed away on time's fast fleeting pinions; bnt the Methodist Church, built on the Rock Christ Jesus, will last through all ages.

On the occasion here referred to, the pulpit and altar were beautifully decorated with flowers and evergreens. The services were commenced at 6 o'clock in the morning, with prayer meeting, conducted by Revs. R. C. Barrow and Z. T. Gayden, and from that until 10 o'clock p. m., with the following ministers preaching very appropriate sermons in their turns: Revs. Stephen Priestly, J. Qualls, T. Jackson; elders L. P. Onshman and A. E. P. Albert. All these workers in the Lord's vineyard filled their appointments with much credit to themselves. The closing sermon, by Rev. Mr. Albert, upon Methodism, delivered at night, was a master-piece. Miss Josephine Coleman sang a sacred song, after which Miss Sophie Wilson recited an appropriate address, and now the people that had crowded the church all day, no doubt due to the well arranged plans of Mr. Stephney Priestly, the pastor of this church, and to whom much credit is due for his efficient management at this church during the last three years, were dismissed. Collection $65.

Never has the South made such rapid headway in educational and industrial pursuits as during the last several years. The issues which brought on the war, and those which arose out of it, are settled, or are safely on the road to settlement. No power on earth can re-enslave the Negro. Let a truly national party be organized and the attempts at disenfranchisement of the black man would come to an end as a matter of course. The temptation to "bulldoze" the Negro, grows out of the political necessity for a solid South. With the coming of a national party this necessity (or seeming necessity) would disappear.—*The Voice.*

Of course religion is always first and last with the colored man whether or not he especially controlled by the principles of Christianity.—*Africo-American Presbyterian.*

For the SOUTHWESTERN.

Hoyt, Shumpert, Davis and the Baby.

PROF. S. W. LEWIS.

We have had in our midst for the past several weeks, the great evangelist, Hoyt, who has done a great work in the harvest field of our dear Master. Though his labor has been confined chiefly among the whites, he exemplified his Master's doctrine of being "no respector of persons," and we were not neglected. He preached with much zeal, force and power that the church, gathering fresh energy and determination, dedicated itself anew to the work of evangelization. Just on the eve of his departure from our midst, Elder Shumpert, dropped in on us to hold his third quarter. Finding the church aglow with zeal and flames of sacred love that were kindled by communion with the Holy Spirit, he caught inspiration from this and preached with impassioned ardor and wonderful impressiveness of manner, his theme of the Cross. With a love for his work Elder Shumpert, combines the happy faculty of knowing what to say, how to say it, and when to say it. He is always full of his subject, but never exhausts himself. Like a safe banking establishment that honors its drafts at sight, keeping always the necessary reserve funds; he meets his obligations to edity with the word, both in season and out of season. His reasoning power is deep without being obscure. I never hear him, but Denham's lines in his Cooper's Hill is recalled:

"Though deep, yet clear, though gentle, yet not dull;
Strong, without rage; without o'erflowing, full."

With remarkable intuitiveness he perceives at once the character and temperament of his audience, and with the old fashioned Methodist characteristic of adoptability to all circumstances, he blends himself with their sympathies and endears himself in their hearts.

Our present minister in charge, Gov. A. K. Davis, has ably and acceptably filled our pulpit for the past two years. Like Lynch and Revels, he has had all fame save of political honors and with them has abandoned the political field, the State for the Church, the crown of political honors for the cross of Christ. His health, which has not been good for years, has greatly retarded the success that might otherwise have attended his labors.

Intense bodily suffering not unfrequently prevents him attempting pulpit duty, and when less aggravated, this work is necessarily confined to short periods of time. Familiarity with sufferings excites wonder at his accomplishing as much as he does; but zealous for the prosperity of the Church, he cheerfully sacrifices personal considerations, therefore, and very often, it is thought in obedience to his own rigid notions of personal responsibility under the most trying circumstances. He reminds you of Cowper's description of the pastor who "conscious of his awful charge, exhorts that the flock he feeds shall feel it too."

In the pulpit he never fails to fix attention upon him. Like Elder Shumpert, he too is full of his subject. There is a peculiar freshness and vigor about his sermons that like fruits just issued from the orchard and please on account of their newness and brightness. Without using notes, his efforts betray careful preparation; himself the connecting link between the study and the pulpit, his discourses give you an insight of the hard labor of the one and the rigid faithfulness of the other. In his domestic and public life, his actions, conversation, manner and deportment meet the popular idea of what a clergyman should be. To all these and conditions he counsels an onward and upward march.

The [illegible] of this quite recently bereaved little infant daughter, [illegible] too sweet for [illegible] the society of [illegible] While minister (Bro. Davis) with his sublime utterance greatly mitigated her grief. God sometimes steps down into His garden and plants a flower, or often takes from the fold an innocent lamb and shelters it in His bosom, to tempt the old ones to follow. Such is His life among us, a guide post pointing heavenward. He:

Like a bird each fond endearment tries.
To tempt his new-fledged off pring to the skies,
He tries each art, reproves each dull delay,
Allures to brighten worlds and leads the way.

Canton, Miss., September 26th, 1884.

For the SOUTHWESTERN.

Before and After the Saloons.

BY ANDREW J. HOWARD, ESQ.

We once had two saloons at this place. The saloon keepers said that they made their money principally off the Negro. During their stay we were in a sad state as a community; very little could or would be done for God. Many members frequented the saloons. The church, as is generally the case, was in a dilapidated condition. The Lord sent some prohibitionists here and they got into our hearts, and of course we can not have saloon keepers; so the saloon keepers were routed. Since then we have a good church and bell, a good school room, a grand Sunday-school, and a public school numbering more than two hundred. We are more united as a neighborhood, as a people, as a body of Christians; and now nearly everything seems to be on the road to prosperity. All this was the result of God's presence and the absence of saloons. The SOUTHWESTERN has a good chance at the saloon keeper; smite him whenever and wherever you can. Our beloved pastor, A. Lemons, is now carrying on a protracted meeting, and there are many penitents. Pray for us.

Ebenezer, Miss., Oct 2, 1884.

Africa.

The treaty recently negotiated with King John of Abyssinia has been officially published. In this King John binds himself to abolish slavery and the slave trade within his dominions.

The German African Society has organized a new expedition to explore the southern basin of the Congo. It will be directed by Lieutenant Schultze, accompanied by two other lieutenants and two physicians.

The Portuguese government has concluded with the company of the submarine cable from Cadiz to the Canaries, and from the Canaries to Senegal, a contract for the establishment of a cable from Senegal to Bolama, Saint Thomas and Loanda. The Portuguese possessions of the western side of Africa will thus be united with Europe.

According to the *Moniteur des Consulats*, the Sultan of Anfali has written a letter to the President of the French Republic offering him his friendship and the passage over his territory of the caravans from Obock to the Choa. In exchange he solicits the protection of France against the invasions of the Egyptians.

An agricultural and industrial society having its seat at Batna has been established to give an impulse to the colonization of the south of Algeria. Its property is situated in the region of the Oued Rir', whose oases have become very prosperous owing to the abundant irrigation furnished by the artesian wells sunk under the direction of M. Jue.

The *Cape Times* announces that Dr. Holub has started on his exploration, with three wagons, one of them containing merchandise which they will not need before reaching Zambeze, the second provisions for the journey to the river, the third scientific apparatus. At Colesberg he will remain some time to study the fossil formation of the neighborhood. During his sojourn at the Cape, he will make collections of insects, fish and birds, to fill eighteen cases which will be sent to Europe.

Dr. Hopfner, who last year made an exploration of the basin of Ombire and Damaraland in reference to mining interests, proposes to visit, in company with a young German naturalist, Ovampo, and to penetrate from thence into equatorial Africa. A member of the society of geography of Bremen has given him good astronomical instruments. In return he will give this society the reports and maps which he will prepare.

Georgia Conference.

Bremen, Ga., October 15.—Bremen enjoyed a sermon by Bishop Walden on last night, giving much encouragement to the work of church building, and co operating in the grand work of the world's redemption. His theme was on the revelation of God, as the Christian's Father by the Son, the great teacher and mediator—the revealer. It was the first time we have had a bishop to preach for us. He left to day for Birmingham, where he is to hold the Alabama conference. Rev. Dr. J. Mitchel remains over to day to finish for the time his work of providing Monnt Zion Seminary with seats and desks. He goes to Sonth Georgia as presiding elder.

APPOINTSMENTS.

Atlanta district—W E Tarpley, P. E. Atlanta, Marietta street, J A Thurman; Carroll, R H Waters; Cherokee, to be supplied by J C Sorrow; Dawson, J J Donahoe; Haralson, R P Lumpsden; Jasper, to be supplied by W J Westbrook; Joneboro, E F Dean; Mossy Creek and Mt. Zion, J B Wilkins; Pike and Upson, to be supplied by S T Robinson; Rocky Spring and Walton, W H Sullivan; Simpson, A F Ellington: S M Merrill, chaplain, United States army; J L Fowler, Sunday-school agent.

Dalton district—H Boyd, P E. Blairsville, D A Sullivan; Cassandra, D W Cook; Dalton, to be supplied by R H Robb; Hiawassee, to be supplied by C B Corn; LaFayette, to be supplied by A H Mitchell; Morgantown, B M Hipp; Mountain-town, T G Chase; Resaca, J H Dunn; Spring Place, J J Hurley; Toccoa, P P Carroll; R H Robb, president Ellijay Seminary.

Sonth Georgia district—James Mitchell, P E. Burnt Fort and Charlton, to be supplied; Clinch and Downs, to be supplied; Decatur, to be supplied; Glynn and Wayne, to be supplied; Mt. Zion and Tatnell, A H Bazemore; Thomas and Brooks, to be supplied.—*Atlanta Constitution.*

Church Extension.

The work of the Church-Extension Society of the Methodist Episcopal Church in the last four years has been mighty. The following is from the Secretary, Dr. Kynett:

General funds, for donations, etc.	$184,074 59
Loan fund, for loans to churches	180,990 35
Given from use during the quadrennium	818,227 71

With these receipts, churches have been aided as follows:

By donations only	1,085 churches.
By loans only	185 "
By donations and loans	400 "
Total	1 671 "

The amount received for special frontier churches, included in above receipts, is $45,750, which has secured the erection of 182 churches on the original plan of 400 new churches on the frontier, worth at least $1,250 each, secured by special gifts of $240.

From the organization of Church-Extension work, to October 31, 1884, the close of the last fiscal year, the receipts have been:

On general fund	$1,513,670.24
On loan fund	507,605.89
Loans returned	302,817 83
Total	$2,324 093.96

With the loan fund loans have been made to the amount of $650,572 90, aiding 1.198 churches, worth about $5,175,000, containing 350,000 sittings.

The total number of churches aided from the beginning is 4,354.

America has accepted the invitation to take part in the African conference. Bismarck will probably preside.

SANITARIUM, Riverside, Cal The dry climate cures. Nose, Throat, Lungs, full idea. 36p, route cost free.
Mar. 27 26teow

Christmas and New Year.

To Pastors, Sunday-school Workers, Committees on Education, and Friends of the Methodist Episcopal Church: In many places, owing to the newness of the medal idea in June, 1884, and also to the urgency of preparation for Children's Day, no steps were taken to secure the Centenary Historic Medals. Indeed, we are informed that some purposely deferred efforts to circulate the medals till the time of the fall and Christmas Centenary meetings, while some are in donbt whether they can or cannot still be procured. In these circumstances it seems important to be made known that the opportunity is still open. For the information of all inquirers, circulars have been printed descriptive of two new styles of issue, and containing specimens of notices from the press, showing with what favor the medals have been received in all parts of the country. These circulars, together with other valuable reading matter, will be promptly sent to all applicants.

No pledges will be required of any who receive the documents referred to, but if any, on reading them, see occasion for action in behalf of the great and good cause in the interest of which the medals are issued and Centennial liberality invoked, their patronage and cooperation will be highly appreciated. Pastors and Sunday-school superintendents who have not seen the medal, but will agree to use diligent efforts for its circulation, can have a specimen in the original style of issue (in paper box, $1) sent free. Medals in cases will only be delivered on receipt of $2 for the gilt and $4 for the solid silver, or a responsible order for the same.

Note the following extract of an article which will appear in the editorial colnms of the *Sunday School Journal* for December:

A CHRISTMAS PRESENT.

Just at this time everybody is thinking about Christmas presents, and looking for something appropriate as a gift at the joyful Christmas tide. We would recommend to teachers and superintendents in Methodist Episcopal Sunday-schools the elegant Centenary Medal, prepared by the Board of Education as a memorial of the hundred years of organized Methodism in our land. It has recently been issued in a new style of frame and casing worthy of the Church and the cause which it represents.

These medals will be appropriate as presents to Sunday-school superintendents and other officers, and will not only aid one of the noblest of our Church enterprises, but also serve as valuable heirlooms for generations to come.

For circulars or medals, address the Educational Secretary, 805 Broadway, New York.

Have You Nasal Catarrh?

Use DR JAMES the preparation of EAST INDIA HEMP; they will prevent the Catarrh entering the Bronchial tubes or lungs, thereby warding off **Consumption**, and keep the disease locat d until positively cured. Put yourself fully under the influence of these remedies, and as sure as the sun rises upon you a complete cure will be made of that loathsome disease.

N B—This remedy speaks for itself. A single bottle will satisfy the most skeptical and will break up a fresh cold in twenty-four hours.

Ask your druggist for DR. JAMES' CANNABIS INDICA, and if they fail you, send to us direct. Price, $2 50 per bottle, or three bottles for $6 50. Pills and Ointment, $1.25 each. Address **Craddock & Co.**, 1032 Race Street, Philadelphia, Pa.

In Ohio 11 Democrats and 10 Republicans were elected to Congress.



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DISFIGURING Humors, Humiliating Eruptions, Itching Tortures, Scrofula, Salt Rheum and Infantile Humors cured by the CUTICURA REMEDIES.

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CUTICURA, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair.

CUTICURA SOAP, an exquisite Skin Beautifier and Toilet Requisite, prepared from CUTICURA is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin.

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It is invaluable for Diseases peculiar to Women, and all who lead sedentary lives.

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☞ The genuine has above trade mark and crossed red lines on wrapper. Take no other.

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches	
History of the U. S.—Ridpath	$3 00
Scripture History—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3) Net	5
History of Methodism.—Stevens. (Abridged edition.)	3 0
Discipline of the Methodist Episcopal Church Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons (Vol. 1) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures Chapters I-XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol 1) sett	7 50
Plain Account of Christian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill, Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rescue of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (Chapters XXI-LII)—Harman	4 00
Systematic Theology.—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic.—Jevons. Net	40
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism (Abridged). Stevens	3 00
Defense of our Fathers—Emory	85
History of Missions of the Methodist Episcopal Church Vol. II—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII.—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope Vol. III	7 50
Atonement in Christ.—Miley	1 25
History of the Church.—Blackburn	2 5
Intellectual Science.—Porter	3 00
Homilectics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures New Testament: Chapters XIX XLIV Harman	4 00
Systematic Theology Theological Institutes Part II.—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St Paul.—Conybeare and Howson (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	3 00
History of Rationalism.—Hurst	

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
Christian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation.—Walker	1 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism.—Simpson	1 50
Portrait of St Paul.—Fletcher	75

SECOND YEAR.

To be studied:	
The Bible: Doctrines	
Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History.—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. Abridged Edition.—Stevens	3 00

THIRD YEAR.

To be studied:	
The Bible Sacraments	
Christian Theology. Books IV and V.—Wakefield	2 50
Plain Account of Christian Perfection.—Wesley	30
Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	90
Mediæval and Modern History.—Thalheimer.	1 60
To be read:	
Wesley's Sermons. (Vol I.) Introduction to the Gospel Records.—Nast	5 00 1 25
Era of the Protestant Revolution.—Seebohm.	75

FOURTH YEAR.

To be studied:	
Christian Theology. Books VI and VII.—Wakefield	2 50
Logic.—Jevons. (Science Primer Edition.)	40
Elements of Intellectual Science.—Porter	3 00
Review of the course of the three preceding years	
To be read:	
Wesley's Sermons. Vol. II. Checks to Antinomianism.—Fletcher	5 00
History of the Reformation.—Fisher	2 00
Protestant Foreign Missions.—Whitelieb	1 00

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The Pictures Lesson Paper is printed on tinted paper, with beautiful engravings, questions and stories for the little people. The most attractive little children's paper published.

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, OCTOBER 30, 1884.

New Subscribers.

A Liberal Proposition.

The numbers of the SOUTHWESTERN CHRISTIAN ADVOCATE for the remainder of 1884 will be supplied free to all NEW SUBSCRIBERS who will send us **Two Dollars** cash with their names. No name entered under this proposition until the money is received bv us. This will allow subscribers to receive the paper fourteen months for the price of one year's subscription. The subscriptions under this proposition will expire January 1, 1886. Let pastors, church members and readers of the paper generally tell this to their friends. We feel sure that if this is done a large addition will be made to the subscription list. We will send out specimen copies on application. Address

PHILLIPS & HUNT,
32 Natchez Street, New Orleans.

Keep, and Demand the Keeping of Contracts.

Whatever you do, do it well. After it is done see that you are paid according to contraot, and see that there is a legal contract made before you begin. In trade see that yon have what you want, buy what suits you, and pay promptly for what you get. If change is made see that you have to a cent what is due you. We saw a lady hand a ferry collector a quarter from which to take twenty cents the round trip fare for herself and another. He gave her no change, and she seemed to be too timid to demand the five cents which was coming to her. We called on the gentleman and he paid it. In this way no doubt much money is lost. See that you get the right change before you leave the person and spot where your business is transacted.

Societies and the Church.

The colored are as a rule, an impulsive, emotional people, incapable until well disciplined of accurately discriminating between the olaims of interests which they espouse. Hence the arising difficulty or conflict of interest between the duty they owe the Church and the amount of time devoted to their numerous and ever increasing benevolent or other associations. With the white people there is an equitable division of duties, and therefore no friotion. There must be an adjustment of these difficulties sooner or later, by a more or less energetic process. Since the societies lay their members under penalties for non-attendance at meetings, and many institutions include a juvenile department, it is all the more essential that the agreement to regard the Christian conscience of their members be observed. The societies may be good and useful, but no other society is as good as the Church of Christ.

Help Them.

We know a dozen young ladies who are graduates, who are pure as angels in morals, whose parents have spent all their living to keep them pure and make them useful. Under the circumstances which ever attend good looking colored girls, they have had a hard time, but have succeeded in carrying out their intention. These girls do not want to teach. There is a very discouraging element in public school teaching, where the School Boards are made up of a certain class of city politicians. As young ladies have to be brought in contact with them in order to secure employment. This difficulty will be obviated when women are elected to School Boards, as they should be now and when to be married will be no longer a disqualification for teaching. These girls are at the head of a long list of young ladies in want of an honorable work of any kind. Who will help them?

The Moralizing Tendency of Proper Church Locations.

Our observations of the character of churches in different localities for a number of years leads us to the conclusion that the location of a church has very much to do with deciding the olass and character of its attendants. We think it may be set down as a law of society, that certain people will visit a church in one locality, who will not do so if it is in another, even though the distance from their starting point should be equal, or even in favor of the one they do not attend.

There is frequently something in the locality, *per se*, which either impels or expels the people, and acting conversely if the classes of people be reversed. When the locality has nothing objectionable in itself or denizens, there may be such liability to the congregation of hard people, because of its isolation from the centres of population, absence of light and pavement, and police regulation as tend to to repel a more orderly, and attract persons of the opposite type.

Isolated localities are, as a general thing, noted for the noisy and ludicrous character of the services held in them. When the condition of the locality is unobjectionable and of the right character, and the adjacent population are quiet and orderly, the worship and worshippers will gradually partake of this character, superinduced by the presence of these quiet people, either at or in hearing of the services. If people whose conduct is generally bad attend a church located in this way, they are speedily improved in manners, if not in morals, also by this congregatiqual contact with a people of more refinement, and power to enforce upon others conformity to their rules. This applies with the greatest force to colored congregations, and reveals the impolicy of forcing them to congregate in isolated and out of the way localities. The tendency is always downward; they are never improved to any great degree in such places.

To force a colored congregation, for either poverty or prejudice, to locate in suburban, swampy or disreputable localities, is to invite immorality, and indirectly encourage manifold vices, while to aid them in coming right into the heart of the best population is to moralize and uplift them. Many of the good effects of the large-hearted benevolences bestowed upon the freedmen have been as good as thrown away, because of forces which conspired to cast them in such localities.

They must be under restraints, or they will not keep order. These restraints must at first be the demands of surrounding society, succeeded by a growing love of the worshippers for order.

If it is agreed that all communities desire improvement of all their citizens, then must it be also agreed that those communities which force their colored citizens to such localities are unwise to the extent of defeating their own desires for the freedmen's betterment. Will our white people think of this in relation to the elevation of the Negroes?

Dwelling Together in Unity.

We have not, in a good while, enjoyed a more agreeable call than one which was recently paid us by the Rev. Dr. S. W. Speer, of the Kentucky Conference, of the Methodist Episcopal Church, South. Dr. Speer is a son of the royal line. He is straight as an arrow, nearly six feet high, hair and beard as white as snow. He is as active and earnestly at work for the Master as ever. He will present three new churches on his circuit at Conference. He has secured the passage of prohibitory liquor law for his county, and is decidedly interested in the welfare of the colored people. He raised the first subscription for the mission to China before the separation, and recommended the policy now in vogue of teaching in both the English and Chinese languages. In 1865 he was stationed at Hopkinsville, Ky. At that time there was great unrest among the colored people, many of whom were fleeing for freedom to the North. He had charge of a congregation composed of both races, and earnestly advised the colored people to remain and wait at home, that their freedom would come to them in due season. His advice was taken, not another one left; and in due time freedom did come. He organized thirteen circuits of colored members in that vicinity, and this was the nucleus around which the colored Methodist Church in America subsequently formed. Mrs. Dr. Wm. F. Warren, of Boston University, is the niece of Mrs. Dr. Speer. He believes in real Christian fraternity, and thinks that the counsel of the preachers of his Church ought always to be available for the help of our colored ministers in those sections where they are thrown together in labor and alone represent Methodism. He is well known in and around New Orleans to both colored and white people. He was pleased to give us kind references to Bishops Keener and Parker and the New Orleans *Advocate*. We shall probably be favored with something from his pen in the future. How refreshing it is to be permitted occasionally to meet these venerable and blessed heroes whom Methodism has developed, and who have made Methodism what it is under God. He is not the first of the preachers of the Methodist Episcopal Church South who have made us to rejoice in their friendship and acquaintance. So mote it be ever. He taught a number of his colored members to read.

Christ's Conferences.

Which may be arranged according to the parties with whom he conferred, who were as follows:

First. Nicodemus, with whom he discoursed on the new birth, and the necessity for believing in him.

Second. The woman of Samaria, with whom he discussed on living water and spiritual worship.

Third. The Pharisees, whom he reproved for setting aside God's commands by their traditions.

Fourth. The Sadducees, with whom he discoursed concerning the resurrection.

Fifth. The lawyers, whom he told which was the first and greatest commandment, and who was our neighbor.

Sixth. The people with whom he spoke concerning the bread of life and the spiritual manna, and their senselessness in not acknowledging him to be the Messiah.

Seventh. His disciples, whom he reproved for struggling for supremacy.

A Service in Winan's Chapel New Orleans.

First Street Church, Winan's Chapel, Montgomery, pastor—Snuday, September 7th, general class opened by M. W. Taylor reading hymn and prayer. Just seventy-five persons present when the meeting opened. Bro. Montgomery is a full blood African, seems to be intelligent and worthily situated at one of the better Churches in the Metropolitan city of his conference. The house is a fair one, of wood, somewhat antique in all its surroundings. The high close fence and strong gate reminds one of the feudal ages. The people are whole souled and full of the old time Methodist fire; thank God for Methodism and its sameness wherever the Gospel and the Discipline is rightly used.

Bro. Charlie Bnokner, formerly a slave of Gen. Leslie Combs and a native of Lexington, Kentuoky, was our first acquantance. He laid hold on us because we were both corn-crackers; perhaps some of his friends of thirty-four years ago may see this and remember and be glad to learn of his where abouts. Father Green, of Maryland, is white and noble, he spoke most fatherly of his semi-blindness and its usefulness to him in helping his reliance upon Him who leadeth the blind in their blindness, or giveth them sight, as He pleaseth. The feature of greatest promise was the freedom and earnestness with which the Sisters laid hold on the worship of the hour. One of them prefaced her story of experience by that grand old hymn.

Guide me, oh thou great Jehovah,
Pilgrim through this barren land.

Let the women be true and come boldly forward in the Lord's work. said one: "When I was converted, I was not a sleep. I am a Christian nine years ago I was a wanderer."

One brother said "he met the editor at the African Methodist Episcopal General Conference, in St. Louis. So many true, real hearty, and generous things were said of the SOUTHWESTERN and its editor that we must confess our heart was warmed as it has not been in a good while. "I owe the paper fifty cents and I mean to pay," said one. "I am going to take the paper said another," and all of this right along mixed in with a blessed olass of religious experiences, just as we have written it. An old man with gray hairs, said: "He was new in the cause but he meant to staud." If yon want to learn of God live for Him. Some people do not seem to remember that "low is the way to the highway of holiness." "If I fail I will get up again and tell the devil it was not a fair fall. If you have not plenty of the Holy Ghost in you as you go down to Jordan, the devil will get there first." If you want the patience of Job, you must expect to use it as Job did, so you must ask for Job's trials with his patience. "Sufficient unto the day is the evil thereof."

Our first Sunday in New Orleans.

Editorial Perambulations.

Our misconnection gives a better chance for observation in Nashville. Riding ont Broadway you come to Vanderbilt University, with Roger Williams just beyond it; while towering up from a prominent elevation in the distance to your right is in plain view the handsome buildings of Fisk University. The two latter accessible to all, bnt mainly used for the education of colored, and the former exclusively devoted to the training of white students. Our own Central Tennessee College loses nothing by contrast with either of these institntions except as to location. It is situated in a low place, and the nearest point to a street oar is two sqnares away. In point of efficiency along its lines of work it rather gains than loses by contrast with the others. The faculty has been reinforced of late by the addition of several new members, viz: Rev. Thomas M. Dart, Teacher of Languages and Literature; Prof. H. B. Frey, *colored*, Assistant in Mathematics and Laugnages; Miss Mary E. Greenly, teacher in the normal department; Mrs. Lizzie Saunders, matron; Mr. Belden, snperintendent of the industrial department; and Dr. R. W. Keeler, Dean of Theology. This latter gentleman is an acquisition to the teaching force of the institution whose valne can scarcely be estimated. He is well prepared for his work by education, and has the other indispensable qnality of a ripe experience in the things he is to teach. He has been forty years a preacher, three times sent to General Conference, and twice appointed presiding elder, besides being entrusted with the performance of many other important services to the Upper Iowa Conference, of which he is a highly esteemed member. Upon his departure for entrance npon his dnties in the college his conference was pleased to give expression to the following sentiments of brotherly regard for him, viz:

RESOLUTIONS RESPECTING REV. R. W. KEELER, D.D.

Whereas, We learn that Rev. R. W. Keeler, D. D., has been elected Dean of the Theological School in the Central Tennessee University, and that he has accepted the position; therefore, be it

Resolved, That we hereby record our high appreciation of the scholarship, energy of pnrpose, and thoroughly religious character of our dear Bro. Keeler.

Resolved, That as preacher, counselor, administrator, student and pastor he has always ranked high.

Resolved, That in breadth of mind, catholicity of spirit, wealth of heart, loftiness of endeavor and faithfulness to duty he has but few equals.

Resolved, That we heartily assure him that we shall pray that the blessings of Almighty God may rest npon him and his family, and upon his new field of labor.

Resolved, That we bid him God speed on his mission, and shall welcome him on his return.

Signed, E. L. Tharpe, Wm. F. King, Horace E. Warner, J. T. Crippin. Adopted by the Conference October 8, 1884, and approved by Samuel W. Heald, Secretary.

Dr. Keeler meets a cordial reception from the students and the SOUTHWESTERN. He enters the work with a courage and determination that gives reason to hope for both suitable buildings and an endowment of the theological department there. We hinted in our last that we evaded accepting an invitation for dinner at the College, but we were not so successful about supper. The Braden home is a beautiful model of consistency to principles, highly cultivated; their theories are correspondingly high and widely divergent from the prevalent theories around them, but heedless of this isolation they bring reals fully up to the high measure of their ideals. It was as beautiful as it is rare to behold the table in their home surrounded by the Bradens, the Keelers and the writer in aristocratic Nashville, with never an expression to indicate the uniqueness of the situation. We do not press for these things. In fact we do not think, under all circumstances, it is better to do it too much, but we greatly honor people who practice what they preach, and carry their convictions into action, no matter what the cost may be.

Under the efficient management of Dr. Hubbard the Meharry Medical school is having an era of great prosperity. Ont of 41 graduates from this department all of them are in active and snocessful practice but 8. We shall yet hear more in detail of these, as we have the promise of Mrs. Hubbard to furnish our patrons with this desirable information. The great and pressing need of the College at this time is suitable furniture for the sleeping departments of the girls, and we are sure that the liberality of the ladies of our Methodism will, in this, as in every case of want in any department of our Church work, prove fully able and willing to meet and supply this demand. If some friend would write to Mrs. Barnes, the preceptress, they could find a way to employ five or ten dollars so that the Lord would very greatly bless both gift and giver.

——

Leaving Nashville by the C. & K. line, at 7.45 p. m., we ran into Memphis at 5 a. m. Bro. Samnel Body and daughter, bound for the conference, here are with us, and we stop with their relatives, who reside in this place, for breaktast. While waiting, a good sister, who was herself visiting, like Bro. Body, in the hnut of relatives sold from them before the war, said to us: "Ain't this nice, sitting here after six o'clock in the morning, and no horn blowed yet. I never will forget how the white folks done me in Paul's time." She said, as the tears began to run down her rugged black but handsome face, "When I go up to heaven I'll carry the marks on me. Why, it makes me cry for joy to think about all these preachers come here to 'tend to business on Thursday, in the middle of the week. Why, ain't it a change!" she continued. And then, inquiring whether we were ever a slave and felt the rod, she said, "Brother, you don't look like you felt slavery like I did; you ain't got the mark." We made the best reply we could, for it won't do to at all to times confess that yon were so unfortunate as to be born not a slave.

At 7 o'clock we strated for the seat of conference. We inquired of twenty persons where the church was but no one could tell us; the last was a woman with a long stick in her mouth and a bottle with brown dust in her hand. Upon inquiry she informed us, what we previously suspected, that she seldom ever went to church. We found the place at last and had a full compensation in the hearty welcome, so cordially extended to us by the brethren. We found our home with Rev. Mr. Ashley, of the St. Andrews African Methodist Episcopal Church, and had Dr. Braden for our room mate two nights; the third night he left us, and spent the remainder of the time with an excellent white family in the city, who desired to share in his entertainment and society. There are about 60 members of the conference, mostly youngish men and rather bright looking, but it is clear they have improved as rapidly as some others, whose chances have not been as good theirs to learn.

Calvin Pickett, Hilliary W. Key, and James Pickett are the leaders of the old class; Jesse P. Price, James Primm, and C. H. Bullington may be set down as leaders among the middle aged men; and Lewis M. Hagood, John W. Pickett, Charles Marbrey, E. M. Manson and A. Phillips, lead among the young men. Dr. Braden, Dr. W. Patterson and Prof. Thomas M. Dart are also members and occupy the place of teachers, both in the conference and the College. It is quit a hopeful body, and they were pleased to pledge themselves to renewed exertion in behalf of the SOUTHWESTERN. Rev. O. O. Knight, one of the first workers since and the last before the war, for the education of the colored people, being the original founder of their educational work in Nashville, was cordially received in company with Rev. C. Cotton. They were bearers of fraternal greetings from the Central Tennessee Conference. The occasion was one befitting the unity, and indicative of the vigorous development of our Church, on both extreme. These white people will accomplish a great deal more for the advancement of our cause, and the cause of the colored members of our Church, with all that depends thereon in the South, by their influence, than they can by contact, at least for many years to come. Memphis has seldom ever been so shaken up as on the occasion of this conference and especially by the addresses and sermon of Bishop Bowman; his holy, clear and deep knowledge and experience in the things of God, give him wonderful power over the people. Pleasant, affable, cool and patient, he discharged his difficult tast in such a manner as to advance every interest of the Church, and greatly endear himself to every member of the conference.

There are about 20,000 colored people in Memphis and these are represented in branches of industry, but the cotton handling predominates. As to churches, the Baptists lead with 12, the greatest of which is the Beale Street, which is estimated when complete to cost $100,000. Rev Mr. Nightengale, late of Meharry Medical College, is pastor. He is a young man, full of energy and if a membership of 1,500, and such a church as is the Beale Street, does not overwork or inflate his opinion of himself in too great a degree, he will yet come forth as one of the great among the preachers of his denomination. The next Baptist church of note here, is a split off from the Beale Street. It is clear that our Baptist friends are going to pieces in all the great cities since the war, for want of stronger government. The nearer they follow the Methodist disciplinary pattern the better it will be for them on this line.

The African Methodist Church has five good houses and congregations; the greatest of which is Avery Chapel, where the Rev. Stratford Straws is pastor, and how he built it is a great affair and that which adds immensely to its greatness, is that with his own hands he drew the plans, and personally superintended the erection of this building. We have known him since early youth and can testify to his general good qualities as a man and minister. The St. Andrews is next best, it has an excellent pastor, and is prosperous. Taylor Cowan, another good friend

of ours from Louisville, has Collins Chapel, Colored Methodist Church in America, and our Zion friends have also a nice church here, which they had the misfortune to have damaged a few weeks since. These churches are all too fine when compared with the circumstances of the people, and some day it will be admitted that our plan of building neat but cheap churches, which the people by a little aid can pay for without oppression or resorting to questionable, if not immoral means of making money is best. This same difference occurs when our school buildings are constrasted with others. We have a great work to do for the colored people, and simple justice demands that our buildings be centrally situated, and there by gain more of them and of course less expensive. Though in the aggregate our outlay in this way is greater in that way than any other church. Proving that the simplicity of our edifices is the result of neither stinginess or poverty.

Leaving Memphis, we also took leave of the brethren, and did not forget the cooling drives about town with Straws in his fine buggy, the hospitable treatment in his home; also the homes of Bros. Ashley and Fields. By the way Bro. Fields is a little slow but withal a model man in all other respects. Down the railroad 57 miles we came to Brownsville, here we spent an evening with Bro. Jesse P. Price; he has a fine home, and for good order and Christian sweetness we have not anywhere been permitted to see its superior. His little daughter Martha is a gem of a girl and as smart as plenty of brains and a bright intellect well cultivated can make her. We had a good ride over town with him in his buggy; called upon the Hon. Samuel A. Macaway, who is the able colored representative of this this county in the present Legislature, and a candidate with splendid chances of election to the next, because this county has a colored vote of about 2,300 against about 2,000 white, divided between Democrats and Republicans. We took a cash subscriber for the SOUTHWESTERN, and drove on to the nice church our people have here, by the help of God, the Church Extension Society, Bros. Key and Price. Here we talked to a good crowd, took several more subscribers and left for Bowling Green, where we found Bro. W. E. Wilson, with a well filled table awaiting us. He is a worker and his work is telling much in our favor. We learn here that Rev. J. A. D. Payne, late of the African Methodist Episcopal Church, who has spent sometime in ours, has now returned once more to his first and early love. We have a good sized bundle of writings which he calls thunderbolts of facts against the bishops of the African Church, perhaps he is now in a good situation, and a favorable turn of mind to let these thunders "utter their voices," and these bolts "strike something." We shall talk here to night for the paper and then see you anon.

TAYLOR.

Personal.

—Bishop Wiley reached Shanghai, on the 16th of September, and expected to start for Tientsin after resting a day or two.

—Rev. Z. T. Gayden, pastor of Thomson Chapel, New Orleans, has occasion to rejoice in the advent of a new boy, born in Clinton on the 20th inst.

—Mr. Moody will preach in Boston [illegible] under the auspices of the Young Men's Christian Association. He is expected, also, at Richmond, Va.

—Bishop W. F. Mallalieu's present address will be Austin, Texas, from Nov. 1 to Dec. 10. After that date New Orleans, La., until [illegible]

dence being one of the inducements offered.

—Rev. Messrs. Smith, Denney and Babe, were met by the missionaries in Japan, about September 25, and after receiving a hearty welcome were sent on their way to their destination, China.

—Bishop Mallalieu seems to possess the true apostolic spirit. He went to Nebraska two weeks before the opening of his Conference, and traveled nearly a thousand miles through the State in the interests of our educational work.—*Iowa Methodist.*

—Mrs. Polk, who is living in Tennessee, Mrs. Tyler, who is at Richmond, Va., and Mrs. Garfield, who lives at Mentor, Ohio, three Presidents' widows, are among the United Ssates pensioners. Each receive $5,000 a year, according to act of Congress.

—Rev. George W. Wells, of the Louisiana conference, Rosedale circuit, was in at our office last Thursday, and seems to be in a pleasant and hopeful feeling. His work is prosperons and promises to be more so.

—It is reported that Rev. B. W. Timothy of the St. Louis conference, lately of Wesley Chapel, St. Louis, has now united with the Episcopal Church. We believe Bro. Timothy was originally of the African Methodist Episcopal Church, and we hope he now has a permanent and contented situation.

—Hon. L. A. Martinet, editor of the Lonisiana *Standard*, and Hon. H. C. C. Astwood, U. S. Consul at San Domingo, favored the SOUTHWESTERN with a call recently. They are exact antipodes in State politics, but withal most agreable and genial gentlemen. Our readers may expect an occasional letter from the latter.

—The Rev. A. J. Ford received a most agreable and valuable surprise from the members and friends of his charge, the Clinton street Church, New Orleans, on Tuesday eve, October 12th. It was a most enjoyable occasion singing and social pleasantries abounded no less than the good cheer they presented.

Boston will be sorry to lose Bishop Mallalieu. His presence would be a blessing to any city, and New Orleans is to congratulated over his removal thither. He will find plenty to do, and will do it enthusiastically and well. Perfunctoriness is a word not found in his vocabulary It is proposed to carry the good Bishop's name to India—to endow a "Bishop Mallalieu scholarship" in the Centennial School at Lucknow.—Rev. B. H. Bodley in *Zion's Herald.*

—Bishop Walden was a member of the Cincinnati Conference, and at the recent session of that body at Hillsboro, Ohio, his name was called as an effective elder, and his character was passed, and the secretary was instructed to enter "elected to the Episcopacy" opposite his name. Bishop Merrill then called Bishop Walden to the chair, the duties of which he performed with ease for sometime. We believe he presided on this occasion for the first time at an Annual Conference; his first conference on the Episcopal plan is Kentucky Conference, which met September 10.—*Pacific Christian Advocate.*

—Touching Dr. Bayliss' silver wedding the *Cincinnati Enquirer* says: In their brief residence here Dr. Bayliss and family have won the esteem and friendship of all their own church fellowship with whom they have come in contact, and their circle of friendship includes also scores of the ministers and members of other denominations. The congratulatory gathering was therefore a representative one from all churches, and was in itself a flattering evidence of the high esteem in which Dr. Bayliss and his wife are held. Time has dealt very kindly with both husband and wife since, twenty-five years ago, a young Methodist itinerant, just beginning his life work [illegible] nee Sarah D. Britton, the daughter of a thorough-going Baptist deacon of Boston Corners, Erie County, N. Y., pledged their mutual love. During these years of his ministry Dr. Bayliss has happily filled the pastorates of several of the leading churches of Methodism in Chicago, Indianapolis, Detroit, and Cincinnati. He could have asked for no better evidence of the success of his work than in the congratulations and testimonials received on this occasion from his former churches.

Church Polity.

Centennial Catechism of Methodism Among the Negroes.

Ques.—What is meant by the term Methodist?

Ans.—It has three meanings. 1. One who lives according to strict method. 2. One of an ancient school of physicians. 3. One of a sect of Christians founded by John Wesley and his brother Charles, and so called from the exact regularity of their lives, and the strictness of their principles and rules.

Ques.—Is this term ever applied to any one else?

Ans.—Yes, the name is also given to the followers of Mr. George Whitfield, or the Calvinistic Methodists.

Ques.—What is the theological meaning of the term?

Ans.—A person of strict piety; one who lives in the exact observance of religious duties.

Ques.—How did the followers of Mr. Wesley happen to be called by this name?

Ans.—Out of contempt and ridicule.

Ques.—By what name did they call themselves?

Ans.—They called themselves the Holy Club.

Ques.—Who first called them Methodists?

Ans.—A young man who belonged to Christ's Church at Oxford, who characterized them as *"a new set of Methodists."*

Ques.—When was this?

Ans.—In 1764.

Ques.—What did he mean by a new set of Methodists?

Ans.—He allnded to a school of ancient doctors who lived about one hundred years before their time, and rejected observation, and fonnded their doctrine exclusively on reason and theory, and called themselves the Methodists.

Ques.—Was the first organization of Methodists a church?

Ans.—No, it was a society in the Church of England.

Qnes.—Have they a scriptnral foundation?

Ans.—Yes, if the Bible is trne, for they authorize their ministers to preach only what is written in the Bible, or may be proved by it. "The Bible is the only rule and the sufficient rule, both for their faith and practice."

Ques.—When and where was this society first organized?

Ans.—Mr. Wesley gives three periods, and places: 1st. In "November, 1729, when four persons met together at Oxford." 2nd. "Was at Savannah, Georgia, in April, 1736, when 20 or 30 persons met at his house." 3d. Was at London, May 1, 1738, when 40 or 50 persons agreed to meet together every Wednesday evening.

Ques.—What was the object of this meeting?

Ans.—Mr. Wesley says: "It was in order to hold free conversation."

Ques.—How were the meetings conducted?

Ans.—"They had wriiten rules to which they all agreed, and their meetings were begun and ended with singing and prayer." (See Potter's Comp Methodism, pages 53-54.)

Qnes.—Why did they not go to church and meet?

Ans.—Because the churches, under the control of a cold and formal clergy, were shut against them.

Ques.—When and where was the first meeting house erected?

Ans.—By the society, in Bristol, England, on the 12th of May, 1739.

Ques.—When was the first conference held?

Ans.—June 25, 1744, at the Foundry in London, Mr. Wesley, six traveling and four local preachers attending.

Rev. H. W. Tate is having substantial prosperity on his work at Springfield Ohio.

Schools and Colleges.

There has recenely been placed in the library of the Gammon School of Theology, Clark University, a very fine copy of Raphael's celebrated painting of the Transfiguration of Christ. It is done in oil by one of the finest copyists of Rome, and the painting measnres 3½x6 feet. It is the gift of Rev. E. H. Gammon, the generons patrot of the school, who purchased it while in Rome some months ago. It is a splendid work of art, and shows his deep interest in the school that bears his name. He has also given $300 for the purchase of books for the theological library. On the occasion of the formal opening exercises of the theological school for the year, on the 6th inst., the main address was given by Bishop Dickerson, of the A. M. E. Church. It was a thonghtful and earnest setting forth of the dangers and dnties of ministers. He was followed in appropriate addresses by Profs. Thayer and Crogman, after which Dean Thirkield outlined the broad and practical course of stndy for the coming year. There is an increase in attendance, and the applications of candidates and ministers from eight states show the growing interest in thorongh theological training for ministerial workers in the South.

The girls' school started by the Presbyterian Mission in the capital of Guatemala, has more applicants than it can accommodate, and will probably be self-supporting. Five daughters of President Barrios are in the school. It is bnt a short time since there was no Protestant service in the whole republic.

When the missionaries first opened their schools in Syria they had to beg parents to send their danghters, and to indnce them to do it, board and teach them free; now parents come with money in their hands and beg them to take their danghters, perfectly willing to pay for both board and tnition. There are now 7,500 girls in the mission schools in Syria.

General Church News.

Rev. George D. Matthews, D.D., formerly of New York, now of Montreal, Canada, on the sixth day of the late meeting of the Grand Council of the Alliance of the Reformed churches, presented a valuable statistical report from which the following figures are gathered. In connection with the Reformed churches on the European Continent there are 275 Presbyteries, 40 Synods, 4,774 pastoral charges, 3472 separate congregations, 225 mission stations, 5,242 ministers on the roll, 4,795 ministers in service, 22,734 elders, 6,120 deacons, 462 licentiates, 2,352,421 communicants, 3,097,190 adherents, 2,322 Sabbath-schools, 380 Bible classes, 4,863 Sabbath-school teachers, and an attendance of 105,159 at Sabbath-schools. In the United Kingdom of Great Britain and Ireland there are 279 Presbyteries, 44 Synods, 4,797 pastoral charges, 4,961 separate congregations, 264 mission stations, 4,651 ministers on the roll, 2,504 ministers in service, 32,430 elders, 22,473 deacons, 734 licentiates, 2,999,038 communicants, 4,110,380 adherents, 7,789 Sabbath-school teachers, and the attendance at Sabbath-schools is 441,383. In the United States there are 556 Presbyteries, 92 Synods, 12,812 pastoral charges, 2,820 separate congregations, 206 mission stations, 10,110 ministers on the roll, 2,053 ministers in service, 44,545 elders, 10,098 deacons, 894 licentiates, 1,231,377 communicants, 2,972,500 adherents, 9,725 Sabbath-schools, 50 Bible classes, 119,097 Sabbath-school teachers, and an attendance of 1,007,378 at Sabbath-schools. In the British colonies there are 97 Presbyteries, 10 Synods, 1438 pastoral charges, 2,131 separete congregations, 867 mission stations, 1,148 ministers on the roll, 1,237 ministers in service, 1,421 elders, 10,916 deacons, 83 licentiates, 167,624 communicants, 698,725 adherents, 1,831 Sabbath-schools, 272 Bible classes, 12,776 Sabbath-school teachers, and an attendance of 91,257 at Sabbath-schools.—*Central Methodist.*

Symposium of the Weeklies.

Governor Cleveland denies explicitly that he sought the defeat of the Freedom of Worship bill; that he intrigued against it, or that he was in any manner opposed to the principle involved in the measure. And we believe him.—*Catholic Examiner.*

Let every girl suspect and smother likings which cannot be snbmitted to the knowledge of the family. —*Christian Herald and Advocate.*

All South Africa is agitated with the project of an independent Christian republic. The mission boards and churches of all Christendom are stirred as never before. Evidently "the morning cometh." Earth's long night is giving place to day. — *Heathen Women's Friend.*

As to the silver dollar, the picture of the United States Government getting in line before the New York Clearing House and receiving the treatment accorded by a cross teller to a newly employed messenger boy, is very tiresome to the whole people of the country.—*The Current.*

The people are becoming tired of bossism, and will endeavor to overthrow it at the first opportunity.—*Va. Critic.*

N. W. Ayer & Son's Newspaper Annual for 1884. 994 pages. Contains a careuflly prepared list of all newspapers and periodicals in the United States and Canada, by states, counties, and towns. Of the newspapers and periodicals, it gives the name, description, age, circnlation and advertising rates. They are also classified as religious, agricnltural, medical, commercial, scientific, edncational, etc. Of the states, cities, connties, and towns, it gives the capitals, conn'y seats, population, races of inhabitants, nature of soil, agricnltural staples, political votes, and has a list of towns of over 5000 inhabitants. It is nneqnalled for fullness, correctness, compactness of statement, variety and valne of contents, and freedom from favoritism or prejudice. Price, $3.00, carriage prepaid. Philadelphia, Pa.

With trembling awe the dark transmontane woods
Bend to the earth their leafy summits tall;
And giants of the ancient solitudes,
Before the omnipresent conquerors fall.
New miracles shall we these doings call?
In every valley, upland dell and plain,
Waxes the city vast or village small;
And cottages, like flowers, spring up amain,
'Mid velvet lawns of grass and fields of golden grain.

Tennessee Conference Appointments.

NASHVILLE DISTRICT.

James Pickett, Presiding Elder.

Brentwood	S P Bell
Cumberland	Payne Gregg
Dickson	S T Hickerson
Dover	Geo Sanford
Franklin	Henry Primm
Gallatin	Miles Williams
Gallatin Circuit	W B Denny
Hartsville	To be supplied
Lonisburg and Lillards	H Robinson
Mitchellsville	W Bryant
Nashville, Braden Chapel	J F Moreland
" Clarke Chapel	A Phillips
" Seay's Chapel	J W Pickett
" Mission	H W Key
Nolensville	Peter Martin
Poplar Ridge	To be supplied
Springfield	A P Blakemore
Spring Hill and Columbia	Thos Ward
White Bluff	To be supplied

J Braden, President; W Patterson and Thomas M Dart, instructors Central Tennessee College, members of Brentwood Quarterly Conference. H W Key, Financial Agent.

MURFREESBORO DISTRICT.

Charles H Bullington, Presiding Elder.

Alexandria	B B Manson
Caney Fork and Carthage	B F Whitley
Cookeville	Jacob Wade
Hillsboro and Manchester	Geo W House
Lebanon, Seay's Chapel	L M Hagood
Liberty	Perry Woodson
Martin's Creek	Osborn Green
McMinnville, Seay's Chapel	W C Miller
Murfreesboro	C S Seward
Murfreesboro Circuit	Henry W Simmons
North Lebanon	Benj Anderson
Petersburg and Fayetteville	F Yeargin
Seays and Leeville	To be supplied
Shelbyville and Gill's Chanel	J B Mabry
Sparta	Samuel Knight
Spencer and Eagleville	Thornton Woods
Stone River	to be supplied by Wesley Lillard
Tullahoma	to be supplied by J Kencer
Van Buren	to be supplied by A Martin
Woodbury	B James

WEST TENNESSEE DISTRICT.

Jesse P. Price, Presiding Elder.

Bell Circuit	J W Hall
Brownsville	E M Manson
Clarkesburg	to be supplied by A Swift
Clifton	J B Bradford
Dyer Circuit	Alex Porter
Friendship	John A W Moore
Henderson	To be supplied
Lawrenceburg	G C Harden
Linden	to be supplied by A F Lane
Mansfield and Mannersville	J F Summerhill
Martin	S B Danley
Mason and Fayette	J L Massey
Memphis Centenary	Charles L Fields
Memphis Circuit	S Burdette
Paris	to be supplied by B Palmer
Pleasant Grove	H Dunlap
Purdy Circuit	To be supplied
Waynesboro	Daniel Collin

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Graphically illustrated, with more than twenty pictures, is a leading feature of the November number of **The Century Magazine**. This article is the beginning of a series of separate papers, to appear in **The Century** on the great battles of the war for the Union, written by general officers high in command on both sides, including Generals Grant, Longstreet, McClellan, Beauregard, Hill, Pope, Rosecrans, Admiral Porter and others. The aim is to present interesting personal experiences—the officers' own stories of their plans and operations. The illustrations will be full and accurate; and accompanying papers on "Recollections of a Private," also begun in November, will add value to a series which the conductors of **The Century** believe to be the most important ever undertaken by them. The November **Century** also contains first chapters of a new novel, the story of an American business man, by W. D. Howells; a timely paper on "How Shall we Elect our Presidents?" short stories by "Uncle Remus" and others, and a number of striking illustrations. *This issue begins a new volume* Yearly subscriptions $4; single numbers, 35 cents. All booksellers and news-dealers keep it. **The Century Co.**, New York, publishers. Ask for the
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The Beloved John.

MARSDEN.

Near those bright names record another saint,
Of might I copy him, as well as paint;
Fletcher, the man of flaming faith and love,
The fearless lion and the gentle dove,
Adorned with heaven-born gifts of eloquence,
The richest fancy and the ripest sense;
Learning, the fairest flower that booms on earth,
Enchanting nymph, of Castalian birth,
(Though oft, alas, the insuspicious bride,
Of pendant ails or ostentatious prid)
O'er his rich mind its sevenfold lustre shed;
Yet he was lowly; here no pride it bred;
It was a loveliness that gaily shone
In each admiring eye, except his own.
But learning with its mild, luminous rays,
Was only God like Fletcher's second praise;
His holy deeds a mystic light displayed
Which not the veil of modesty could shade:
The "pitcher" failed the brilliant lamp to screen,
And through the "earthen vase" the gold was seen;
A twin, a transcript of "beloved John,"
In softness, sweetness, mildness, meekness one;
Here piety unveiled her shadeless white
His heart her throne, his life her mirror bright:
His heart from each unlovely temper freed,
His life a living comment on his creed.
Inspired into the mystic life he saw
The bright unfolding of Jehovah's law:
He longed the depths to fathom, breadths t' explore,
To run the lengths and to the summit soar
Of love divine—th sever' burning coal,"
This "living lamp" was lighted in his soul;
On love's angelic ear he sweetly rode,
The "Mount of God," was his divine abode.
Accept this tribute from a muse unpaid,
O "saint in light!" O ever honored shade!
'Tis only just to venerate the dead,
When glory beams around the dying bed;
Crowns with a lovely radiance poor clay
And wafts in gales of bliss the soul away.

Domestic Hygiene.

OF THE SOUTHWESTERN.

Rules of Hygiene—Sleep, Clothing.

BY REV. GEO. L. CURTIS, M. D.

In continuing the subject of Health and Disease, there are laws of health and rules of conduct to be carefully observed.

5. There are wholesome hygienic rules in regard to sleeping. Sleeping is an unintelligent rest of body and mind. It needs to be taken under circumstances most advantageous.

Avoid sleeping in a room without some ventilation, for good, fresh air is a requisite to healthy sleep The air of a room poisoned by noxious vapors will cause unpleasant dreams, and lead to the nightmare. The body when asleep seems less prepared to resist the attacks of disease than when awake. The pores of the skin seem more open, the muscles more relaxed, and noxious things can more easily reach the internal parts of the body.

Avoid sleeping in too cold a room, or in a draft, lest the body become suddenly chilled. The bed will obtain its heat from the body. Should the amount of animal heat required be too great, the body will become exhausted, and a chill, with serious consequences, follow. It is not necessary to have a fire in the sleeping room in order that it should be comfortable, but in an adjoining room with the doors left open, so as to equalize the temperature.

Avoid sleeping with the arms over the head, for thereby a healthy circulation of the blood is prevented, besides, with some people it causes great distress.

Avoid sleeping with the mouth open. An open mouth is a gaping invitation for disease. "Shut Your Mouth" is the title of a readable book on the ill effects of breathing through the mouth, and sleeping with it open. Sleeping with the mouth open disfigures beauty, also makes the throat and mouth to become dry and uncomfortable, besides, prevents the atmosphere being equalized in temperature as it passes the nostrils and passages to the lungs. There seems to be much attention given to ventilation in which children sleep. If the bed and pillows are changed frequently, they will never get the habit of the gaping

Avoid sleeping in a damp bed, or in one that has not been used for some time, without it has been aired and warmed. Sleeping in a damp bed when the feet are chilled, is sure to be followed by disease. A spare bed is often a breeder of disease, and a harbinger of death.

Avoid sleeping in a bed where the bed-linen has not been changed, especially at hotels. Diseases are sometimes communicated under circumstances of foul beds and soiled napkins and towels. Cleanliness in the sleeping apartment and bed is indispensable to health and comfort.

Avoid sleeping in a room where there is decaying fruit, or a prevalence of yeast, mildew or any other fungus growth to poison the air We well remember a sad experience when put to sleep in a room where about two bushels of decaying, fermenting apples were stored. It was a night of suffering, rather than of rest. We were once at conference put to sleep in an elegant room, where was a foul spittoon that had not been cleaned for some time. It required two days' search to trace the bad odor, sickening and painful, to the true source. When it was removed and the room well aired, sleep was as refreshing as need be desired.

6. Clothing, as to character and quantity, is the subject of hygienic laws.

Avoid too sudden change of clothing in the spring from heavy to light. It is far better to endure some inconvenience from heat than to become chilled and contract disease. When the summer constitution is established, heavy clothing may be laid aside without danger. At all times the limbs ought to be well protected; especially is this true of the feet and legs.

Avoid going with wet feet. Nothing will help to perpetuate disease more than constant wet feet. Warm, dry stockings in good leather shoes or boots, are the wholesome conditions. Foot coverings should not be tight, so as to cramp or pinch the foot, or bend the toes out of shape. Nor should the heels be so high as to require the principal weight to fall on the ball of the toes. The foot should rest nearly flat, as nature designed.

Avoid suspending the clothing from the hips or waist, but suspend from the shoulders. Heavy clothing suspended on the waist or hips interferes with breathing. We need to breathe in part by the muscles of the abdomen. We ought to employ them somewhat in talking. This cannot be done when a heavy weight of clothing is hanging upon these muscles and impeding their free action. Heavy clothing hanging to the hips tends to contract the pelvis and infringe upon the pelvic organs.

Refrain from tight lacing or wearing clothes strapped tightly around the body. Breathing, free circulation of the blood and personal comfort are interfered with by tight lacing. If you must wear something tight around you, better put it up under the arms, or, better still, above the arms and around the neck.

HOME GINGERBREAD.—Take seven teacupfuls of flour, one pint of molasses, one cup of sour cream, one cup of butter, one tablespoonful of ginger, one tablespoonful of soda, dissolved in part of the cream or a little milk; add three quarters of a pound of light brown sugar, also other spices if you like a higher flavoring.

LADY CAKE.—One pound of flour, one pound of butter, whites of 11 eggs, a teaspoonful of soda, two of cream of tartar, nearly half a pint of sweet milk; cream the butter and add the sugar to it, beating diligently; sift the cream of tartar into the flour, so that it will diffuse itself throughout the mass; add the soda to the milk last of all; season with a teaspoonful of extract of bitter almonds, and put to bake without delay.

PARSNIPS.—Wash, scrape, cut into halves or slice lengthwise into several pieces if the roots are very large, and put on in a kettle of boiling water. You may expect them to be boiled in an hour. Serve with a little sugar and melted butter poured over them; or they may be baked as with sweet potatoes; or mash them up fine, when boiled tender, and form into little cakes with a batter made of a tablespoonful of flour, an egg, a small piece of butter and a gill of milk.

BLACKBERRY JELLY.—Crush in a mortar three pounds of blackberries; place them in a basin, and this in another of hot water to extract the juice, standing them in the oven the while. Boil two ounces of isinglass in rather less than a pint of water, with a pound of loaf sugar, until all are melted. Strain the juice, mix with it the juice of a lemon; let it stand to cool, and when the isinglass syrup is also cool (not cold), mix the juice and syrup in equal quantities, fill the mold or molds, and let them stand on ice till set.

WATERMELON-RIND PICKLE, No. 1.—Of late years this has become a favorite on the tables of many, and is certainly convenient to resort to in seasons when fruit is scarce and dear. Pare the outer rind off watermelons that are brought from the dinner table; cut them simply into strips or leaves, stars, any shape, in short, that you fancy; take ten pounds of this rind and boil it in clear water until tender; make a syrup of two pounds of sugar, one quart of vinegar, half an ounce of cloves and half an ounce of cinnamon; the syrup to be boiled, and poured over the rinds *boiling hot;* drain the syrup off, and let it come to a boil, and pour over the rinds three days in succession. It will keep for years.

TOTAL SUGAR CROP OF LOUISIANA.— We have often been asked for our estimate of the probable sugar crop of our State, this year, and have uniformly stated it would be from 25 to 30 per cent. less than last season. The present outlook gives us no room for an increase of our figures, and if it nets 150,000 hogsheads, it will be as much as we have a right to expect after such a widespread overflow and such damage by drouth.

The fair corn crop, in some localities, is indeed a source of congratulation, and most of it has been housed in good condition.

The amount of hay cut this season has been larger than usual, for two reasons—the favorable weather and the necessity for it, owing to the shortness of the corn crop.

Rice planters are finishing their work of threshing, and the crop is yielding fairly.

Cotton planters have been making good use of the time, and a large portion of the crop is picked out. It may be put down as a short crop, so far as Louisiana is concerned.

The root crop—such as sweet and Irish potatoes, cabbage, etc.—has been larger than usual, and this will be a great help to poor people.

As a whole, while crops are mostly short, we have an abundance to eat, and by proper economy, all who are not deeply in debt will get along.—*Sugar Bowl.*

A minister in the Central Illinois Conference has a membership in his church of 106. In 1883 they contributed for missions on an average of 24 cents per member. Having made diligent use of means furnished to extend missionary intelligence, the aim now is to raise the average to $1 per member. On this brother's last charge, where he received $600 salary, his missionary collection averaged $1.25 per member. A colored brother in the Florida conference was stationed at a weak charge and raised $21.50 for missions, while he only received $20 30 for his support from his people. These results depend not upon the amount of wealth in the charges, but upon the faithfulness of the pastor and the interest and intelligence of the people.

To Get Rid of Misery.

What is the use of suffering from dyspepsia, nervous prostration or debility, when Brown's Iron Bitters will tone you up and cast these horrors out? There is joy in every bottle of this valuable tonic. It makes bad blood good, and bids dismal people be cheerful. It brings good cheer to the dinner table, and makes the family happy. It drives away the blues, and helps you to enjoy a hearty laugh. And all the respectable druggists keep it.

Better than Gold.

So easily is a cold taken that not infrequently one is at a loss to tell when or how it has originated, and is prone to expect it will go as lightly as it came. Perhaps it may go easily, if helped a little; but every cold that comes is *liable to stay.* It may happen just at a time when, from other causes, the normal strength of resistance in the system has been lowered. A little inattention or delay may give it a dangerous hold. Let it once become firmly seated, and the work of dislodgment will be very difficult. The simple Coryza, or cold in the head, may develop into a Catarrh, and is indeed exceedingly likely so to do. That such is the case is evidenced by the fact that seven persons out of every nine, in the Atlantic and Middle States, have catarrh in a severe form. Or, if it does not take that turn, the little cough that is at first but an annoyance, is almost certain to become dry, hard, racking and constantly recurrent, worrying in waking hours, banishing sleep, and momentarily weakening the patient. The larynx, vocal cords, and tonsils, become inflamed. The inflammation extends into the bronchial tubes. "Laryngitis" and "Bronchitis" are the easiest words that the doctor, called in about that time, will use. The trouble goes on working down the bronchial tubes to the lungs, ultimately threatening Pulmonary Consumption. Or, perhaps, the malady assumes the quickly fatal phase of Pneumonia. Just about as unwise a thing as an ordinarily sensible person can do, is to neglect a "little" cold or cough and give it a chance to develop in any of these ways. And when it comes to the treatment of children, neglect is criminality. All the dangers to be feared from colds and coughs may be averted, in the very outset, by the administration of AYER'S CHERRY PECTORAL, a medicine ineffably beneficent, which allays the coughing, soothes to refreshing rest, and brings back health.

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"I have used AYER'S CHERRY PECTORAL in my family for 20 years. It is a wonderful remedy for **Throat and Lung Diseases.**"—L. GARRETT, *Texana, Tex.*

"My children have taken AYER'S CHERRY PECTORAL for **Coughs and Croup,** and have found it give immediate relief, followed by cure."—MRS. J. GREGG, *Lowell, Mass.*

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Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I desire to find my mother, three sisters and brother. I left all in Alabama on Widow Malone's farm, on the wire road. Mother was Maria Watson, brother Henry Watson and sisters Lottie, Hester and Mary Watson. I last saw them seven years ago. Address me at Fairfield, Texas.

WM. WATSON.

MR. EDITOR—I wish to inquire for my wife. Her name was Annie; mine is Buck Sterling. She belonged to a man in Georgia by the name of Whit Sterling. She had a daughter Francis. She left her in LaGrange, Georgia. Wife was sold to Mr. Barley, who lived in Lafonrche in war times. The last I heard of her she was married again to Benjamin Shankins, who lived in town. Bunk Sterling was a one handed man. She was traded for horses and mules. Address me at Hackberry, Texas. My name is now Bunk Hilliard.

MR. EDITOR—I wish to inquire for my grandmother and her three children. She was brought from southwest Georgia to middle Georgia by Guarson Tucker, and taken from middle Georgia by some white people by the name of Starr. She had five children, three girls and two boys. Her childrens' names were Millegan and Andrew Tucker; the name of one of the girls I do not know, those in Georgia are Amanda Moss and Caroline Minor; grandmother's name was Milsey Tucker and the last account we had of them they were in Claiborne parish, Lonisian. She had two husbands, one in South Carolina and one in Georgia. The one in South Carolina was James Moss and the one in Georgia was Billy Minor. She is now a widow; I am her grandson and the son of her daughter Caroline Minor, and am preacher in charge of the Methodist Episcopal Church at McDonough, Ga. My aunt, Amanda Moss, lives very close to me in Georgia. Please address me at McDonough, Ga.

A. B. ALLEN.

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General News Items.

France blockaded the Formosa coast.

The Egyptian army will be reduced to 3,000 men.

The Tichborne claimant has been discharged from custody.

Both parties are prosecuting the national campaign with vigor.

The Democratic majority in West Virginia is between 5,000 and 6,000

At a citizens' meeting of New York, Wm. R. Grace was nominated for Mayor.

John Evans, M. C., of South Carolina, died at Spartansburg on the 20th.

The Republican electors of the Fifth district repudiate the nomination of Frank Morey for Congress.

Henry Ward Beecher is reported to be doing Cleveland great service by his speeches at Democratic meetings.

Gen. De Lisle advises the French government that an effective force of 20,000 men is necessary to continue offensive operations and repel the invasion in Tonquin.

The Liberals met with success in Belgian municipal elections, but the Clericals claim that no considerable change has been made in the relative position of the parties.

How They Die.

Collections of quaint epitaphs very often find their way into print; but how apparently rich our language is in aphorisms of death of all styles, serious, slangy and ghastly humorous. Indeed, every deceased person may be united with an appropriate one, indicative of his profession, character or manner of death. Thus the polite man bids farewell to the world; the merchant closes his earthly accounts; the little child is received among the angels; the lamp-lighter has had his lamp of life extinguished; the wearied go to rest; the eight watchman's hour of relief strikes; the sailor runs into harbor; the ferryman pays his fare to Charon, the reaper bites the grass; the gossip goes to the silent tomb; the grave-digger sinks into the pit; the tippler's last draught is drawn; the watchmaker runs down; the unhappy breathe out their last sighs; the wanderer has gone to his home; the weaver's life thread is cut by the fates; the boot-black goes to the shining land; the musician's wind has given out; or his string has snapped; the dentist is filled in; the flutist pipes his last hole; the smoker's pipe is out; the sluggard goes to the land that knows no waking; the commission merchant is consigned to the dust; the nobleman is gathered to his fathers; the eyes of the inquisitor are closed by death; the scene-shifter "shoves cloud;" the learned give up the ghost; the jockey has run his last race; the washer woman has wrung out her spirit; the atheist has had to believe in it; the general has been transferred to the great army; the servant goes to meet his master; the Indian brave goes to the happy hunting grounds; the hero has fought his last battle; the soldier has stacked his arms; the glutton rests at the dust; the butchers of the city of flesh; the ticket agent passes in his checks; the preacher resigns goes to the dead letter office; the bloated bond holder is called in; the banker is drawn on by death, and without recourse is honored; the jig-dancer shuffles off this mortal coil; the linguist is translated to a better land; the dietician goes to a land of spirits; the [illegible] makes his exit from the stage of life; the body snatcher [illegible] the resurrection; the angler [illegible] has become food for the worms that [illegible] skips the gutter;" [illegible] where the woodbine [illegible] the man stiffens up; [illegible] man's vase is shattered [illegible] is non-suited at [illegible] man lays his [illegible] road carrier goes [illegible] throttle [illegible] lady loses [illegible] the [illegible]

ballest makes a home run; the Mormons go up the celestial Salt creek; the farmer is "planted;" the lynched borderman walks off a barrel, climbs a sapling, dances on air, or becomes cotton wood fruit, or is left kicking at the United States;" and lastly the confidence operator—well, he leaves for "parts unknown," but in the end they are all dead, just the same.

One of the executors of the late Frederick Marquand has placed at the disposal of the Presbyterian board $5,000, with which to start a Corean mission; a lady in Cleveland has contributed $2,000, and a pastor in New Jersey $200 for the same object. List of all a young physician, of excellent training and devoted spirit, has said to the board, "Here am I; send me." The name of the young man is Dr. J. H. Heron, of Jonesboro, Tenn. He will proceed to Japan to study the language of Corea, and at the first opportunity he will enter Corea and establish a hospital.—*Evan. Messenger.*

There are, we are informed, 489 Churches in New York City, with accommodations for 75,000 persons. The amount expended for ministers' salaries and other congregational expenses is in round numbers $3,000,000. In the same city there are 9,772 licensed drinking houses and it is supposed that there are about 3,000 unlicensed—say, 12,000 in all. The money spent in these drinking houses is set down at $60,000,000 annually. These places pay into the public treasury $500,000 a year, while the cost of the police, the courts and the charities, chargeable to the liquor traffic, reaches $9,000,000. The state of things in other cities is probably about the same, and yet apparently a majority of the people do not want prohibition. When will our people become wise in relation to this matter?

When the Mason & Hamlin Company announced the accomplishment of a great improvement in Upright Pianos, which they would soon give to the public, much was expected, because of the vast improvements which have been effected by them in reed instruments, and the acknowledged superexcellence of their organs. These expectations are fully justified by the pianos which they are producing, which have extraordinary purity and refinement of tone. Every mechanic will see that the peculiarities of their construction must add greatly to their durability, and especially their capacity to keep in good tune.

This company have as great a future in their pianos as they are already realizing in their organs, which are confessedly unequaled among such instruments.—*Boston Traveller.*

Baron Seydewitz has taken possession in behalf of the Emperor of all the feudal and allodial property of the late Duke of Brunswick. It is stated the Duke left a will disposing of his private property, which amounted to 50,000,000 marks.



Gratefulness.

Mr. H. Sampsel, Ottawa, Kansas, writes: "DR. S. B. HARTMAN & Co., Columbus, O.—Gentlemen: I have suffered for seven years; have tried every thing and many physicians, and all have failed. I went to Pittsburgh, and while there fell on the street, my breath seemed to leave my lungs, and numbness overpower me. I determined to give PERUNA and MANALIN a fair trial. I used four bottles of each, and my trouble left, never, I hope, to return. I left Pittsburgh three weeks ago for Kansas, and thought, as I was going to a new country, I had better take a bottle of MANALIN with me, on account of bad water, etc. I arrived here with one-half bottle. I found one of my friends in a pretty bad condition. The doctors were treating her for chills and fever. I did not know what her trouble was, though I persuaded her to use the MANALIN. She did so, and the first day she was up doing her work. Now this seems strange, but it is, nevertheless, a candid truth. She used it all, and has never had cause to lie down during the day since she took the first three doses."

A Case that was Pronounced Incurable.

Miss C. C. Peck, 714 Jackson street, Milwaukee, Wis., writes: "DR. S. B. HARTMAN & Co.—Gentlemen: I take great pleasure in stating to you the benefit I received from your valuable PERUNA. I have been suffering for about fifteen years with a severe cough and bronchitis (so the doctors call it). I was treated by different physicians, and spent considerable money for different kinds of patent medicines, but received no benefit whatever. Dr. Fox, of this city, claimed I had consumption, and there was no hope for me ever getting better. I was so bad that I coughed almost continually. Mrs. Henry Ellis, a friend of mine, induced me to try your PERUNA. I am happy to say I began to notice a change after I had taken my second bottle. I took eight bottles in all, and now I feel like a new woman. If it hadn't been for PERUNA I think I would be in my grave now. It is a wonderful remedy, and I recommend it to all my friends."

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WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev Marcus Hale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7 0 p m; Sunday school and Love Feast monthly; preaching Thursday eve 7:30; Class. Monday eve

SIXTH STREET CHURCH—between Laurel and Annunciation; Rev. M. J. Dyer, pastor. services—Public worship Sabbath 11 a m, 3 and 7 p m. Communion every second Sunday at 7 p m. Sunday school 1 p m. Class-meeting Monday evening Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5.30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a m Preaching at 11 a m, 3 and 7 p. m Sabbath at 1 p m. Class-meetings. Thursday evening

HAVEN CHAPEL—Jefferson street, corner of Prieur, two blocks above the last station Rev. M O B. Mason, Pastor. Services—Public worship at 11 a. m, 3 and 7 p. m Sunday Sunday-school about 9 a m. Class meeting Monday evening. General Class, second Sunday at 11 a m, and communion at 7 Preaching Thursday evening.

New Orleans University A. F. Hoyt, M. A., acting President 1423 St Charles street.

First Street—Rev. G Montgomery, Pastor. Church corner First and Dryades Streets Services: Sabbath—5 a m, prayer meeting; 11, 3 and 7 public worship; communion monthly, on the first Sunday. Sunday-school 1 p m. Class meeting Monday evening General class every fourth Monday evening. Preaching Thursday nights

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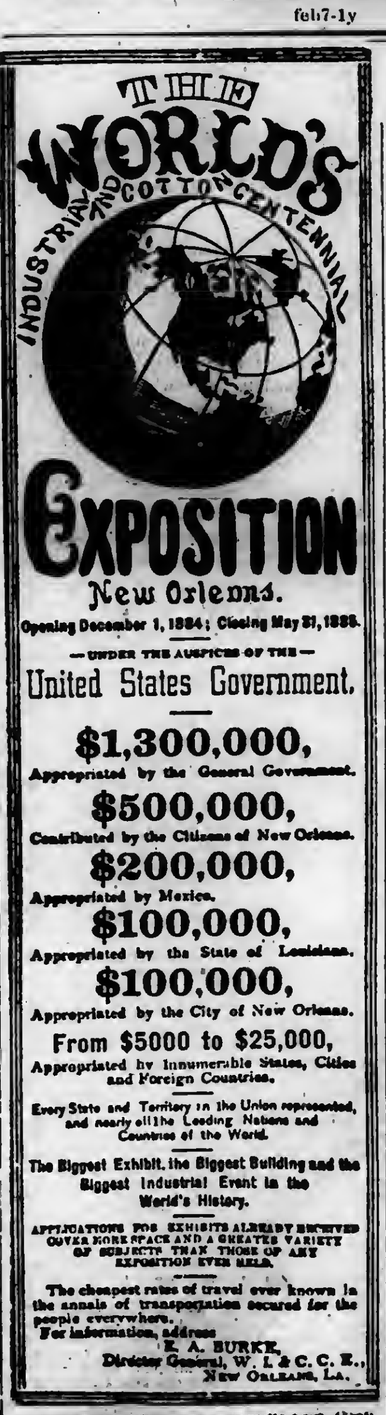
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Sunday School and Children.

FOURTH QUARTER. LESSON V. Nov. 2. THE TEMPLE DEDICATED. I Kings viii. 22-36.

Church dedications are special services by which the building is set apart as a place in which to hold religious meetings, preaching, prayer meeting, or Sunday-school. Our lesson is the prayer of Solomon during the ceremonies by which the beautiful temple built by him was consecrated as the "House of God." When we remember that this was the place of worship for the nation, it is not strange to read that "all the men of Israel" had assembled with Solomon. So many sheep and oxen had been slain in sacrifice that they could not be counted. Then the ark was brought and put in its place by the Levites, when the glory of the Lord, in the form of a cloud, filled the house so that the priests could not continue their work because of it. It is called *the* and not *a* cloud, as it was probably, by its appearance and influence, recognized as the same that had guided the children of Israel during their journey through the wilderness. This was a sign that the Lord accepted the offering of the king, and would make it His dwelling place. Then follows the prayer which commences by giving honor to the God of Israel for the fulfillment of his promises to David, and an expression of wonder that He whom the heaven of heavens could not contain would indeed [illegible] on earth and the house that had been built for His worship. The presence of the cloud had shown that he would, and we know, what is more important to us, that the Lord "dwelleth with him who is of an humble and contrite spirit," Solomon then pleads very earnestly that the eyes of the Lord may be open toward the temple day and night. The Jews, when in any part of the world, prayed with their faces toward Jerusalem, and the prayer asks that when any of the people of Israel shall have sinned and are seeking forgiveness, or are in trouble from being wonderfully afflicted with, or from defeat in war, they shall look toward the temple and pray, that God will hear them. Or if the nation had sinned and there was no rain for a long time as a punishment, Solomon asks that if the people repent and turn toward God's house, ask forgiveness, He will hear and forgive. Christians do not turn toward any place when they pray, but their thoughts go to the cross of Christ, in whose name we ask all things.—*Western.*

Words: Trees of the Bible.

1. Is the first mention of [illegible]
2. Is a remarkable tradition [illegible] the Greeks respecting it?
3. What is said about the flower [illegible] tree in Job?
4. What is meant by this?
5. For what purpose does the [illegible] employ this figure?
6. What prophet speaks of the [illegible] of this tree?

Teachers.

Who [illegible] of a better training for their work, and superintendents who desire to organize classes of young people for preparation as teachers, are invited to communicate with Rev. J. S. Hurlburt, D. D., at the office of the Sunday-school Department, 805 Broadway, New York, (enclosing stamp) and apply for the circulars explanatory of the Assembly Normal Union, which provides a plan and course of study in the Bible and in Sunday-school work, with special Normal lesson leaves, questions, examinations, and a diploma on the completion of the course.

Marriages.

In New Orleans, La., Oct. 16, 1884, by Rev. T. G. Montgomery, Mr. Victor Jones and Miss Henrietta Oden, at the residence of Mr. Claiborne.

On the 2d of October, 1884, at the residence of the bride, No. 90 Gasquet street, Mr. P. H. Hudson to Miss Mary E. White; M. Dale officiating.

On the evening of Oct. 13, 1884, at No. 45 North Villere street, Mr. Remie Metoyer to Mrs. Francis Smith. Rev. M. Dale officiating.

In New Orleans, La., by Rev. G. T. Montgomery, Mr. Jacob Montgomery to Miss Jennie Ellis.

Mr. Merity Tanner to Miss Mary Omar, at Dulac, La., Oct. 11, 1884, by Rev. C. H. Claiborne, in St. Paul M. E. Church. Both are residents of the parish, and natives of Louisiana.

In M. E. Church, Houma, La., Thursday night, October 16, 1884, the pastor officiating, Mr. Thomas J. Jackson and Miss Addie Sims were united in holy wedlock. The pair presented a most dignified appearance, and had the many good wishes of a host of friends.

A. N. JACKSON.

Society is in a pucker over the question, "Shall our girls whistle?" Of course they may, if they strengthen their lungs by using the great Dr. Bull's Cough Syrup.

Obituary.

Sister Virgin a Gibson departed this life in full triumph of faith. Just before leaving she said, "Come, Lord, don't come without the chariot; come on Jesus; Lord if it is thy will it is my pleasure; come, Jesus, this is your will. Lord help me; have mercy. O Lord; help, O Jesus. have mercy! Lord have mercy; mercy Lord, mercy." Then she said to parents and friends, "Don't grieve, but meet me," A little while again she said: "I can't go before the Lord sends Elijah with the chariot." Again she said, "The misery is great, but the love is so sweet." Again she said, "Come on, chariot, come on, sweet chariot; come on, come on chariot. We have had good times here and bad ones, too, but meet me on Jordan, I say." Her last words were: "Lord stand by me." She was aged 17 years, 2 months and 17 days. CYRUS H. CLAIBORNE, Jr.

Dulac, La.

Rodney Maryland Thomas, Oct. 7, 1884, infant son of Roma and Rebecca Thomas, aged about 12 months.

H. J. W.

Natchitoches, La., Oct. 8, 1884.

Mrs. Sallie Blythe Manson, on Tuesday, Sept. 23, died at the age of 88 years, at the residence of her son, Rev. B. B. Manson. She has lived a member of the M. E. Church for 65 years. Her descendants number 139. She was a native of Virginia, and was well known to the older residents of this community, and was kind to every one.

B. B. MANSON.

Bro. Jack Rhodes, a member of Winan's Chapel, departed this life Sept. 3, 1884. He had been a consistent member and class leader for near 20 years. He died full of faith and the love of God. He was 69 years, 9 months and 15 days old. He was beloved by all who knew him. He leaves a wife and a host of friends to mourn his loss.

T. G. MONTGOMERY.

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Mr. J. R. Francis, of the *Religio Philosophical Journal*, Chicago, says: "Parker's Tonic is *the* specific for all the ills that literary flesh are heir to. I have used it for digestive disorders, and for coughs, colds and pains generally. Workers on the Press, in the Law, the School and the pulpit will find it the right thing.

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July 17-1y.

Books and Current Literature.

The prolific pen of Dr. Wise has given us a book exclusively upon a subject interesting to Methodists, Our Missionary Heroes or Heroines, or Heroic Deeds Done in Methodist Mission Fields, is called by the author a series of "etchings," and is designed to attract and interest the youth of our church. It will find a hearty welcome in the Sunday-school libraries, where there has been a dearth of missionary biography and history. Many names familiar to us all, are found in these pages. Africa, India, Ceylon, China, Japan, Italy and the Islands of the South Seas furnish incidents which, interwoven, bind the whole world together with a chord of Christian heroism.

Illustrations from History; or Historical facts suitable for illustrations either in speaking, writing or conversation. It also supplies a fund of historical instruction for parents and teachers; distributed under topics which are alphabetically arranged, and furnished with a very full index, drawn from Gibbon's History of the Roman Empire, by Rev. James A. Dean, A. M., D. D., late President of the New Orleans University. Price $1.50, published by James A. Dean & Co., Mystic, Conn. 12 mo. cloth, 355 pages, neatly gotten up, and conveniently arranged; a very useful book, and deserves a large sale. Copies at this office.

Vacation Day at Foxwood—By Elizabeth P. Allan. American Tract Society, 150 Nassau street New York. Price $1. It is a lively book of 212 pages, 21 chapters, plain type, nicely finished, pleasing in manner and matter. Dedicated to the McDonogh Boys. 12 mo. cloth gilt. Young people can find no bad results after reading this book, and their advisers can do good by putting such works within their reach.

"An Original Belle," written exclusively for *The Current* by E. P. Roe and the masterpiece of this greatest American novelist, will begin in *The Current* in November. Mr. Roe himself pronounces it the most powerful and dramatic work he has ever done. All admirers of *The Current* should call the attention of every one of their friends to this great work, as well as the high merits of *The Current* fifty-two weeks in the year.

The *Song Friend*.—The September number of this popular monthly is before us. It is filled with matter of the greatest interest to all lovers of music. "Hints on Singing" by James Gill, and "Does it Pay," by W. F. Werschkul, are among the numerous able articles contributed. "Be not Deceived" is an editorial of special importance to those who are expecting to engage singing class teachers and convention conductors. There are eleven pages of fine vocal and instrumental music, including "We'll be each other's joy and pride." A beautiful new duet for a lady and a gentleman, by S. W. Straub. Now is the time to subscribe for this splendid music journal, as those who subscribe now will get three months free. Only $1 a year, 10 cents for sample copy. Address S. W. Straub; 336 State street, Chicago, Ill.

Brahmoism or History of Reformed Hindnism from its origin in 1880, under Rajah Mohun Roy to the present time, with a particular account of Babu Keshub Chunder Sen's connection with the movement, by Ram Chandra Bose, of Lucknow, India. New York: Funk and Wagnals, 10 and 12 Dey street. This work contains the substance, of lectures in Hindu and English, and their publication and sale here and in India is designed to dispel the misapprehension which stands in the way of genuine Christian progress. The writer is well qualified for his task, handles his subject with ability, and the book has a just claim to liberal patronage. The author with great cleverness compares the three great modern innovations upon religion, Mormonism, Comptism and Brahmoism, and this is of itself worth the price of the book.

Miscellaneous Essays. By Richard A. Proctor. J. Fitzgerald, Publisher, 20 Lafayette Place, New York. Sent anywhere for 15 cents in postage stamps.

Mr. Proctor is unquestionably the most versatile of modern scientists, and the present work shows him at his best in many diversified branches of knowledge. The subjects treated are "Strange Coincidences;" "Coincidences and Superstitions;" Gambling Superstitions;" "Strange Sea Creatures;" "The Origin of Whales;" "Prayer and Weather." Finally there is a highly suggestive and practical essay on Learning Languages. For sale by Ellis, New Orleans.

The title "Babyland" was brought into use by D. Lothrop & Co. for their charming magazine *Babyland*, the bound volume of which is each year a delight in many thousand of homes. Its great reputation has been won by intrinsic merit of exquisite adaptation, by the purity and delicate humor of the text, and the charm of its beautiful and amusing pictures. It has been edited during the eight years of its publication by the editor of *Wide Awake*. Its great and well-earned reputation has induced certain publishers to attempt *imitations*. It becomes necessary, therefore, to *warn the public* against these inferior books issued under similar titles, and to state that there is but one genuine *Babyland*, and this always has the imprint of D. Lothrop & Co., Boston.

Thoughts on Holiness.—The great number of books which are issuing for and against the doctrine and experience of entire sanctification within late years makes it a subject of unusual interest, and gives notability to every succeeding production on that subject. The latest in this line is *Thoughts on Holiness*, by Mark Guy Pearse, with an introduction by W. McDonald, published and for sale by McDonald & Gill, office of the *Christian Witness*, 36 Bromfield Street, Boston; price not stated. It merits a good sale and close reading.

The American Antiquarian is a journal which is devoted mainly to American archaeology, although it treats of other subjects. One object is to collect material on the antiquities of this country, and to put it into such shape that it may be useful for reference at some future time. Its opportunities for doing this are great. Nearly all the Archaeologists of the country are interested in the journal and ready to furnish information to it. The magazine is taken by nearly all the prominent libraries in the world. It represent the best scholarship of of the country, and deserves support on this account. It endeavors to keep pace with the progress of discovery and exploration in all parts the world. It has correspondents in France, England, Syria, India, China and Japan, and is prepared to furnish information from all parts of the world. The magazine is a valuable one and deserves support. The publishers issue but a limited edition, and it is probable that the journal will be difficult to get after a few years. S. D. Peet, editor; F. H. Revell, publisher.

Fenno's Favorites No. 2 is a neat paper-bound volume of 264 pages containing One Hundred Choice Pieces for Reading and Speaking. The editor, Prof. F. H. Fenno, author of the well-known text-book. "The Science and Art of Elocution" has introduced a preliminary essay on "How to Impersonate," which supplements that in *Fenno's Favorites No* 1 on "The Principles of Gesture." A trained judgment is shown in the selections; they are fresh and well suited to elocutionary purposes. The print and paper are excellent.

Although *The Popular Science Monthly* has now been running a dozen years, it has issued no number in more perfect accordance with its ideal purpose than that for October, now before us. The object of the magazine is to bring forward distinctively and prominently the higher human aspects of scientific inquiry, and every one of the fifteen articles of the present number sustains this character. The first paper, by Dr. F. J. Shepherd on "The Significance of Human Anomalies," is an illustrated and very timely exposition of those aberrations of structure in the human system, which for centuries were the puzzle of anatomists, but which are now completely cleared up by the doctrine of descent and evolution. Francis Galton's paper on the "Measurement of Character" is a skillful and most suggestive attempt to bring the higher human characteristics within the pale of quantitative science. Lord Rayleigh's survey of "The Recent Progress of Physical Science," which was his presidential address before the Montreal meeting of the British Association, is given in full, as it deserves to be, though we observe that elsewhere it appears only in abstracts. Being of great interest in itself, and the most striking production of a memorable occasion, readers will especially value it for its completeness. A biographical sketch and a fine portrait of Lord Rayleigh are also given. "Diet for the Gouty," in Professor Williams's series on "The Chemistry of Cookery," "Wages, Capital and Rich Men," "The Physiological Aspect of Mesmerism," "The Morality of Happiness" (conclusion), "Protection against Lightning," "The Cholera Germ," and "The Origin of Cultivated Plants," are all fresh, readable, and meaty papers. Professor J. P. Cooke contributes "Further Remarks on the Greek Question," and the editor keeps up his lively fight with the classicists for more room and higher consideration for science in education. New York: D. Appleton & Company. Fifty cents a number, $5 a year.

THE publishers of **OCEAN to OCEAN** desire to secure the names of **one million** subscribers. With that number to go before advertisers, who are willing to pay **one cent per line per thousand of circulation**, or $10 a line for a million, the profits of the paper will approximate as follows:—RECEIPTS: 1,000,000 subscribers, at $2, $2,000,000; 500 inches advertising space, at $10 a line or $140 an inch, 52 issues, $3,640,000—total, $5,640,000. EXPENSES: for paper and press work, 1,000,000 copies, 52 issues, $600,000; editorial work, office, repairs, etc., $50,000; premium engravings, $1,000,000; incidentals, commissions, etc., $100,000;—total $1,750,000; leaving a net profit of $3,890,000. This enormous profit from sale of advertising space, **Ocean to Ocean** will owe directly to its subscribers, for advertisers will pay $10 a line simply because the paper will have 1,000,000 circulation. In order to secure such a circulation and such profits, the publishers will loan back to subscribers in $100 to $500 amounts, the profits thus secured, and also furnish the most attractive and valuable Premium ever offered.

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(Signed,) . . . . . .

Honest Willie, by Lydia L. House, American Tract Society, 150 Nassau street New York. There are three parts to the work, 1. "Honest Willie;" 2. "Effie Patterson's Story" and 3. "A Sequel," by Christie Somerville. The work is well illustrated, in fine, clear type. Price not stated.

Conference Notices.

Plan of Episcopal Visitation for the Fall Conferences of 1884.

Conference.	Place.	Time.	Bishop.
Foochow	Foochow, China	Nov 19	Wiley
South India	Hyderabad, India	Nov 20	Hurst
Texas	Navasota, Texas	Nov 20	Harris
Cent'l Alabama	Gadsden, Ala	Nov 26	Walden
Austin	Austin, Texas	Nov 27	Harris
Savannah	La Grange, Ga	Dec 3	Walden
West Texas	Waco, Texas	Dec 4	Harris
S. German	New Orleans, La.	Dec 24	Harris

Information Wanted.

At the session of the Ohio Conference, held at Chillicothe, Ohio, Sept. 26, 1877, Rev. John Osgood was received upon a certificate of location from the Methodist Episcopal Church South, and appointed by Bishop Gilbert Haven missionary to Africa. Some time after this Bro. Osgood returned to this country, since which time his conference has known nothing concerning him. Should this notice come to the attention of any person who knows the whereabouts of this brother, he will confer a favor by communicating the same to the undersigned at Belpre, Washington county, Ohio.

D. Y. MURDOCK,
Secretary Ohio Conference.

Greenwood District.

Last Round.

Winona and Vaiden	Nov.	1-2- 3
Lexington	"	4
Goodman	"	6
Durant	"	8- 9
Attala	"	11
Louisville	"	14
French Camp	"	15 16
Kosciosko	"	19
Carthage	"	22-23
Pickens	"	26
Rosebud and Minter City	"	29 30
Greenwood	Dec.	6- 7
Roseneath	"	13 14
Yazoo City	"	20-21
Green Hill	"	23
Benton	"	27-28
Yazoo City circuit	"	27-28
Deasonville	"	13 14

H. R REVELS.

Holly Springs, Oct. 17, 1884.

P. S.—The second district conference of Greenwood District cannot be held till near the time of meeting of the Annual Conference, and when the preachers are on the way to said Annual Conference, and hence the time of the meeting of the district conference cannot be given till our next Bishop publishes the date of the meeting of our next Annual Conference. The above statement is fully supported by the fact that Greenwood District is so formed, that most of the charges which compose it are so far from any point at which a district conference could be held, that it would consume too much of the preachers' time, to say nothing of heavy traveling expenses, so near the close of the conference year, to go to a district conference and return to their charges before starting to the Annual Conference. The above explanation shows why our district conferences are not in some respects held as they are in other districts. H. R. REVELS.

Louisville District—Lexington Conference.

Fourth Round.

Chaplain	Nov.	1- 2
Fairfield	"	3 4
Wakefield	"	5- 6
Finchville	"	8- 9
Frankfort	"	11-12
Loyd Street	"	15-16
Mt. Washington	"	22-23
West Cironit	"	26 27
Jeffersontown	"	29-30
East Circuit	Dec.	2- 3
New Haven circuit	"	6- 7
Samuel Station	"	9-10
Anchorage	"	13-14
Coke Chapel	"	20 21
Pewee Valley	"	27-28
Sulphur and Patton Creek	Jan.	3- 4
Jeriobo	"	10-11
Jackson Street	"	17 18
Lagrange	"	25 25
Bedford	Jan. 1, Feb.	1-
Floyd Fork	"	7- 8
Strawberry circuit	"	14 15
Simpsonville	"	21-22
Shelbyville	Feb. 28, Mar.	1-
Frankfort	"	7- 8

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W. W. LOCKE, P. E.
19.4 Shelby St., Louisville, Ky.

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Editorial Notes.

"Aloft thou eagle, with a piercing eye;
Wide spread thy golden wings upon the gale;
Up, mounting proudly to the glorious sky,
Oh, never let thy sight or pinion fail;
Up, up, brave eagle; boldly heavenward sail
And cast thy telescopic eye abroad
O'er mountain, prairie, river, lake and vale,
And sketch the wide inheritance bestowed,
Fresh in its beauty's bloom as Eden newly trod."

Confide in every one and remember those who disappoint you.

Push the canvass now. Do not wait for or after Conference, pastors.

The prohibition people do not want liquor taxed, because they no not want it made.

Some folks can only learn the thickness of their skull by butting it against a stone wall.

A smile does not always mean a friend. The Lord was betrayed by a kiss, and the kisser was not an enemy, but a professed friend.

Remember that the subscription price of the SOUTHWESTERN is $1.50, if paid cash in advance; otherwise it is $2 per year as heretofore.

It is a good thing to find wisdom, and you may not find it exclusively in schools, but where and whoso findeth it, findeth life, and shall obtain favor of the Lord.

The *Evangelical Trumpet* is a new paper, printed in French, by reformed Roman Catholics, for circulation among French speaking people. It has a wide field and will doubtless do good.

The SOUTHWESTERN returns thanks for official documents of great value from, the Commission of Education including his report for 1882-3, and circulars for 1884.

We must make this Centennial year memorable in the annals of our Church, on account of the magnificent offering we lay upon its altar. The colored members of the Methodist Episcopal Church are abundantly able to raise $50,000 of the $100,000 asked of the South by the Freedmen's Aid Society.

If all the Methodists in our territory should resolve to concentrate their patronage upon one paper, there is about enough of it to support a first class paper. The SOUTHWESTERN is the oldest, the best equipped, the only official journal of the General Conference. There is room enough in its columns to represent every interest of the Church, and it is published in the commercial metropolis of the South.

For the SOUTHWESTERN

Woman's Home Mission Work in Louisiana.

MISS JOSEPHINE COWGILL.

The object of our Society is to do what we can to better the condition of the souls and bodies of the many poor and needy ones about us. Especially to better the homes of the poor, and in kind conversation try to teach them how, as far as possible, to make their dwelling places fill ont the true meaning of that sweet word *home*; to make them nurseries of virtue and piety for the young. We read to them the Bible, talk and pray with them, and try, God helping us, to teach them the beauty and blessedness of a heart and life consecrated to God; and the great need of virtue, refinement and the showing of piety at home. Some of the poor afflicted ones we visit, would never hear the precious message of salvation if it was not taken to their homes and to their bed-sides.

As far as means will permit, we furnish a little clothing or food to very destitute ones. We gather children into Sabbath schools and into our day Mission Schools, where they are taught not only the common branches of study, but also moral and religious instruction is given, with Bible and Catechism lessons; sewing schools and prayer meetings are connected with these schools. Our work in this city, as is well known, originated in the mind and heart, and with the helping hand of dear Sister Hartzell, who for several years, from her own means and some solicitated from friends, supported several Missionaries, superintending the work herself. But three years ago, sad for our work, our dear Sister Hartzell's health failed and she was oblige to leave us and go North. How we missed her efficient management of our work, her sweet loving spirit and heart that had room in it for every-body; how we missed her words cannot tell.

At her departure from this city, I was put in charge of her work. Since then, how poorly her work has been attended to and how much it has suffered for want of an efficient head, no one could be more painfully conscious of than myself. My time here has principally been given to the poor; my places of work have been in homes of the poor, in our schools and some churches, in the hospital, among the prisoners, in dens of vice and infamy and on the streets.

In seven months of last year I made 2,726 religious visits among the poor, both white and colored, held 224 meetings, and 100 Bible readings, gave 1034 garments to the poor, and 263 books; distributed 4,818 tracts and papers, and wrote 337 letters for our work, many of these letters were for public reading and contained 2 and 3 sheets, full of incidents and matters of interest connected with our work. I also had charge of a sewing school and prayer meeting in Ames Mission, among the white children. Sometimes 60 or 70 would be in attendance, some of them very rude.

I look over these fields with regret, that so little of the great work needed to be done, has been accomplished. Would that I could give a lifetime of work to each of these very needy fields.

From our Missionary Society at Cincinnati, I receive a good and comfortable support, while in the field, and this is all I want or ought to have. Each summer I return North, where I am offered a good and easy position, where I could clear several hundred dollors per year, if only I will give up this work in the South, but such offers are no temptation to me while I feel that God appoints my work here. I do not remember at the close of any year of my missionary work here that I have cleared more than $2 or $3. Yet, to be a co-worker with God in seeking and saving the lost, and to have His approbation is better than thousands of gold and silver. Surely there can be no better, no happier and better paying work this side of heaven, than the work for which our dear Lord gave His life, and in which He permits us to engage. May the Lord of this great harvest, send more laborers into this needy but blessed work.

New Orleans, Louisiana.

Divinity of Christ.

A Sermon by Rev. Anatole Pannalle

"And Simon Peter answered and said: 'Thou art the Christ, the Son of the living God.'" Matt. 16. 16.

The reply of the apostle to the question proponnded by our Lord, relative to their idea of personage, indicated that they had a very correct knowledge of the Savior. It is plainly implied in the succeeding verse, however, that a proper conception of the Redeemer was not to be ascribed to human understanding independently, but to a revelation from God, Himself, to man. "Flesh and blood had not revealed unto thee but my Father, who is in heaven," (Matt. 16 17) added the Savior when commending St. Peter for his correct reply.

The language of the Lord, upon several occasions, plainly indicated that He claimed to be the promised Messiah, and as such the Son of God; there are instances, however, in which He assents His divinity and Messiahship in unmistakable terms, to which, I would especially invite your attention. The first of the passages referred to will be found in the present text, and the second is that noticed at the trial of the Lord before the Sanhedrim, when Jesus is asked by the high priest: "Art thou the Christ, the Son of the Blessed?" In the first case, the correctness of St. Peter's reply to the Lord's inquiry is implied from the fact that the Lord says, "His Father had revealed this great truth to the apostle." In the last instance, the Lord's reply to Caiphas' question: "Art thou the Christ, the Son of the Blessed?" is "I am." Mark 14. 62. The answer is unequivocating and emphatic.

Now, let us consider the force in the claim to the Messiahship, made by Jesus Christ in the passages referred to. In order to do this, we shall refer to prophecies, for this is our earliest means of knowledge, except one other instance, relative to the coming of a Savior. That a Messiah was expected by the Jewish people no one will deny, inasmuch as He is still anticipated by them. Their belief, that a Savior was coming upon earth is indeed derived from direct promise of God, Gen. 3-15. There are many prophecies respecting the appearance of a Savior in the world to which we could refer you, we will only notice two. We refer first to that found in the 2d Psalm 17 verse. This prophecy foretells the coming of Jesus Christ 1040 years previous to His advent into the world.

Our second reference is to Daniel 2 36. This is the concluding verse of King Nebuchadnezzar's dream, which he could not recall to memory, but was afterward shown to Daniel by the Lord. The only comment I desire to make upon this verse is to show you, that it referred to Jesus, and to the nature of His kingdom, is that made by the prophet, himself, in the interpretation of the King's dream which is found in the 44th verse of the same chapter. The prophet closes this verse in these words: "The dream is certain and the interpretation sure."

It is also plainly implied as you must have observed, that in St. Peter's answer: "Thou art the Christ," as well as in Caiphas' question: "Art thou the Christ," that a Savior was expected.

Now it sometimes occurs in our proceedings with a cause at court, that the veracity of a person who is testifying is questioned. It is the custom, according to jurisprudence, when this is so, to inquire into the general reputation sustained by such a person in the community, and their evidence is accordingly admitted or rejected. The veracity of Jesus Christ, however, could not be successfully impeached by those who persecuted Him, while He was upon earth. It is a fact that many denied the truthfulness of His claim to the Messiahship, without ever producing a tangible reason, however, while it is equally true that many accepted Him as *the* Messiah, and to prove this truth, submit a history of facts which came under their observation.

Furthermore, those who are unwilling to admit the divinity of Jesus Christ at the present time, allow that he was in all respects an extraordinary good and virtuous person, that His teachings are highly commendable, and that His "sermons on the mount," are unequaled for eloquence, hence we conclude, going upon this hypothises at least, that Jesus Christ is entitled to credit, for how can we conceive that He should be an extraordinarily good and virtuous person, and still be a liar, and an impostor, such as the world never witnessed, except in this instance? Such He must be, if He was the Son of God, *for this He claimeth to be.* Not in the sense as explained by some persons who deny the divinity of Jesus Christ, but as such a God, acting in union with His Father: "He that hath seen me hath seen the Father," (John 14 9) says the Savior when one of His disciples would see God.

The union of God and man, which makes our Lord so wonderful a personage in the Trinity, certainly involves a mystery surpassing the understanding of a finite mind, therefore, it would be absolutely foolish to attempt the solution of a matter entirely beyond human comprehension, but is it reasonable to conclude, for this cause, that the union of these persons does not exist in the Lord? Are there not many phenomena, equally as incomprehensible to us? Who can conceive the idea that space is endless? Yet we know it *cannot* have bounds, or that eternity is time without end, still we are sure that it *does* last always.

Now, of all these great myteries we shall content ourselves, if we know something of only man for instance; for it would seem proper that we should have some knowledge of ourselves. Who will explain the union between mind and matter, known to exist in soul and body? If such a person can be found, we shall conclude that their knowledge of psychology will entitle them to the first place in the rank of the wisest. But because we have not the ability, in our present existence, to understand question involvings such mysteries, are we to conclude that such of those as would awaken distress in our minds, are untrue and cannot be. On the other hand, readily accede to those from which nothing alarming results to the soul, as we enter into an investigation of these question?

While many prophesies, as stated, predicted the coming of the Messiah, and that He should be the Son of God, the fact that Jesus Christ was this predicted Messiah is proven by the Lord himself in the performance of miracles. A miracle is the occurrence of an event contrary to the established course of things, hence those wrought by our Lord were intended to enforce the reception of a spiritual truth; means to a higher end, therefore credentials upon which the truthfulness of his divinity is established. Among the many miracles that were performed by Jesus Christ, I conceive some to be pre-eminent in proof of the divinity of the Lord. Not because in performing these miracles a greater display of power is conceived to be exercised by Him, neither is it to be attributed to a greater manifestation of the benevolence of the Lord extended to those in whose behalf they are performed, but because in the operation of these miracles a suspension of the laws of nature actually take place. It is a fundamental principle among all civilized nations of the world that the same power only which gave a law of existence, can annul or suspend it, but how much is this true of those laws governing every part of creation? Would any person contend that a power less in its prerogative than that exercised by the Supreme Being can cause any interruption in our earth's journey in its course around the sun? All the objects upon the face of the earth are held there by a principle called the law of gravitation, as you know. Now, conceive this law to be suspended but for an instant only, and every object upon earth would be swept into space. Suppose the occurence of the event here conjectured, to be effected by the order, or under the direction of a Being, and not happening in the regular course of things, nor resulting from some natural cause, which we can hardly believe to be possible, we should at once necessarily conclude that this Being must be the some person who ordained these laws at the beginning; and that Christ is an active person in the work of creation, the Scriptures certainly affirm in John 1,6 3. The terrific disaster that must occur upon earth resulting from these supposed interruptions, must be appalling, hence differing from the miracles wrought by the Lord, in this respect, since in performing them nothing resulted but good, and not anything new issued from the operation of these miracles; nevertheless it will be noticed that the very same principles are involved, that is, an interruption in the regularly established laws of nature actually takes place.

In the first of these miracles water is converted into wine. We know positively that water is formed by the union of two gases, oxygen and hydrogen, and that these gases unite with mathematical precision in forming this liquid, that is, two parts of oxygen and sixteen of hydrogen, and we know further that these gases, thus united, can not possibly form anything but water. We are also aware, by an analysis of wine, that it is composed of alcohol, sugar, bitartrate of potassa, lime, gum and several other chemicals. Now these, as we have noticed, from an analysis of water, do not enter into its composition at all. Therefore we conclude that converting water into wine is indeed an extraordinary occurrence in which the regular laws of nature have been suspended. In the account of the next miracle we are informed that a man dies when having attained the age of 30 years. Physically speaking, a person dies because he is possessed of some disease which is incompatible with the further continuance of life. I hardly think it necessary to use any argument to convince you that "to die" is our inevitable end. You could hope, with as much propriety, that a watch should continue its motions when its main-spring is broken, as to entertain the thought that man should live, having come to the position here depicted. In the instance here cited not only was the man dead, but decomposition had actually taken place in the body. We are informed that the Lord called him, telling him to come forth, and in obedience to his command Lazarus rose from the dead. Could it have been a Being less in the exercise of its prerogatives than He who blew into the nostrils of man's body, at creation, the breath of life? "All things were made by Him....In Him was life." John 1, 3-4. Hence, in restoring Lazarus to life Jesus Christ only performs the same act done by Him, when our first progenitors were given existence. Oxygen, the great scavenger of nature, is arrested in its progress upon this body, and whatever decomposition it had effected is healed, because the Lord wills that it should be so. The miracle performed upon the sea of Galilee, in which the tempest is caused to subside, is of equal importance in proof of the divinity of Christ. Winds and storms are currents of heavier air, making their way to some place where the air has become lighter, and therefore less dense from the effect of heat, this, of course is in accordance with the laws of nature. It must thus be in obedience to the law of gravitation that the heavier winds should rush to fill the space thus made in the atmosphere. It is, indeed, as natural for these storms to occur as it is for a stone to fall back to the earth, when thrown up, and it would be equally as impossible for a finite being to attempt to arrest these winds as it would be to stop the earth in its journey around the sun. Can you conceive a more sublime spectacle than that seen in the exercise of the power of the Lord upon this occasion? "The darkness, the dashing waves, the howling winds, the heaving and tossing ship, the fears and cries of the seamen, are all hushed into a calm repose" at the gentle command. "Peace, be still." Do you wonder at these men being struck with wild astonishment, that they exclaim, "What manner of man is this, that even the winds obey!" It has been illustrated that, in the operation of these miracles, the regular laws of nature established in the beginning have been suspended. Let us suppose, for in-

(Continued on Eighth page.)

From the Districts.

New Orleans District.

Of the several charges and circuits on this district I have said so much that there is danger of repetition if I attempt to say much more. And yet, each time I pass over the work I see something new and interesting. At the recent session of the New Orleans District Conference Bro. John Smith, a local elder, was appointed to Slidell, a new town on the line of the North-eastern road, just across Lake Ponchartrain. Bro. Smith went immediately to his work and has thus far had a good measure of success. He has received five into the church, two on probation, and organized a Sunday school of nearly thirty scholars, bought a lot 100x160 feet for a church, and has the money pledged to pay for it as soon as the papers are executed. Bro. Smith has sounded a bugle note at Slidell which, I hope, will be taken up and sounded loud and long by every local preacher on the district.

Bro. Hardy, at Pearl River, had secured a team from Mr. Raymo Crawford, a well-to do farmer on his charge, and a great friend of the Methodist Episcopal Church, and sent the District Steward, who is a lady, to take me to his work. Bro. Hardy is standing at his post, and doing a good work for the Lord.

It is well to keep in mind a few fundamental facts. Men are not proprietors, but stewards. God makes no mistakes, and he will surely settle with every delinquent steward. He does not always wait till judgment to balance accounts, and while he is never in a hurry to collect his dues men in the church never get away without payment. Somehow, in some way, at some time, God will deduct from the purse of every stingy steward who is croaking about frequent collections and the cost of religion. "He proclaims his hot displeasure against" those who rob him in "tithes and offerings." He "involves the heavens in tempests, puts his grasp upon the winds and gives them their fury;" He sends the freshet and the drouth, the hog and chicken cholera, the weevil and the palmer worm; "He will have his own to the last farthing." The shrewd sons of men may overreach each other, but cursed be that man who withholds from God that which is His due. To every person He says, "Pay what thou owest." He wants His own. It is adding sin to sin when we talk of our poverty. The money paid for tobacco and whiskey would build a church in every neighborhood and handsomely support a preacher.

At Shady Grove Bro. Clark is abundant in labors, his arduous toil and self-sacrificing spirit reminds one of the old pioneer preachers. The reports of the stewards showed that he had received from the membership during the quarter just $9.25, and most of this was contributed by a few. But God is marking in clear lines the delinquent ones, and turning them over to the court of equity where some of his claims are settled in this world. Some have lost their horses and some their cattle and hogs. Men may rob God but they must settle with him. We had a pleasant home with Mrs. Harriet Abraham. Sister Abraham has one of the most pleasant homes on the circuit, and, with her children, has raised this season two large bales of cotton. She is a liberal supporter of the church, and the Lord blesses the work of her hands. During the quarter Bro. Clark has received 10 on probation and 12 into the church.

On Spring Chapel circuit Bro. Nelson is "holding the fort."

There is a vast amount of work to be done all through this Southern country which the Methodist Episcopal Church alone can do, and if not done the sin is at her door. [illegible] can do more to back the tide of [illegible] superstition and vice [illegible] any other of the great American churches. In her pulpits, at the head of her institutions of [illegible], and among her communicants are some of the noblest men and women of America. She subscribes to the doctrine that Jesus Christ is the brother of every man and woman and child in the world, loving every one alike, and every one perfectly. The great Head of the Church, the Lord God Almighty, the Father of us all, has given her a work that angels would be glad to do, and where the Church now sends individuals to do this work she should send scores who will work till Jesus comes.

L. P. CUSHMAN.

Rev. H. W. White, P. E., writes: "The Lexington District still moves along. I desire to announce through your columns that the Rev W. H. Evans is moving the work on the new Asbury, they will move this fall; they are now about through roofing. Rev. W. W. Hopewell has built a beautiful little church at Boyd's Station. Rev. F. Ross has built a neat frame chapel at Greenrick. Rev. Tice Buckner has built at Tolesboro. H. C. Buckner is building at Leesburg. Bro. G. W. Thomas says there must be a new Gunn's chapel, and they have secured the plan and raised several hundred dollars for it. Bro. S. G. Turner has raised and paid most of the debt in Versailles that W. M. Jameson left; and now proposes to complete it. The other brethren are doing well, beautifying their edifices and paying old debts. Bro. S. R. Cottrell, finding Georgetown a little too much for him, he resigned. Rev. J. F. Lindsey, formerly of the A. M. E. Church, united with the M. E. Church, and is now stationed at Georgetown, and says send the SOUTHWESTERN to him. His reason for joining us, he says, was a matter of choice, and he is a one-sided man. He wants to live and die with us. May God send more such."

Hot Springs District, Little Rock Conference—Rev. G. B. Donnelly, presiding elder: "I was asked by the presiding elder of the Hot Springs District to hold his third quarterly conferences, or a part of them, commencing at Louisville I complied with said request, and completed the round at New Edinburgh Oct. 11-12. On arriving at Little Rock Oct. 17, I saw a publication in the SOUTHWESTERN by said presiding elder, namely, Rev. L. W. Elkins, stating that he was transfered, and that I, Rev. G. B. Donnelly, succeeded him as presiding elder of Hot Springs District. I also received other information of the same nature. I simply write, as I think it is expected of me to report the condition of said district. If so, my answer is this, as I traveled over the work, not thinking of having to make a report, only to the presiding elder, I did not give the work the attention I ought to have given. So I here say to the brethren of the Hot Springs District: I have one more quarterly conference to hold on the Centre Point work, which will finally complete the third round, after which I will publish the fourth round, as usual; in the SOUTHWESTERN. I hope every Bro. will try to make his work a success. We can if we will. Also remember this is our centennial jubilee. Get every lover of Methodism to give liberally this year. Dr. Rust says $100,000. Let us do our part. The Lord will give it; ask him for it."

Letters From the Laity.

Bennett H. Forrest, Simpson's Chapel, New Orleans—Our pastor, Bro. Jackson, preached a good sermon on Sunday night, Sept. 21st; subject: "The Year of Jubilee Has Come," which seemed to be appreciated by all present. And on the following Monday night our quarterly love feast was another grand occasion, and the church was filled to its utmost capacity, and several spoke of their love to God and man.

"'When we two parted,' after lingering late at the garden gate, I felt that I had taken cold," said Thomas Takeintime, "and next morning I was hoarse indeed. But a bottle of Dr. Bull's Cough Syrup fixed me up, and there's enough left for next time."

Letters from the Pastors.

Rev. A. N. Jackson, Houma, La., writes: "I found the affairs of this church in a deplorable condition, and that such was the condition for months after I cannot deny, but I would not compromise the right and law of the Church for the worry, simply for a present big bluster and success, and finally my course has been accepted and announced as right. Accessions have been made and the church revived. Three rooms have been added to the parsonage, and repairs made in the church and last year's indebtedness paid. This year we pay as we go. The brethren are becoming united, which insures success. I found no financial record here, but from what little information I get from the quarterly conference record, the church is doing better financially than it has for several years. At first quarter, class No. three made highest report, $4.55; at second No. two, $6.55; at third, No. one, will report highest, $15.35. During a class contest, on the 7th inst., No. four was ahead for that day, $1064, 30 ahead of No. one; and for the quarter, No. one is $1.40 in advance of No. four. We have here six classes with William Cashaw, Zack Smith, Charlotte Williams, Edward Lacy, Charles Land, Bella Roberson, leaders respectively. Bro. Claiborne, of Dulac, has been a great help to us by visits, which I have returned. His work at Dulac, for good is marvelous to all, white and colored. Bro. Cushman, there and here is remembered for good. He is often referred to as being a whole souled minister for the right. Things which have seemed hopeless, it is said of him "he ploughed them up"

William Payne, Elliott, Miss., writes: "Our revival is going on with much success. So far we have had 23 conversions, and 72 accessions. We are helping the SOUTHWESTERN and will do more than ever.

C. W. Ivy—Mashulaville, Miss., writes: "Dear Editor, the Lord has blessed my labor this year, and I am determined to settle with the SOUTHWESTERN before conference. I have a very large crop of cotton this year.

C. W. Ivy, Mashulaville, Miss., writes: "We have just closed a revival of eight weeks with 54 converts and 3 from other churches. During the year we have baptized six children and received 49 into full connection. Total, counting those recently converted and joined the church, 106. The Lord has blessed us and we are thankful.

J. D. Walden, Meridian, Miss, writes: "Our church is moving on grandly. Recently, at our quarterly conference we had a grand time. Paid pastor up to date, $386; presiding elder, $70. Received into the church up to date 51, twenty-six of whom are converts.

Rev. H. Cawthron, Greenwood, Miss., writes: "During our protracted meeting the Lord was with us and abundantly blessed us with the outpouring of His spirit. 46 souls was happily converted and with the backsliders who were reclaimed and others who joined, 75 were added to the church. Rev. J. W. Dunn was with us during our meeting and preached for us. Dr. H. R. Revels was with us September 20-21st, he was ill but held our conference and preached a good able sermon, and 40 persons communed. The elder's collection was $15."

Rev. D. J. Price, Allen, La., writes: "Please allow me space for a report of our fourth quarterly conference, held at Allen in Hason Church, October 20th, 1884. Elder S. Duncan was on time, and in the chair; and sang an appropriate hymn and offered a lovely prayer; after which D. J. Price was elected secretary and P. C. Colton assisted. The roll was called, brethren present answered. S. R. Hason, pastor in charge. Robert Emmette, D. J. Price, P. C. Colton, D. Lewis, Charles Mack, H. Brown, Ed Carr, H. Davis, A. Henry, J. Grant, Abb McGough, Landon Burrill and Alex Johnson. Then the order of business was taken up and everything was carried out properly. The elder was eloquent, lively and active. On the 19th, he preached his farewell sermon which was a burning thread that run through each heart of the members, and a deadshot to sinners. It will be long remembered here. We long to see our dear elder, after being with us for four years finish up his work like a man of God and pleased Almighty God as seemingly to man. We would be glad to have Elder S. Duncan with us again if possible, for four more years. He has brought about and caused to be brought about, many good and reliable societies, and made bad people better, and whiskey drinkers temperate and sober men. Yes we need him, we want him back again."

Rev. P. Blue, Enterprise, Miss., writes: "We have just closed our revival, which resulted in 34 conversions, and 41 accessions to the church. Bro. Cooper assisted us in the meeting and rendered valuable assistance."

W. A. Footson, San Antonio, Texas, writes: "The San Antonio district conference and Sunday school Convention convened at Mount Pleasant Church, Goliad, Texas, August 20th, 1884, Elder G. W. Richardson, presiding. The introductory sermon was delivered by A. M. Mason. During the morning session the time was consumed with the Model Sunday school. The reports of the presiding elder and pastors indicate some progress in our work. One of the pastors reported 81 conversions on his charge. On Thursday night, W. H. Stephens peeached to a crowded church. At night the committee on temperance, reported and Mrs. C. A. Richardson delivered a lecture on this subject. Mrs. Richardson also delivered a lecture on Woman's Home Missionary work. The Lord's supper was administered to 111 persons on Sunday. The conference was well attended each day. The amount of $28.65 was collected for general expenses; and $18.15 for the pastor's."

A. Phillips, Murfreesboro, Tenn., writes: "Our Centennial meeting at McMinnville, Tennessee, August 12-14th was quite interesting. The topics were ably handled by both the brothers and sisters. The members are well pleased with the new church. Elder Key secured them from the Church Extension Society. It is a very fine house."

Rev. C. L. Crump writes: "Dear Editor—This is to inform the many readers of the SOUTHWESTERN that the dead have come to life again, and the dark cloud that hung over this circuit has moved off a little to one side, and God shouted through the dark cloud with his Holy Spirit while I was holding a protracted meeting in Koscinsko. The good Lord made himself known, and the people commenced to say that Mr. Crump is not as crabbed as we heard he was; we believe the Lord is with the man. I held meeting in Kosciusko every night for two weeks, which resulted in 22 converts, 5 reclaimed, 14 on probation and 4 added to the church (two from the Baptist church, one of whom was a Baptist preacher, a man that everybody loves to hear preach. I think that he is a Christian; he is from Kentucky; he desired to unite with all Christians and this the Baptist could not stand. He sent for his recommendation from Kentucky and they received it, and he carried it before the deacons of the Baptist Church and they received him and said it was all right. He came over to our church once or twice, and some of the Baptists said "this thing of Baptists and Methodists being mixed up together would have to be stopped;" so it was not long before a flaw was picked in his recommendation. It was said that the pastor of the Baptist Church gave an order that said Baptist preacher that joined our church should not enter the stand or pulpit again, but when the pastor came back the said preacher asked him about it, and he denied ever giving such an order as above mentioned; but the pastor would not call the deacons together to give said preacher any satisfaction, so he came over to us and explained himself, and I received him as a Christian; there were not a few who witnessed his testimony. The said Baptist pastor, Mr. Young, said, on last Sunday night, that no church was right but the Baptist Church; he also said that the Methodists offered to educate him once but he would not accept of it on the ground that he did not want any book religion; his Church was from God, the Methodist Church was from John Wesley. At Mount Vernon we had 18 additions, at Kosciusko 43, at Soule Chapel 17, making a total up to date of 78. At Soule Chapel we intend to erect a new church this fall, and at Mount Vernon we also expect to build a new church. It will require 18,992 feet of lumber for both churches; we have 9,496 feet. This is my second year at this place, and have just commenced to see the light. I am trusting in the Lord, and hope before conference there will be another shining light like God gave us a few days ago burning here when I leave for conference."

Rev. Chas. T. Jones, pastor at Hawesville Ky, writes: "Our three weeks protracted meeting has just closed with the third quarterly meeting, which resulted as follows: 78 conversions, 71 received on probation; from other churches, 1; the quarterly collection, $26.40; benevolent collection, $18,50. Our Sunday-school numbers 80; it has purchased an organ worth $110. The whole district is moving onward and upward to a better and brighter future. Every man is standing at his post. Rev. A. Booker, presiding elder, is present; his health is improving."

Rev. S. S. Wright, pastor at Campte, La., writes: "Our fourth quarterly conference was held Oct. 11 by presiding elder Duncan. Everything was in good order. We received 9 in full membership and 25 on probation. We paid for building of church $35, on furniture $27; on other indebtedness $45; on benevolences $2; for elder $13, and and for pastor $51.05. I am glad to say we esteem Elder Duncan as a man of God. On Sunday we had about 400 people on the ground and 85 partook of the Lord's Supper."

Rev. Austin Logan, pastor, Livingston, Texas, writes: "My work is 16 miles from this city, at Tigerville. I have a good congregation to whom I preach in an old building that a white gentleman kindly allowed us to use. The same gentleman has donated us a lot of ground upon which we hope soon to build a church. All classes of people love our church and attend our meetings in this place. We have from 50 to 100 in our congregations. Our white friends promise to aid us in building."

Rev. M. Walton, pastor, Shelbyville, Ky., writes: "A protracted meeting is going on in St. John Chapel, M. E. Church, and the Lord is reviving his work. The members have received a high degree of spiritual power, and the result has been up to this time eight converts, 20 additions—all adults but one. The first one who professed a hope in Christ was 78 years of age, two persons 50 years of age. My first assistance was by Rev. P. Fisher, of Bedford, Ky. The second was Rev. Wm. Johnson, of Simpsonville, Ky. Rev. W. W. Locke, presiding elder, and the champion preacher of the district preached two noble sermons on the 12th inst., his quarterly meeting day. The receipts of the day were $29.20. Our Sabbath-school is in a flourishing state. St. John's Chapel is a living church; she is flourishing. To my sorrow, Mrs. Walton is becoming an invalid. She has been in bad health all summer. We also had four noble sermons from the African Methodist Conference which met here recently."

Rev. James Martin, pastor, Lounds county, Texas, writes: "We have had a dreadful time here. On the 8th of October a young man was shot out on the poor farm; his name is Thomas Dangerfield. In the first place, he was accused of shooting a dog. The dog was tied when he came along, so it was said before the court. He was conveyed to jail, and from jail to the poor farm. He killed the dog, so it was said, and a white man killed him. From all I can learn, that boy was all in fault; he was the cause of his own death. I am yet alive and yet looking up. The Lord is on my side."

Rev. H. Swann, Austin, Texas, writes: "Our fourth quarterly conference convened on Saturday before the third Sunday in last month; the presiding elder, Rev. C. L. Madison presiding. The business was transacted with much interest; the reports of the trustees showed that we had collected for building purposes the rise of $1600, and since then we have raised enough to make it nearly $2,000. The elder preached on the duty of Christians. His text was "God loveth the cheerful giver," the sermon was one of great avail, after which over 200 persons communed at the Lord's table. The elder's collection was $46. I must not fail to mention the leap year entertainment, given by the ladies of Wesley Chapel, Methodist Episcopal Church, namely: Mrs. J. W. Alexander, Mrs. E. Sodemyer, Mrs. M. T. Pitman, Mrs. Sarah Wilson and Miss Irene Fullylove assisted. Mr. Robert Jones, Mr. Lashwah and J. W. Alexander, as committe of arrangements; the proceeds from which were $155, for the benefit of the church. I am also pleased to mention the name of Dr. R. F. Boyd, who has visited our city, in the interest of the Meharry Medical College, at Nashville, Tendessee. The Dr. lectured in my church to quite a crowd, and was listened to with marked attention and we feel that the Dr's visit has greatly benefited us, we would be glad to have him visit us at any time."

For the SOUTHWESTERN.

Church Dedication.

At New Richmond, Ohio, on the 10th inst., the beautiful little brick chapel, finished in first-class style, with modern pews, pulpit, etc, was solemnly dedicated to the service of Almighty God, by Rev. W. S. Lankford, elder in charge of Union Chapel, Cincinnati, Ohio, assisted by the pastor, W. S. Rollins, and other local brethren. The day was beautiful, and early in the afternoon the people gathered from all the surrounding country to witness the solemn services. Elder Lankford preached from Neh. 10 39. The discourse was well received, and many repaired to their homes adopting the language of Nehemiah, "We will not forsake the house of our God." The pastor deserves great credit for the good work accomplished at New Richmond and Batavia, having purchased the ground and completed two church buildings in less than two years, both being good respectable churches and very nearly out of debt. A good collection, everything considered was lifted, and both pastor and people seemed delighted with the results of their labors.

A Fasting Girl.

In Cincinnati a sixteen-year-old girl recently died after a fast of 52 days. She had been attacked with something like paralysis, which rendered it impossible for her to take nourishment. The human system cannot thrive without good food and good ability to digest it. Weak and impaired digestion is rectified by Brown's Iron Bitters—better than any other tonic in the world. Mr. J. E. Freeberg, Pomeroy, Iowa, says: "I used Brown's Iron Bitters for dyspepsia and poor appetite; completely cured me." It will cure you.

For the SOUTHWESTERN.

Pittsburgh Correspondence.

BY CELES.

Methodism in our city has made rapid strides forward during the past four or five years. At the beginning of that period, there were several of our prominent churches so encumbered with debt that a year or two more would have placed some of them, at least in the hands of the sheriff. Matters were in a very serious aspect until an effort was made to aid the struggling congregations.

A church union was organized, composed of ministers and prominent laymen of the other churches, and through its efforts five valuable charges have been saved and some missions organized. Having watched the workings of this plan during the past five years, I can confidently recommend it to the notice of other cities, containing some heavily burdened churches. The effect of good work will be felt for long years.

The Pittsburg conference, has just closed its annual sessesion at Washington, Pa. Bishop Harris presided, and performed his duties with his accustomed affability and grace. The session was one of the most pleasant held for years.

Very interesting and impressive memorial services were held in memory of the late Senior Bishop, Matthew Simpson, who entered this conference in 1833. There were several points of co-incidence in the lives of the two lately deceased Senior Bishops, as shown by the following, clipped from the *Pittsburg Christian Advocate*:

"Both were born in 1811, the former (Simpson) on June 11th, and the latter (Pierce) Feb. 3d. Bishop Pierce entered the Georgia conference in 1830, and Bishop Simpson, the Pittsburgh in 1833. They were both pastors, editors and college presidents. Bishop Simpson was elected to the Episcopacy in 1852, and Bishop Pierce in 1854; Bishop Simpson died June 18th, and Bishop Pierce September 3th, of the same year, and each was the Senior Bishop of his church at the time of his death." They fell at their posts, fighting manfully for their Lord and Master, and others have come forward to occupy their places and strive for the same rewards they are now eujoying.

One of the best organizations in connection with our Church in this region, is the Ministerial Relief Association, of the Pittsburgh and East Ohio conferences. Each member pays the sum of $10 into the treasury at conference each year for every death presented during the year. $500 out of this are paid to the family of the deceased member, and the rest is put out at interest. This sum has now reached almost $15,000, the limit, and when that is reached no more assessments will be made, but all the interest that is left annually after meeting all death claims, will be divided among the members, in proportion to the amounts they have paid in. Thus in the earlier part of a minister's life, when he can spare the means, he pays in, and in after years, when worn out in the service, he receives a comfortable yearly income and provides for his family's support after his death. Considered in all its phrases, this association is undoubtedly one of best and most appropriate of its kind, of which I have had any knowledge.

The Methodist Episcopal Church is well represented in our smoky city, by twenty-seven flourishing churches, the city itself being a district in the Pittsburgh conference.

Dr. J. C. Hartzell, so well known to readers of the SOUTHWESTERN, was at the recent conference session and was seen by the writer (not in our Book Rooms here in Pittsburgh. The Dr. was in an exceedingly trim and looked as if he was just ready to roll up his sleeves and go into some great educational work.

The new Discipline, which will shortly be issued, is quite an improvement over the old. Important changes have been made in size of page, type and arrangement of contents, which will add much, both in appearance and convenience to the book. Bishop Harris is to be commended.

For the SOUTHWESTERN.

The Mississippi Conference

BY REV. M. ADAMS.

The Mississippi Conference of the Methodist Episcopal Church was organized in Canton, Mississippi, Jan. 7, 1864, Revs. James Lynch and A. C. McDonald representing the M. E. Church. The conference was very small, there being only two full members at this time. The beloved and sainted Bishop M. Simpson was to have presided at this confereuce. On account of misconnection of the trains at Humboldt, Tenn., he was delayed. He dispatched to Rev. Jas. Lynch, authorizing him to organize the conference. Rev. J. P. Newman, D. D., a member of the Louisiana Conference, was present, and conducted the religious services; afterwards called the roll. On motion, Rev. Jas. Lynch was unanimously elected Chairman. On motion, A. C. McDonald was elected Secretary. The presiding officer and the Secretary were the only and all members of the conference. The probationers were: M. Proctor, A. Handy, W. Jones, L. Butler, G. Dopson, A. Wilson, L. Baker and T. Gibbs.

At the organization of this conference the membership was about 7,000. In 15 years the membership has increased to 30,000. We think this is evidence that the ministers have earnestly waged war against satan's kingdom in Mississippi, and God has wonderfully blessed their labors; and now from portions of the State not yet occupied by our church, comes the Macedonian cry: "Come and help us, and we will go." This conference has sent out 150 ministers, thousands have been converted and added to the church, some of which have been added to the church triumphant; and still the work goes on. And I pray God that this work shall still spread until we shall have taken Mississippi for Christ. When the conference was organized we had 12 houses of worship at Jackson, Vicksburg, Yazoo City, Canton, Grenada, Holly Springs, Corinth, Aberdeen, Columbus, Macon, Enterprise, Meridian; but now, thanks be to our Lord, we are proud to say that we have a church planted in every village and city. We had only two districts; now we have six. Many places in this work that used to receive missionary money are now self-supporting.

The first 12 church houses were bought by the Church Extension Society, and worth about twenty-five thousand dollars. We now have 322 churches, worth about $184,621. In 1869 we had two parsonages, worth about $400. We now have 40 parsonages, worth about $14,000. Great progress has been made in educational work. We have now one of the finest college buildings in the State, costing about $25,000, for which we feel thankful to our Northern friends. This college is doing a grand work, second to none. We have three high schools that are doing noble work. This tells well for the Northern Church, which proves to be the good Samaritan to our race.

For the SOUTHWESTERN.

Lights and Shadows in Ministerial Life.

BY REV. W. H. BROWN.

DEAR EDITOR—Your last visit here is held by us in precious memory. Though at present denied the great privilege of personal association with you, we enjoy your society through your editorials in the SOUTHWESTERN. It is therefore always a welcome visitor to our home. My dear afflicted wife and I find great comfort in reading the SOUTHWESTERN. It is among the best religious papers, I do not think it too much to say, that I regard it as one of the best edited and published, in the interest of our people; but sir, the SOUTHWESTERN is just what we expected it to be under the editorship of Dr. Marshall W. Taylor. The SOUTHWESTERN is instructive in matter and pleasant in appearance; coming up fully to the needs and demands of to-day. I read sometime ago, a gentle hint dropped from your instructive pen, and no one knew for whom it was intended, better than I; but however, yours was the second, not the first hand to point out to me the errors. My watchful and loving wife had already pointed them out to me, and I am greatly benefited by it. The SOUTHWESTERN ought to have a place in every family. Believing this, I work earnestly to have all my members take it.

In our Church work the way is at present somewhat dark and gloomy but now and then the light breaks forth. We have the promise of Church Extension aid for the last half of our debt here, our task is to raise the first half, and we have only partially done this. But we shall yet pull through under God's guidance. My wife is in very poor health and has gone to Oberlin, under the advice of our physician. She has been a faithful helper, pray with and for me, that she may be spared to aid me still. I know the Judge of all the earth will do right.

Portsmouth, Ohio.

For the SOUTHWESTERN.

Odds and Ends From Navasota

BY J. E. SHACKELFORD.

Put the SOUTHWESTERN by the side of any other paper, but none excell it. Her business is to look out for the Southwestern States, and she is doing it well. It does what many of its patrons cannot do, advocate their cause. The files of the SOUTHWESTERN have vanquished many a foe. It contains useful information with reference to the theory of our Church. Its editor is able and is supporting it with such matter as is most useful to us. God bless the editor and spread the paper, until every Methodist family should take and read it.

CHILDREN'S DAY.

Everything was conducted according to the plan and it was a great day. The addresses were able and finely delivered. The children made impressions here that will not soon be forgotten. Prof. J. C. Williams, our organist deserves especial praise for the excellent service he rendered on the occasion. The Rev. E. Lee also visited and aided us. Our collection was $20.

THIRD QUARTERLY CONFERENCE.

Rev. W. B. Pullam has been with us three times this year, each of which was very pleasantly spent.

SECOND DISTRICT CONFERENCE.

In the district conference at Hearn, Texas, on the 15th of this month, we met a large number of our conference brethren and friends. At Hearn, our church has, for years, been on the dark side of the people's apprehensions. Our enemies had said that there were but few of us and that few were servants of the white people, but I am greatly inclined to believe that the moon has turned her light side towards our church, and of course this leaves the dark side that was once toward ours, towards that other church. They know which one it is. We were glad to have Bro. C. W. Campell, principal of our seminary at Honston, Texas, with us, who gave us hopeful word relative to our institution of learning there. According to his sayings, what we need in that Institution is more room so as to accommodate the students that attend it from time to time.

The order of the day with us then, should be to enlarge and welcome our young men and women to her for safety.

Navasota, Texas.

The municipal authorities of Limerick, by a vote of 27 to 5, have decided to persist in their refusal to pay the tax assessed by the government for extra police service. Considerable excitement prevails there, and it is expected certain members of the corporation will be arrested.

For the SOUTHWESTERN.

Running Uncalled.

BY WALTER DUNCAN.

There is much danger of one running uncalled. One who claims that God calls no man to the Gospel more than to mechanical work, declares thereby that at least he himself has had no divine call. It is noticeable among all such there is no evangelism. They went of their own accord and had no divine message to deliver. When the battle in Gilead ended with the death of Absalom Joab, the commander-in-chief, wanted a messenger to run to David, and Shimaaz he sought the honor, saying, "Let me run and bear thy kind tidings." But Joab said, "Thou shalt not bear tidings this day." Shimaaz persisted, saying, "Let me run," and Joab said "run." The man was swift of foot, and taking an easier route, outran the appointed messenger. He was first on the spot, as many a man is who has nothing to say, and when asked for his message he said, "I saw a great tumult, but I know not what it was." The uncalled messenger stood where he had need for a message, but had it not. That is about the result when men run uncalled to carry the Gospel to waiting multitudes. About all they can say is "there was a tumult, but they know not what it is." Cushi, who was called and sent with a message, ran straight over the hill and mountain, and, waiting for no introduction, cried, as soon as he came within hearing, "Tidings, my lord!" He was slower footed, but he had something to tell. The uncalled found his way first to the waiting ear, but he had nothing to say. The sons of Shimaaz are many. To this day they run, but they have no tidings of peace. They know what a tumult is when they see it, and they can make one when they do not see it. But their's is not the "beautiful feet of him upon the mountains that bringeth good tidings of good, that publisheth salvation, that saith unto Zion thy God reigneth."

For the SOUTHWESTERN.

A Little Thought.

BY REV. STEPHEN PRIESTLY.

To the Friends of the Mother Church in the South, and Especially to My Race.

Little children, let no man deceive you by telling you that your children are kept back in the old Mother Church. They will tell you that your privileges in the churches, colleges and congregations are cut off from the whites, and many other things that are not true; but stand still and behold the salvation of God. Do not deceive yourselves.

Before the late war the devil kicked against the old Mother Church, and since the war he has been kicking at every new movement the old Church makes toward building up my race in the South. Now, let us be careful and watch the devil a little. Sometimes he stirs the people upon a Bishop, and then again on some white man, and again on some particular church, school or college. Now, all this is nonsense. We have done nothing for ourselves; no more than a sinner has done to save his *soul*, so to speak; for illustration take trees.

Apples, peaches and oranges do not grow and get ripe in one or two weeks. If you pull the trees to make them grow faster, you will injure the roots. The same will be true if you pull or force a race faster than they can bear or be able to stand, it will injure them the same. Threats, oppositions and separations are common in the old Mother Church. We may ever be on our guard for the following spirits; they will ever be in that Church: such as Whitefield, Andrews and the A. M. E. Church; these are they that were great stars once, but have moved or revolved in their courses. And now, Mr. Editor, let me say to all dissatisfied persons with the Mother Church, that if a little dog barks up at the sun, that it does not hurt or change the sun, and it still gives light and heat. So with the old Mother Church.

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.	
History of the U. S.—Ridpath	$3 00
Scripture History—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3) Net	5
History of Methodism.—Stevens. (Abridged edition.)	3 0
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons. (Vol. 1) sett	5 00
Books of refereoce:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures Chapters 1-XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol 1) sett	7 50
Plain Account of Christian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill. Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introdnction to the Holy Scriptures. (Chapters XXI-LII)—Harman	4 00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic.—Jevons. Net	40
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism (Abridged). Stevens	3 00
Defense of our Fathers—Emory	85
History of Missions of the Methodist Episcopal Church Vol. II—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introdnction to the Holy Scriptures. New Testament: Chapters I-XIII—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope Vol. III.	7 50
Atonement in Christ.—Miley	1 25
History of the Church.—Blackburn	2 50
Intellectual Science—Porter	3 00
Homiletics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX-XLIV Harman	4 00
Systematic Theology. Theological Institutes Par. II—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St Paul.—Conybeare and Howson. Abridged Edition	1 00
Biblical Hermeneutics—Terry	
History of Rationalism—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
Christian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation—Walker	1 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism—Simpson	1 50
Portrait of St Paul.—Fletcher	75

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Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. (Abridged Edition). —Stevens	3 00

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Christian Theology. Books IV and V.—Wakefield	2 50
Plain Account of Christian Perfection.—Wesley	30
Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	90
Mediæval and Modern History.—Thalheimer.	1 60
To be read:	
Wesley's Sermons. (Vol. I.) Introduction to the Gospel Records.—Nast.	5 00 1 25
Era of the Protestant Revolution.—Seebohm.	75

FOURTH YEAR.

To be studied:	
Christian Theology. Books VI and VII.—Wakefield	2 50
Logic.—Jevons. (Science Primer Edition.)	45
Elements of Intellectual Science.—Porter	3 00
Review of the course for the three preceding years.	
To be read:	
Wesley's Sermons. Vol. II. Checks to Antinomianism.—Fletcher	5 00
History of the Reformation.—Fisher	2 50
Protestant Foreign Missions.—Christlieb	1 00

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, NOVEMBER 6, 1884.

Announcement for 1885

Reduction in Price to ONE DOLLAR AND FIFTY CTS. When Paid in Advance, or Within Three Months.

From this time subscriptions for **The Southwestern Christian Advocate** will be received for the year 1885 at **$1.50** a year, payable in advance or within three months. No other paper published under authority of the General Conference is furnished at this figure. It is the cheapest paper in the whole list. New subscribers for the next year will receive their papers up to January 1st free.

Let us have 2000 new subscribers within the next sixty days.

PHILLIPS & HUNT.

The National Election.

The present issue of this paper was delayed that we might be able to give our readers earlier news of the national election. At this writing (Wednesday, 8 a. m.) there is a strong belief that Stephen Glover Cleveland has been elected President, and Thomas A. Hendricks, Vice-President of the United States, they having received 222 electoral votes, or 11 more than a majority of the electoral college, from the following States: Alabama, 10; Connecticut, 6; Florida, 4; Indiana, 15; Louisiana, 8; Mississippi, 9; New Jersey, 9; New York, 36; South Carolina, 9; Texas, 13; West Virginia, 6; Arkansas, 7; Delaware, 3; Georgia, 12; Kentucky, 13; Maryland, 8; Missouri, 16; Nevada, 3; North Carolina, 11; Tennessee, 12; Virginia, 12.

The Butler and St. John vote was light, and Tammany gave Cleveland its full support in New York city, and he carries the State by from 7000 to 10,000 majority.

The returns from several States indicate a close contest. There may be hope for Blaine as fuller returns are received, but the present outlook is not assuring.

New Orleans gave Cleveland 4000, a reduced majority. Republicans claim that Kellogg and Hahn have been elected to Congress from the second and third districts, but there are no definite figures at hand.

LATER—4 p. m.—Dispatches indicate that Blaine has carried New York and Indiana; Cleveland Michigan, Connecticut, New Jersey and Wisconsin. The contest is a close one.

The SOUTHWESTERN CHRISTIAN ADVOCATE is as sprightly and ably under Dr. Marshall W. Taylor as any paper we see.

The *Northern* can afford to generously compliment the SOUTHWESTERN, because in all our exchange list it has no superior for bold, and upright expressions. Dr. O. H. Warren says things that ought to and will find a wide and interesting circle of hearers.

Our contemporaries will please take notice that when we war, we war only with men who have the courage of their convictions, and the grit to write their names beneath them. The most disagreable animal with whom one can come in contact, is nameless but not odorless. The odor both identifies and locates the animal, so that there can be no mistake as to what, and where it is. It never fights with the face to the foe, and it requires a high degree of self denial to [illegible] war with its posterior arrangements. We give it both sides of the road and take to the woods when a skunk would be otherwise [illegible]

Political Uprightness.

To cast one vote at the proper place at every popular election is the duty of each qualified American voter, whether he be home or foreign born, black or white. And he ought to feel perfectly safe in person and property to cast his vote for that candidate whose idea of public economy corresponds with his own. Unless our government can assure all this to every citizen, it cannot very long perpetuate its own existence. It would hardly be worth preserving if it were so imbecile as to leave the least shadow of a doubt of its entire willingness to do all this. But the government derives its power from the consent of the governed. This consent in our country is expressed by the ballot. The nation acquieces in the verdict of the people, expressed at the polls, because it believes that verdict represents the best and maturest judgment of a majority of the citizens. But, if that majority should be secured by the suppression of votes, the false counting of votes, or the securement of votes by intimidation, menaces, threats, or money, then the real sentiments of their will are unknown; the true judgment of the majority is not expressed, a righteous verdict of the people has not been recorded, and the election is a sham, a mockery, a fraud. The candidates declared elected under such circumstances are not elected. Their elevation to power is a usurpation of official place, and the advent of such to the duties of governmental authority, marks the downfall of law and order, and the elevation of political confusion, not a government by its chosen representatives. Where this can happen without proper punishment, from righteous and heavy-handed justice, both the usefulness and dignity of the government must, out of necessity, be of short duration. A man who goes to the polls, stands there all day, waits until he receives a dime, a quarter, a dollar, five, ten, twenty, a hundred dollars, or the promise of some trivial or other office, is a traitor to his country, and should be punished. A man who could for any consideration except an honest change of conviction, secured by argument and reason, be induced to change his vote, is incapable of an intelligent comprehension of the duties which devolve upon an American freeman and if left to himself would soon lose the rights of such. Let a man vote as he pleases, and protect him in it, since he votes only his honest sentiments for the good of the country, in his opinion. In the election just past the country has spoken, let us hope its true verdict has been recorded, and its choice for a National ruler thus elected. We were interested deeply, to the extent of securing purity in the person of our ruler and in the administration of the country. We have tried to state the news fairly and have spoken freely at times, some of our expressions have been regretted by brethren whom we honor; but they were honest convictions, and we could not recall them. We honor the brethren all the more for their faithfulness to us. The SOUTHWESTERN has lost only a single subscriber and we greatly regret that loss but could have made no change, though it had been multiplied a thousand fold Our personal political views are our own, we have neither officially thrust them upon others, or tried especially to conceal them. Those who know us well, and ought to know our political views, do know them. We have never voted for any man who did not profess to be a Republican, and was at the time we did so, running on the regular Republican ticket. We have done this of choice, and may or may not do so in the future, just as we choose. Free to follow the dictates of our own conscience, we cheerfully accord this same freedom to others. As an *Official Editor* of the Methodist Episcopal Church, we shall officially support the party to which the Church belongs, as soon as we find out what party that is. Personally we have neither lost or gained a penny by this campaign, and election, either State or national. We forfeited no man's respect by accepting anything for doing our duty. We have our own self respect and the respect of the candidates whom we have felt called upon to oppose because our opposition has been open handed, hono able and above board. Since the election has decided the question, we have nothing to ask, because we want nothing. Our business is legitimate, we are devoted to it, and wish no other employment. Our salary is not large but we are satisfied with it. We want only a faithful, righteous, and vigons euforcement of the laws everywhere, and the affairs of the government justly admiuistered. We stand by the government now as ever.

If each pastor who reads this paper will send us *one* new subscriber this week, over 500 names can be enrolled on our b oks. Try to do it, brother.

Christ's Miracles.

Of which we here reckon 36, exclusive of those not particularized, and we have arranged them according to the places in which they were performed:

First—*In Cana of Galilee.* The water made wine, and the healing of the nobleman's son.

Second—*On the sea of Galilee.* The first draught of fishes; the stilling of the tempest; the walking on the sea; the fish with the tribute money, and the second draught of fishes.

Third—*In Capernaum.* The raising of Jairus' daughter; the stopping of the issue of blood; the healing of the two blind men, of the dumb demoniac, the paralytic, the leper, the centurion's servant, the man with an unclean spirit, the mother of Peter's wife, and the blind and dumb demoniac.

Fourth—*In Galilee.* The raising of the son of the widow of Nain; the healing of the woman with an 18 years' infirmity; of the man with the dropsy; of the lunatic child at the foot of the Mount of Transfiguration, and of the daughter of the Syro Phœnician woman.

Fifth—*Beyond Jordan.* The dispossession of the Gadarene or Gergesene demoniacs; the feeding of five thousand at Decapolis; the deaf and dumb healed, and the four thousand fed there; and the healing of the blind man at Bethsaida.

Sixth—*In Samaria.* The cleansing of the ten lepers.

Seventh—*In Jerusalem.* The giving sight to the man who was born blind; the healing of the ear of Malchus in Gethsemane, and the fig tree withered on Olivet.

Eight—*In Judea.* The withered hand restored; the healing of the impotent man at Bethesda, and the raising of Lazarus at Bethany.

Ninth—*In Jericho.* The healing of the one blind man, and of the two blind men.

Read This, and Pray and Act.

If there should be a failure of the SOUTHWESTERN to meet reasonable expectations and largely increase its paying subscription list, it could not be narrowed down to any one, it would mean a failure of the whole Negro membership of our Church; at least it would be so used, and be capable of that application. On the other hand, its success will be such in a measure of the whole race, it cannot be narrowed down to one man in any case. The subscription price has been placed at $1.50 per year; it is the cheapest paper in the country. With this reduction in price and the generally admitted excellence of the paper, is it not reasonable for us to expect that our subscription list shall be at least doubled within the next 90 days?

Gen. Fisk says: "I rejoice in your good work and prosperity."

Dr. Hartzell says: "You are making an excellent paper, and I wish you the greatest success. Our people, especially the preachers, ought to rally grandly to your support, and give you 10,000 subscribers"

Dr. Braden says: "It is really better than ever before."

Rev. Jesse Price: "It never was as good as now."

Rev. A. E. P. Albert: "I think the paper is really excellent."

Rev. L. P. Cushman: "Our people all love the SOUTHWESTERN as well as ever."

James Wormley.

The most conspicuous thing about the career of the late James Wormley with which we are concerned, was his success as a business man. In his line first as a caterer, then as hotel keeper, he rose not only to distinction, but won the reputation of conducting the very best hotel in this city. He did not mingle much in the social gatherings of his people or appear to be concerned in those things in which they were most interested, yet whenever he saw them earnestly engaged in any laudable effort his pocket book was open to render them needful assistance.

When the Whittaker affair at West Point occurred, it was at his suggestion and in part by his assistance that Prof. Greener went to West Point in behalf of his protege. When a few years ago the advantages of Hampton and Fortress Monroe as a summer resort were, for the first time since the war, once more generally recognized, it was he who, recognizing the needs of the better class of colored people, endeavored to induce such gentleman as John F. Cook, Frederick Douglas and B. K. Bruce to join him in an enterprise to secure eligible properties, volunteering to invest a thousand dollars in the scheme. It was he who only last summer, during the presence in this country of the Minister to Liberia, signified his desire to invest largely in a scheme for the opening up of trade between this country and Africa.

We mention these facts to show that Mr. Wormley, while he may have had contempt for the indifference of representative men in enterprises looking to material development, was ever ready to co operate upon a business basis in an intelligent scheme to give the race with which he was identified a better business status.

There may be a diversity of opinion as to whether colored men of means do their whole duty in the present state of our development in shutting themselves off from individual identification with us in our popular struggles for self elevation as a race. We strongly incline to the belief that the greater the ability, the greater is the responsibility of the individual in this stage of our development. But whenever a man like Mr. Wormley has risen to the topmost round in his calling, thoroughly establishes a legitimate business, and time and time again anticipates the needs of our people, and is ready with his means to promote their welfare, we should forget the seeming indifference and not censure him as those who put themselves completely out the pale of our sympathy.

It must be admitted, however reluctantly, that had Mr. Wormley more openly shown his sympathy, the outpouring and mourning at his demise would have been as general as is the case of the late John H. Brooks.—*People's Advocate.*

We had intended to make no reference to the death of Mr. Wormley, because we had concluded that any reference we should make to him as a Negro, would be such as we should not like to make. Touching his interest in and personal social identity with his race, Mr. Cromwell says, better than we could, just what we should have said if we could, and had have spoken at all on the subject.—[ED.

The Negro Has a Remedy for His Wrongs.

As long as the Negro is esteemed as a machine to grind out sugar, cotton, rice, hemp, corn, tobacco, and to perform the meanest services, so long will those for whom he performs this service, half by consent and half for the fear of his employer which is upon him, regard him as a drudge and an inferior.

The Negro has a remedy for these wrongs, a redress for these grievances; let him use them. He can refuse to remain where he is not protected in law, paid his wages when he works, or is refused an opportunity to purchase land. All can not go, but let those do so who can, and it will be better for those who remain. Where shall they go? Anywhere for relief.

Living Sunbeams

Faithful, prayerful, working Christians can, must and will be cheerful, happy and enthusiastic. Why not?

The bells of joy are ringing, and the harps of gladness are sounding in them. Their hand is in the hand that moves the throne and controls the universe. Is such a relation to the King of kings and the Lord of lords, a subject for sorrow.

Let the children of the King shout and clap their hands and make a joyful noise unto Him.

Some of our readers, favored with the Lord's blessings, and who love the weekly visits of their church paper, could make a gift of a year's subscription to poorer church members or relatives. For $1.50 cash with the name, the SOUTHWESTERN will be sent to any part of the United States; and for $2, to any part of the world to which mails are carried.

East Tennessee Conference.

The East Tennessee Methodist Episcopal Conference met in Kingston Oct. 22d, Bishop Warren presiding. The usual religious services were held and the conference, after roll was called, elected Rev. A. J. Fletcher, secretary; Rev. D. W. Hays and J. S. Hill, statistical secretaries, and B. H. Johnson treasurer. The conference work was done with promptness and efficiency. Its members are all colored, and the conference is small but it has the advantage of possessing some of the best drilled ministers anywhere in our colored work. There is a growing state of fraternity between our colored and white conferences in the South, and this spirit we learn was clearly visible in the association of our colored and white brethren who were thrown together incidentally or otherwise at this session. Dr. Carter, of the *Methodist Advocate*, was present, and makes a most felicitious statement of the prospect there.

Bros. Provine, Boyd, Moore, Jordan, Hays, Hill, Johnson, and Harris made lasting impressions upon the vast audience in the various churches of the city, several of which were opened to them by sermons and addresses. The anniversaries were interesting and well attended.

This conference has a fine field, active ministers, and may be expected to make, for itself a first place among our conferences. They will not despise the day of small things; they will be patient in the midst of a semi-isolation, and by and by all will be seen in the clear light of God's providence to work out His glory. The following are the appointments:

Chattanooga District—E. Provine, P. E.	
Big Spring	A J Fletcher
Chattanooga	B H Johnson
Chattanooga Ct.	supplied by J Crawford
Cleveland	L M Moores
Ebenezer	Jas Yarnell
Georgetown	to be supplied
Jasper	to be supplied
Kingston	J T Henry
Riceville	supplied by R Masoner
Robertsville	supplied by S W Burnett
Soddy	to be supplied
Sweetwater	Alex Roach
Washington	P P Brooks
Morristown District—S J. Harris, P. E.	
Arcadia	to be supplied
Clinton and Coal Creek	F L Donohoo
Dandridge	Owen Hypshire
Greenville	supplied by A Gillespie
Johnson City	to be supplied
Knoxville	D W Hays and D B Lawton
Knoxville Ct.	supplied by A Linsey
Morristown	W T Marley
Mossy Creek	Chas Boyd
Newport	supplied by James Guthrie
Tazewell	supplied by G P Moore
Warrenburg	C K Mays

To preach the missionary sermon, F. L. Donohoo; alternate, L. M. Moores.

The SOUTHWESTERN was never more highly appreciated by its patrons; its resources are improving; and our aim now is to increase its circulation, and with the increase of means to do more than ever for the good of the church.

Personal.

—Rev. Geo. W. Bryant A. M. E. Church, returns to Frankfort.

—Dr. Rust has returned to Cincinnati from the South looking well.

—George W. Brown, the famous Louisville caterer, has his eye on New Orleans.

—Mrs. Areen Berry, of Cincinnati, is so far convalescent as to be about again.

—James Taylor, Esq., of Cincinnati, has been confined to his bed for the last month or so.

—Correspondents of Rev. J. C. Hartzell may address him at 190 West Fourth Street, Cincinnati, Ohio.

—Bishop H. M. Turner held the Kentucky Annual African Methodist Episcopal Conference at Cynthiana, Oct. 1

—Joshua Tevis the baggage man at the Louisville station of the Louisville and Nashville railway, is growing rotund.

—Rev. James Morton is at Gibson, Texas. He occasionally writes to us, and we are always glad to hear from him.

—Rev. Daniel Jones is down for an address to the Golden Crown Lodge, of Samaritans, in Covington, Kentucky, soon.

"Going to put my foot in the rough rock road;
Going to fight until I die,
If crosses and trials don't bear me down,
Going to fight until I die."
—Sung by Rev. A. W. Hall.

—Rev. W. H. Evans is pushing on the building of New Asbury, in Lexington, Kentucky, and he has a lively membership to back him.

—Rev. C. Pickett has taken a supernumerary relation to the Tennessee conference, and it is supposed that he will travel in the interest of the Meharry Medical College.

—Messrs George W. Brown and George Taylor gave us a breakfast in the Chivala lunch rooms at the great Southern Exposition in Louisville, last Wednesday.

—Rev. W. E. Wilson has nearly freed his charge, at Bowling Greene, Kentucky, of debt. His congregations are good and the work in a promising state.

—Mrs. Albert informs us that Bro. A. E. P. Albert is at home confined to his bed by an attack of malarial fever, and is therefore unable to attend to any business.

—Mrs. W. S. Lankford will soon return to Cincinnati, for the winter from her summer residence in Evansville, Indiana. The baby Lankford has been quite sick, but is now convalescent.

This is the cheapest official paper of the M. E. Church in the United States. Price $1.50 per year, cash in advance; when paid three months after name is given to your pastor, $2 will be charged.

—Rev. S. R. Cottrell, pastor in charge of Georgetown, Lexington district, Lexington conference, has gone visiting in Pennsylvania. Bro. White is looking after the charge meanwhile.

—Mrs. Anna Hubbard will soon write, for our readers, a brief sketch of the whereabouts and doings of the medical students who have graduated from the Meharry Medical College.

—Rev. Alfred Mason has, it is said, joined the African Methodist Episcopal Church. We wish him well, and we could recommend a few more in the Lexington conference to follow his example, as we believe they are better adapted to that than our Church.

—For many things that are genial, generous, manly, womanly and godly, commend us to Rev. Jesse P. Price and his wife and daughter. Their home, table, library, horse and buggy, and attention are ever present with us.

—We recently met Rev. O. O. Knight on the train. He is presiding elder of the Huntingdon district, Central Tennessee conference. He was originally from New York, once belonged to the Church South, and he taught school in Nashville, for the Negroes, before the war. He originated Central Tennessee College.

—Rev. C. H. Bullington, the new presiding elder of the Murfreesboro district, Tennessee conference, is of a dark complexion, stoutly built, and not quite forty. His school attainments have been somewhat limited, but he is a man of strong native ability, with love to the Church and an earnest desire to do good.

—Rev. Geo. W. Hatton is sent

[illegible] and Rev. John W. As[illegible] been appointed presiding elder of the Lexington District, Kentucky Conference, A. M. E. Church. The latter was formerly pastor at Frankfort, which place he resigned to be [illegible] United States store keeper; and now he resigns this, and has become presiding elder.

THE EDITOR TRANSFERRED.—Should no word of explanation be given, our readers would be puzzled this week at finding the editor's name in the list of appointments of two Annual Conferences—the Holston and Central Tennessee. The following resolution, adopted last week by the Holston Conference, will throw light upon the subject:

"Whereas, the *Methodist Advocate* is published within the bounds of the Holston Conference and receives its largest patronage from this territory; and

Whereas, It would be both pleasant and desirable to have the editor associated with us in conference relations; therefore

Resolved, That we would be delighted to have Rev. T. O. Carter, transferred to our Conference, at the present session, and thereby request Bishop Warren to make said transfer, should the same be found agreeable with Dr. Carter."

Following this resolution the transfer was made. It changes the editor's Conference relations without changing his appointment. He will continue to devote his entire energies to the *Methodist Advocate*, and will be able to do as much service in the bounds of his former Conference as if this change had not been made.—*Methodist Advocate.*

Only $1.50 per year for a good family newspaper, places it within reach of every reading Methodist; and the brethren of other denominations can avail themselves of this privilege with profit. Ask [illegible] of every kind, Baptists, Congregationalists and Presbyterians, all Christians, and sinners, too, to take the SOUTHWESTERN.

Church Polity.

Constitutional Catechism of Methodism Among the Negroes.

CHAPTER II.

Question—What are the qualifications for membership in these societies?

Answer—An earnest desire to flee the wrath to come, and to be [illegible] from sin.

Ques—What are the qualifications prescribed for ministers?

Ans—Good understanding, good deliverance, good health, good religion, and faithfulness.

Ques—Is there not special provision made for the reception of colored persons as members and ministers?

Ans—No, and never have been.

Ques—Who were the first colored persons who [illegible] to the Societies?

Ans—Two sisters.

Ques—What were their names?

Ans—Mary [illegible] years ago.

Ques—Where did they live?

Ans—In the West India planter's.

Ques—What was his name?

Ans—Hon. Nathaniel Gilbert.

Ques—Why do you call him honorable?

Ans—Because he was the speaker of the House in Antigua, one of the [illegible] colonies.

Ques—Who was this?

Ans—[illegible], Ireland.

Ques—What became of these sisters?

Ans—One, a woman, remained a slave because the [illegible] and colored [illegible] as to the [illegible] they admitted [illegible] under the [illegible] all [illegible] for baptism.

Ques—Who was the first [illegible] of Mr. Gilbert?

Ans—[illegible]

Ques—Was this colored woman, his slave.

Ans—Yes, Mr. John Baxter, from Chatham, England, went there as a government shipright, and at his leisure preached to them, and on the arrival of Bishop Coke Mr. Baxter and Mr. Warrener were appointed to that work.

Ques—What was their success?

Ans—Such that in 1811, 67 years ago, they had 22 white and 2385 black and colored members there.

Ques—Were they separate from the white?

Ans—No; it was a mixed society, having a white Bishop and preachers, possibly meeting in separate places.

The Methodist Episcopal Church expects every member to fulfill his or her obligation to the church paper of the South. The SOUTHWESTERN ought to be placed in every Methodist household, where either a child or a grown person can read.

General Church News.

According to the carefully prepared figures of Dr. Dorchester, our country expended for the objects mentioned in the year 1883 as follows:

For foreign and home missions	$5,500,000
For public education	91,000,000
For meat	308,000,000
For bread	505,000,000
For intoxicating liquors	900,000,000

—*Liquor Problem.*

Not for twenty years past has such a storm passed over Japan as visited that country in September last. Serious injury was done to mission property in Yokohama, Nagasaki and Tokio. Where the houses have been built more recently the disaster is not so serious. Walls have been blown in and roofs have been, at least partially, torn to pieces. The property of the W. F. M. S. has also suffered much damage.

At L'Anse, in the upper peninsula of Michigan, near one of the deep bays of Lake Superior, a dot on the map is marked "Methodist Mission." Across the narrow Kewaunah Bay lies another—"Catholic Mission." Our society own a a small church, a mission house and forty acres of farm land. The Mission is reported as being in quite a prosperous condition, with Rev. S. W. Ladu in charge. Bro. Ladu is not only preaching to the Indians the Word of Life, but is also trying to teach them how to become successful farmers, thus becoming independent of government aid. At present this mission receives but $50 a year from the Missionary Secretary, and looks forward soon to self support. A new house is sorely needed for the missionary.

For the SOUTHWESTERN.

Sermon Sketches.

BY DR. W. D. GODMAN.

In the selection of texts for sermons the guiding principle is this: *The purpose of a sermon is to unfold and express the thought of God, and to [illegible] it upon the hearer.* The [illegible] is therefore to contain a divine thought, and is the seed or kernel out of which a sermon grows. It is not a mere catch word to a hearer's fancy. It is not a mere suggestion, on which we may proceed to the expanding of our opinions and speculations. In the light of this guiding principle, the propriety of the following rules will be evident:

1. Let the text be *brief*, so as to be remembered.

2. Let it be *clear*, so as to be understood in its general announcement. It should convey a thought to the hearer before its exposition

3. Let it be *simple;* not comprising many principles or propositions.

4. It should be either *doctrinal, hortatory* or *didactic:* setting forth a Gospel truth, or urging a duty, or conveying practical information.

5. It should generally be taken from the New Testament, which contains the Christian revelation. The Gospel is in the Old Testament, but veiled. The young minister especially should confine himself mainly to the New Testament.

La Teobe, La.

1. Outline by Rev. L. P. Cushman. Theme: Parable of Dives and Lazarus.—Text, Luke 16, 19-31.

1. Souls do not die with bodies.

2. Souls of the just do not go to the same place with those of the unjust.

3. They do not lose their interest in the affairs of the world.

4. The importance of improving present opportunities.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psalms cxxvi., 6.

I. The Seed.
II. The Sower.
III. The Difficulties.
IV. The Result.

"He that winneth souls is wise."—Prov. xi., 30.

In what way may the wisdom of soul-winning be seen?

1. In the blessings which come to those who are won. (Jas. v., 20.)

2. In the blessings which come to the winner. (Daniel xii., 3.)

How may souls be won?

(1) By the charm of a good example. (2) By prayer. (3) By loving, earnest persuasion.

This will require of us (1) a personal religious experience; (2) an appreciation of an individual responsibility; (3) enthusiasm.—*Lamp of Life.*

If each pastor who reads this paper will send us *two* new subscribers this week over 1,000 names can be enrolled on our books. Nine-tenths of them could do so with little effort, and others could send ten or fifteen to supply the deficiency of the other tenth.

Schools and Colleges.

Good News For Mississippi.

Dr. Hartzell writes us as follows: "I am authorized to say that Rev. Dr. R. S. Rust, will pay one dollar for every three dollars raised by the Mississippi conference during this year, towards an endowment for Rust University at Holly Springs, Mississippi. He means that for every three dollars raised by the whole conference during this Centennial year, the Dr. will add one. If Mississippi raises $3,000 the Dr. will give $1,000, and so on in proportion. Here is a chance for the Mississippi conference to lay the foundation of a grand advancement for the University. All our pastors in that State should tell their people of this generous offer and urge them to be liberal."

Cooksville School Exhibition.

REV. MOSES ADAMS.

I in company with other friends of Macon, visited Cooksville, Oct. 17th, for the purpose of witnessing the examination and exhibition of Cooksville school, taught by Prof. J. H. Brooks, A. B., late of Rust University, at Holly Springs, Mississippi. We, of Macon were not alone in attendance upon the closing exercises of said school; but the white citizens of Cooksville turned out in large numbers; among these, were the leading physicians of Cooksville namely, Messrs. T. B. Swift, N. Hill, and Straight, M. D., etc. These expressed themselves, by open surprise at the acts, behavior, examination, and exhibition. They said openly: "This is the best school examination and exhibition I ever witnessed, white not excepted." There is no doubt Prof. Brooks is highly esteemed and beloved by the people of Cooksville, white and colored. The whites proposed to the colored people to aid them in hiring and keeping J. H. Brooks, to teach their school, but he was called to another field of labor. The good people of Meridian was waiting for him and had been since the 1st of September, to take charge of the Meridian Academy; he has a good school, and still it increases. The Meridian Academy, being a branch of the Rust University, at Holly Springs, Mississippi, young men and women, who are not able to attend immediately Rust University, or any other institution of learning, would do well to attend the Meridian Academy, where they can receive good religious and moral training, that would prepare them for thorough college work.

Macon, Mississippi.

Meridian Academy.

PROF. J. H. BROOKS, PRINCIPAL.

We wish to say through your valuable paper that our school at the Meridian Academy opened Oct. 20, with a fair number. Her doors are open awide to all young men and women who desire a religious and moral instruction in education. As yet, the school is not prepared to care for those who may want board, but board can be had in private families at from $8 to $10 per month.

Meridian, Miss.

Symposium of the Weeklies.

In many conferences and charges and societies the emblem of real love and peace is driven away. Hot plowshares of death follow tongues of evil and words of wrath. Burning dearth that destroys the heritage of God falls where there is no love.—*Religious Telescope.*

Surely we do not intend to let the centenary year of the Methodist Episcopal Church pass without some worthy recognition.—*Central.*

Religion is the supporting staff of human frailty.—*Hebrew Standard.*

Look these figures in the face. *Four* gallons of liquor to each person in 1840, and *ten* gallons to each in 1880. Ten gallons to each inhabitant means twenty or thirty, or forty gallons to each drinker!—*Christian Observer.*

Whether the International African Association succeed or fail in their plan for founding a republic on the Congo, the interesting character of the field there, as a missionary one, remains the same; while it is scarcely possible that Romanist intrigue will ever succeed in so influencing events as to interpose any serious obstacles.—*The Standard.*

To a freeman the ballot should represent something positive. It is the solemn declaration of principle which he cherishes, and which he believes to be essential to the safety and welfare of the nation of which he is a component part.—*Rochester Democrat and News.*

We are obliged to Rev. D. W. Hays for his aid in collecting for and corresponding with this paper from the East Tennessee Conference.

There is room in our columns to publish all the local church news of every Conference in the South; and if more should be required than is used at present, it will be provided when the demand becomes evident. Therefore, pay no heed to contrary statements, but concentrate Methodist patronage upon the official paper, until its subscribers shall number at least 10,000. That number is required for the maintenance of a first-class paper, free of all church subsidies.

Books and Current Literature.

The Illustrated Family Christian Almanac for 1885 is before us. Compiled by Prof. George W. Coakely, University of New York. Published by the American Tract Society, 150 Nassau street.

The International Sunday-school Calendar, a very neat and useful arrangement, with new thoughts upon the Lesson Subjects for every day in the year, has been received at our office. It ought to be sold in large quantities. For sale by James Arnold, book binder, 531 Chestnut street, Philadelphia.

Poems by Craik. Two more new poetic works, published by Thomas Y. Crowell & Co., 13 Astor Place, New York. The first is poems by Dinah Maria Mulock, author of "John Halifax, Gentlemen," etc., and dedicated to her husband in these lines:

"This under voice, for twenty years
Still running on a brook unheard,
With sound half laughter and half tears,
Is hushed at last, like autumn bird;
Carol or quiet, which is best?
The singer, or the song preferred
In sacred silence unconfessed.
Take both, and not another word."

It does not aim to be stilted, but is just that kind of a collection of original poems which will be wanted by all on all occasions. It is a gem of a work. Her devotion to her husband is itself a poem, which can be read between the lines. *Swinburne*, the second, is a selection from the poetical works of A. C. Swinburne, from the latest English edition of his works, edited by R. H. Stoddard. "One of the defects of this poet is the brilliancy and force of his vocabulary." No poet ever excelled him in the profusion with which he throws off rich and picturesque and spirited words; but his meaning is not so easily discovered. His music, nevertheless, is often more than his sense. He is a wonderful musician, if nothing else. All is imagination. He dwells in a region of imaginary reality, but his style did not originate with him; it belongs to the poetic history of the period. We find it with Victor Hugo, in an English form. It is found in the early verse of William Morris and Dante Gabriel Rossetti. Too much Romanticism was their bane. They protest against the intelligibility of Shakespeare and Milton, and no less against Byron and Scott. These faults attach more especially to Swinburne's early writings, such as "Tristiam of Lyonesse." This, however, has not been given place in the collection. We may say with the compiler, he has selected the best in Swinburne's poetry for this volume. These two works with Red Letter Poems, noticed above, are 12 mo., gilt edges, red line borders, illustrated and elegantly bound in new and beautiful designs. Paper, press-work and every feature has been arranged with an eye to both beauty and utility. Price of each book, $1 25.

When the tide is at the full, it turns. Our educational methods have been growing in system and severity, if not in perfection, for many years; and the demands upon the pupil have constantly increased, until the necessities for grading have become imperative, and the peculiarities of the individual are almost entirely ignored. It would seem impossible to carry this further, and any change now must be in some other direction. At this crisis, one of the brightest and most fearless of American writers comes forward with a stong argument against the whole system, a protest against the grading and cramming that take so much of the vitality out of the education we are giving to the rising generation. Edward Everett Hale, in the November number of the *North American Review*, makes a plea for "Half-Time in Schools," which every parent and every school board ought to consider seriously. The old questions, "Where are we, and where drifting?" was never more forcibly suggested than by another article in the same number, that in which Prof. Gilliam discusses "The African Problem." The facts that he gives as to the increase of the negroes in the United States, their peculiar situation and disposition, and the problem they will force upon us in the near furture, call for the gravest consideration. The other articles in this number are: "Woman as a Political Factor," by Judge Robert C. Pitman; "Progress in Naval Armament," by Hobart Pasha, who thinks the United States Government has been wise in not constructing a costly navy; "Friendship in Ancient Poetry," by Principal J. C. Shairp; "Herbert Spencer's Latest Critic," by Prof. E. L. Youmans; "Over-Illustration," by Charles T. Congdon; and "Restriction of the Suffrage," by William L. Scruggs.

Jean Robie is unquestionably one of the foremost living flower painters. His pictures excel in their fidelity to nature, the warmth and richness of their coloring, and his subtle rendering of the spirit of the flower. His Roses are unrivalled. Like every artist of genius, Robie has been very unwilling to permit the publication of copies of his most cherished works. It is a matter for just congratulation to Americans that he has, at last, accorded this privilege to one of the most famous Art publishers. Mr. Louis Prang has undertaken to reproduce one of the artist's masterpieces as a satin print. The picture selected is of medium size and includes roses of various kinds, intermixed with spiræa, and arranged in a deep blue vase, which contrasts charmingly with a crystal bowl in the foreground, which reflects, as it seems, every ray of light. The copy is absolutely faithful to the original, and is the most ambitious publication of the kind ever attempted.

Mrs. Elia W. Peattie, wife of Robert B. Peattie, a well known Chicago journalist, has a short story in *The Current* of October 18, entitled "Major Weatherbeam's Discomforture," which has a deliciously humorous flavor

So Dry and Brittle.

"What do you suppose makes my hair so dry and brittle?" We suppose that the glands which supply moisture to it need a stimulous. A bottle of Parker's Hair Balsam will do the business, and leave your hair soft and shining. There is no mistake about this. No oil, no dye. Restores original color, removes dandruff

If you wish to subscribe for the SOUTHWESTERN, and the pastor does not call upon you, do not wait. Send your money ($1.50) to this office by express, registered letter, postal order or postal note.

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GENTLEMEN:—Please send me two more bottles of DR H JAMES CANNABIS INDICA, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicine cured me of **Consumption** some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him. Respectfully,

J. V. HULL,
Lawrenceburg, Anderson Co., Ky.

Always wielding large influence, the attitude of the clergy on political questions has been ever a source of concern to politicians and party leaders.—*The American Reformer.*

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.
July 17-1y.

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Santa Claus and Family, a Cantata by J. H. Rosecrans. Fine music, beautiful scenes and tableaux. Price, 20. Per dozen by express, $2. Per dozen by mail, $2.25.

Jesus of Nazareth in Prophecy and Fulfillment.—Responsive Scripture readings with original music to the Scripture texts. A small oratorio. Price 5c. Per dozen by mail 50c.

Christmas Selections for 1884, by J. H. Fillmore. Price, 4c. Per dozen by mail, 40c.

Christmas Songs from "Grateful Praise." Price 3c. Per dozen by mail, 30c.

Christmas Songs from "Joy and Gladness." Price 4c. Per dozen by mail, 40c.

A sample of all the above list sent for 30c. A sample of each with out the Cantata, sent for 10c. Address

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Report at Parting.

MARSDEN.

Some noble chronicles love their preachers so,
Out how it is to them a time of woe;
Pastors and flock so happily sorjoin
In union—civil, social and divine—
And flow along like mixing
Stream—one course.
'Tis half a death to suffer a divorce;
So, when a pair, by soft affection joined,
This which alone the good and gentle bind,
Are severed by an unexpected stroke,
The feeling heart is agonized and broke.
In Christian breasts soft sympathies reside;
These gentle streams of love and sorrow slide;
More bright, more pure, more apt to move and melt,
Than ever player feigned or poet felt.
Ah! may my lot be never cast with such,
Who fear a preacher may be prized too much.
What! prized too much in these unoivil days,
When even those who profit seldom praise!
When many, with a supercilious eye,
Treat every pastor as a moral spy;
Address him with a sour or surly tone,
And pick his conduct as they pick a bone;
Thwart his every measure—wrong or right—
When absent pelt him, and when present fight,
Preserve me, Savior, from so foul a shock,
As frigid pastures and a thankless flock!

Domestic Hygiene.

MUFFINS—This is what the *Queenslander* says will make nice and healthy muffins: A pound of flour, with an egg, an ounce of butter melted in a half pint of milk, and two tablespoonsful of yeast beaten well together. Set two or three hours to rise, and bake in the usual way. Make crumpets of a thin batter of flour, milk and water, and a small quantity of yeast only; then bake them in a similar way to muffins. They are seen cooked on one side, and must be carefully turned in time.

JELLY CAKE—*The Farming World* gives us this recipe: A good large cake is made of one cup of sugar, two eggs, half cup butter, one and a half cups flour, half cup milk, two teaspoonsful of baking powder. If you have no jelly, frosting flavored with lemon juice is nice. Use the grated rind for flavoring the cake.

RUSK—*The Tribune-Farmer* of fers its readers the following: [illegible] enough mixed with half a cup of yeast to make a pint; make a sponge and rise; then add one and a half cups of white sugar, three eggs, a half cup butter; spice to taste, scald, then put in pan to rise; when baked, cover the tops with sugar dissolved in milk.

VIRGINIA ROLLS—This is Mrs. L. A. Sheridan's recipe: One quart sifted flour, two teaspoonsful baking powder, one or two tablespoonsful butter, and milk enough to make it quite stiff for biscuit; roll out half inch thick, cut out with biscuit cutter, wet with milk and fold over, then wet with milk and bake; this quantity is in the form of a cake.

PLAIN CAKE—Take any bits of bread you may have left after meals, soak them in milk or milk and water, until perfectly soft; mash fine, add two eggs, a pinch of salt, sugar to taste, and enough flour to make a stiff batter; drop the batter or lard. This is inexpensive and good, and a better way to use dry bread than by pudding.

Numerical Statistics of the M. E. Church for 1883.

	1883	Increase.	Decrease.
No. of annual conferences	99		
No of Mission Districts	14		
Total No. of conferences and Mission Districts	113		
No. of Bishops	10		1
No. Presiding Elders	477	31	
Itinerant Preachers who located during the year	193	3	
Itinerant Preachers who died during the year	172	1	
Itinerant Preachers reported withdrawn	35		6
Itinerant Preachers reported expelled	5		15
Present No. of Itinerant Preachers, Jan. 1, 1884	12,628	321	
Local Preachers now employed as pastors	1,673		16
Present number of Local Preachers	12,026	59	
Present number Itinerant and Local Preachers	24,654	298	
Lay Members in full connection	1,601,672	28,895	
Members on Probation	168,464		7,328
No. of deaths in membership during year	22,668	291	
Present No. of Lay Members and Probationers	1,769,090	21,513	
Total number in Lay membership and ministry	1,782,090	32,582	
No. of children baptized during year	55,876		920
No of adults baptized during year	61,862	4	621
Total baptisms during year	117,738	3,692	
No. of churches [houses of worship]	18,741	589	
Number of Parsonages	6 607	383	
Value of churches	$69,422,276	$3,995,194	
Value of parsonages	9,815,899	555,521	
Total value of churches and parsonages	$79,238,085	$4,560,715	
No. of Sunday-schools	22,503	1,602	
No. of officers and teachers	241,861	17 194	
No. of Sunday-school scholars	1,691,065	61,707	
Total No. of officers, teachers and scholars	1,932,926	78,901	
No. of scholars 15 years old and over	567,852	17,076	
No. of scholars under 15 years except in infant classes	520,793	14,518	
No. of scholars in infant classes	361,176	33,214	
Average attendance of teachers and scholars	1,057,554	7,801	
Officers and teachers who are church members or probationers	185,178	781	
Scholars who are church members or probationers	319,656	30,323	
No. of Sunday-school conversions during year	80,333	4,512	
Total expenses of Sunday-schools this year	$670 865	$52,203	
No. of Sunday-school library books	1,948,992	151,214	
Paid for new buildings and improvements during the year	$3,994,307	$689,066	
Paid on old debts on church property	$1,484,217		$322,610
Total reported as paid on the property during the year	$5,478,524	$367,046	
Present indebtedness on church property	$5,669,891	$277,646	
Amount paid pastors, presiding elders and bishops	7,267,360	271,500	
Collections in churches for conference claimants	170,942	3,249	
Total for ministerial support during year	7,338 302	274,749	
Paid by churches and Sunday schools for incidental expenses	2,028,195	180,599	
Collections in congregations for missions	419,994	4,867	
Collections in Sunday-schools	225,932	16,873	
Collections of Woman's Foreign Missionary Society	119,241	11,568	
Total collections for general missionary work	765,167	33,380	
Collections for Church Extension Board	120,402	9,503	
Collections for Tract Society	15 280		40
Collections for Sunday-school Union	16,232		759
Collections for Education Board	84 900	15,861	
Collections for American Bible Society	27.260		1,949

Statistics of Christendom.

A German statistician of considerable note, G. E. Kolb, has recently published some carefully collected statistics of the religious status of the world. According to these there are 425,000,000 Christians on the globe, who are divided into 215,000,000 Roman Catholics, 122,000,000 Protestants, 80,000,000 adherents of the Greek Church, and 8,000,000 of other churches.

In the German empire there were on December 1st, 1880, (the time taken), that general statistics were 28,318,592 Evangelical Christians, 16,229,290 Roman Catholics, 93,834 other Christians, 561,612 Jews, and 30,675 adherents of other religions.

The other Protestant countries of Europe are England, the low countries, Sweden and Norway, Denmark and Switzerland. In Austria-Hungry there are 28,500,000 Catholics, and a little over 3,500,000 Protestants; in France, 37,000,000 Catholics and 600,000 Protestants; in Russia, 8,000,000 Catholics, 4,000,000 Protestants, 63,000,000 Greek Christians, 2,500,000 Jews, and 2,000,000 Mohammedans. In Italy there are 28,500,000 Catholics and only 60,090 Protestants; in Sweden, over 4,500,000 Protestants, but only 600 Catholics; in Denmark, 1,953,000 Protestants and 3,000 Catholics; in Switzerland, 1,670,000 Protestants and 1,160,000 Catholics; in Belgium, 5,500,000 Catholics and 15,000 Protestants; in the Netherlands, 2,500,000 Protestants and 1,450,000 Catholics.

For England the following figures are given: 18,537,000 members of the State Church, 1,473,000 of the Scotch Church, 6,639,000 Dissenters, 5,520,000 Catholics, and 76,000 Israelites.

From a New Jersey Pastor.

"I have tried Parker's Tonic and believe in it. It goes at once to the root of all digestive and nervous derangements, so common among ministers. For weaken and chronic invalids it is a perfect invigorant. A single dose pervades the whole system and gives a new sense of life." Rev. F. E. Osborne, West Hoboken, N. J.

The Colportage of the American Bible Society.

Since the American Bible Society entered upon the General Supply of the United States and Territories with the Scriptures two years ago, 557 counties have been completely canvassed, and 564 counties still remain to be supplied by colporteurs where the auxiliary Bible societies cannot undertake the work.

A considerable part of the work accomplished has been in the Territories where the canvass was very expensive. Utah, Montana, Idaho, and Wyoming are reported as completely canvassed, and Colorado is also nearly completed. The more thickly settled portions of Nevada will be canvassed by a colporteur who is working in that new State with great success. The pastors and missionaries will supply the more sparsely settled portions of that field. The States and Territories which are yet to be canvassed by colporteurs are probably more than half completed.

It seems probable that besides the books now in the hands of colporteurs, valued at $56,000, about $100,000 will be required to complete the canvass. The following summary is presented:

	Copies.	Value.	
Books sent from Bible House to Colporteurs	776,131		$569,141 75
Sold by Colporteurs	529,476	$207,295 80	
Donated by Colporteurs	142,037	34,985 02	
			$242 280 82

CASH ACCOUNT.

Sales by Colporteurs	$207,295 00	
Individual donations and church collections	20 494 65	
		$227,790 45
Salaries and expenses of Colporteurs, including freight on books		$187,508 46
Net returns from sales and collections		$40,281 99

LABOR PERFORMED.

Families visited, 1,284,628; found destitute 171,882; supplied, 141,813.

Bible Distribution in Texas.

In September, 1884, by 13 Colporteurs of the American Bible Society. Days 321; miles traveled, 4,830; families visited, 3,656; families found without a Bible, 399; families supplied by gift and sale, 273; destitute individuals supplied in addition, 204; Number of books sold 1,368, value $672.73; number or books distributed by gift 360, value $84.57; contributions received from churches and individuals $44.74. Returns were received from six Auxiliary Societies; two Mission Churches were given pulpit Bibles. The fourth general supply is being vigorously carried on. Help is greatly needed. Contributions may be sent to A. L. Taylor, assistant treasurer, Bible House, New York; or to W. B. Rankin, district superintendent, Austin, Texas.

The Name for a Girl.

If we granted the following request, which comes to us from Kentucky, we should do the baby referred to a poor service:

"Please send me some pretty names for a girl baby—something novel and uncommon—and you will much oblige a reader of *The Sun*."

Novel and uncommon or merely pretty and fanciful names are the ones of all others for to you to avoid. You may make your girl an object of ridicule, and cause her mortification which will do serious injury to her disposition, if you give her some odd and romantic name.

The old and simple and homely names are the best for girls—the names which have been borne by women for thousands of years, and which are both beautiful in themselves and sweet in their associations. There is a dignity about them which befits womanhood, while a great part of the fanciful names which have of late come into fashion are inappropriate, except in the nursery as the pet appellations of babies.

There are a score of common names which are far better than any of those manufactured by romancers. They are good and all suitable, and because thousands and millions of women have been known by them they are none the less attractive. Those which are most commonly used are, indeed, the most agreeable to the ear—like Mary and Margaret, Catharine and Harriet, Jane and Lucy, and Elizabeth. They are dignified, and their homeliness makes them all the more charming. Affection will never get tired of them. They will be as common a thousand years from now as they were a thousand years ago and as they are to-day.

We therefore advise our friend to give up his plan for distinguishing his girl by burdening her with some "novel and uncommon" name, and if she grows to be a sensible woman she will thank us for our refusal to assist him in finding such an appellation.—*New York Sun.*

Doctors are getting more and more into the habit of prescribing proprietary medicines in their practice, especially that known as HUNT'S [Kidney and Liver] REMEDY for diseases of the kidneys liver and bladder. They know from experience that it is of more value than any prescription they can write.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my children. I was sold from them in Virginia by a man by the name of Cread Webb to a man named Wadkins, and he brought me to Franklin, La. I have four children which I left in Virginia, the oldest is named Simon, he used to belong to Thomas Joplan; my next oldest were Emma and Ann, one of whom I left at the old home, and Emma belonged to a man by the name of Noel. Jennie, my youngest, I left with my old owners. I now have two of them, Emma and Annie, but Simon and Jimmie I have not found. Address me at Franklin, La., care of our pastor, Rev. J. W. Hilton. My name is now Martha Vagner, but I used to be called Martha Webb.

For Sufferers Chronic Diseases, 36 pp symptoms, remedies, helps, advice. Send stamp—Dr Whittler, St. Louis, Mo. (old est office.) State case your way.
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Send for "How to Cure Skin Diseases."
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It has an almost magical effect in curing eruptive and cutaneous disorders.

It eradicates from the blood the taint of that terribly destructive disease, Hereditary Scrofula.

It expels from the system the baneful poison of Mercury, which is as serious as that of Scrofula.

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It stimulates the secretory organs, effects the removal of all impurities from the blood and makes it new, rich, and pure.

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It saves, by its thorough purification of the blood, from Rheumatism, Rheumatic Gout, and Tubercular Consumption.

It cures Scrofulous affections of the Liver and Kidneys, and their symptoms, Jaundice and Dropsy.

It cures Scrofulous Catarrh, Itching Humors, and the purulent Sores caused by Scrofula.

It clears and improves the complexion.

It neutralizes the poisons left in the system by Diphtheria and Scarlet Fever, and restores the debilitated patient to perfect health and vigor.

It is, in short, an unfailing remedy for all disorders arising from impurity of the blood, where such disorders have not become so deeply seated as to be beyond all human aid.

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It is composed of the most efficacious alterative, diuretic, and tonic drugs known in pharmacy, among which are the genuine Honduras Sarsaparilla, Yellow Dock, Stillingia, and the Iodides of Potassium and Iron.

It is a highly concentrated medicine, scientifically and honestly compounded so as to secure to it the highest degree of activity and perfect uniformity.

It has received the hearty endorsement of the leading men in the medical profession, who recognize it as a standard pharmaceutical preparation, and prescribe it in their practice.

It contains no poisonous minerals or other dangerous drugs, the use of which for temporary effect in the many crude and cheap mixtures sold as alteratives, produces effects on the system often worse than the diseases they are offered to cure.

It costs no more than any other, but would still be the cheapest blood-purifying medicine in the world, even were its price three times greater, since it is the only one that does "real, lasting good."

It has been before the public for nearly forty years, and has constantly grown in popular favor, both at home and abroad, until there is hardly a place in the civilized world where it has not a host of friends, made so by its marvellous cures.

It has been used in, and approved by, at least 4,000,000 families in the United States, and 7,000,000 throughout the world. Women have especial reasons for commending it.

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General News Items.

Diplomatic relations between Belgium and the Vatican will be resumed in November.

The Parnell members of the House of Commons resolved to vote against the government on the franchise bill.

There was a violent northwest storm throughout the British isles and neighboring seas on the 28th, demolishing houses and vessels.

The Nelch Albanians, in the district of Veles, revolted and attacked and plundered three villages, murdering the inhabitants.

The President appointed ex-Secretary Hugh McCullough to be secretary of the treasury, and Secretary Walter G. Gresham to be circuit judge of the seventh circuit, to succeed Judge Thomas Drummond, resigned.

At a meeting of the Diet of Brunswick the President read a letter from the Emperor of Germany expressing anxiety to solve the constitutionality of the succession difficulty. The Diet unanimously passed a resolution declaring that the country expects the necessary steps to be taken legally for a settlement of the difficulty in connection with the Imperial letter, at the same time expecting that the constitutional rights of the Duchy will be preserved equally with those pertaining to the empire.

In the House of Commons Mr. Thomas one spoke in strong disapprobation of the Irish members for their strictures on Earl Spencer, late Lieutenant of Ireland. If the charges they make could be proved, Mr. Gladstone said that nothing less than impeachment of his infidelity was necessary. Irish members interrupted Mr. Gladstone repeatedly during his speech, and he expressed his regret that they did not conduct their operations with more prudence and right feeling.

The Commissioner of Indian affairs in his annual report says: The progress of the Indians toward civilization is most encouraging, and it is fair to presume that in the future they will be no longer a burden but a help to the country. He states that the present appropriation is too small to meet the necessity of passing an allotment bill early in the session. Congress is urged to pass a stringent law prohibiting the sale of arms and ammunition to Indians and to enforce the law forbidding the sale of liquor to them.

The Woman's Home Missionary Society of the M. E. Church met in the M. E. Church, Cleveland, O., on the 28th. One hundred delegates were present, representing Mrs. Hayes, ex-President, occupied the platform with her in connection are Mrs. chairman of the ; Mrs. R. S. Rust, secretary, and Miss recording secretary. Addresses were uttered by Mrs. and Mrs. Davis, of Mrs. J. B. Corey, corof Ohio, welcoming Mrs. Rust and Mrs. Mrs. After reading reports, addi-

[illegible] appointed Commissioner of Pensions, has refused to accept the office. He says he has no other reason, but a desire to remain in private life.

Many arrests of Nihilists are being made daily, among them officers of the Russian army.

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IT IS THE CHEAPEST MEDICINE TO BUY, because you get more for your money than in any other.

IT IS THE BEST MEDICINE TO TAKE, because it will cure you.

IT IS THE MEDICINE YOU OUGHT TO TAKE, because it will make you well, strong and happy.

IT IS THE MEDICINE YOU WILL HAVE TO TAKE sooner or later, if you would be cured of your disease, pain or sickness.

IT IS THE MEDICINE YOU SHOULD TAKE NOW, and not wait and suffer any longer

(Continued from First page.)

stance, the process necessary for producing wine: first, we plant the vine, it grows up, bears grapes, these are now gathered and the juice pressed out, placed into barrels, where fomentation is produced, and finally we have the wine as served at the marriage, not produced in an instant, however, like Jesus Christ did at this feast, but consuming, as we know, quite a period of time.

The soul of the dead man Lazarus had gone hence. At the command of Jesus Christ it returns to earth and again enters into the body it had abandoned four days previous.

The agitated waters that still lashed to and fro in conformity to the law of inertia, are made to settle down, and the ship once more glides upon the placid waters of Galilee.

The validity of some of these events will depend with those who are not regenerated, entirely upon the authenticity of history written over 1800 years ago, while others are further proven by the agreement they bear to prophesies foretelling their occurence; therefore, let us see the circumstances surrounding those who wrote these accounts. Are they written by one individual, whose chief motive was to gain the applause of men? Certainly not, but written by several men. Is it an account of their own actions that they would commend to the world to gain the praise of rising generations? Not at all, they are relating an account of another person, who is gone from the world, and can therefore do them no earthly good. Were they all in one place at the time of writing in order that they should meet and compare every passage of this history, to secure the agreement of these several books? No, they were written at different places, as well as at different dates. All relating these events in their style of language, and yet all the books agreeing in the main. Were these books written in that age when authors mingled fiction with facts in their writings? No, quite the contrary; at a time when this had long since ceased to be the case. Written by people who could expect censure much rather that praise for what they wrote: What, then, could prompt them to write this history? A conviction that they were right, and a love for the truth. It may be asked how can it possibly be that a person could should ever err in a doctrine plainly authenticated by such glorious truths? But the Scriptures decide this question. He was prompted by the desire to know the truth, but whose duty is to search the Scriptures for the purpose of disproving the doctrines of their doctrine, and [illegible] this great work, its truths so easily understood by the Christian, become an incomprehensible parable, which, in the language of the Savior, they "hearing hear not, seeing, see not; nor understand lest they should convert and their truths and be converted, Matt. 13, 13-14. Does this apply to you? Why, the Bible is only maintaining that very different, indeed to him who is moved to search the Scriptures with a desire to find out its truths, whose soul thirsts after righteousness, for he is he, for he shall be filled. Matt. 5, 6.

The proofs upon which the Christian faith is based does not admit of doubt, why, how firm should we be in our belief, especially those whom God has particularly admitted to his kingdom, whose soul the very Spirit of our Father flows like a river in a desert country. Those who will remember what is said in Scripture, in regard to [illegible], will hardly doubt their religious faith. Therefore the Lord would have us found a people, in which we were to live, when the [illegible] the principles of truth, were not to be found, in his

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Sunday School and Children.

FOURTH QUARTER. LESSON VI. Nov 9. THE WISDOM OF SOLOMON. I Kings x, 1-13.

Solomon became so rich and great, that the queen of Sheba, who lived a thousand or twelve hundred miles away, heard how great he was and came to see him, taking with her a great many very costly presents, loaded upon camels. When she saw how rich and beautiful his home was, and how many servants he had, and all his glory, she could hardly speak because it was more glorious than she had expected to find it. The queen had a long talk with the king, and gave him the presents which she had brought, large and costly. And all this was because Solomon asked God for wisdom and tried to serve the Lord in all things. The knowledge of God gives men honor in the sight of the world. Every body respects a man who always tries to do right. And then a man who knows the law of God and obeys it can instruct other people in right ways.

This queen of Sheba learned wisdom from Solomon. We can not all be as great and glorious as Solomon was, but we can all be good and useful, and although we may not have kings and queens to call on us, we may have the Lord Jesus in our hearts every day, and he is greater than Solomon himself. And let us not think that in order to get to Jesus we must bring costly gifts. Poor children may come to him. This queen was very rich, and it was quite proper for her to take presents to Solomon, but we can come to Jesus with nothing but our poor selves, and he will take us just as we are, and give us his love, and a hope of heaven. Let us give him our hearts to-day.—*Western.*

Children's Work—Trees of the Bible.

1. Who was a gatherer of the fruit of the tree that Zacheus climbed?

2. What did this imply?

3. Why did he make this statement?

4. What did our Lord illustrate by this tree?

5. Why is it a striking illustration?

Answers for October 9.

By Master W. H. Crawford, Van Buren, Ark., age 13 years. 1. When a king commanded to gather a whole nation, the question asked them was: "How long halt ye between two opinions?" 2. Not a word, 3. It is well spoken. 4. The Lord; he is the God. 5. Unto Elijah. 6. The proof of God's power. 7. Rain was the answer to private prayer.

Sleepy Congregations.

Sometimes clergymen unjustly blame themselves for the drowsiness that pervades their congregation at the evening services, and the congregations, with seeming justice, are often of the opinion that their pastors deserve all the blame they get. The true case, not infrequently, is the improper position of the lamps or gas jets, which throw the light into the eyes in such a way as to make closing the lids involuntary. The best reflectors of which we have personal knowledge are manufactured by I. P. Frink, 551 Pearl street, New York. They increase the light about fourfold, and we have yet to hear of an instance of dissatisfaction where they have been used.—*Christian Union.*

Marriages.

At the residence of the bride, Liberty street, New Orleans, La., by Rev. M. Dale, Oct. 24, Mr. Gustave Ellis to Mrs. Jane Fowler.

June 14, 1884, Mr. Luther Freeman to Miss Susan Mathews, at the residence of the bride, in Brookhaven, Miss. Also Mr. Phillip Rembert and Miss Sallie Massia, at the church in Hazlehurst, Miss., Rev. S. H. Nevils officiating.

At the M. E. Church, Cuero, Texas, on Sept. 25th, Prof. A. H Huff, formerly of Luling, now of Cuero, Texas, to Miss Jessie Wilson, formerly of Mt Pleasant. Rev. G W. Townsend officiating. Many costly presents were presented to them at the marriage. Miss Jessie's aunt gave them a nice supper. The table was laden with all kinds of edibles, which the large number of guests seemed to enjoy. Prof. Huff is a first-class teacher, and is doing a great deal of good here. May they live in peace, and when their work is finished here on earth may the great Supreme Architect of the universe receive them.

At the residence of the bride, on First street, New Orleans, La., Mr. George Kellar and Miss Rosa Rollins, Rev. T. G. Montgomery officiating.

Some one has declared conceit worse than consumption, and the comparison is a true one. Many are the "conceited" who cry down legitimate remedies, and who delude suffering humanity, whose only salvation is the immediate use of Dr. Bull's Cough Syrup.

Obituary.

Melinda R., infant daughter of Mrs and Mr. Rebecca and R. T. Thomas, died Oct. 6th, at Natchitoches, La., aged 11 months and 26 days. It slept away to Jesus. Funeral by Rev. H. J. Wright.

Wm. Butler, a member of First Street Church, died Oct. 27, 1884, at 9 o'clock p m., of consumption; aged about 50 years

Sister Margaret Woodward died April 20, 1884 in full triumph of faith. R Woodward died Aug 16, 1884, trusting in the Lord. She leaves two children to mourn her loss.

Sister Charlotte Barnes died at Hazlehurst, Miss., May, 1884, after an illness of 19 months. There remains her husband, four children and many friends to mourn her loss. She fell asleep in Jesus. She was a consistent member of the Hazlehurst, M. E. Church. Sister Anna Jones died in Hazlehurst, Miss., July 10, 1884. She lived and died a Christian. Her venerable father lingers near the shore waiting 'til he can join her "over there."

S. H. NEVILS.

Conference Notices.

Plan of Episcopal Visitation for the Fall Conferences of 1884.

Conferences.	Place.	Time.	Bishop.
Foochow	Foochow, China	Nov 19	Wiley
South India	Hyderabad, India	Nov 20	Hurst
Texas	Navasota, Texas	Nov 20	Harris
Cent'l Alabama	Gadsden, Ala	Nov 26	Walden
Austin	Austin, Texas	Nov 27	Harris
Savannah	La Grange, Ga	Dec 3	Walden
West Texas	Waco, Texas	Dec 4	Harris
S. German	New Orleans, La	Dec 24	Harris

Notice.

A centenary meeting, will be held in Starkeville, Miss., Dec. 12, 13 and 14, 1884. On the 12th, the origin of Methodism and its progress under Rev. John Wesley—Rev. I L Pratt.

On the 13th, at 11 a. m., the beginning of Methodism in America, and its first Bishop and Conference—L F White.

At 3 p. m., Methodist preachers during the various wars, and especially during the revellion—Rev B H S Ferguson.

At 7:30 p. m., The religion of the Methodist Church, and what she believes concerning the true religion—Rev. P Jamison

Sunday service, at 11 a. m., The beginning of the three Methodist Churches, the A M E Church, the M E Church and M E Church South—Rev D A Williams.

At 3 p. m., Tue Church after emancipation coming South—L L Shumpert.

At night, Why we baptize children—the pastor.

I B GRIFFIN.

Chattanooga Dist—East Tennessee District.

First Round.

Robertsville	Nov.	1- 2
Kingston	"	8- 9
Chattanooga	"	15-16
Jasper	"	22-23
Washington	"	29 30
Chattanooga station	Dec.	6- 7
Soddy	"	13-14
Cleveland	"	20-21
Sweetwater	Jan.	3- 4
Ebenezer	"	10-11
Riceville	"	17-18
Big Spring	"	24 25
Georgetown	Jan. 31, Feb.	1

The district conference will convene Nov. 27th, at 9 o'clock a. m., in Dayton, Tenn. The pastors will please come prepared to stay until Monday. Also notify the district stewards to be present in the discharge of their duty.

E. PROVINE, P. E.

Kingston, Tenn., Oct. 28, 1884.

La Fourche District—Louisiana Conference.

Whitehall	Nov.	8
Bayon Goula	"	13
Donaldsonville	"	15
Darrowville	"	16
Napoleonville	"	20
Woodlawn	"	23
Thibodaux	"	28
Terrebonne	"	30
Houma	Dec.	5
Dulac	"	7
Morgan City	"	11
Bayon Sale	"	13
Centerville	"	14
Franklin	"	17
LaTeche	"	20
St. Charles and St. John	"	25

EMPEROR WILLIAMS, P. E.

Baptising.

The Rev. John H. Smith will have a public baptising on the third Sunday in November, at 10 o'clock, in Slidell, La. New Orleans people can come by the Northeastern Railroad. Fare, round trip, 80 cents.

Murfreesboro District—Tennessee Conference.

First Round.

Lebanon	Nov.	1- 2
North Lebanon circuit	"	1- 2
Alexandria	"	8- 9
Cane Fork	"	15 16
Martin Creek	"	22-23
Liberty	"	29 30
Cookesville	Dec.	6- 7
Sparta	"	13-14
Shelbyville	"	20-21
Petersburg	"	27-28
Tullahoma	Jan.	3- 4
Hillsboro	"	3 4
Spencer	"	10-11
Murfreesboro circuit	"	10 11
Murfreesboro station	"	17 18
Stone River	"	17-18
Woodbury	"	20-21
McMinnville	"	25 27
McMinnville circuit	"	25 28

Dear brethren, push your work ahead. District conference will be held Dec. 18, 1884, at Shelbyville, Tenn. Take notice of the time and come on the 18th at 11 a m, and bring your Sunday-school superintendents, district stewards and brethren with you. McMinnville Tenn., is my post office. Yours,

C H BULLINGTON, P. E.

Nashville Dist. Tennessee Conf.

First Round.

Franklin	Nov.	1 2
Springhill	"	9-10
Lonisburg	"	15-16
Poplar Ridge	"	15 16
Nolensville	"	22 23
Brentwood	"	29-30
Gallatin	Dec.	6- 7
Gallatin circuit	"	13-14
Hartsville	"	20 21
Mitchellville	"	27 28
Springfield	Jan.	3 4
Dickson	"	10 11
White Bluff	"	10-11
Cumberland	"	17 18
Dover	"	24-25
Braden	Jan 31, Feb.	1
Clark Chapel	" 31 "	1
Seay Chapel	"	7- 8
Nashville, City Mission	"	7- 8

JAMES PICKETT, P. E.

Starkville Circuit.

There will be a centennial meeting held at Zion Franklin M. E. Church, near the old pike, on Nov. 29th and 30th, 1884. Programme—On Saturday, 29th at 10 a. m., sermon by I B Griffin; alternate, J M Lamkin. On Sunday-school, J M Franklin. On Freedmen's Aid Society, W E Logan. On Mission, E S Rice. On tobacco, B M Mason. On Church Extension, G W Bardwell. Sunday, 30th, at 11 a. m., sermon by D W Calvert; alternate, B H S Ferguson. 2:30 p. m., J Burton; 7:30 p. m., pastor.

L F WHITE.

Okolona District Conference.

The Okolona District Conference will convene in West Point, Miss., Dec. 18, 1884.

PROGRAMME.

To preach the opening sermon, P Jamison; alternate, G Brooks.
Infant baptism—L F White.
The right to excommunicate members—D W Calvert.
Missionary Society and its work—G Carr.
The most successful way to travel a circuit—R Snell.
The most effective way of conducting revivals—A Boyd
The true import of the word religion—Wesley Jones.
Freedmen's Aid Society—I B Griffin.
Church Extension Society—I L Pratt.
Good of camp meetings—J Trice.
Sunday-school Union—J J Harris.
How to organize Sunday-schools into Missionary societies—L L Shumpert.
On Christian perfection—A W Wright.
The good of newspapers—T W Davis.
Falling from grace—J W Davis.
The good of class meetings—J M Lamkin.
Whiskey and its evils—Miles Proctor.
The need of a district school—L G F Murry.
How long should a minister stay away from a charge after having been removed by a Bishop—G Brooks.
Love feast—Wm Gatewood.
Mode of baptism—I B Griffin.

D A WILLIAMS, P. E.

West Tennessee District—Tennessee Conference.

First Round.

Brownsville	Nov.	5- 6
Bells	"	8 9
Friendship	"	15-16
Dyer	"	17-18
Lawrenceburg	"	22-23
Waynesboro	"	29-30
Clifton	Dec.	2- 3
Lindon	"	6- 7
Cairksburg	"	10-11
Henderson	"	13-14
Martin	"	20-21
Paris	"	27-28
Mansfield	Jan.	1- 2
Purdy	"	7- 8

Will the pastors please see that each committee on the various benevolent causes are present with written reports? Our first district conference will meet at Martin Station, Tenn., on Wednesday, December 17, at 7½ o'clock, p. m. The district stewards will meet me on Friday, the 19th, promptly.

JESSE P. PRICE, P. E.

Programme

Of the Okolona District Centennial meeting to be held at West Point, Saturday and Sunday, Dec. 20 and 21, beginning 10:30 a. m.

Class-meetings; and how they are to be conducted—Wm Gatewood.
Is the pastor responsible for all the collections to be raised for the benevolent causes, or should he leave it to a committee—Wesley Jones.
Is an educated ministry needed—G Shannon.
Are the periodicals of our church a blessing to the members and leaders, and, if so, is it not right for us to support them—Isaac Mosley.
Sunday-schools and the way they should be conducted—L F G Murray.
The organization of the M. E. Church in America—Jas Trice.
The Church Extension Society—G Carr.
The Sunday-school Union—R Snell.
The Freedmen's Aid Society—G Brooks.
The Missionary Society and its work—L F White.
Temperance as it is set forth in our Discipline—T W Davis.

The Sunday-school will have a centennial concert at 9 a. m. Sunday, conducted by the school. A love feast at 11 a m; the sacrament at 3 p m, by the presiding elder, and centennial meeting by D W Calvert and others, at 7:30 p m.

Notice—The Committees on the examination of local preachers in each of the four years of the course of study, and candidates for license to preach, and orders and admission will meet at 10 a m, Dec 18. All persons interested must be in time, as that is the only meeting of the committee. Dear brethren, do not forget the Rust University. The doors are open to all. Tell the people about it, and take up a good collection for it. We shall wait to hear your report at the District conference.

Yours, truly,

D. A. WILLIAMS, P. E.

Programme

The following is the programme of the Gulf District, Mississippi Conference:

Education—N Cannon.
Missions—J H Cook.
Eternal punishment of man—Jas Ford.
Sunday-school Union—R Roundtree.
Circulation of books, and what kind should be used among our people—H May
The first twelve articles of religion—J K Comfort.
The difference between the M E Church and other Methodist churches—H L Kennedy.
Power of prayer—Jas Drayden.
Freedmen's Aid Society—J B Smith.
Necessity of union among ourselves—S H Nevils.
Duty of leaders and stewards—W A Dawson.
How revivals should be conducted—H Hendersen.
Call to the ministry—E Harris.
On church building—F Gatlen.
Observance of the Sabbath—W H Mims.

J B SMITH,
J H COOK,
R ROUNDTREE,
Committee.

Morristown District—East Tennessee Conference.

First Round.

Clinton and Coal Creek Ct	Nov.	8- 9
Knoxville Ct	"	15-16
Johnson City Ct	"	22-23
Arcadia Ct	"	22-23
Greenville Ct	"	29-30
Warrenburg Ct	Dec.	6- 7
Tazewell Ct	"	13-14
Morristown charge	"	20 21
Knoxville charge	"	27-28
Russellville Ct	Jan.	3- 4
Newport Ct	"	10 11
Dandridge Ct	"	17 18
Mossy Creek Ct	"	24-25

The district conference will be held at Greenville, Nov. 27, 1884, and I hope that all of the pastors and district stewards will be present on the first day of the session.

S. J. HARRIS, P. E.

Jackson Dist.—Mississippi Conf.

Fourth Round.

Rolling Fork	Nov.	1- 2
Jackson	"	8- 9
Mt. Salem	"	8- 9
Canton	"	15-16
Madison	"	15 16
Bolton	"	22 23
Clinton	"	23 24
Edwards	"	27-
Vicksburg Circuit	"	29 30
Vicksburg station	Nov. 30, Dec.	1-
Simpson	"	4-
Brandon	"	6- 7
Pelahatchie	"	12.
Trenton	"	13-14
Lake	"	16-
Hickory	"	17.
Forest	"	20 21

Let each pastor be ready to report a good benevolent collection. All of the committees are expected to be ready to make their reports. Dear Brethren, you will also see that a programme has been arranged for the centennial meeting to be held in Vicksburg commencing on the 24th inst. It is earnestly hoped that every minister in the district will be present, and as many friends within and without the district as possibly can will be there. The pastor and members are making the greatest preparation to entertain all that may attend the meeting.

Yours fraternally,

J. M. SHUMFERT, P. E.

Columbus, Oct. 11, 1884.

Greenwood District.

Last Round.

Winona and Vaiden	Nov.	1-2- 3
Lexington	"	4
Goodman	"	6
Durant	"	8- 9
Attala	"	11
Lonisville	"	14
French Camp	"	15 16
Kosciusko	"	19
Carthage	"	22-23
Pickens	"	26
Roebuck and Minter City	"	29 30
Greenwood	Dec.	6 7
Rosseneath	"	13 14
Yazoo City	"	20-21
Green Hill	"	23
Benton	"	27-28
Yazoo City circuit	"	27-28
Deasonville	"	13 14

H. R REVELS.

Holly Springs, Oct. 17, 1884.

P S.—The second district conference of Greenwood District cannot be held till near the time of meeting of the Annual Conference, and when the preachers are on the way to said Annual Conference, and hence the time of the meeting of the district conference cannot be given till our next Bishop publishes the date of the meeting of our next Annual Conference. The above statement is fully supported by the fact that Greenwood District is so formed, that most of the charges which compose it are so far from any point at which a district conference could be held, that it would consume too much of the preachers' time, to say nothing of heavy traveling expenses, so near the close of the conference year, to go to a district conference and return to their charges before starting to the Annual Conference. The above explanation shows why our district conferences are not in some respects held as they are in other districts.

H. R. REVELS.

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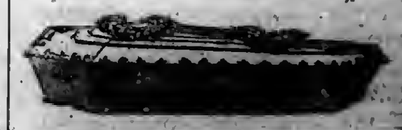
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SOUTHWESTERN Christian Advocate

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THE SOUTHWESTERN

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Editorial Notes.

[A] favored realm by providence ordained
[To excel] in arts, in all things to excel;
[Whose] thy stature scarcely half attained,
[The] ing world affords no parallel;
[Whose] thy sails of commerce swells;
[Whose] and fame abound in all the
[Whose] childhoods more than decent well,
[Whose] heroic from thy birth,
[Whose] thy manhood's age, shall celebrate thy worth!

[Honest] praise requires as its [basis] an honest life.

[The] SOUTHWESTERN improves [every week]—Rev. L. N. Taylor, Evansville, Ill.

[The] best critic of the conduct of [a man] is the person who can fairly [criticise] his own conduct.

[We are making the] SOUTHWESTERN [much more readable]—Prof. [J. W. Lewis], Canton Miss.

[Miss] Anna Howard, of Grenada, [Missis]sippi, says the SOUTHWESTERN [ought] to be and that it ought to be and [that] all people ought to take it.

[At the convention held at Princeton], New Jersey, there were represented [seven] denominations, [forty-six] ministers and four hundred and twenty-eight students.

[Send us] two more names. The [SOUTHWESTERN] is grand, may [it] live long to edit it. It [goes] the round, it brings [cheer] to the family circle—

[Time] flies faster in straight [lines] than it does in curves. We [are] not good for ourself [when] we finally get to heaven [by] going in such lines. It is [best] to avoid the curves.

[The] semi-annual celebration next December [and] the notice of [Rev.] L. V. Widerman, [of] Baltimore, Md.,

[Two] grateful things [which] are kind [and] the contents of [which] repay [the] reading, [Dr.] Lexington,

[Indian] corn, the [only] blessing of him [who] [has] [the] [use] of it.

[Nothing] faster in straight [lines] than it does in curves. We [are] not good for ourself [when] we finally get to heaven [by] going in such lines. It is [best] to avoid the curves.

[The] semi-annual celebration next December [and] the notice of [Rev.] L. V. Widerman, [of] Baltimore, Md.,

We know a presiding elder who, on one Sunday, preached three sermons, tanght a Sunday-school class, lectured a Sunday-school, held quarterly conference, walked five miles and administered the Lord's supper. Whoever can make a better exhibit of the real old pioneer stuff, let him hold up his hand.

A friend writes "please correct mistakes and *send it through, do not cast it off.*" That is just what we do. We never cast off any article on account of mistakes, bad writing or anything of that sort. Send anything you want, but always sign your name to it. Can't you get some new subscribers? We want 10,000 new names and must have them.

A noble young friend of ours in Tennessee writes: "It would surprise you to see me and my wife working side by side, both plowing. What I don't know she shows me. I teach school in the dull season." That sounds right to us, there is something grand in the idea of a man and his wife linked together and cheerfully toiling, that both may rise together and be happy.

"Faithful minister" your letter has gone to the waste basket. We can not publish letters unless the name of the writer is signed to them. We sometimes print a letter and withhold the writer's name but, it is an unchangable rule we cannot print until we have it, especially when the letter is designed to reflect upon others, either personally or administratively.

Rev. George O. Wilding, secretary, sends us a copy of the minutes of the last session of the West Virginia conference held at Buckhannon, West Virginia, October 15th, 1884, by Bishop Walden. The secretaries and Bishop ably seconded by the printer and binder, have sent out a book which is in matter of permanent value. We shall refer to it again.

Dr. Mendenhall, the secretary, has our thanks for a copy of *North Ohio Conference Minutes*. The conference convened at Tiffin, Ohio, September 10 15, Bowman president. Cranston & Stowe published the minutes in their usual good style and nothing is wanting in their literary work, the contents have already and recently been printed. From this conference Rev. T. C. Warner has been transfered to the Holston, conference, and B. A. Disney to the St. Louis conference.

Shoppell's Building Plans for modern low cost houses, price 50cts published by the Co-operative building Plan Association, 24 Beekman Street, New York. It is a very useful book containing specimens at a cost of from four to sixty hundred dollars, with a supplement for churches. But our Church Extension plans for parsonages with contract and specifications, can not be improved upon easily. Builders generally, and our pastors in particular, should use them.

Clark University is not sectarian. It is established for the colored people especially, and all earnest students of any denomination are heartily welcomed.—*The Elevator.*

That is honest, manly and square; besides, it is exactly the truth in all its parts, and will therefore commend itself to the best judgment of the very best people it is intended to benefit. Well, now, after all, come to think of it, we reckon that it is the least little bit tainted with "sectarianism." Ain't it Dean?

For the SOUTHWESTERN.

Character.

BY REV. GEORGE W. WELLS.

Good name in man and woman—dear my Lord,
Is the immediate jewel of their souls:
Who steals my purse steals trash—
'Tis something, nothing—
'Twas mine, 'tis his, and has been slave to thousands:
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed.
—*Shakespeare.*

Man has a triune nature, physical, mental and moral. The development of his physical only, makes him a giant, but mentally a dwarf; so he may develop his mental faculties to the neglect of other powers and thus become like a partially cultivated garden. The difference between men, as seen in practical life, is owing largely to this diversity of development, which in turn influences character. This is the sum total of the qualities which not only distinguish one man from another, but represents him to the world as he really is.

Reputation is what men and women think of us; character is what God and angels know of us. It is the man himself, and it determines his position and influence among his fellow men. It is the surest source of all moral power with men, and gives cast to ontward life.

The giant oak which stands on the mountain side, and has defied a thousand storms, is but the natural growth of an acorn, and its hidden elements have given form to every branch and leaf of the tree. So it is with man. Whatever may be the qualities of the inner life, such will be the outward manifestations. The chief causes that unite to give men the stamp which the world calls character are natural forces; parental and family influence; early adventures and associates; school training. The place of education has much to do with the formation of character. In some measure the soul's grasp of life, narrow or great, is determined by the spot of earth where the school building is located. There are laws of mental and spiritul influence that pervade destination. So it is with a school, the visable training place; but an invisable school is built within, sometimes infinitely larger than the four wal's; sometimes infinitely less. Some shools have a funeral, and others a love-feast atmosphere. So imbeded in brick and mortar, and hedged in by windows and doors, are the principles that molded men and women into great thinkers and great doers, or contract them into mere units for the census takers. Hence the power of Oxford and Cambridge, Yale and Harvard colleges.

Above all religions impressions; the last none can ever trace except the individuals themselves. These modify the other constitnents of character with a force limited only by their own intensity.

In youth we commence the formation of character; every thought, word, and act is the life-giving element in the immortal germ which will determine every phrase and shape of character. These neglected are like the grape vine running wild upon the ground, or clinging to the stubbles and shrubs which are not able to lift it from the earth, where it might mature its delicions fruit. Many people seem to forget that character grows, that it is not something to put on ready made with womanhood or manhood, but day by day, here a little and there a little, grows with the growth, and stengthens with the strength, until, good or bad, it becomes almost a coat of mail.

[To be continued.]

The Norway Conference.

BY BISHOP J. F. HURST.

The Norway conference reports this year a great advance over all former years. The work has magnified in every direction. The increase of railroads has opened new doors for work and everywhere our preachers have been welcomed most heartily. The conference has been held in Bergen, well up the the coast. It required four days by steamer from Christiania to reach the place. The steamer had on board every member of the conference except two, taking some on board at each stopping place. We utilized the haltings, at the large towns, to hold special services. The congregations accompanied us back to the boat, with flowers and songs, as we left the dock. The interest in Bergen was very great during the entire session of the conference. On Sunday the Methodist services were held simultaniously in various places, within the city limits. At our service, at the close of the conference, about 75 persons rose for prayers.

The great immediate need of our Norwegian conference, is a theological school. It is precisely the same supreme want as in Sweden. Each language and land must build up its own ministry. Norway must have its own school for training its preachers. The churches are going to bestow their gifts this year upon this great work alone. Rev. J. H. Johnson, in addition to his duties as presiding elder of the coast district, (Bergen) has special charge of this interest. Help will be needed from your side of the Atlantic. You have begun, you must help establish. It is greatly to be hoped that our American friends will remember this cause. Let the centennial year not close without seeing *two theological schools in Scandinavia.* One in Stockholm and the other in Christiania. Not until we have made full provision for the permanence of a Mission, can we declare it a permanent thing. All Scandinavia is ready to give us a hearty welcome. All doors are open. Let us enter them.

The Denmark Mission.

BY BISHOP J. F. HURST.

We have concluded our annual session of this mission, and the preachers have gone to their work. The misfortunes and oppositions of this mission have been severe and numerous enough to kill a half dozen ordinary missions, and yet it is still alive and hopeful and determined to win. The congregations in Fredericksbown, where the Misssion held its session, have been very large. The people came from all directions, in town and country. Bro. Schow, the superintendent, has been wise and earnest in his administration. In one case he has been compelled to assume pastoral charge of a church, in an emergency, and yet this has not interfered with his general work. The preachers were unanimous in their wish to remain a Mission. Here is a field which needs a strong re-enforcement of ministerial strength from America. Not less than five preachers are immediately needed in this Mission. Where are they? Who will be the first to say he is willing to give his life for the Gospel in Denmark?

For the SOUTHWESTERN.

Sermon Sketches.

BY DR. W. D. GODMAN.

THEME. FAITH.—Rom. 5: 3—"Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ."

Introduction.—The argument of the previous portion of the epistle is, (1) that all men are in a state of condemnation before God; (2) that they cannot be brought out of condemnation by works of law; (3) that Abraham was justified by faith, and that his justification is the pattern of ours; therefore the text.

Now, what is the faith that justifies?

1. It is not the so called *historical faith*, which is a *belief* of a statement or narration. This is a prerequisite, and is enjoined. Vide Mark 1: 15; Acts, 8: 37.

2. It is not what may be called *logical faith* or *belief*; being the acceptance of a proposition on conviction of the understanding. As when the Samaritans believed that Jesus was the Messiah, because of the works which he wrought.

3. It is not a *traditional faith* or *belief* of facts or doctrines, because received from the past, on authority. This kind of faith is likely to mislead, and is rejected by our Lord in the sermon on the mount.

4. It is trust or confidence in *God*, a person; and particularly in *Christ*, a person. Compare the cases of the leper, Matt. 8, 2 3; the two blind men, Matt., 9, 27-30; and the woman having an issue of blood, Luke 8, 43-48. These, as all other test cases, show the absorbing trust of the soul in Christ as (1) able and (2) willing to do the thing required. The soul begging pardon of God trusts in His ability and His willingness to grant it.

5. The desire to be forgiven and the consequent committing of the soul to Christ for justification, *implies* in us the desire and purpose, with divine help, to be neighbors. For this reason faith is imputed for righteousness. Roman 4, 22, and thus it is with the heart, man believeth unto righteousness, Roman 10, 10.

Protestantism Aggressive in South America.

We have received copies of the daily papers of Buenos Ayres, S. A., containing several notices of a series of popular lectures on Evangelical Christianity, by the Rev. J. F. Thomson, the eloquent pastor of the Spanish M. E. Church of that city. After giving brief reports of the lectures, the following comment, which is a straw showing which way the wind blows: "The truth is—if many Thomsons should travel through the cities of this republic, giving lectures demonstrating the beauties of the Evangelical religion, and the Catholics do not adopt the same means in order to combat these apostles, Catholicism is in danger." These lectures attracted large audiences, and the people showed themselves in sympathy with the speaker by their applause. Mr. Thomson occupies—and fills—a very important place in the evangelization of our Romanist sister continent.

It would be well for Christians generally to renew the vow which David made when he said he would take heed unto his ways, that he should not sin with his tongue.—*Christian Herald.*

Young men must remember that the harlot seeks the precious life, and that the way of vile women leads to death.

For the SOUTHWESTERN.

Suppression of Vice.

Extracts from a sermon at St. Paul Methodist Episcopal Church, Cincinnati, Ohio, Oct. 26th, by Rev. J. J. Reed, D. D.

Text, Acts XIX 18 20. And many that believed came, and confessed, and showed their deeds.

Many also of them which used curious arts brought their books together and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver.

So mighty grew the word of God and prevailed."

1. *What is this stupendous evil?* An epidemic of crime is upon us. According to reliable statistics, while in England the proportion of deaths by violence is 7 in 10,000, and in Leladd and France 8 in 10,000, at present in our own country the figure is raised to 21 in 10,000. Among the causes assigned for this state of affairs is the demoralizing literature of the day. In the face of this fact the public conscience must be quickened, the public sentiment must be aroused. It is easy to play the ostrich and bury one's head over head and eyes in merely selfish pursuits, and say, "We do not see this evil." Still it exists. Its enormity is so great that it more than threatens the purity of our children and our homes.

The kind of literature that I refer to has been exactly named "perdition literature." The French novelists of the realistic school—the Eugene Sues, the George Sands, the Ouidas, and the even worse who must be nameless—are doing as much to really deprave the tastes and debauch the morals of their million readers as the most pronounced panderers to vice in the bawdiest theater, the lowest concert saloon, the vilest dive in Cincinnati to-day. A disease is as real and deadly when it has poisoned the blood or fastened on the vitals as when it shows its corrupting presence on the skin. "As a man thinketh in his heart, *so* is he." The "Boys' and Girls' papers," sold on almost every news-stand, read so ravenously by many a child, are, with rare exceptions, most polluting in their effect upon the morals of the rising generation. The dagger, the slugshot, the skeleton in the hands of thousands of mere children. Concealed from the too confiding ones at home, they are shown in the school-room or on the play-ground. The large percentage of youthful criminals in our courts—baby felons, as they have frequently and fittingly been called—are the proof in part of the direful work accomplished by much of the juvenile literature of the day. The dime novel has spoiled many a home of its innocence and happiness and sent not a few to the prison and the gallows. The literature of the news-stands—much of it—is a nursery of depravity. The object teaching of our city walls and fences is a school of shameless vice. The daily newspaper—even the most widely circulated and "most respectable," so-called—is too often so full in its account, so minute in its descriptions of crime, so demoralizing in its reports of prize fights, dog fights and lotteries, and so utterly corrupting in its medical advertisements and "personals," that a father would be wise, after the necessary reading of its business or political news, to deliberately put it in the fire. The newspaper of to-day has to choose between being a contributor to virtue or a purveyor of vice. The owner of one of the worst of weekly publications has said that nearly everything in his

(Continued on Second page.)

(Continued from First page.)

paper is "culled verbatim from the daily press." Our newspapers are too often concerned to secure their advertisers' money than to protect their readers' morals. Deeds most diabolical and damning are suggested and encouraged by doctors the most degraded. Their advertisements, well paid for, are flaunted in the very face of innocence and virtue every day. The facilities afforded by these minions of the devil for prenatal or postnatal murder is one of the greatest encouragements to the grossest forms of licentiousness and sin. An evil book read, a vile picture seen in childhood or in youth, by boy or by, girl will leave its impress so black, its influence so blighting as to be ineffaceable ever in possible Christian life even down to latest years. The same may be said of the detailed criminal literature of the period. Yet what are the facts?

The *Examiner* says "that the result of carefully examining the contents of a single day's issue of the morning papers of New York" is:

"To accounts of murders, suicides and crimes of every grade, dressed up in all the circumstantial details possible to be obtained, the *Tribune* gave 8 of its wide columns; the *Times*, 5½; the *World*, 3½; the *Herald*, 7½, and the *Sun*, 5. In that day's issue the papers gave up their news space to details of crime in the following proportions: The *Times*, 18 per cent.; the *Herald*, 27 per cent.; the *Sun*, 30 per cent.; the *World*, 36 per cent.; the *Tribune*, nearly 40 per cent. These proportions would doubtless vary from day to day, and are not to be accepted as a fair relative test of the general characters of the papers in question; but the average space given by these papers to this kind of reading matter was 30 per cent., and we have no idea that this would very much from day to day. A careful reading of these accounts of crime warrants the statement that all that is of interest to decent people might have been given in one third of the space they occupy."

What is the situation in Cincinnati? The firm and fearless protest of Archbishop Elder last year, as he counseled his people publicly not to read or to suffer a certain daily paper published here to come into their homes is, at least, in part a sufficient answer.

I have spoken of the worse than doubtful, the devilish influence of most of the juvenile papers that are issued. A young man was arrested in South Framingham, Mass., for selling out the most infamous kind of literature. Pointing to a pile of boys' and girl's papers in his stand he said: "That's what brought me to this." The Chaplain of the Indiana State Prison testifies to the fact that of 120 prisoners lately under his care, convicted of crime before they became of age, more than two-thirds of them attributed their downfall to the fact of their minds having been corrupted and poisoned by the vile and pernicious literature of the day." A statement was made by St. Thomas Chambers at a meeting in England that no boy or girl is brought before the courts whose fall is not traceable to reading. Through the influence of the "dead sea literature," of indecent pictures, of obscene posters which meet the face with almost every step we walk, a swift processession is being formed, yea is moving on to destruction, of outcast and criminals, of guilty and degraded.

Where are the recruiting officers of this great army of murderers, gamblers, libertines, etc.? Against their pernicious influence I warn you. Their enticements are strong while you are in your youth. Put not the books in the hands of the boy or girl that you would not have read at home. The corrupting influence of this traffic has, we fear, long since ensured the ruin of the indulgent parent. The readers of these papers is their own class among the sons and daughters of the respectable and religious. Men trade on the morbid curiosity of youth. Even the sun's pure rays are debased to the vilest uses. The photograph—one of the glories of modern discovery and art—is grossly perverted to picture and preserve all that is indecent, bestial and obscene. I repeat it, there are men who deliberately plan to debauch the children of our homes. With them it is a matter of business enterprise. Fortunes are being acquired by these destroyers of all that is pure and sacred in the minds and characters of our youth. Yet the approaches made by these designing men are so adroit and sly that children and youth are being corrupted through the catalogues of our boarding schools, by obscene circulars sent through the postoffice or given on the streets, and by publications handed them with the injunction not to read until they are alone in their rooms.

The Chicago *Inter-Ocean*, commenting on the recent acts of some of our Legislatures for the suppression of this evil, says: "At the book stalls, beside the works of Paine and Ingersoll, that are placed squarely at the front, will be found these licentious publications, than which nothing can be more debasing to manhood. At the depots of small country towns the papers that confine their attention to police news may be heard publicly cried by the carriers, with no attempt at disguising the traffic, and on the cars we have seen them pressed upon country lads. Barber shops are almost sure to have their tables covered with these illustrated syrens of literature for the seduction of the youth, of whose exposure to such temptation parents are not aware. The public display in shop windows of certain gross pictures, under the feeble disguise of the encouragement of art, is a rapid and serious source of the deterioration of public morals. No Christian eye can rest upon these half clad figures without a moral shock. We fear that the public sense is growing hardened when, as now, not even our mothers or sisters can walk on the public streets without having prints or papers, painful to their modest womanhood, paraded before their faces and staring out at them from the show windows. It is false modesty to remain longer silent and shut our eyes, since we must be both dumb and blind not to be aware of the rapid encroachment of this printed and pictured corruption upon the safety and purity of our hearthstones. There should be raised a public outcry of indignation against this evil, that would at least drive it to hide in its den."

And now, my friends, do you ask "What have we to do with such gross forms of sin as these? We are not guilty." No: but both you and yours are by more than possibility being secretly harmed. This evil, in some of its forms, is so insidious and, in fact, so general, that few can say, "We have thus far entirely escaped its influence and effects. But even if you have, it indeed all of you have, the evil is growing. As a faithful pastor, for the sake of your children, I put you on your guard. And, in any event, the glory of this St. Paul pulpit, as of every pulpit in the land, should be that it, is not only a defender of the Christian faith, but a conservator of the public morals; earnest in its advocacy of the right, and fearless in its reprobation of the wrong. Having thus noticed the evil, let us now note

II. *Its proposed abatement and possible cure.* To eradicate such an evil, a moral sentiment, I repeat, must be encouraged or created which shall be not only abhorrent, but even utterly intolerant of these evils. It must be more than a sentiment, too. It must be a conviction of the grossness and enormity of this covert crime, which shall rouse a spirit of indignation; a willingness to sacrifice comfort and means in order to secure its removal from our midst. The burglar who enters your house at the midnight hour ought not to be dealt with more summarily than you should deal with the wretch detected in putting an obscene, a bad circular, paper, picture or book in the hands of your child. Stolen property may be restored or its loss may be endured. Stolen purity is the greatest loss a mortal can sustain. As well restore the delicate bloom to grape, or plum, or peach.

The traffic in obscene publications or photographs and in other damning productions in this country is great beyond even the dreams of many who have not given due consideration to this growing evil. The State of Ohio, by an act of Legislature, April 8, 1876, recognized the danger which threatens us from this quarter, and provides for the arrest and punishment of offenders, but the scoundrels who are engaged in this traffic are so sly or their victims are so secretive that it is most difficult to procure testimony that will convict in any of our courts of law. Agents are, therefore, needed who will pry out this iniquity, unearth these diabolical seductions to sin, and unrelentingly pursue, under their numerous aliases—one man had seventeen—the secret authors of this hideous crime against personal innocence and public morals. The seal of the Western Society for the Suppression of Vice pictures on one half of its face the condemned felon, being thrust into his cell in the penitentiary and on the other side the destruction in the flames of those vile books which are the stock in trade of too many miscreants whom the arm of the law fails to reach. Infidelity has raised the cry of opposition to the work of this society. It claims the liberty of the press to publish what it may in the interest of impurity and vice. It opposes all postal regulations which seem to interdict the circulation of immoral literature. But the moral sense of our legislators, as well as of our practical philanthropists and reformers, distinguishes between liberty and license on the one hand and on the other refuses to allow our great postal system to become a system of literary sewerage carrying by a moral backwater, a blackened stream of nastiness and filth from these great centres of corruption into the hallowed seclusion of our homes. The Legislature of New York lately forbade, by its enactments, the sale to minors of the *Police Gazette* the *Days Doings* and other like vehicles of crime. Kentucky has passed a law excluding from her borders such papers as we have named with their salacious details of vice and sin. The Government of Canada has entered its solemn protest to our Government against our sending over the line this class of publications. A Philadelphia newsvendor has been held in $2,500 bail for selling indecent pictorial papers. Indeed, news dealers generally have found themselves so irresponsible that for the purity and good order of our homes, it is suggested as a possible solution of a difficult problem, a system of licensing news-stands should be adopted. Some years ago the Cincinnati *Gazette* was very outspoken in its support of the law which, in our State, punishes with heavy fines or imprisonment the publisher of any newspaper in the State who shall print or publish any advertisement of any drug or nostrum helpful to the commission of crime. It strongly denounced those papers which lent their columns to aid in the work of death. A fine of not less than $100, nor more than $500, or imprisonment at hard labor of not less than one year, nor more than ten years, is the penalty to be visited upon those who use the U. S. mail for obscene purposes. Thus the law has proposed the abatement of this stupendous evil. Is there anything further we can do to encourage the hope of a possible cure? Let us see:

1. As parents, let us secure the confidence of our children with all that that implies. Let us cultivate in our homes a lofty standard of purity and taste. Let us instil a hatred of evil in this and in every form. I hold that no pure-hearted man, no really Christian man will tell an obscene joke or story. I hold, also, that no Christian man can have a clean conscience and laugh at or even consent to listen to an obscene story. And I thank God that this is fast coming to be the sentiment of the ministry and the Church. To laugh at a lewd story, to look at an indecent print without loathing, is to be, in some sense, accessory to these insidious forms of the lasciviousness and sin. To say nothing of the pictorial posters on our fences, staring us unblushingly in the face as we look from window or door, the character of much of modern art is more than doubtful. Statuary and pictures are to-day exhibited—perhaps in your very parlors—certainly in our academies of art, which are a disgrace to our boasted refinement, and a contradiction to our claim to a religion "pure and undefiled." Some one has said, "Genius has no more right to be nasty than the common mind." And I affirm that Powers' "Greek Slave" as really as Page's "Venus" is to be regarded as a proof of moral degeneracy in the sphere of art. The admiration excited by displays of this kind is prophetic, not of a people's culture so much as of that people's corruption. The robed statuary of the Christian sculptor, Thorwaldsen, appeals to a real refinement and ministers often to the demands of religion. The rude statuary of to-day may be preservative of a gifted period in Grecian art. Unhappily it also suggests the period either of mythologic idolatry or of Grecian irreligion and indecency. "The human form divine"—the language, by the way, of a false culture and not of stern, truth telling Christianity—is scarcely the model to be kept before religious eyes on side wall or mantel. Even the first pair had the decency to cover the nudity of forms doubtless more perfect than Grecian art has ever perpetuated. He that knows the deceitfulness of sin and hates it with a holy hatred, will soon seek to surround himself with specimens of art which shall point forward toward heaven rather than backward to—heathenism. There will be loud outcries of "purist" and "Puritan;" but if conscientious and consistent, we may well covet such words of reproach and feel honored by their bestowal.

2. "Eternal vigilance is the price of liberty." It is the price of purity as well. Watch your door steps. The place for such papers as the *Fireside Companion* is in the fire. Watch the postman's delivery of letters or circulars to your child. Know the books your son or daughter gets at the circulating library or borrows of a friend. Not every book in a Sunday-school library is exempt from criticism or reproach. Be watchful of the company kept by your children, whether it be the company of books or boys. One vile book or paper, one vile picture, will do more evil than a dozen pulpits can correct. Associations with a vile man or woman has before this wrought more corruption in the heart of a mere boy or girl than all the parental care or pulpit instruction of after years has been sufficient to displace.

3. Let us seek out good company for our children, make home the most attractive place on earth, and personally supply for them a good literature and a pure art. With such papers as *The Youth's Companion* for your boy or girl, they need not lack for an interesting and elevating weekly. There is a niggardliness in the matter of subscription for our church periodicals that is a disgrace to the average member of the church. If I would judge of a church's loyalty to its great denominational interests, if I would judge of its refinement, its religion—yes, and the grade of its intelligence—I would inquire: "What are the papers that are taken in its families? and how many subscribers are there to our church periodicals in that church?" Then let us at once banish offending papers from our homes; burn doubtful books in our homes, and bring only the purest literature to our homes.

There are those in this Nation who are daily risking their lives in the interest of youthful purity. Shall we longer be blind to an evil they so plainly see? Shall we longer be indifferent to the existence of vices that are working such appalling consequences on every hand? Shall we fail to express our sympathies for the heroic men, the noble societies that are engaged in so noble and so needed a reform? It was my privilege several years ago to hear Anthony Comstock in the hall of the Young Men's Christian Association of New York. His lecture was on "The Corrupters of Our Youth." I was then—am now—convinced that the rising generation of this country, and certainly its parentage, owe a debt of gratitude to this scarred soldier of a forlorn hope which will never in this world be adequately discharged. In ten years he seized and destroyed of books and sheet stock 27,584 pounds, and of obscene pictures and photographs 203,238 pounds. In that time he caused the arrest of nearly six hundred persons engaged in this hellish work. "Let every man," says the *Christian Intelligencer*, "be an Anthony Comstock over his own house, to spy and guard his treasures, and not less to smite the vulture and the snake that would intrude into his doves' nest."

A society in this city—as I suppose in every principal city in the land—known as "The Society for the Suppression of Vice," has its claims upon the countenance and cooperation of every Christian and of every church. Its objects and agencies I need not explain. You may correctly infer them from what has already been said. The work of the agent of the society—a heroic defender of our homes—for a single year reveals the magnitude of this foul evil in our midst. I quote from a report:

"Mr. McAfee, during 1883, secured the arrest of fifteen dealers in obscenity, and conviction or pleas of guilty from thirteen. Sentence has been passed upon twelve, aggregating six years and six months' imprisonment, and fines and costs amounting to $1,697.75 One of the worst of the number convicted is not yet sentenced, while the remaining ones are held in bonds aggregating $12,000 to appear for trial. He has seized 44,061 obscene circulars, 3,866 obscene pamphlets, 100 pounds of copper plates for printing the same, 96 obscene photographs, cabinet size, and 62 negative plates, cabinet size, for printing obscene pictures."

With such a work being done, this society needs the recognition, the sympathy, confidence and cooperation of every Christian parent and every Christian church. Two ways are evident, I am reminded, in which to help this society. First, contribute, as you may be able, to express your sympathy with the heroic few who are attempting to exterminate or, at any rate, to lessen the great evil in our land. Second, report at once to the agent of the society any one whom you may find tampering with or seeking to undermine the morals of any young person in our midst.

If all the Methodists in our territory should resolve to concentrate their patronage upon one paper, there is about enough of it to support a first class paper. The SOUTHWESTERN is the oldest, the best equipped, the only official journal of the General Conference. There is room enough in its columns to represent every interest of the Church, and it is published in the commercial metropolis of the South.

Caught by an Octopus.

A diver who was trying to find pearls off the Alaska coast, found none, but found himself, all of a sudden, in the grasp of an ugly octopus with arms twenty-seven feet long. Such an experience is rare; but they are thousands of people who are caught by dyspepsia, which is quite as bad. An octopus hates to let go. So does dyspepsia. Brown's Iron Bitters settles dyspepsia, and makes it loose its cruel grip. Mrs. Smith and her daughter, of 136 Conway street, Baltimore, were both cured of dyspepsia by the use of Brown's Iron Bitters.

From the Districts.

New Orleans District Conference—Woman's Home Missionary Society.

The New Orleans District Conference of the Woman's Home Missionary Society of the Methodist Episcopal Church met in Wesley Chapel, New Orleans, La., Wednesday, Oct. 22; at 9:30 a. m., and continued its session until Friday the 24th. Mrs. M. Dale, District manager, called the conference to order. Rev. M. Dale conducted the religious services. The roll was called, and the following were present: Sisters B. Molare, C. Howard, C. Macon, N. Cooper, D. Green, L. Wright, M. Thomas, V. Bonnette, C. Hyman, A. L Thomas, Mrs. Ferres, A. L. Rosemond, R. Gidrey, A. Smoots, H. Patterson, M. Dale, M. M. Hall, S. Wilson, Rev. M. Dale, Rev. B. Forest, Sisters Davis, C. Hughes, F. Burton, H. Dutch, H. Brown, C. Matthews, R. Fisher. After which Sister M. M. Hall was elected Secretary, and Miss C. Hayman, assistant secretary.

First Day—Mrs. M. L. Dale, district manager, reported the work on the New Orleans and LaFourche districts: 15 societies have been organized, 760 members are enrolled, 689 children are enrolled in the mission schools. The Lord is blessing our work. Reports come in from most of the Societies. The presidents of some of the societies were present, some of whom spoke words of encouragement.

The second day's meeting opened by singing and prayer by Mrs. A. Rosamore, after which a letter from Mrs. R. S. Rust to Mrs. M. L. Dale was read giving notice of the annual meeting of missionary women to be held in Cleveland, Ohio, Oct. 28 and 29, 1884. Upon motion it was resolved to send two delegates to the convention to meet in Cleveland, Ohio. Mrs. M. Dale and Mrs. A. Rosamore were chosen. A committee was appointed on Woman's Home Mission work, as follows: Sisters A. L. Rosamore, A. Washington, R. Gidrey, A. King, F. Patterson. A committee on public exercises was appointed, as follows: Mrs. M. M. Hall, Mrs. C. Hughes Mrs. Bell, Mrs. Brooks, and Mrs. Haven. This committee reported a meeting to be held Friday night. Reports from several societies came in.

Third Day—Meeting opened with prayer, after which several sisters spoke words of encouragement to the societies. Five committees appointed on second day to visit as many societies, on Thursday night reported. The Committee on Missions reported favorably on having missionary meetings as often as practable. Mrs. M. L. Dale proposed that a woman's missionary love-feast be held Sunday morning in Wesley Chapel M. E. Church at 11 o'clock, and all agreed to the same. Several reports came in. A consolidated report was read by the secretary.

The following societies donated toward defraying the expenses of delegates to the convention to be held in Cleveland: Thibodauxville society, $5, Union Chapel $5, Wesley Chapel, $19.20; P. Plains, $5; Clinton Street, $3.10; First Street $5; Algiers, $3.10; total, $45.40. On motion adjourned.

Sunday, Oct. 26—The Woman's Missionary Love Feast was opened by reading the 35th Chapter of Isaiah, singing and prayer. The love feast was conducted by the mission women. Father Green and Rev. W. P. Forrest were present and spoke words of encouragement. The pastor Rev. M. Dale was with us and spoke of the great work being done by the women. It was a season of great spiritual power.

MRS. M. DALE, Manager.
MRS. M. M. HALL, Sec'y.

Rev. Edward Lee, P. E., Huntsville district, Texas, writes: "It has been said time and again that the members of our church in this part of the work care little or nothing for the missionary or Church Extension causes. In order to satisfy myself on this question I made, on my second round, a special appeal for contributions and subscriptions for these causes, and was more than

...ssed that the people will give, ... give liberally, if the matter is ... before them and properly ...ained. At several points the ...scription was fifty dollars or ..., and I have been informed by ... pastors of some of these points ... over two-thirds of the amounts ... been paid. Now, brethren, ... make a grand rally. Bring the ...ter before the people and urge ... to subscribe, Let it be known ... those who give fifty cents or ... will have their names and ... published either in the ...UTHWESTERN or conference minutes. Stir up the people and the collections will be correspondingly increased."

Mississippi Missions.

F. A. Tillery and others, Bryan ..., Oct. 22, write "The first ...bath-school convention of the ... District, Texas Conference, ... was held in the M. E. Church ...yan. The first session was ... Friday evening, Oct. 24, and ... over by Rev. J. L. Smith, ... J. A. Tillery was elected Secretary, after which the convention ... the different committees, ... Committee on Constitution, ...mittee on Resolutions, Committee on Temperance, Committee ... and Literature, Committee ... Sunday-school and Missions. ... the importance of the ... the attendance was not what ... wished. The hour having arrived for adjournment the announcement was made. To preside ... to-morrow morning, Rev. R. ... Day—Morning Session—... Oct. 25. The convention ... with Rev. B. Jefferson in ... The minutes of yesterday's session were read and ... There were a good many ... offered and referred to ... Some of the resolutions ... quite original, showing ... in the work of saving ... people; in fact, there ... for each to do, and ... to do their part well ... and to a great extent ... A few addresses ... by Rev. A. Thompson, of the Baptist Church, and it ... encouraging and to the ... which the Committee ... made their report, ... received and approved. ... having arrived for adjournment the announcement was made. To preside this evening, ... Session—The meeting ... Rev. W. Hamilton in the ... The minutes of the ... were read and approved. The officers of the conference were, for Presiding Elder of ... Vice President, ... President, ... Treasurer, ... H. G. Williams, ... The convention left in ... visible proof of ... of a change ... On the Sabbath ... at the ... in the evening ... The next session ... Hempstead ... To represent the ... Conference, and ... All ... were re-..."

The M. E. Church.

Grand Centennial Jubilee.

According to the appointment of the special committee of the Mississippi Annual Conference, the Centennial Jubilee meeting convened at Granada, Mississippi, October 7th, '84. Rev. J. C. Eckles, presiding elder of Holly Spring district, was called to the chair and A. M. Trotter was elected secretary. Rev. J. W. Dunn led the religious services.

The young ladies of the church had neatly and elegantly decorated the church with flowers, which presented a beautiful appearance. The first speaker was Rev. J. M. Shumpert, subject, the Methodist Episcopal Church, its origin and growth in England, and origin in America. Bro. Shumpert handled his subject well, and here began a spirit of religious fervor and interest which lasted during the sitting of the meeting. The impression Bro. Shumpert, left on his hearers cannot soon be erased.

Addresses were than delivered by Rev. L. J. S. Bell, S. A. Cowan, D. A. Williams and others. At 10:30 p. m. the meeting adjourned, benediction by Rev. J. W. Dunn.

Second day, Oct. 8th, 11 a. m., Rev. J. C. Eckles presiding. Opening services by Rev. L. J. S. Bell. Rev. Joseph Campbell was then introduced, who spoke on Methodism from Asbury to Simpson, which was carefully prepared and well delivered. Rev. P. Blue then spoke on the history of the Church from 1816 to 1856, which was eloquently delivered, and highly appreciated. At 12:15 the meeting adjourned. Benediction by Rev. D. A. Williams. At 3 p. m. the meeting reassembled, Rev. J. C. Eckles in the chair. Devotional services by Rev. W. McDonald. The history of the Church from Simpson to the present time, occupied the attention of the meeting during this sitting, Shumpert, Campbell and others speaking. Miss Annie Harwood was also called upon and pleasingly responded, to the joy of all present. At 5:30 a recess was taken until 8 p. m. when Bros. S. A. Cowan and H. R. Revels spoke on the second century of Methodism and Rust University respectively. Both of these addresses were grand and very much enjoyed by the large audience. It had been announced that Dr. Revels was not very well but after the addresses a good brother remarked that if the Dr. had been well we could not have stood his eloquence. At 10:30 p. m. the large audience was dismissed.

At 11 a. m. on the 9th the meeting was again called together. Rev. J. C. Eckles by his own request was relieved and Dr. Revels called to the chair. This was the ... Freedmen's Aid Society ... although the speakers ... announced, were ... by no means ... society and its ... gress of the Methodist Episcopal Church in Mississippi. Revs. Blue and Walden on the Discipline and how to use it, Rev. Bell on the Freedmen's Aid Society, Rev. C. W. Ivy on Church Extension, Rev. N. Toole on the Missionary Society, and Rev. W. H. H. Gallion on visiting from house to house, which were all well received and applauded. Plans were perfected for carrying out the hints and suggestions of the Centennial circulars and for increasing all the benevolent collections. The following resolutions were adopted: By Rev. Bell, looking to the better support of Rust University, and by Rev. Blue, endorsing the action of the last General Conference in the election of Dr. M. W. Taylor as editor of the SOUTHWESTERN, approving the course and sentiment of the paper under his editorship, and pledging it our undivided support. A vote of thanks to the presiding elder for his impartiality in presiding, to the citizens of Meridian, for their hospitality, and the meeting adjourned, pledged to raise handsome Centennial collections on the 16th of November.

P. BLUE, Sec'y.

For the SOUTHWESTERN.

The Masonic Centennial.

BY OUTSIDER.

My trip to the city of brotherly love, to attend this celebration, was as pleasant and enjoyable as one could well desire. The only regret I felt was caused by a lack of time to stay, until I could extend my trip to other cities which I have long wished to visit.

The celebration was a grand success at Philadelphia—simply a three days' jubilee. I never saw a handsomer turnout than the Symbolic parade, under the auspices of the United Grand Lodge of Philadelphia, on the 29th, and the parade of Knights Templar on Oct. 1st, under the auspices of the United Grand Commandery of Philadelphia. Our friend, J. W. Ellis, of Lexington, and I participated in all the festivities, as the representatives of Kentucky Freemasons.

S. W. Clark, Grand Master, of Ohio, delivered a very able and instructive address at the conclusion of the Grand Lodge parade at Industrial Hall. After which, by an unanimous vote of all the thousands present, a wreath of flowers was ordered to be laid upon the grave of our ancient friend and brother, Prince Hall, as a token of the kind remembrance of his Masonic descendants. A shake hands all around concluded the exercises of the day.

The beautiful centennial K. T. band was captured by St. John's Commandery of Maryland, under that Gallant and knightly gentleman, R. E. Sir Hiram Watty. The Maryland Knights Templar made as handsome a display in the parade as one could wish to see, with the grand and subordinate commanderies.

I left Philadelphia Saturday morning, spent the day in Lexington, and visited the cemetery there for the first time since Henry Clay was interred in it. Many of the friends of my boyhood's days are still there. The old walnut trees from which I gathered nuts many times over, when the now beautiful city of the dead was only known as Boswell's woods. I looked in the tomb of Henry Clay, and then looked up at the monument erected to his memory for the first time, and felt as I did when I stood by the side of the Washington monument, a few days thereafter, that every American citizen ought to wish to see the Washington monument, and every Kentuckian that of Clay. Standing by the workman who was finishing the capstone of the Washington monument, an old man at my side told me that he saw the foundation laid; and had been there ever since; and that he hoped to live to see that capstone elevated to its grand and lofty place, and then he would be content. I told him to that end he should have the benefit of my prayers.

Of course I cannot tell of all the points of interest that I visited in Philadelphia, Baltimore and Washington; so I will stop now. We went by way of the C. & O. R. R., and I really think that all pleasure seekers should view the scenery along the Kanawha and New rivers, among the Alleghanies, at least, before they go to Europe hunting the beautiful in nature.

As to politics, you know I am not much in that, but I intend if I live, to vote for Mr. Wilson for Congress, as well as, of course, Blaine and Logan. Since the days of those grand old Republican warriors, Bristow, Harlan and Murray, no one has taken as much pains and performed as much labor to forward the cause hereabouts as Mr. Wilson; and while it is hardly worth while to vote Republican outside of Hon. J. D. White's district, yet Mr. Wilson deserves the encouragement of all the faithful, and will get it. What little is said in your paper in regard to the Republican party is very good and to the point. I hope you will stand up to it.

The SOUTHWESTERN is a very interesting and welcome visitor—the bureau of information for our people. I hope you will keep up; it will grow and benefit all; and I would call everything the Methodist does their work, and by their name. I don't think they ought to do so much great, good work, and then not want to own it. "Let every workman make a mark upon his work."

This scrap is in point well taken, cut from the *American Baptist*. This from the Ohio Falls *Express* shows that the society that you organized a score of years ago—U. B. F.—has been added to, degree on degree, until they now have the degree of National Prevaricator, with our old friend Lawson holding the position. Now, how is that for

PEDDLING.

Louisville, Ky.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR: I had your paper. I have found my sister, and was glad to hear from her.

A. JOHNSON.

T. G. Montgomery, pastor of First Street Church, wishes to inform the son of William Butler that his father is dead. He died Oct. 27, and his place will be sold if he cannot be found.

MR. EDITOR—I desire to inquire for my kindred. My father belonged to Alexander Ule. I have not heard from them since the war. The last time I heard from him he was in Memphis, Tenn. And my father was named Sidney Lacey, and my uncles, one was named Jake Davis, and the other was named Partees. My uncle Jake went to Virginia, and uncle Partees went to Louisiana. Address me, Yazoo City, Miss.

WASH. LACEY.

The gospel sword is as sharp as any—"sharper than any—two edged sword," as we are told on the highest authority. The best preachers and the best teachers are those who are most familiar with the Bible, and who use it most freely and most vigorously. Yet when a preacher or a teacher fails of a hearing, he is very likely to complain that "the people don't like the Gospel." The trouble is not with the pure Gospel, but with the poor mixture he passes off for Gospel. The gospel sword is sharp enough, but its edge is covered by his bandages. The ministers who wear longest, and who are surest of a hearing year after year, are the ministers who wield the gospel sword with its naked edge flashing at every wave. To those who really want religious instruction, there is nothing more attractive than the Bible.—*Sunday School Times.*

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It is invaluable for Diseases peculiar to Women, and all who lead sedentary lives.

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☞ The genuine has above trade mark and crossed red lines on wrapper. Take no other.

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches	
History of the U. S.—Ridpath	$3 00
Scripture History.—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3) Net	5
History of Methodism.—Stevens. (Abridged edition.)	3 0
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons. (Vol. 1) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scripture chapters I-XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol I) sett	7 50
Plain Account of Christian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill, Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Hoary and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introdnction to the Holy Scriptures. (Chapters XXI-LII)—Harman	4 00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic,—Jevons. Net	40
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism. (Abridged). Stevens	3 00
Defense of our Fathers—Emory	85
History of Missions of the Methodist Episcopal Church Vol. II.—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introdnction to the Holy Scriptures. New Testament: Chapters I-XIII—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope Vol. III	7 50
Atonement in Christ.—Miley	1 25
History of the Church.—Blackburn	2 50
Intellectual Science—Porter	3 00
Homiletics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX-XLIV Harman	4 00
Systematic Theology Theological Institutes. Part II.—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St Paul.—Conybeare and Howson (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism.—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
Christian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation.—Walker	1 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism—Simpson	1 50
Portrait of St Paul.—Fletcher	75

SECOND YEAR.

To be studied:	
The Bible: Doctrines	
Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History.—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. (Abridged Edition).—Stevens	3 00

THIRD YEAR.

To be studied:	
The Bible. Sacraments	
Christian Theology. Books IV and V.—Wakefield	2 50
Plain Account of Christian Perfection.—Wesley	30
Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	90
Mediæval and Modern History.—Thalheimer.	1 60
To be read:	
Wesley's Sermons. (Vol. I.) Introduction to the Gospel Records.—Nast.	5 00 1 25
Era of the Protestant Revolution.—Seebohn.	75

FOURTH YEAR.

To be studied:	
Christian Theology. Books VI and VII.—Wakefield	2 50
Logic.—Jevons. (Science Primer Edition.)	45
Elements of Intellectual Science.—Porter	3 00
Review of the course for the three preceding years	
To be read:	
Wesley's Sermons. Vol. II. books to Antinomianism.—Fletcher	5 00
History of the Reformation.—Fisher	2 00
Protestant Foreign Missions.—Christlieb	1 00

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, NOV. 13, 1884.

Announcement for 1885

Reduction in Price to ONE DOLLAR AND FIFTY CTS. When Paid in Advance, or Within Three Months.

From this time subscriptions for **The Southwestern Christian Advocate** will be received for the year 1885 at $1.50 a year, payable in advance or within three months. No other paper published under authority of the General Conference is furnished at this figure. It is the cheapest paper in the whole list. New subscribers for the next year will receive their papers up to January 1st free.

Let us have 2000 new subscribers within the next sixty days.

PHILLIPS & HUNT.

The Baptist have always been true to the flag of liberty; they have been true to their section of the Union and staunch supporters of all that was best, most noble and chivalrous in Southern sentiment.—*Wesleyan Christian Advocate.*

You do not mean to call the Southern Baptist rebels, do you?

MANY WORDS, BLIND FAITH.—"All things work together for good to them that love God." Brother, if you are the man to whom this sentence is made, do not trouble yourself about your "appointment." Bishop cannot defeat the counsel of God. — *Southwestern Christian Advocate.* This sounds a good deal like resignation from a well-fed divine in an easy and fat station to a brother sent to a "short-appointment. — *Christian Advocate.*

Nevertheless it is the word of God, and His word is sure. Trust in Him, brother.

I have been more than pleased with your work on the SOUTHWESTERN. I am very glad the General Conference sent you to your very profitable work. It is time to see the millions of the South lifted into a higher manhood. God bless you. Such words as these help largely in Ohio does not Florida would be to you and your Rev. John Pearson. noble Roman- are not fancy sentiments of the him and them. ED.

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them a call. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe.

BOOKS AND PAMPHLETS.

An Experiment in Church Music, with some thoughts thereupon; by John S. Matthias, A. M. Tells how the people in the First Methodist Episcopal Church, New Haven, Conn., have been encouraged to sing in the past ten years. Price, 25 cents, for sale by the writer.

"Minutes of the Southwest Indiana Conference," Methodist Episcopal Church, for the year 1884, held in Seymour, Indiana. Published and sent to this office by the courtesy of Rev. Dr. George L. Curtiss, Secretary. It is a neat volume, in every way worthy of the conference and the secretary.

"Manual of the Methodist Episcopal Church," a quarterly magazine of information concerning the benevolent and publishing interests of the church. Price, 40 cents per annum. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Pastors and officers can not find elsewhere so much useful matter of the kind ready to their hand as there. It speaks of everything but the SOUTHWESTERN. Send for it.

Denominational Literature.

The first duty of a Methodist Episcopal preacher is to make himself thoroughly acquainted with the doctrines of our own Church. The next is to become so fully in sympathy with them as that they shall really represent his unreserved sentiments. We hear a great deal said about the catholicity of Christianity, but this, according to the practice of the very best interpreters, means only that one should advocate Christian principles by strict adherance to the doctrines of his own church, and build up Christianity by the upbuilding of his own particular religious denomination. The Methodist Episcopal Church, by its doctrines and polity, because these are in harmony with the wants and needs of mankind in general, has gained a wider limit and more diversified membership than any other evangelical church in the world. This entails upon it the greater necessity of bringing its ideals to the people in the "tongue wherein they were born," and in the common but not the vulgar vernacular of the masses. This is to be done not upon a business so much as upon a philanthropic line. Yet care is to be taken of the true Wesleyan style to save as much as we can from sales and give the proceeds to the poor. From this source and on this well devised principle the church, in the last three years past, has been able not only to meet the deficit of $3,063.32 in expense of delegates, and make occasional loans to the Episcopal fund, but besides this to pay out $50,000 in dividends to the annual conferences. All this, and yet our system has not seen a hundred years since its birth. It is yet in its infancy. God has blessed us hitherto with a devoted ministry, and an incorruptible episcopacy, a heroic presiding eldership and faithful officials. In a century we have no suspension in any of our great connectional enterprises. Our Missionary, Church Extension, Freedmen's Aid, Educational and Sunday-school societies, with our great book concern, have carried on their vast business from their very organization to the present without loss of business standing, with never a single suspension, with credit good and their paper eagerly bought up in every market. This fact tells its own story and pleads the cause of their efficiency and usefulness as nothing else can. But good as they are they are being strengthened at their weak points, perfected where time and use has developed their imperfection, and the one great aim of those who are charged with this duty is to make them so exactly fit the demands of the period and the wants of the people of our Church that the ministers shall esteem, use and recommend them as their very best helpers.

Not the least of the auxilliary forces to ministerial efficiency is our publishing house, which is now doing its work to this end in a manner certainly never exceeded, and modesty alone prevents us saying never before equaled in this direction. Its latest publication which has come to us in the New Series of International or Berean Sunday-school Lesson Helps. The first of the series before us is the *Senior Lesson Book*; 2. Is the *Berean Question Book*; 3. The *Beginners Book*, and 4. The Lesson Commentary. Here we have a graded series suitable for ministers, teachers, advanced scholars, intermediate and primary scholars. The first three are of suitable size, and made to easily carry in the pocket; the last has its place at home or in the office, and must be consulted there. It is, as a book of reference, invaluable, as it is also inseperable from the others. The first three are bound in boards, in bright, clear type, and marked 15 cents each. The last is an octavo volume, bound in cloth and gilt, and sold for $1.25. They leave nothing to be desired in their line, and take away the last excuse for going anywhere else than to our publishers to purchase. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe.

The National Election.

The great political contest is decided, and it seems that Mr. Stephen Grover Cleveland has been elected President of the United States. For a quarter of a century the Democratic party has been asking permission to govern the country, and it now appears that the people have granted their request. Undoubtedly the personal, without reference to the moral, character of the two principal candidates had a great deal to do with the result. We clearly foreshadowed such an outcome some time ago, as our readers will possibly remember. It is now as apparent to all as it was to us before that a very noisy convention is not equal to an election. Edmunds or Arthur being the Republican candidate would have been elected. The people who vote propose to have a voice in the nomination of the Presidential tickets hereafter. That is the first lesson of this decision.

What will the Democrats do with their victory?

It comes straight, on seemingly good authority, that four Northern and sixteen Southern States have chosen the Cleveland and Hendrick's electors. These States cast 219 electoral votes, and hence elect the Democratic candidates with 18 votes to spare, as the following list of States claimed for Mr. Cleveland will show:

Alabama	10
Arkansas	7
Connecticut	6
Delaware	3
Florida	4
Georgia	12
Indiana	15
Kentucky	13
Louisiana	8
Maryland	8
Mississippi	9
Missouri	16
New Jersey	9
New York	36
North Carolina	11
South Carolina	9
Tennessee	12
Texas	13
Virginia	12
West Virginia	6
Total	219

Connecticut, New York, Indiana and New Jersey have decided the contest. But it was chiefly the influence of the Independent voter in those States, coupled with an unyielding determination of the St. John Prohibitionists to be counted, which made the Democratic triumph at all possible. But this possibility has been apparent from the outset. Conscientious men and women cannot be overawed, they must be heard. The colored vote was not able to render much service to the Republican party in the South, of course, and it was to a greater or less degree divided in the North. This vote is also a necessary factor to Republican or any other parties success. So it may be set down that the Democratic party has come into power by the aid of Republican votes cast directly for its standard bearers, or at least, not cast for Blaine and Logan. *This is the second lesson.*

Now, what will the Democrats do with this victory that they have thus achieved? They will use it *soberly*, DISCREETLY, WISELY, and with reference to a continuance in power. They will, of course, make a clean sweep of the Civil Service; they are in no mood to be trifled with when it comes to the the offices. Everyone has understood from the first that one of the things contingent upon this election was, who should fill the offices. Under Republican rule they were, or should have been, filled by Republicans, and the same rule applies to the Democrats. We expect the Republican office-holders to be treated just as the white ones are, that is, not reappointed. But we feel sure that colored men of Democratic ideas will be called to official place pretty much as hereto fore. Peter H. Clarke, Herbert Clarke, J. Allen Ross and a number of other colored men of learning, patriotism and political ability will be appointed to office. Mr. Peter H. Clarke will probably go to Liberia or Hayti, and so there will still be colored politicians in office.

The responsibility of government will be transferred from Republicans to Democrats, and the country will hold that party strictly accountable for the manner in which they discharge or fail to discharge their sacred trust. The Lower House of Congress will be Democratic by 35 majority, and the Senate Republican by from two to six majority, which gives a Democratic majority on a joint ballot. This will give the new party administration a fair chance to show its faith in its works. No attempt to annul war statutes will be made in the next four years. Why should there be? they are practically dead letters already in the South, and there was no need of them in the North. Messrs. Davis and Toombs will probably have their political disabilities removed in the way that is most preferable to themselves, when this is practicable. Why not? What is the use of letting them alone, of all men, bear the ONUS of the great rebellion? They are either worthy of death, prison, the asylum or freedom politically; so that we meet nothing even at this point which disturbs us by its possibility. There will be nothing revolutionary or extraordinary in the new regime as we foresee it at present. If vacancies occur and new Supreme Judges are appointed they will probably be Democrats, but their interpretations on great legal questions will likely be conservative and about in the same line with the decisions already delivered by the Supreme Court touching the freedmen. Will they try to enslave the Negroes again? No! Why not? Because first, God reigns. Second, He will not again permit it. Third, He will use enlightened public sentiment and the Christian conscience of civilized mankind to prevent it.

What will the Republicans do with their defeat?

They will consider its causes and profit by it. They will probably reorganize the party and relieve it from the objectional features which attach to a party long in power. They will look to reform, make alliances with the temperance people and all other elements of the people who stand for the integrity of the nation, secured by the moral betterment of the people. On these principles it will again present itself, ask the suffrage of the people, obtain it, and win. *This is the third lesson.*

What should the Negroes in the South do? Take heed to themselves, be careful in word and deed, listen to the advice of cool men who have never deceived or led them into error. God's hand is more clearly visible to us now than ever before, in the selection of a colored man to come South and edit the SOUTHWESTERN ADVOCATE. No white man can as well meet the emergency of guiding the Negroes now as can an honest, fearless and righteous Negro. God seen this hour when He guided the General Conference of our Church in its duty last May. The Negro must refuse to be guided by hot-headed counsellors, colored or white. He must listen to reasonable advice, and think some for himself. He must be temperate, industrious, pure, and peaceable in his habits if he intends to live in the South. If he pursues this course he will realize no disadvantages from the change at Washington. *This is the fourth lesson.*

The Recorder's Defense of Reckless Talking.

Commenting upon our remarks touching Bishop H. M. Turner's view of the presiding eldership, the *Christian Recorder*, Oct. 30, speaks thus: "*These colored Bishops.*" "*Which colored Bishops?*" You object to our using the personal pronoun plural "THESE," rather than the personal pronoun singular THIS. Well, we meant more than one. In the same number of the SOUTHWESTERN you refer to, we had, besides our comment on Bishop Turner's ideas, also one on an article of Bishop Hood, of the African Methodist Episcopal Zion Church. Bishops Turner and Hood are both colored men, and since two are more than one, we were compelled to say "these," etc.

Our neighbor further inquires: "*Does the* SOUTHWESTERN CHRISTIAN ADVOCATE *understand Bishop Turner to so speak that it is impossible for any Bishop being a colored man to dissent from him?*"

This question is explicit, and we reply as explicitly NO. But we are not advised of any Bishop who, "being a colored man," has "dissented from him." Will you tell us the name of one, and when and where he so "dissented?"

Our esteemed contemporary again inquires: "*Does the* SOUTHWESTERN *speak for the whole circle of* ADVOCATES, *so that we might retort (but we won't.) How unreasonably 'these' ADVOCATES talk.*" There are two circles of ADVOCATES; one of the Methodist Episcopal Church South, and the other of our church. We might ask which of the two you refer to, "but we won't." We do not speak for them, but we have not the least doubt but that they would substantially agree with our observation on the point in question. One of them, the *Pittsburg Advocate*, with reference to Bishop Hood, has already done so. Then the *Recorder* becomes somewhat aggressive, and says: "*One colored Bishop, colored white, talked about as foreign to the faith fundamental of his church, at one time, as did (these) this colored Bishop to one of the conventionalities of the polity of the African Methodist Episcopal Church; but no one would have been unreasonable enough to have placed Bishops Simpson, Bowman, Foss, Hurst and all the others in the same line as that taken by Bishop Foster, in reference to the resurrection, and so unkindly said: 'Behold those Bishops! white Bishops.'*"

This charge upon our columns is somewhat adroitly planned, and bravely executed. But we are invincible. If a WATERLOO was intended for us, we will prove it to be our GIBRALTAR instead. We are enjoying sensations of undisturbed—security.

We rather admire the dashing charge of a courageous opponent, in a clear field.

> 'Before my body I throw my war-like shield: lay on MacDuff;
> And *blessed* be he who first cries, hold! enough!"

As to Bishop Foster's color, Webster's second definition of *white* makes it the destitution of color. Touching his speculations about the resurrection, we have to say, that when you shall have as definitely stated the language wherein he, "*at one time*," or at any time "*talked about as foreign to the faith fundamental of his church, as did* Bishop Turner *to one of the conventionalities of the polity of the African Methodist Episcopal Church*;" and when you shall have designated exactly what article of "*faith fundamental of*" Bishop Foster's "*church*" it is that you refer to; then we shall probably have something more to say on that point. We did not intend to be either unreasonable or unkind in our statement, and after a careful reading of the paragraph you quote from us, if it is still your opinion that we have said anything either "*unreasonable*" or "*unkindly*," then we will agree to withdraw the words you understand to be unreasonable and unkind, and insert others in their place. Now, if Bishops "*Bowman, Foss, Hurst*" and others should talk as you understand Bishop Foster to have done about the "*resurrection*," then it would not be unreasonable or unkind for you to say as we said: "It is astonishing how unguardedly these white Bishops talk." Bishop Turner does not stand alone under this charge of unguarded speaking; it applies, or we now apply it, to Bishop Payne, Bishop Wayman, Bishop Shorter, Bishop Brown, Bishop Hood, Bishop Hillery and others. All of these are alive; all but one are active Bishops, and all of them are colored men.

Once more the *Christian Recorder* observes that, "*It is not colored Bishops, nor colored men, but men making* MISTAKES." Exactly. But you must admit that in the cases of Bishops Turner, Hood and Hillery, we have not only men, but colored men.

Our worthy contemporary finally remarks that, "*Bishop Turner's color had nothing to do with his opinions, nor with his ideas of church economy.*" What was it, then? You cannot say it was his stupidity, and you must not say it was his perversity. Bishop Turner (we say it upon our own full responsibility) is neither an ignorant nor a mean man. We know him well, and we know him to be quite the contrary of these. What was it then, we repeat, that inspired these "*ideas*" of his, which you admit to be "*mistakes*:" Was it simply an overflow of official spirit, or a colossal mental elevation of his magisterial personalism—which?

Support the Presiding Elder Also.

It is the proper thing to make all previous arrangements to receive the new pastor. But it ought not to be allowed to in any way interfere with a prompt payment of claims due the presiding elder. Sometimes we hear that a grand rally has been made in some church, and that great financial success attended it. Then we rejoice. But by and by some preacher reports that he was not paid comfortably in that charge. Then we do not rejoice, for somehow we get the idea that the preacher was squeezed to pay the church debt. Methodist pastors and presiding elders do not own the churches in which they preach; the people own them, and the people should not compel their ministers to pay for their churches. Pay all.

Church Property in the South.

During the war the Missionary Board purchased various pieces of church property in the South, and set them apart for the use of our people in that section of the country. The purpose of the purchasers was to transfer their properties to local organizations, just as soon as the same could be done safely and to advantage. Such transfers have been made from time to time, and just now the society has deeded two elegant properties, one in Charleston, South Carolina, and one in Vicksburg, Miss., to the local boards. This course on the part of the Missionary Society, has brought to it large numbers of friends who are determined to aid to the extent of their ability a society that can plan with such wisdom, and execute with such fidelity.

The Conference Collections.

No minister can give to his conference a good reason for waiting a year before he begins to attend to the claims of the General Conference upon his charge. The benevolent collections ought to be taken in the first half of the year. They are always larger when so taken. The money is worth more if the boards of the church can have the use of it, and not be compelled to borrow. The people will like it better, because they will not be strained for their benevolent contributions at the end of the year, when they are trying to fix the pastor and his family up for conference. Attend to this early in the year, brethren. Attend to it now.

Our Sermon Frames.

Some ministers have not been so fortunate as to attend a theological school, and learn the art of sermon building. We do not design to flatter them with the idea that they are as efficient without as with this training. But we mean to as far as possible aid them in supplying this lack of homelitical training. With this intention we have arranged to print one or more skeleton sermons each week. They are better adapted to the purpose we have in view, than any book of plans can be. They will be prepared with particular reference to the wants of the men who may use them. They will always be fresh, original and orthodox. We shall have a care as to doctrine; and really expect by means of these sketches to do our brethren a service of value. If it is not so we can easily discontinue them. The local preachers will we believe find this of use to them. Though unable to attend school, they can have the aid of the teachers, and we hope in this way, steadily learn to Methodize. We would like to have the the view of our local preachers, as to the usefulness of these sketches to them.

Methodism and Its Discipline in Finland.

An interesting experience is related in a recent letter from Rev. B. A. Carlson, the delegate to the late General Conference from Sweden. In establishing work among their neighbors in Finland, our Swedish brethren, as is usual in countries where the ecclesiastical system is interwoven with the State, have met with encouragement from the people, and official restrictions from the government. Bro. Carlson was obliged to give an account of himself and his intentions before the police court of Helsingfors. No attention was paid to his certificate of ordination or his missionary letters. The master of police, an officer in the Russian army, and a man of culture, treated Bro. Carlson with consideration, but positively prohibited his further public religious teaching, or, as he expressed it, the prohibited propagandism. After explaining that the Gospel he preached was one of love, peace and concord everywhere, Bro. Carlson produced a copy of the Discipline and pointed out the paragraph concerning obedience to the authority. The master of police read the paragraph aloud, and said he might himself agree in many views but for his position, and further said to Bro. Carlson: "You have perfect liberty to worship God according to the dictates of your own conscience, only see that no disorder arises." The interview ended by signing the official [illegible], which was returned with thanks. An invitation to Bro. Carlson to preach in college, and [illegible] twice every Sunday, new preaching every Wednesday at the [illegible] constantly in request for preachers [illegible] over the country, the labors of the [illegible] preachers, Rev. C. Wigerson, [illegible] measures [illegible] miles from [illegible]

[illegible] Rev. John [illegible] eighteen [illegible] the [illegible] of the [illegible] and [illegible] was in Cleveland, another district [illegible] vannah conference, and Dr. J. M. Walden elected Bishop.

We had a brief visit to the sanctum of Dr. Fitzgerald, while in Nashville recently. We were received with marked cordiality, found the good editor surrounded by work, and with urgent calls to substitutionary pastoral labor pressing heavily upon him. He fully favors the educational work being done by the Methodist Episcopal Church in the South among the Freedmen, and believes the time will come when these educated and Christianized Freedmen will be needed to aid the North in defending itself against European heterodoxy, communism and Mormonism. We think very much as Dr. Fitzgerald does in this, and we therefore think that both his paper and his church, with all of its papers, should be earnestly aiding in this good work; for what endangers the North at present, will, in the course of time, likewise imperil the South.

Same Old Trick.

Wilmington, Del., Oct. 21, '84.—In response to a call issued by the Wilmington Clerical Association several hundred colored people assembled in E. Zion A. M. E. Church, October 15.—*E. H. in Baltimore Vindicator.*

Now, gentlemen, you all know that your meeting was in no other than a Methodist Episcopal church. E. Zion is the oldest Methodist and most influential colored church in Wilmington. There could scarcely be a colored man found who knows enough to write for a newspaper that does not know it is not an African Methodist Church.

The doctrine of the New Testament seems not to moralize the people in many Southern States but their wickedness calls for what hath been said by them of old times, "An eye for an eye, a tooth for a tooth."—*Ohio Falls Express.*

What do you there, Dr. Fitzbutler? Don't you know that the Negroes in the South ought not to appeal to mob law and violence even though they should be shamfully abused as they have been. The Gospel you quote is obsolete. Here is the Gospel for the Southern Negroes: "But I say unto you, that ye resist not evil; but whosoever shall smite thee on the right cheek turn to him the other also." God in His good time will take vengeance on violent men.

In regard to baptism, we have to say that a church admitting three modes to be correct cannot with consistency assail either of the three. We shall never convince those who believe in but one mode that they ought to abandon it. What if we do not? It is one of our own modes.—*Christian Recorder*

Yes: but we must continue the struggle to convince them that no one of these modes of baptism is more essential to baptism than the others are.

The annual meeting of the Board of Education of the Methodist Episcopal Church will be held at 72 Gold St., New York, on the 12th of November at 10 a. m. The financial year of the Board will close Oct. 31. Collections not yet paid in are urgently invited before that date at 805 Broadway, New York.

Personal.

—We learn from Rev. Emperor William that Dr. Martin R. Delaney is here in New Orleans quite sick.

—The postoffice address of Rev. J. L. Massey will be hereafter at Mason, Tipton county, Tenn., P. O. Box 19.

—Rev. A. E. P. Albert is still quite sick, and not able to leave his room. He does not seem to be gaining strength.

—Rev. D. W. Hays has been removed to Knoxville, Tennessee, and is busy preparing to move thence to Chattanooga.

—Bro. W. H. Davis is now at Kwanssa, Kansas. He will be remembered as a former president of Wiley University, Marshall, Texas.

in the Woman's Home Missionary Society Conference, which met there Oct. 28.

—Rev. A. W. Hall, of the Tennessee Conference, has our sincere thanks for a new list of ten subscribers.

—Bro. Cushman is at home. He is full of energy, and in good health. His work prospers, and he is in great favor with the preachers all over his work.

—Mrs. Josephine Cowgill was pleased to call at the office of the SOUTHWESTERN last week, and we were greatly pleased to meet Sister Cowgill.

—Mrs. Mary Walton, wife of Rev. M. Walton, of Lexington Conference, has been sick for several week, and is not now tending to convalescence.

—Mrs. Dora, wife of Rev. W. H. Brown, of Portsmouth, Ohio, has been compelled to return to her home at Oberlin, Ohio, on account of poor health.

—It is now decided that Mrs. W. S. Lankford will spend the winter at Port Gibson, Miss., instead of in Cincinnati, as at first determined upon.

—Bishop Alexander W. Wayman, of the African Methodist Episcopal Church, was announced to visit New Orleans and preach in St. James Chapel, the principal church of his denomination in this city, last Wednesday.

—Dr. C. K. Marshall and S. A. Ingraham, Esq., are both deeply interested in the African question, as it relates to our own American Africans. There is a movement on foot that will probably have much to do with this matter in the future.

—Rev. Addison Moore was in the city recently visiting his children, and gave the SOUTHWESTERN a call. He thinks the $1.50 plan is the best thing that could be done, and that he can make an effectual campaign with it.

—Rev. David Shelby, of Coushatta, La., was recently united in wedlock to Mrs. Rebecca Smith, at her home near Mansfield, in the same State. She is regarded as an excellent Christian lady, and Bro. Shelby is an honored member of the Louisiana Conference. We wish them a pleasant journey on the voyage of life.

—Rev. W. P. Forrest, of Pleasant Plains Methodist Episcopal Church, was in at our office this week. He says he doesn't hurry to take hold of a man, and he seldom lets one go. We think he has fairly taken hold of the SOUTHWESTERN, and we want him to hold on. The editor is to visit his church and preach there Nov. 9th, at night.

—Rev. Warren McDonald, presiding elder of the Gulf District, Mississippi, Conference, closing up his fourth round of visit, being in New Orleans, called upon us last Monday. He reports a pleasant trip, encouraging prospects for all church interests, and a purpose to push forward the claims of the SOUTHWESTERN.

—We are in receipt of a letter from the Rev. L. N. Taylor, wherein he lays us under a large debt of gratitude to him for many kind expressions of ourself, and a manly pledge of his valuable help to the SOUTHWESTERN. Bro. Taylor understands how to do the polite. He is every inch a gentleman, and he is honestly trying to do a work to be useful to his people and his church. We love him for his own and for his very work's sake.

—Rev. Alfred H. Redford, of the Methodist Episcopal Church South, entered upon his reward recently. We knew him in our early youth. He has been an earnest worker in the church. It may be that his labors have not been always apparently successful, but his trust and confidence in the Lord evidenced his knowledge of God, and that the love of God was shed abroad in his heart.

—Another large company left New York on Saturday, Nov. 1, by the *City of Rome*, en route for India. Rev. and Mrs. L. N. Rockey expect to join the North India Conference. The following named persons reinforce South India Conference: Rev. and Mrs. J. M. Thoburn, Rev. and Mrs. D. L. Thompkins, Rev. J. H. Garden, Rev. and Mrs. A. W. Rudisille, and Miss Hillis and Miss James.

—M. H. Jenkins, of Grenada, Miss., on his way to Houma, La., passed through New Orleans on Monday last, and called at our office. He was born in Lexington, Ky., where he has many relatives residing whom he has not seen since childhood. He belonged to Mr. Alex. Moore, a book binder, and at one time Sheriff of Fayette county, Ky. He has also relatives in Cincinnati. He is a member of the Methodist Episcopal Church. We cordially commend him to Bro. Jackson, our pastor at Houma.

Church Polity.

Are the Church Records Properly Kept?

The question is asked in every quarterly conference and too often answered by the pastor, or no report is the answer! A committee is appointed by the last quarterly conference each year whose duty it is to answer this question after a careful examination of said records. But what records are refered to? We answer, the pastor's record of members, probationers, classes, marriages, baptisms, renewals and deaths. The quarterly conference records kept by the recording steward, and the trustee's records kept by the secretary of the Board of Trustees. The importance of having all the records properly kept has not always been considered.

1. The pastors' record. This shows the condition of the charge. Membership in the Church is too important a matter to be endangered by a carelessly and slovenly kept record. Each member of the Church has too much at stake, to have his membership invalidated by errors and mistakes, made by careless hands. Baptisms have no other record than such as the pastors make, also with marriages in States that do not require a certificate of marriage, solemnized to be returned to civil officers. Errors and mistakes in any of the records in the hands of pastors may involve serious consequences.

2. Quarterly conference records. The recording steward is to keep a faithful record of the doings of the quarterly conference. The splendid set of blanks now furnished by the Book Concern, helps very much in keeping these records correctly. Every quarterly conference should provide this book of blanks, as stewards, trustees, committees, and local preachers are elected by the quarterly conference, the record of the election should be faithfully kept. The custom of saying the usual questions were asked and answered in the negative, should be abandoned. Take time enough to write out every question, word for word, and record the full answer in each case and have complete records.

3. Trustees' records. These records are very important. The trustees hold the property of the Church. The minutes of every meeting of the Board should be faithfully recorded by the steward in a book kept for that purpose. When the new Board of Trustees are appointed at the last quarterly conference of the year, the pastor should call them together for the purpose of organizing the board, should preside in the first meeting until the officers (president and secretary) are elected. A full record should be kept of the organization of the Board and of every subsequent meeting. The acts of the trustees may be called in question. It may become necessary to prove that the trustees authorized any given act. It may be that they may be called into court, as in case of contested insurance, where the company refuses to pay the insurance in case of fire. The records of the quarterly conference and of the trustees meeting should be so kept, that a court of justice will accept them as testimony. Much, therefore, may depend on the fullness and correctness of these records.

It is possible that some may not know when these records are properly kept. To avoid any great errors it might be well for the presiding elder to ask that these records be brought to the quarterly conference and there have them examined. We should bear in mind that every time a Board of Trustees is elected they must be subsequently organized. The members of the old board may constitute the new board. They are a new board, nevertheless, and must be organized every time they are elected. The fact of such organization should be a matter of permanent record.

Schools and Colleges.

Central Tennessee College Singers.

The Central Tennessee College Singers, from Nashville, Tenn., and who have been in Cincinnati for the past three weeks, have been giving some of their select concerts at several of the churches, namely: St. Paul's, Trinity, McKendree Chapel etc.; also at the Mission on West Sixth street, and upon each occasion have met with a perfect ovation; their success being such as to warrent them of repeating the concerts—several requests having been made for them to return. They have several engagements on hand, nevertheless will be pleased to fill any engagements that may be offering. Those wishing to hear a good concert would do well to give this organization a date. Any communications addressed to the following will receive prompt attention: Rev. H. W. Key, Henrie House; Dr. Rust, Freedmen's Aid Society; Lee Moses, Advance Agent, Henrie House, Cincinnati Ohio; Rev. Braden, Nashville, Tenn.

H. W. KEY.

Symposium of the Weeklies.

How often is this compliment given at the conclusion of a sermon (?) May be for two and a half long hours, the man for whom it is inteded has been standing between dead and dry bones, and the life given God, reaching (?), and the only comment is, "I tell you Bro. ——— has a noble voice."—*Baptist Advocate.*

We are aware of the incredulity with which the idea will be received that the Indians can be converted into farmers or ranchers. All the same it can be done.—*The Interior.*

We belive that the present liquor traffic is, as it is often called, a crime against humanity and a sin against God.—*Christian Nation.*

In veiw of the larg amounts of money paid out as regular stipends by the Government to chiefs in the neighbourhood, from which there are no adequate returns in the pacification of the country and in the regularity and steadness of trade, these frequent wars must be taken in the estimate as a regular and unavoidable part of the average financial burden of the colony; and measures should be sought and adopted by which these burdens may be lessened or cease to be of the nature of unproductive or exhaustive expenditure.—*The Methodist Herald & West African Educational Times, Freetown, Sierra Leone.*

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Domestic Hygiene.

For the SOUTHWESTERN.
Hygiene of Bathing—Anxiety and Food.

BY REV. DR. GEO. L. CURTISS.

Bathing the body in water is a healthful and invigorating act; still there exist some sensible hygienic laws that are well to be observed for the comfort and health of the bather.

1. Avoid too much or too little bathing; enough to obtain perfect cleanliness is advantageous, but bathing may be used to excess. It will, in excess, enfeeble instead of strengthen. If extreme lassitude, relaxation of the system, and a sense of weariness follow bathing it ought to be suspended, and only a small portion of the body be bathed at one time. In some instances following a bath with a short, quick walk will restore the equilibrium and quicken the circulation. Occasionally a sleep following a bath will relieve immediate ill effects. Bathing, to be really beneficial, ought to be followed by a sense of glow and warmth on the surface of the body.

2. If one bathes in cold water it must not be too cold, and the bath ought not to continue over five minutes. The body should be quickly wiped dry and rubbed vigorously with a rough crash towel.

3. If a warm bath is taken the heat should not exceed 95 degrees of heat. The bath should not be continued over fifteen minutes. Dry wiping and hard rubbing with towels must follow. Better still, if, as you come out of the hot bath, you sponge with cold water so as to close up the sweat pores opened and gaping from the warm bath. After a warm bath you ought to remain indoors some minutes, and in no case be exposed to a draft of cold air.

4. The shower bath for some constitutions is a delightfully refreshing bath. In all these cases the dry sponge and hard rubbing must follow to bring about the proper reaction.

5. The sun bath is unquestionably a highly enjoyable and a remarkably beneficial hygienic resort. All that is required is a sheltered nook with a south exposure through which the sun can shine in a cheering manner. Remove all clothing, lie down on a rug, and let the sunshine fall, occasionally, on all parts of the body in due proportion. The sun bath should not, for a half hour, but may be repeated for two or three days in succession.

6. Anxiety and worry as common as they are painful. Worry kills. Many a life has been cut short or destroyed by the worry of discontent and envy. Indulged habitually, they undermine the health and destroy the tired nature's sweet restorer, sleep. Many a tired seeker after rest has increased the tired feeling with consequent exertion in vain. Before has ingathered all that can at night as the result of the day of toil.

7. Food is to be eaten, but food, as a means of living, time has laws which must be observed in order to secure health and happiness.

1. The stomach is kept in a state of constant activity.

2. Food needs to be thoroughly cooked. So far as frying, broiling, and boiling are concerned, there is but little difference in health character, though there is a preference as to taste. Food should not be overdone or cooked until the juices are expelled; Nor should food be burned. Burnt food is invariably indigestible, and acts as an irritant in the stomach. Some foods ought to be eaten when warm, as most meats and vegetables, but others ought to be eaten when cold, as pastries and bread. So far as observation and reason can discover, vegetable food is no more healthful than animal. The difference between vegetable oil and animal fat is so slight that it is not observable. One seems to possess as many good food qualities as the other.

3. Nature evidences that animal and vegetable food should be taken together, with a preponderance of the vegetable in the warmer climates and of animal in colder. Animal food is a great concentrative of nourishing material, and requires some rougher and more bulky food to aid in its proper digestion, which it finds in vegetable food.

The laws of physical life cannot be ignored or violated without disease and sickness following. Many have tried to fight against them and disregard their demands, but in all cases they have paid the penalty in pain, sickness, and a shortening of life.

People ought not to commit the error of eating too much. The stomach gorged with food beyond its power to digest becomes inflamed, and as sore as the eye. Two hours after eating the stomach ought to be nearly or quite empty of food. Then it can settle down to rest until the time for the next meal; but if there has been thrown into it too much food it will digest the amount the system needs and leave the remainder to sour and become a source of annoyance. It is better to eat not quite enough food at a meal than to eat too much.

LEMON SHORT CAKE.—The New York *Evening Post* is responsible for this recipe: "If you have never made an old New England lemon shortcake," said my neighbor, "you have something still to learn." If your family likes a good strong lemon flavor, it will be a delicious dish. Make a shortcake dough exactly like a strawberry shortcake. While that is baking, grate the peel of a lemon and squeeze every drop of juice from it into a bowl; then take half a cup of sugar and half a cup of molasses, a teacupful of water, a little lump of butter and a tablespoonful of flour. Let this boil until it is just about as thick as a boiled custard. When the shortcake is baked, cut it in two parts and pour the mixture over the lower one; then lay the upper part on this, bottom side up, and cover that also with the custard.

GRAHAM CUSTARD PIE.—Jennie D. sends the following to the *Home-Farm* of Augusta, Me.: Take one cup of milk, two eggs, half a cup of sugar, half a cup of graham flour. Beat the eggs and stir all together. The graham sinks to the bottom of the pie dish as the custard bakes, and forms a good crust. It dissolves easily in the mouth and is entirely digestible. A pleasant cream pie is made from the same recipe, leaving out the eggs and using creamy milk or thin cream. Salt and spice to taste.

TO BLANCH ALMONDS.—Shell them, and pour boiling water over them in the proportion of a quart of water to a quarter of a pound of almonds. When the skins soften, rub them off with a clean towel.

TO MAKE ALMONDS FINE.—Let them get thoroughly cool and dry after rubbing off the skins, then pound them in a mortar. It is best to put in only three or four at a time, and to add a few drops of milk while they are being pounded to prevent their oiling. A tablespoonful of milk will be sufficient for a quarter of a pound of almonds.

ALMOND LAYER CAKE.—Whites of six eggs, two cups of powdered sugar, three-fourths of cup of butter, one cup of milk, two and a half cups of flour, one even teaspoon of soda and three scant teaspoons of cream tartar. Bake in four jelly tins and put together with soft frosting, adding blanched split almonds about an inch apart on each layer.

GOLD CAKE.—One and one-half cup of sugar, two-thirds of a cup of butter, one cup of sweet milk, three cups of sifted flour, yolks of six eggs, one even teaspoon soda, and three scant teaspoons of cream tartar. Stir the sugar and butter to a cream, add the yolks after beating them thoroughly, then the cup of sweet milk, and the flour though which the soda and cream tartar should previously have been sifted.

Thousands die annually from lack of attention to home surroundings.

From careless personal habits.

By not securing pure air, pure water and pure soil.

By living in damp rooms.

By irrational eating.

By foolish drinking.

By absorbing foul air.

By shutting out the sunlight.

By neglecting cleanliness.

By not taking proper exercise.

By not changing damp for dry clothes.

By not wearing apparel suited to the season.

By hasty eating.

By too much use of the frying-pan in cooking.—*Hearthstone.*

New Catalogue of Organs.

The MASON & HAMLIN ORGAN AND PIANO COMPANY have just issued their new Catalogue for the season of 1884-5. It forms a handsome 4to pamphlet of 46 pages, and contains illustrations accurately showing the appearance of all the styles of organs regularly made by them, with detailed descriptions of the capacity of each; together with quite full mention of the general mode of construction employed and the great favor with which their organs have been received all over the world; with accounts of their triumphs at all the great comparisons of such instruments at World's Industrial Exhibitions for many years; with pictures of medals, declarations and diplomas of honor obtained.

In looking over such a catalogue one is forcibly reminded of the magnitude which the business of reed instruments has attained. Twenty-five years since only a few were made, under the name "Melodeon," which had not and did not deserve much favor with musicians, enjoying very limited sale at prices varying from $40 to $125. Now 80,000 organs are made yearly in the United States, which are sold in all civilized countries at prices from $22 to $1,000 or more.

The great success achieved by this Company, pecuniary and even more material, is the result of a principle which they deliberately adopted in the beginning and have never lost sight of. This was always to make the very best; never to sacrifice excellence to economy. Doubtless their main object was to make money, as is is with manufacturers generally, but they had firm faith that the best way to do this was not by cheapening their productions so that they might be sold at low prices, but by giving to them such superlative excellence that they would command the necessarily high prices; and they have succeeded on this plan so that the market for the sale of their organs may now be said to be the whole world. Royal courts of foreign nations are furnished with the more expensive American organs made by the Mason & Hamlin Company, and there is hardly a cottage on our Western frontier that is so poor that it cannot afford to have one of their smallest.

This at least may be said to any purchaser of a Mason & Hamlin organ; he will unquestionably get the very best instrument of its class which can be made. Thirty years' experience is a guarantee of what this company can do and will do. They cannot afford to send out poor organs.

The present catalogue shows an increased and very complete assortment, both as to cases and capacities. It will be sent free to any one desiring to see it, on application to the MASON & HAMLIN ORGAN AND PIANO COMPANY, Boston, New York or Chicago.—*Boston Traveller.*

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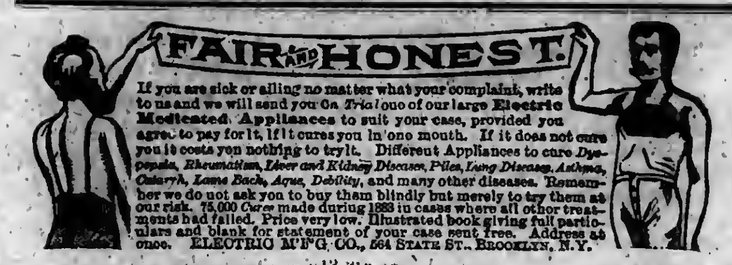
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It is not given to any man always to walk in the sunshine of prosperity, or health, or gladness; but it is given to every man who will, in all the vicissitudes of life, to preserve unruffled in his heart of hearts the peace of God which passeth all understanding. Happy he who, in his seasons of sickness, adversity, and discouragement, no less than in his seasons of exuberant happiness, keeps his lamp of faith burning, with a steady and undimmed light.—*Sunday School Times.*

From a New Jersey Pastor.

"I have tried Parker's Tonic and believe in it. It goes at once to the root of all digestive and nervous derangements, so common among ministers. For women and chronic invalids it is a perfect invigorant. A single dose pervades the system and gives a new sense of life."—Rev. F. E. Osborne, West Hoboken, N. J.

Dog Mimics.

Dogs, as well as monkeys, are sometimes good mimics. A writer in a London paper tells of a very amusing case in which a terrier figured as an imitator of a man. The incident occurred at a country house, to which an old gentleman who was lame, was paying a visit. The dog watched the gentleman's movements with great interest. When the gentleman started to go down stairs, the terrier stood at the top of the staircase, his ears erect and his tail gently wagging. The gentleman limped down from one step to the other. As soon as he had reached the bottom, the dog prepared to make the descent. He held up one foot and slid his hind legs around, going down, as it appeared, with great labor, one step at a time. The members of the household, who were chatting in the hall, saw the antics of the terrier, and so amusing were they that the lame man had to join in the general laughter.—*Nashville Advocate.*

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General News Items.

Prof Huxley, at Venice, is rapidly improving in health.

The French Senate has abolished life senatorships.

The Khedive has given General Wolseley an official mandate, conferring upon him full power in the Soudan, in place of Gen. Gordon.

If each pastor who reads this paper will send us *one* new subscriber this week, over 500 names can be enrolled on our books. Try to do it, brother.

France offered to reduce the indemnity to $40,000,000 if China will accept mediation without further delay or increasing expense by military operations.

The American Baptist Home Mission Society have spent $70,000 in Georgia since the war in establishing and supporting two schools for the colored people in Georgia.

A deputation of South African merchants were informed by Earl Derby, secretary of State for the colonies, the English government would neither abandon its possessions or at present extend its territory in South Africa.

Miss Carrie Welton, the lady whose sad death upon Long's Peak attracted so much attention recently, has left her fortune, amounting to between $200,000 and $250,000, to the New York Society for the Prevention of Cruelty to Animals.

Englishmen have proposed to raise $100,000 in America for the restoration of Shakespeare's burial place, the New York Mail makes a suggestion that England should be asked to contribute $100,000 to finish the Bartholdi pedestal.

The latest advices from the Sea Island Cotton Belt, from South Carolina to Florida, as to the condition of cotton, are unfavorable. A protracted drouth has increased the damage and has reduced materially the promised yield of six weeks ago.

At Salt Lake City, Nov. 4, Judge Zane sentenced Rudger Clawson, convicted of polygamy, to four years' imprisonment in the penitentiary and $800 fine. An appeal was taken, pending which his counsel moved he be released on bail, which was refused. Clawson was remanded to the custody of the United States marshal.

While the past few years—mainly within the past five years—have given us constitutional prohibition in three States, Maine, Kansas and Iowa; local option, prohibition in another form, in Maryland, Massachusetts, Connecticut, New York, Kansas, Louisiana, South Carolina, Alabama and Mississippi; something about as good in Tennessee, in prohibiting [illegible] within four miles of a [illegible] high license in Nebraska, Missouri, Illinois and Minnesota; opportunity for constitutional prohibition in Ohio had a majority favored it, and a majority in the Legislatures of four other States would have done the same thing if it had required two thirds; and all this in the teeth and against the most powerful opposition of the whisky [illegible] interest.—*Washingtonian.*

If each pastor who reads this paper will send us *two* new subscribers this week over 1,000 names can be enrolled on our books. Nine-tenths of those could do so with [illegible] and a dozen could send the definite [illegible].

[illegible] was troubled with [illegible]; physicians [illegible] but she received [illegible] treatment. [illegible] Wood Tonic Bitters has [illegible] O. M. Hobbs, Buffalo, N. Y.,

[illegible] for a good [illegible] will in [illegible] Sallowest; [illegible] Liver [illegible].

Important and Ringing Words From Dr Hartzell.

Dr. Hartzell writes from the office of the Freedmen's Aid Society as follows:

MR. EDITOR—Have our pastors and people who read the SOUTHWESTERN become as enthusiastic as they ought over the approaching *Centennial Jubilee of the Methodist Episcopal Church in the South?*

I am afraid they have not. The whole Church is looking on with intense interest, and is waiting to see what our people in the South are going to do to help themselves in the work of Christian education.

Every dollor raised by each conference will go to the school or schools in that conference. Louisiana Conference will help build the new building at New Orleans; Mississippi Conference will aid in an endowment fund for Rust University; Texas Conference will divide what it raises between Wiley University and Houston Seminary; West Texas Conference will raise money for the school at Austin. Austin Conference will help Texas Wesleyan College at Fort Worth. The Southern German Conference will raise money for Ruter College in Texas. Little Rock Conference will help Philander Smith College, and Arkansas Conference, Little Rock University, and so on all over the South. What a great sight to see during this Centennial year. All our pastors and people in the South uniting in a splendid effort to help their own schools!!

THE WORK PLANNED.

The General Conference directed the Freedmen's Aid Society to organize and prosecute this Centennial effort. This the Society is doing, but success depends upon the pastors and people themselves.

The Jubilee begins November 16th and continues till December 21, 1884, and the plan is to secure something large or small, from every member or friend of our Church in the South for Christian Education.

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Let there be no dead heads among our pastors in this movement. Special instructions are found in the circulars already sent out to all the preachers.

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CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer meeting 6 a. m. Preaching at 11 a. m. 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings Thursday evening.

HAVEN CHAPEL—Jefferson street, corner of Penn, two blocks above the last station. Rev. M. C. B. Mason, Pastor. Services—Public worship 11 a. m. 3 and 7 p. m. Sunday Sunday-school 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m. and communion at 7. Preaching Thursday evening.

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Will purify the BLOOD, regulate the LIVER and KIDNEYS, and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia. Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power. Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST. Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.

LADIES
may8-1y

AYER'S Ague Cure

contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money.

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sept18-1y

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jan1



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Absolutely Pure.

[illegible] leaves. A marvel of purity, strength and wholesomeness. More economical [illegible] and can not be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans.

ROYAL BAKING POWDER CO.
106 Wall Street, N. Y.

Sunday School and Children.

FOURTH QUARTER. LESSON VII. Nov. 16. SOLOMON'S SIN. 1 Kings xi., 4-13.

It is not often that one who serves the Lord when young becomes a [illegible] in old age, yet this happens [illegible] enough to show that as long [illegible] live in this world of temptation [illegible] are in danger, and [illegible] continue to watch and [illegible] we would keep them in [illegible] eternal life. Solomon's [illegible] of disobedience in marrying [illegible] wives, contrary to the [illegible] of the Lord, led him into [illegible] of idolatry. He even built [illegible] of worship for the gods [illegible] those wives had worshiped [illegible] native countries, in sight [illegible] he had built for the [illegible] God in heaven. The doing [illegible] makes it more [illegible] that we will do a second, not [illegible] every time we yield [illegible] strength to resist [illegible], but is our con- [illegible] less tender. Then [illegible], as in the case of Solo- [illegible] itself brings us into [illegible] of those who are sin- [illegible] who try to take us with [illegible]

[illegible] especially [illegible] the Lord, who had ap- [illegible] twice, and had [illegible] his wisdom, power, and [illegible] all others of his time, [illegible] of all time. [illegible] a greater sin for him to [illegible] than for one [illegible] had not been so blessed. It [illegible] the Lord was angry [illegible] The fiercest anger is the [illegible] with sin, [illegible] in it, like [illegible]

[illegible] Moses [illegible] and [illegible] tive tree [illegible] to respect the peo- [illegible]

[illegible] any of it? [illegible] this? [illegible] fer to the [illegible] language of [illegible] itself [illegible] divine law re- [illegible]

[illegible] my hair [illegible] suppose that [illegible] to it [illegible] and [illegible] There [illegible] dye [illegible]

Marriages.

Rev. D. Shelby to Mrs. Rebecca Smith, at the residence of the bride's mother, four miles from Mansfield, Rev. Stephen Duncan, officiating.

Mr. Willis Cook and Miss Lieta Medlock, at the residence of the bride, in Horn Hill, Limestone county, Tenn., Oct. 23; Rev. J. Burrell officiating.

For the first time in the history of our church in St. Charles a marriage was celebrated between persons of the Roman Catholic faith. On the 20th of Oct. 1881, in the Methodist Episcopal Church, Mr. Joseph Comb was married to Miss Mary Brown, by Rev. George A. Payne. Quite a large audience, colored and white, witnessed the ceremony. Miss Polly Mitchell and Mr. Louis Harris acted as best lady and gentleman to the bride and groome.

In the M. E Church, Oct. 27, Mr. Alexander K. Davis and Miss Ida Jarrett, Rev. A. M. Trotter officiating.

At the residence of the bride's parents, Sept. 16, 1884, Mr. John Gray Webb and Miss Catherine Williams were united in holy matrimony by A. M. Trotter. Both are members of our church. Miss Catharine is also a student of Rust University.

On Thursday night, Oct. 22, 1884, in the M. E. Church, Mr. Wm. Henry Golden and Belle Ross, both of this place. Bro. Golden is a leading young man of our town, and was well favored in securing the hand of Miss Belle. Rev. A. M. Trotter, officiated.

Mr. Fillmore Smith and Miss Henrietta Stepney, October, 1884, by Rev. A. M. Trotter.

Some fashionable ladies are not satisfied with ready-made fans, but must have them made to order; they are, however, satisfied with Dr. Bull's Cough Syrup, and take it regularly.

Obituary.

October 13, Emanual Edwards, a faithful member of Union Chapel, departed this life and leaves many to mourn his loss in Class No. 2. October 28, Benjamin Davis died in the faith. He has gone to meet his wife, who died a little over two months previous. He was a member of Class No. 11. STEPHEN PRIESTLEY.

Bro. Mason Claypool died at Dallas, Texas, Oct. 23, 1884. He was converted on his deathbed; he sent for me and was baptized. He said it was all right, and slept away in the arms of Jesus. He leaves a wife and 6 children as mourners. Little Robert, son of Bro. J. and Sister Teasly, died in Dallas, Texas, Oct 26, 1884. REV. C. YOUNG.

Miss Louisa Cartwright, one of the members of the Sunday-school of Clark Chapel, Nashville, Tenn., departed this life Oct. 23, 1884. Mr. King Boone died in Nashville, Oct. 27, 1884. He was a prominent citizen of this place.

A. PHILLIPS.

Hemorrhage and Asthma.

Extracts from letters of persons who were **CURED** *with East India Hemp, and now order for their friends.*

"I known all about the **Cannabis Indica.** Fifteen years ago it cured my daughter of the **Asthma;** she had it for several years, but was perfectly cured. Please send me a $9 box of your medicine."

JACOB TROTT,
Deep River, Poweshiek county, Iowa.

"I fear cousin is in a decline, and as the medicine cured my only brother of a **Hemorrhage of the Lungs** about a year ago, I wish cousin to take them."

Thy true friend, HANNAH MICKLE,
Near Woodbury, N. J.

None but pint bottles. **$2.50** per bottle, or three bottles for **$6.50.** Address CRADDOCK & CO., Sole Proprietors, 1032 Race Street, Philadelphia, Pa.

Musical.

THE KNABE PIANO, which has such a wide popularity, is considered by many experts to be superior in every way to any piano in the world. The success of this Piano has only been attained by years of careful study, and the Knabe, with its excellent singing qualities, its great power, the elasticity of touch, and superior workmanship, is justly the favorite. Herr Faelten's piano solos at the recent Worcester festival, the Schumann's concerto, in A minor, op. 54, and Liszt's Rhapsodie No. 4, which were so highly praised, were both performed upon a Knabe Piano. Herr Faelten pronouncing it to be the best Piano he had ever seen.

NOTICE.

To all Subordinate Lodges working under the Fidelity Dual Grand Lodge of Mississippi Independent Order of Good Templars:

Notice is hereby given that the Fidelity Dual Grand Lodge I. O. G. T., will meet in the city of Forest on Wednesday, the 26th day of October, 1884, at 10 o'clock a. m. All subordinate lodges are entitled to a delegate for every twenty-five members in good standing.

All lodge deputies are requested to forward their capitation tax for quarter ending October 30, 1884, by their delegate to Grand Lodge. Brethren, take fresh courage and come up to the Grand Lodge with a determination to spread the cause of temperance through the entire State that the enemy of our homes may be banished from our land and country.

By order of
REV. D. A. WILLIAMS, G W C T
P W BALDWIN, G W S.

Adversity makes a man wise, not rich.

SANITARIUM, Ca [illegible] verside, the dry climate cures. Nose, Throat, Lungs, full idea. 36p, route cost free.

Mar. 27 26teow

Conference Notices.

Plan of Episcopal Visitation for the Fall Conferences of 1884.

Conference.	Place.	Time.	Bishop.
Foochow	Foochow, China	Nov 19	Wiley
South India	Hyderabad, India	Nov 20	Hurst
Texas	Navasota, Texas	Nov 20	Harris
Cent'l Alabama	Gadsden, Ala	Nov 26	Walden
Austin	Austin, Texas	Nov 27	Harris
Savannah	La Grange, Ga	Dec 3	Walden
West Texas	Waco, Texas	Dec 4	Harris
S. German	New Orleans, La	Dec 24	Harris

Spring Conferences of 1885.

Conferences.	Place.	Time.	Bishop
North India	Bareily, India	Jan. 8	Hurst
Mexico	Mexico City, Mex	" 15	Harris
Florida	Jacksonville, Fla	" 22	Ninde
South Carolina	Cheraw, S. C.	" 29	Ninde
Louisiana	Baton Rouge, La	" 29	Mallalieu
Liberia	Monrovia, Lib	" 29	Taylor
North Carolina	Lumberton, N. C.	Feb. 5	Ninde
Mississippi	Aberdeen, Miss	" 5	Mallalieu
Blue Ridge	Pigeon Valley, N. C	" 12	Ninde
South America	Buenos Ayres, Arg	" 12	
Little Rock	Van Buren, Ark	" 19	Mallalieu
Virginia	Roanoke, Va	" 26	Foster
Arkansas	Rogers, Ark	" 26	Mallalieu
Baltimore	Baltimore, Md	Mar. 5	Foster
Washington	Washington, D. C	" 5	Merrill
Wilmington	Snow Hill, Md	" 12	Merrill
South Kansas	Independence, Kan	" 12	Andrews
C. Pennsylvania	Huntingdon, Pa	" 12	Foss
Kansas	Clay Center	" 12	Fowler
N. W. Kansas	Eldorado Kan	" 19	Andrews
New Jersey	N. Brunswick, N. J	" 19	Warren
Philadelphia	Chester, Pa	" 19	Foss
East German	Rochester N. Y.	" 19	Walden
Missouri	Macon City, Mo	" 19	Fowler
N. W. Kansas	Clyde, Kan	" 26	Andrews
Newark		" 26	Walden
Saint Louis	Lebanon, Mo	" 26	Fowler
Lexington	Springfield, Ohio	April 2	Wiley
New York East	Hartford, Conn	" 2	Merrill
New York	Poughkeepsie, N Y	" 2	Warren
Wyoming	Owego	" 9	Foster
N. New York	Ogdensburg, N. Y.	" 9	Warren
New England	Springfield, Mass.	" 9	Foss
Italy	Venice, Italy	" 9	Hurst
North Indiana	New Castle, Ind	" 9	Walden
N. E. southern	Rockville Conn	" 16	Harris
New Hampshire	Littleton, N. H	" 16	Foss
Troy	Saratoga, N. Y	" 23	Bowman
Maine	Biddeford, Me	" 23	Harris
Vermont	Bellows Falls, Vt	" 30	Bowman
East Maine	Ellsworth, Me	May 7	Bowman
Delaware	Salisbury, Md	" 7	Wiley
Sweden	Motala, Sweden	" 14	Hurst
Norway	Trondhjem, Nor.	" 28	Hurst
Denmark		June 11	Hurst
Ger. & Switz'd.	Stuttgart, Ger.	" 18	Hurst

By order of the Board of Bishops.
WILLIAM L. HARRIS, Secretary.
New York, Nov. 4, 1884.

Special Notice.

Delegates to the Centennial Conference to be held in Baltimore in December next, who have special arrangements for their entertainment, will greatly oblige the committee by sending notice thereof at once to L T WEDERMAN,
143 E Monument St, Baltimore, Md.

Ashville Dist—Central Alabama Conference.

I have written and made arrangements with the North & South Railroad between Mobile and Decatur for all delegates coming to the Central Alabama Conference at Gadsden, and also on the Alabama Great Southern, between Meridian and Birmingham. All delegates coming to the Central Alabama Conference will call for return tickets, good from Nov. 24 to Dec. 2. Respectfully,

O. NELSON.

West Texas Conf. Notice.

Dear Brethren—As it has fell to my lot to entertain you again in annual session, I feel it my duty to speak a few plain words to you concerning this anticipated and important meeting. (All of our sessions are important.) We are to meet on the 4th of December, to render our reports etc., in the eyes of a gazing public, who will watch with eagle eyes to find fault with you as ministers of the M. E. Church. Be valient, quit yourselves like men, etc. Six years ago you met in this city; the water was at low ebb. Now the tide is something higher. Students of the Paul Quinn Institute will no doubt meet you here, also teachers of the public schools of this city. The last conference held here by the A. M. E. Church, it is said, was one of much confusion. Brethren, let it not be the case in our session. I know I am but a child, and need that one teach me, but I appeal to you as fathers and brothers, let not this be the case with us. Of course I was not able to be with you in your last session, and He who knows the thoughts of all hearts can tell whether I will live to be with you in your next session or not. I hope you will remember when you are coming, and what is what! Many of you know whereof I speak. You shall be tried five days. Many things I could say, but a hint, a word to the wise is sufficient. I shall do all I can to arrange for your comfort. If I have done anything since I have been a member of this conference worthy of note ye yourselves are the judges, for you were the recipients of my labors in preparing for you. I hope to meet you, Brethren, at conference. My trials this year have been many; my grief inexpressible. This is probably my last year in Texas. Yours, in Christ,

JAMES R. CARNES.

Programme

Of the Argenta District, Little Rock Conference: We, the Committee appointed by the First District Conference held for Argenta District, Little Rock Conference, Van Buren, Ark., July 10, 1884, to draft a programme of literary exercises for the next district conference, to be held at Fort Smith, Ark., submit the following as subjects to be written upon and to be read in the conference:

The necessity of an educated ministry—Presiding Elder.
Repentance, and what it is—U S Kitchens
Conversion, and what it is—P Markns.
How to conduct a revival—G W Taylor.
Education, and how to obtain it—A L Richardson.
The Scriptural mode of baptism—A J Phillips.
The Lord's Supper, and why it should be continued in the church—R Boone.
How to succeed on a new work—F Wallace.
How to conduct prayer-meetings to make them profitable—W H Higgins.
What is implied in the word Temperance—J D Johnson.
The duty of a class-leader—H McDonald.
The duty of stewards—B McCain.
How to raise money for building churches—W H Crawford.
The qualification necessary for a Sunday-school teacher—S Marrs.
The sin of intemperance—J P Mack.
How preachers should depart themselves among the people—H Moore.
The duty of a local preacher—R Bean.
The qualifications a Sunday-school superintendent should have—I Scott.
How Christians should observe the Sabboth—S M Stokes.

All local preachers or exhorters whose names do not appear in the foregoing programme will please take notice that they are requested by the committee to write on some subject of their own selection and bring or send it to the district conference.

W H CRAWFORD,
F WALLACE,
S MARRS,
Committee.

Hot Springs District Conf.

Fourth Round.

Fulton Mission	Nov.	15-16
Texarkana Station	"	29-30
Louisville circuit	Dec.	6 7
Pa noli a cir	"	13-14
Washington cir	"	20-21
Hot Springs sta	"	27-28
Pine Bluff sta	Jan.	3 4

I will publish the others at another time. Dear Brethren, remember this is our great centennial jubilee year, and all should try to do something for the Lord. As we have not had our centennial jubilee district conference yet, I think it wise to take the 22d and 23d days of November to hold our centennial jubilee district conference at Hot Springs, at 10 o'clock a. m. Preachers and exhorters will please turn out and let us make a grand rally, as we will never have the chance again. Let each brother go to work at once and try to get each member and friend of our Methodism to give one dollar or as much as they will give, and bring it to the district conference. Doing this will enable us to make a good report. Try it, and the Lord will help us to get our salary the remainder of the year. Let no Brother cry out "hard times." David said he "never saw the righteous forsaken, or their seed begging bread." May God help us to do the work assigned us, each with an honest heart, for it is the only way to true success. I am your co-laborer and brother in the fruition and kingdom of Christ

G B DONNELLY
P. E. Hot Springs District.

Philadelphia District,

I H White, P E, 1773 Alder St., Phila Pa

Merchantsville	Nov.	15 16
Camden, Scott's	"	16-17
Germantown	"	23-24
Frankfort	"	23 25
Port Deposit	"	29-30
Wilmington	Nov 30,	Dec. 1
Zoar	"	7- 8
Chester	"	7- 9
Wilmington cir	"	13-14
Newark, N J	"	14-15

Full reports this quarter will be a great advantage to the church; will explain to you at the preacher's meeting, where I hope to meet the pastors, D. V. One charge has complied with my letter to pastors and officials, in full collections up to date. May others do likewise, which will be right. I H WHITE, P E.

Dover District.

Geo H Washington, P E.; Thurlow, Pa

Second Quarter.

Vienna	Nov.	15-16
Church Creek	"	22 23
Cambridge	"	23-24
Madison	"	29 30

Now, Brethren, we hope to have a faithful performance of all duties pertaining to this quarter, and let us do our best, that the Lord may bless our efforts.

G H WASHINGTON, P E.

Easton District.

L Y Cox, P E., Box 242, Milford, Del.

Easton	Nov.	15-16
Talbot	"	15-16
Trappe	"	22 23

All the members of the quarterly conference will please meet promptly with accurate reports. L Y COX, P E.

Salisbury District.

W H Coffey, P E, Salisbury, Md.

Quantico	Nov.	15-16
Salisbury Station	"	23-24
Salisbury Circuit	"	29-30

Dear Brethren—We have laid a good foundation and let us build accordingly. Leave not a stone unturned. Have your reports full and correct. Fairmount stood at the head of the list in benevolent collections ($56) last year—who will be first this year? Do not be satisfied to be last, there is no need for it. Do not forget the papers. Show yourselves to be good workmen for God's cause. Push the battle to the gates. Re-read my letter to the pastors. I congratulate you on your success so far, and may God bless you abundantly. Every hour, day, week and month calls for work. W H COFFEY, P E.

Notice.

A centenary meeting, will be held in Starksville, Miss., Dec. 12, 13 and 14, 1884.

On the 12th, the origin of Methodism and its progress under Rev. John Wesley—Rev. I L Pratt.

On the 13th, at 11 a. m., the beginning of Methodism in America, and its first Bishop and Conference—L F White.

At 3 p. m, Methodist preachers during the various wars, and especially during the rebellion—Rev B H S Ferguson.

At 7:30 p. m., The religion of the Methodist Church, and what she believes concerning the true religion—Rev. P Jamieson

Sunday service, at 11 a. m., The beginning of the three Methodist churches, the A M E Church, the M E Church and M E Church South—Rev D A Williams.

At 3 p. m., The Church after emancipation coming South—L L Shumbori.

At night, Why we baptize children—the pastor

I B GRIFFIN.

Chattanooga Dist.—East Tennessee District.

First Round.

Robertsville	Nov.	1- 2
Kingston	"	8- 9
Chattanooga	"	15-16
Jasper	"	22-23
Washington	"	29-30
Chattanooga Station	Dec.	6- 7
Soddy	"	13-14
Cleveland	"	20-21
Sweetwater	Jan.	3- 4
Ebenezer	"	10-11
Riceville	"	17-18
Big Spring	"	24-25
Georgetown	Jan. 31,	Feb. 1

The district conference will convene Nov. 27th, at 9 o'clock a. m., in Dayton, Tenn. The pastors will please come prepared to stay until Monday. Also notify the district stewards to be present in the discharge of their duty.

E. PROVINE, P. E.
Kingston, Tenn, Oct. 28, 1884.

La Fourche District—Louisiana Conference.

Whitehall	Nov.	8
Bayou Gonla	"	13
Donaldsonville	"	15
Darrowville	"	16
Napoleonville	"	20
Woodlawn	"	23
Thibodaux	"	28
Terrebonne	"	30
Houma	Dec.	5
Dulac	"	7
Morgan City	"	11
Bayou Sale	"	13
Centerville	"	14
Franklin	"	17
LaTeche	"	20
St. Charles and St. John	"	25

EMPEROR WILLIAMS, P. E.

Baptising.

The Rev John H. Smith will have a public baptising on the third Sunday in November, at 10 o'clock, in Sidell, La. New Orleans people can come by the Northeastern Railroad. Fare, round trip, 80 cents.

Murfreesboro District—Tennessee Conference.

First Round.

Lebanon	Nov.	1- 2
North Lebanon circuit	"	1- 2
Alexandria	"	8- 9
Cana Fork	"	15 16
Martin Creek	"	22-23
Liberty	"	29-30
Cooksville	Dec.	6- 7
Sparta	"	13-14
Shelbyville	"	20-21
Petersburg	"	27-28
Tullahoma	Jan.	3- 4
Hillsboro	"	3- 4
Spencer	"	10-11
Murfreesboro circuit	"	10-11
Murfreesboro station	"	17 18
Stone River	"	17-18
Woodbury	"	20-21
McMinnville	"	25 27
McMinnville circuit	"	25 28

Dear brethren, push your work ahead. District conference will be held Dec. 18, 1884, at Shelbyville, Tenn. Take notice of the time and come on the 18th at 11 a m, and bring your Sunday-school superintendents, district stewards and brethren with you. McMinnville Tenn., is my post office. Yours,

C H BULLINGTON, P. E.

Nashville Dist. Tennessee Conf.

First Round.

Franklin	Nov.	1- 2
Springhill	"	9-10
Lunisburg	"	15-16
Poplar Ridge	"	15 16
Nolensville	"	22 23
Brentwood	"	29-30
Gallatin	Dec.	6- 7
Gallatin circuit	"	13-14
Harrisville	"	20 21
Mitchellville	"	27-28
Springfield	Jan.	3 4
Dickson	"	10 11
White Bluff	"	10-11
Cumberland	"	17 18
Dover	"	24-25
Braden	Jan 31,	Feb. 1
Clark Chapel	" 31	" 1
Selv Chapel	"	7- 8
Nashville, City Mission	"	7- 8

JAMES PICKETT, P. E.

Starkville Circuit.

There will be a centennial meeting held at Zion Franklin M. E. Church, near the old pike, on Nov. 29th and 30th, 1884. Programme—On Saturday, 29th at 10 a. m., sermon by I B Griffin; alternate, J M Lamkin. On Sunday-school, J M Franklin. On Freedmen's Aid Society, W E Logan. On Missions, E S Rice. On tobacco, B M Mason. On Church Extension, G W Bardwell. Sunday, 30th, at 11 a. m., sermon by D W Calvert; alternate, B H S Ferguson. 2:30 p. m., J Burton; 7:30 p. m., pastor.

L F WHITE.

Okolona District Conference.

The Okolona District Conference will convene in West Point, Miss., Dec. 18, 1884.

PROGRAMME.

To preach the opening sermon, P Jamison; alternate, G Brooks
Infant baptism—L F White.
The right to excommunicate members—D W Calvert.
Missionary Society and its work—G Carr.
The most successful way to travel a circuit—R Snell.
The most effective way of conducting revivals—A Boyd.
The true import of the word religion—Wesley Jones.
Freedmen's Aid Society—I B Griffin.
Church Extension Society—I L Pratt.
Good of camp meetings—J Trice.
Sunday school Union—J J Harris.
How to organize Sunday-schools into Missionary societies—L L Shumpert.
On Christian perfection—A W Wright.
The good of newspapers—T W Davis
Falling from grace—J W Davis.
The good of class meetings—J M Lamkin
Whiskey and its evils—Miles Prewlor.
The need of a district school—L G F Murry.
How long should a minister stay away from a charge after having been removed by a Bishop—G Brooks.
Love feast—Wm Gatewood.
Mode of baptism—I B Griffin.

D A WILLIAMS, P. E.

West Tennessee District—Tennessee Conference.

First Round.

Brownsville	Nov.	5- 6
Bells	"	8 9
Friendship	"	15 16
Dyer	"	17-18
Lawrenceburg	"	22 23
Waynesboro	"	29 30
Clifton	Dec.	2 3
Liudon	"	6- 7
Carksburg	"	10-11
Henderson	"	13-14
Martin	"	20-21
Paris	"	27-28
Mansfield	Jan.	1- 2
Pordy	"	7- 8

Will the pastors please see that each committee on the various benevolent causes are present with written reports? Our first district conference will meet at Martin Station, Tenn., on Wednesday, December 17, at 7½ o'clock p. m. The district stewards will meet me on Friday, the 19th, promptly.

JESSE P. PRICE, P. E.

Programme

Of the Okolona District Centennial meeting to be held at West Point, Saturday and Sunday, Dec. 20 and 21, beginning 10:30 a. m.

Class-meetings; and how they are to be conducted—Wm Gatewood.
Is the pastor responsible for all the collections to be raised for the benevolent causes or should he leave it to a committee—Wesley Jones.
Is an educated ministry needed—G Shannon.
Are the periodicals of our church a blessing to the members and leaders, and, if so, is it not right for us to support them—Isaac Mosley.
Sunday-schools and the way they should be conducted—L F G Murray.
The organization of the M. E. Church in America—Jas Trice.
The Church Extension Society—G Carr.
The Sunday-school Union—R Snell.
The Freedmen's Aid Society—G Brooks.
The Missionary Society and its work—L F White.
Temperance as it is set forth in our Discipline—T W Davis.

The Sunday-school will have a centennial concert at 9 a. m Sunday, conducted by the school. A love feast at 11 a m; the sacrament at 3 p m, by the presiding elder, and centennial meeting by D W Calvert and others, at 7:30 p m.

Notice—The Committees on the examination of local preachers in each of the four years of the course of study, and candidates for license to preach, and orders and admission will meet at 10 a m, Dec. 18. All persons interested must be in time, as that is the only meeting of the committee. Dear brethren, do not forget the Rust University. The doors are open to all. Tell the people about it, and take up a good collection for it. We shall wait to hear your report at the District conference. Yours, truly,

D. A. WILLIAMS, P. E.

Programme

The following is the programme of the Gulf District, Mississippi Conference:

Education—N Cannon.
Missions—J H Cook.
Eternal punishment of man—Jas Ford.
Sunday-school Union—R Roundtree.
Circulation of books, and what kind should be used among our people—H May
The first twelve articles of religion—J K Comfort.
The difference between the M. E Church and other Methodist churches—H L Kennedy.
Power of prayer—Jas Drayden.
Freedmen's Aid Society—J B Smith.
Necessity of union among ourselves—S H Nevils.
Duty of leaders and stewards—W A Dawson.
How revivals should be conducted—H Henderson.
Call to the ministry—E Harris
On church building—F Garlen.
Observance of the Sabbath—W H Mims.

J B SMITH,
J H COOK,
R ROUNDTREE,
Committee.

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SOUTHWESTERN

Christian Advocate

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Obituaries..... 8 cents, net cash.

Editorial Notes.

[The] God of harmony and peace an[d] love,
[An]other trembling shepherd boy
[Ne]ed
[Th]y aid to the evil spirit to remove,
[An]d chase the clouds of anger from the
[sk]y;
[Th]e softest whisper might avow
[Th]y presence in the former day,
[Ev]en still as all voice of harp-strings
[be]
[Sw]eet the footsteps of thy majesty!
[Ea]rthquake, fire and storm speed
[Be]fore thy path away."

The "battle of the ballots" is [over], now "let us have peace."

The hoary head is a crown of glory [if] found in the way of righteous[ness].

Chasten thy son while there is [hope], but let not thy soul spare for [his] crying.

Ointments are prepared for [sores], and stripes for the backs [of fools].

Children's children are the crown [of old men]; the glory of children [are] their fathers.

[Who] hath joy by the answer [of] his mouth; and a word spoken in [due season], how good it is."

How much better it is to get [wisdom] than gold, and to get [understanding] rather to be chosen [than] silver.

SOUTHWESTERN has in [two] months reached a moral and [influence] not before reached [by any] paper edited by a colored [man]. L. N. Taylor.

Moses Adams, writes to cor[rect] a blunder he made last week. [The] Mississippi Con[ference] was organized January [1]. Whereas, he said it was [in] [De]cember.

[Knowledge] spareth [words], and a man of an ex[cellent] spirit, when [he] understandeth [it].

The General Missionary Committee.

The General Missionary Committee of the Methodist Episcopal Church met at 805 Broadway, New York, at 2 o'clock, Thursday afternoon, November 6th. Bishop Bowman presided, and religious services were conducted by Rev. J. M. Trimble, D. D. Rev. James N. Fitzgerald, D. D., was elected secretary, and John M. Phillips, Esq., was elected financial secretary. The bishops were all present except Bishop Wiley, who is in China, and Bishop Hurst, who is in India. The secretaries, Drs. Reid and McCabe, were both present, as were also nearly all members of the committee. The committee is composed of the bishops, secretaries, treasurers, and the following representatives of districts: I, W. P. Morrison; II, A. Craig; III, I S Bingham; IV, J H McGarrah; V, J M Trimble; VI, J A Price; VII, J W Gue; VIII, R M Hatfield; IX, H H O'Neil; X, T B Ford; XI, A B Rice; XII, J A Reitz; XIII, J H Wilbor.

The representatives of the board of managers in the committee are designated from year to year. These are for this year: Ministers—J F Goucher, D Curry, M D'C Crawford, A L Brice, J M Buckley, J Miley, C S Rogers; Laymen—J B Cornell, J H Taft, Alden Speare, O B Fisk, Oliver Hoyt, E B Tuttle.

The committees were appointed, and the treasurer made his report, which we will publish hereafter. This report showed for the first time in five years a decrease in the aggregate receipts of the society. The conference collections are a little in advance of last year, but receipts for legacies and sundries are less than for many years, so that there is a decrease in the aggregate receipts.

Bishop Harris moved that appropriations for the next year be made on the basis of $775,000. A motion by Dr. Miley to substitute $750,0000 was lost, and Bishop Harris's motion was adopted.

At this point Bishop Foss called attention to the death of the president of the Missionary Society, and Bishop Bowman was requested to prepare a minute in reference to the sad event.

AFRICA—LIBERIA.

Dr. Reid presented the recommendation that $4,000 be appropriated to the Liberia Conference. He read from the minutes of the conference facts which indicated that the year had been marked in this mission by more than average prosperity. Amanda Smith had been very useful in this field, and the conference had formerly approved her work. He said a large number of preachers in Liberia locate, and so we have there a secular ministry. There are 80,000 heathens within the proper bounds of the conference, and he thought we ought to have a number of transfers to that field. He was glad Bishop Taylor was going to Liberia, as it would greatly aid the secretaries in their administration.

Bishop Taylor said he knew nothing about Liberia, not having been there as yet, and hence he had asked Dr. Reid to make up the [estimates] for Liberia as usual. He approved the appropriation of [$4,000] asked for.

Dr. Curry said the want of Li[beria] for 50 years past has been a [school] for ministers, and [there] is much in that [idea] of evangelization goes out from the Liberia Conference. White men cannot live there, but colored men can go from here and live to an old age in that country. He favored the transfer of some good colored man from this country to take charge of a school at Monrovia. We have large properties in the Liberia Conference, which should be put in good order and used. The appropriation of $4,000 was put at the disposal of the board for Liberia.

INTERIOR AFRICA.

Bishop Merrill moved that Interior Africa be put upon the list of regular missions. He thought Africa must be put upon the list in order to carry out the aim of the General Conference, and make it possible to administer the mission work in that country. Dr. Miley thought Bishop Merrill's argument unanswerable. Dr. asked to whom is Bishop Taylor responsible, and held that he is responsible to the Liberia Conference.

Bishop Taylor asked whether the General Conference or the General Missionary Committee has power to organize new missions. Bishop Merrill answered that it is the function of the General Missionary Committee. Bishop Harris said that by the constitution of the Missionary Society the General Missionary Committee has this power, but as the power is given by the General Conference, it can be withdrawn by the same body. If the General Conference did, by electing Bishop Taylor, virtually constitute a new mission in Africa, it had power to do so. Dr. Reid said the General Conference cannot elect a bishop to a limited jurisdiction, except in the case of foreign missions. The General Conference did elect William Taylor, under the Discipline, to be bishop of Africa, and hence he inferred that Liberia must be understood as covering Africa. Bishop Taylor has jurisdiction throughout Africa, but the core of it is the Liberia Conference. Bishop Walden held that William Taylor was elected a missionary bishop for Africa, and the General Conference did constitute Africa a mission before it elected Bishop Taylor. Bishop Andrews thought they were discussing questions of law which it was not necessary to consider. Bishop Taylor said we were considering large matters, Africa is "considerable of a place." He had a right to preside over the Liberia Conference. He can preside in Africa without joining a conference. The other bishops cannot preside in Africa except by his (Taylor's) courtesy and consent. He believes in Methodism. He has two methods of propagation: one by the original method of self-support, and the other by missionary societies, etc. He wishes to try both methods in Africa. There are millions who are too poor to pay for the Gospel. The Church must give money to carry the Gospel to these people. There is the largest field for liberality. Let the Church give more freely than ever. But where we can tap sources of self-support we ought to do it. Bishop Taylor claimed that he had full power to establish Methodist Episcopal Churches anywhere. The Missionary Society has jurisdiction where it appropriates funds. In other fields entanglements are to be avoided. He asked for not one dollar for the self-supporting work. All he desired was "hands off." He meant no disrespect, but he wished to try his principle without any interference. The General Conference had given him the right to do so, and he meant to use his right.

BISHOP TAYLOR'S JURISDICTION AND SUPPORT.

Dr. Buckley said the General Conference did not make Wm. Taylor Bishop of Liberia. He did not agree that the other bishops cannot under any circumstances go to Africa to preside over conferences, but Bishop Taylor is bishop in that country. If the committee makes an appropriation to the interior of Africa, this money must be administered as such funds have been heretofore. As to the self-supporting work, this committee has nothing to do with it. He thought there should be an available appropriation to help the missionaries in the self supporting work, in case anything shou'd happen to Bishop Taylor, and the missionaries should find themselves embarrassed.

Bishop Merrill said no self-supporting church has ever been organized among heathen people upon the principles stated by Bishop Taylor. He referred to India and South America in connection with this remark. No church has been established among natives in South America or India on this plan. There is no probability of success in it. Bishop Taylor's plan to take men, women and children into Africa upon this mission is a wild experiment. He wished the Church to put her hand under these people who have been induced to enter upon this doubtful experiment. We must not come down to the level of heathen people. We cannot raise them to a higher level by descending to their own.

Dr. Hatfield said Bishop Taylor does not disparage the general missionary work of the Church. The General Conference understood what it was doing when it elected William Taylor. The speaker wanted the Bishop's plan to have a chance. He had not faith enough himself to undertake it, but Bishop Taylor has, and perhaps God will honor a man of uncommon faith.

Bishop Bowman said he had never met a case in which converts had made their profession of faith a mercenary matter. He had not as much faith in Bishop Taylor's plan as Taylor himself has. We may sometimes have too much faith. The Church is blessed by her own benevolence. The self supporting method is not the only method, and Bishop Taylor does not say that it is.

Dr. Curry made some extended remarks, and explained his views of the powers of Bishop Taylor. He is no more a general superintendent in the sense the other bishops are, than the speaker himself. For his moral conduct he is responsible to the Liberia Conference. He is a "missionary superintendent with Episcopal powers."

Bishop Foss gave an account of the ordination of Bishop Taylor's son, who, with his wife and two children, is going to Africa with his father. Bishop Foss said there is a decay of the heroic missionary spirit, and he thought perhaps Bishop Taylor had been raised up to rekindle the old fire. He wished to do in the matter just what Bishop Taylor desired, and so give this heroic man a chance to carry out his plans.

Dr. Crawford favored allowing Bishop Taylor to have his own way as to the matters now under consideration. His ideas seem strange, but they may be God's ideas, and it will be well to let them have an open way. Bishop Andrews agreed substantially with what Bishop Foss and Dr. Crawford had just said, but he thought for purposes of administration it would be well, with Bishop Taylor's consent, to have the interior of Africa put up on the list of missions. Bishop Taylor in reply made a speech in a heroic spirit, and asked that no appropriation be made. "Though I die on the way the thing will be done."

AN ERRONEOUS PRINCIPLE.

Bishop Foster now felt called upon to speak. He said it is now proposed to settle the principle that the work of saving Africa is to be committed to Wm. Taylor; that this board shall not make any appropriations because Wm. Taylor objects to it. The Church cannot do this. Its responsibility cannot be transferred to Wm. Taylor. The Church has a work to do there which cannot be turned over to any one else.

Bishop Taylor said he did not take the position which was ascribed to him. Dr. Buckley offered an amendment to the effect that the money to be appropriated be used only for missions established by this committee. He gave up all idea of having any appropriation made for Bishop Taylor's work, as it would embarrass him in it.

Bishop Merrill agreed with Dr. Buckley that Bishop Taylor's ideas have much sympathy in the church, but that sympathy has been evoked by false information; not intentionally so, but so in effect. The movement is a declaration of independence of the Liberia Conference, and of the church at home. He was opposed to letting these laborers go out into Central Africa without an appropriation that may be used if needed. He had not much faith in the self-supporting plan among heathen people, though he thought Bishop Taylor entirely sincere in his proposal to go upon this plan. Bishop Walden offered a resolution to the effect that the appropriation to be made is not designed to be used for the assistance of the self-supporting churches which may be organized by Bishop Taylor.

Bishop Fowler said that the church is inclined to favor the work of Bishop Taylor, and harm will come if we oppose it. He also believed that the prevalence of the idea of self-support is to some extent hindering the work of the missionary society. But he was in favor of letting the idea have its way, and thus demonstrate whether it is a true theory or a false one. He was opposed to both amendments and to the original resolution. Bishop Harris opposed both resolution and amendments, and moved to lay all of them upon the table, and his motion prevailed.

CHINA.

After some discussion the appropriations asked by the committee for Foo Chow and Central China were approved. It was moved that $20,292 be appropriated to North China. Dr. Curry called attention to the fact that there must be a reduction at some point, or the aggregate of appropriations will be in excess of the $775,000 agreed upon by the committee. Bishop Fowler moved to appropriate to North China $21,000, the increase to be at the disposal of the board. Dr. Hatfield said he happened to know that the salaries paid in the mision are so small that the most rigid economy is necessary to enable our missionaries to live. It was ordered that in voting on different sums asked for the several missions the vote be first taken on the highest sum named. Dr. Morrison asked where the reductions are to be made. Dr. Reid explained how the secretaries and sub committees of the board had been over the ground, and had made recommendations upon the basis of the fullest knowledge they possess. He said that reduction beyond a certain point would necessitate the reduction of the number of laborers in the field. Dr. Cranston emphasized the importance of keeping the home work in mind while making appropriations for the foreign fields. Several persons insisted on keeping below the appropriations of last year. Bishop Merrill thought the reduction as to North China is already as great as that mission can endure. Bishop Walden explained that the sum asked this year for foreign missions is about $12,000 less than for last year. Dr. Fowler said that the salaries of missionaries in North China should be increased a little to enable them to live more comfortably. Two more missionaries are to go into that field. The sum appropriated was $20,292.

An appropriation of $13,357.80 was asked for West China. Dr. Reid explained the needs of the field. He said the war in China has not greatly disturbed our work. The missionary families had been sent away from Foo Chow, but the men remained on the field. Dr. Curry asked for information, and Dr. Reid said that no mission ever opened by us in China has been so fruitful in such a short time. Dr. Buckley thought the appropriation for a hospital lot in West China should be put at the disposal of the board, and not be appropriated absolutely. Dr. Fowler said if we have ever been providentially called to any field, we have been so called into West China. He did not believe the Methodist Episcopal Church is at the limit of its ability in giving. Gen. Fisk echoed this sentiment and insisted that the church will give all we ask. Dr. Hatfield said the board is inclined to over-caution, and he thought it would be wholly safe to put the sum for the purchase of a lot at the disposal of the board. The appropriation asked for was made.

DENMARK.

Dr. McCabe presented the report asking for $10,327 for Denmark, and urged that the sum be granted, which Bishop Harris also favored, and without much discussion $10,000 were appropriated.

GERMANY.

Dr. McCabe presented the report of the sub committees, asking for an appropriation of $25,000 for this work. Drs. Trimble and Curry thought the appropriation should be less, and Dr. Curry gave his reasons for his opinion. He said that as converts multiply in Germany increased appropriations are asked for every year. He wanted it understood that one man in the church thinks there should be a new order of distribution of missionary funds. Rev. C. Blinn said he thought Dr. Curry was not informed as to Methodism in Germany, which numbers 13,000 members. The King of Bavaria has now given liberty to our people to worship as they please. The helpers who are unmarried get $120 a year; married men get $207 a year; a married man on probation gets $260 per year, and married men in conference $312 per year. A man with a wife and four children gets $600 per year and a house, which is not a large sum. German Methodism last year gave more than $1,000 for missions, and made large contributions to other church interests. The large German army must be maintained, and some who would support the church are forced into the army. German Methodists are poor. We ought to remember these things.

(Continued Next Week.)

From the Districts.

[For the SOUTHWESTERN.
Centennial Celebration of Methodism.
Jackson District—Vicksburg, Miss.

Friduday, First Day, 11 a. m.—Devotional exercises conducted by Elder Shumpert, 55 Isaiah, 2nd hymn, prayer. S. W. Lewis elected Secretary. Present: J. M. Shumpert, presiding elder; Revs. A. Davis, J W Parks, J I Garrett, C P Head, [illegible] McAlpine, —— McBeth, S Jones, and Bros. Henry Garrett, A B Anderson, E P Grigger, A H Holland, Levi Walker, J Platt, A Cannidal, W M Smith, Samuel Swells, Geo Hall, Robt Brown, Nathan Oliver, S W Lewis. Time for holding sessions were fixed at 10 to 12:30, 3 to 4:30, 7:30 to 10 o'clock, daily. Committee on Resolutions ordered appointed by the chair. Order of exercises adopted as published programme in the SOUTHWESTERN.

Afternoon Session—Devotional exercises, Rev. McAlpine, 6 Matt.; hymn 466. J W Parks, J I Garrett, A Davis, C P Head and S W Lewis committee on resolutions. Topic: The Freedmen's Aid Society, Rev J W Parks. Rev. Mr. Harris, of the Presbyterian Church, by invitation, addressed the meeting.

Night Session—Devotional exercises: 90th Psalm, 720th Hymn; Rev. J I Garrett. Topic: The Organization of the M. E. Church, Elder J M Shumpert.

Saturday, Second Day; Morning Session—Devotional exercises, 5 Matt., 23rd Hymn, Rev Samuel Willis. Topic: The worth of Asbury, Rev. A Davis. The emancipation of the slave and his progress, Rev. J I Garrett.

Afternoon Session—Devotional exercises, Rev. J W Parks. Rev. [illegible] Carolina, of the A M E Church, by invitation addressed to the meeting. Topic: Rust University, Rev C P Head.

Night Session—Devotional exercises by Rev. McBeth. Topic: The work of the late General Conference, S W Lewis. Assignments for service on the Lord's Day: Conducting Sunday-school, S W Lewis; morning service, Rev. McBeth; afternoon service, Rev. J I Garrett; evening service, Rev. J W Parks. The Committee on Resolutions reported as follows:

Whereas, In this the closing year of the Centennial existence of Methodism in America, we recogoize its widespread and universal character manifested in this, the first one hundredth year of its existence; and

Whereas, The early fathers in establishing Methodism have made [illegible] under the Providence of God, [illegible] effective agency for disseminating the Gospel and the [illegible] instrumentality for the salvation of the souls of men. Therefore,

Resolved, That we, the delegates to this Centennial Meeting, offer to Almighty God, from whom all blessings flow, the gratitude of our hearts for His goodness, and, in consequence of the same, to make these acknowledgments of His mercy and Divine favor on our efforts to perpetuate and hand down to our posterity the blessings transmitted to us by the example of piety, zeal and [illegible] labor in the cause of our Divine Master.

Resolved, That we ask the M. E. Church, South, in the United States of America for the centennial gift of one thousand dollars for building a new church in the city of Vicksburg.

Resolved, That we ask the brethren of the Jackson district to aid in this same enterprise, and state that one hundred dollars is now in the hands of the trustees for the same.

Resolved, That the thanks of this meeting are due to the citizens of Vicksburg for the generous hospitality displayed during our stay among them.

Resolved, That the SOUTHWESTERN be requested to publish the proceedings of this meeting, and that we furnish it with a copy.

J M Shumpert, J W Parks, J I Garrett, A Davis, C P Head, S W Lewis.

Third Day—Sunday-school conducted by S W Lewis and Miss Miller. The [illegible] by the brethren at night was characterized by [illegible] and enthusiasm. The [illegible] with power and effect. Collection for the new church, $28.33. S. W. LEWIS, Sec'y.

Vicksburg, Oct. 27, 1884.

Waco District, W. J. Michell, writes: "The district conference, of the Waco District, of the West Texas conference, convened in St. James Chapel, Bremond, Texas, September 10th, 1884. The opening sermon was preached by Rev. C. Young. The first day the conference was organized with Rev. S. Gates, presiding elder in the chair. The writer was elected secretary. The regular committee was appointed, and the business of conference was carried on with accurracy. In making out the roll all the pastors were present except four. Rev. S. Gates, presiding elder, read his report and stated the condition of the district as being in a better state than it has for four years, spiritually but not financially, and his report shows that he had to travel night and day to meet the demand of the Church; neverless counting not his life dear unto himself, he rejoiced that God had given him the strength to accomplish his work. The pastors reported the conditions of their various charges, and each report showed that they had a grand gathering of souls for the Lord. Some reported as high as 40 souls converted to God. In this district the brethren are trying to raise the standard of Methodism. The brethren have paided some of their benevolent collections. The report of local preachers show that they have been at work; and the recommendation of the pastors show that they are worthy of being locals, and a great help to the pastors in their charge. Reports of the district steward show that the temporal condition of the general charge they represent are in a prospering condition, and have raised a great deal money, for building and for the support of their general pastors. The Church periodicals were not forgotten. The local and exhorters were looked after, both as to their gift and usefulness. All the local preachers passed a splendid examination. Charges were made against one local preacher, and he was found guilty and deprived of his license. It is required of local preachers, as a condition to a renewal of license that they bring up their studies, Discipline, and take the official Church paper, John Bigham and Jarril Steward were licensed to preach on condition that they would stop using tobacco. Gus Pinkard and D. C. Lacy were recommended for admission on trial, in the traveling connection, and for ordination. The appointment of local preachers was left to the pastors.

Sunday-school convention was held in connection with the conference, by Prof. G. O. Richardson, and the lessons each day were well discussed. "Temperance, model of Sunday-school teaching," the lecture which Prof. G. O. Richardson gave during the conference and the Sunday-school convention will long be remembered. On Sunday our beloved presiding elder, S. Gates could not be with us, on account of being confined to his bed. Rev. W. J. Mitchell preached at 11 a. m., and administered the Lord's supper to 125. The Holy Spirit was felt by everyone present. The presiding elder is closing up his fourth year's work on the district and the ministers of his district therefore prepare a statement of the affectionate esteem in which he is held, which is on record, signed by, Rev. W. J. Mitchell, J. A. Hall, B. J. Henry, Albert Brown, B. Goff, D. Hunhries, P. O. Lacy, A. Jackson. It was a pleasant conference, the work was effectual, and we believe the result will be permanently good.

Daderille District Central Alabama Conference.

Rev. G. W. Mann, writes: "Our district conference which convened on the 8th of Oct., 1884, in the M. E. Church, in the town of LaFayette, Alabama, was opened at 9, a. m., by the presiding elder, who read second chapter of Roman and Rev. G. W. Mann read the 91st Psalm, followed singing hymn, 587. W. F. Smith led in prayers. The roll was called by G. W. Mann the recording secretary of the district conference, and the members present answered to their names. G. W. Mann was elected Secretary, and P. E. Louis Assistant Secretary. The presiding elder made some appropriate remarks and announced the conference opened and ready for business. The routine business of the conference was taken up in due form; all pastors present except one, and he was reported sick. All the pastors reported encouraging prospects in their charges; nearly all of them had revivals and held protracted meetings, and there has been a large number hopefully converted and added to the church this year. The work of the conference closed on Saturday night with much apparent satisfaction to its members and the many visitors who attended the conference. There were no applications for license to preach, and several failed to get their license renewed. Two were recommended for deacon's orders and to join the traveling connection. Three preachers came over and joined our church from other denominations and were received upon their papers according to our Disciplinary rules; one a local deacon from the C M E Church, the other two from the Missionary Baptist Church. Our educational meeting and centennial celebration were held together on Saturday night. N S Sterling was called to the chair, and D R Matthews acted as Secretary. Several able and interesting speeches were listened to by a large and appreciative audience. The speakers were limited to 15 minutes each The speakers were Revs. G W Mann, O R Franklin, H Matthews, P C Louis and Prof S S Hannon. Several important resolutions were discussed, and passed in the conference, touching Sunday-school and church work; among them was a resolution requesting our next annual conference to arrange with our Freedmen's Aid Board to apply the centennial collections raised this year within the bounds of the Central Alabama Conference in aiding our school at Huntsville, Ala., and district conference school at Dadeville, Ala. Sunday morning at 11 a m, Rev. S J Robinson preached at the M E Church; H Matthews, at the same hour, preached in the Presbyterian church (white). At 3 p m, a funeral service by Rev. P C Louis, the pastor. At night, Dr. R Franklin, presiding elder, preached and administered the Lord's supper to quite a large number of communicants. The Christian hospitality of the people of Lafayette in entertaining the members and visitors is but seldom equaled anywhere. We trust that a great deal of good may result from our work for the cause of Christ's kingdom. Alexander City was chosen as the next place of holding our district conference."

Houston District Conference, Texas Conference—Rev. I. B. Scott writes: "Our district conference met in St. Paul M. E. Church, Galveston, Oct. 8, 1884. The conference organized by electing Rev R R Roberts, of Houston, secretary, and G H Richards, of Galveston, assistant. The usual committees were appointed, bar of the conference and time of meeting and adjourning fixed, and the brethren went to their assigned homes to refresh themselves by the next session. The pastors all seemed to be in fine spirits, and looking forward with much pleasure to the assembling of the annual conference, so soon to take place. During the progress of the session the presiding elder reported the district in fair condition, notwithstanding a portion of it has for a part of the year been under water. Among other things, he said two years ago when he took charge of the district, every church on it except Mt. Vernon, Houston, was embarrassed with debt. Now most of them are clear. This year he has purchased a district camp ground of 16 acres; also 51 acres for an orphan's home, both near Harrisburg, between this city and Houston. On the Brazoria circuit two years ago the church did not own a foot of ground nor a building, although we have been working there for years. But he and Bro. H Dixon, presiding elder, have not alone secured ground, but gone into the swamps, cut the timber and succeeded in having churches erected. At the same time, both he and Bro Dixon succeeded in having the malaria. He reported also that he had found most of the deeds to church property defective, and had found it necessary to have a general overhauling on this line. It might be well to state just here that the Texas Conference has had considerable trouble in the past on account of deeds being improperly made. I learn that more than one piece of property has been lost in this way, and the title to some of our most valuable property questioned. Our deeds are sometimes made to the "Colored M E Church," (this was done just after the war) and there is a set of ecclesiastical thieves prowling in these parts—I speak of the guilty ones—who invariably understand "Colored" and "African" to be synonymous terms. Presiding elders and pastors need to see after these points. From the presiding elder's report it was evident to the conference that he had been digging deeper than his long line of able predecessors had ever gone. He is certainly a worker. All of the 12 pastors of the district were present, save one. Their reports showed they had worked hard, but in the face of many hardships and privations. I shall not undertake to give you all the statistics, but such as I consider the most important: Local preachers, 39, exhorters, 37; members received by letter and from probation, 443, and probationers received, 391. Money collected for missions $90 50, and something for other causes was reported also. Reports from local preachers and exhorters, many of whom were present, showed that they are actively engaged in the Master's cause. Most of them have at least a part of the course of study; none known were advanced in the four years' course, because they had neglected to study. One local preacher, M M Terry, was expelled from the church. Bro Hiram Walters was received from the Baptist Church. Several local preachers and exhorters were dropped for various causes. Class leaders', district stewards' and Sunday-school superintendents' reports respectively showed their departments to be in successful operation. There were several interesting discussions from time to time by topics assigned on literary programmes. Since the conference last met two of its members had died. Rev S Hardwell, pastor at Richmond, and Rev William Burley, superannuate at Harrisburg. The Committee on Memorials presented the following, regarding Rev S Hardwell:

Whereas, The hand of Divine Providence has removed from our midst Rev Spencer Hardwell, one of the oldest, ablest and most beloved members of this district conference; we who have so often been charmed with his singing, edified by his preaching and profitted by his words of wisdom in counsel, do hereby testify as to our respect for his memory and sympathy for his loved ones left behind; therefore, be it

Resolved, That we tenderly condole with the family of our deceased brother in their great bereavement and severe affliction, and commend them to the protecting care of our gracious heavenly Father.

Resolved, That in our natural sorrow for a faithful and beloved brother, we are consoled with the thonght that "it is well with his soul;" that he died at his post, and we rejoice in the glorious hope that we shall meet him again.

Resolved, That in his death we recognize the loss of a faithful pastor, an able preacher—one truly called of God to preach the word to dying men and women.

The writer espoused the cause of the SOUTHWESTERN, and the conference adopted strong resolutions endorsing it, and pledging every member not only to subscribe and pay for the paper himself, but to use his influence to have others do the same. The resolutions were unanimously adopted by a standing vote. Rev C W Campbell, of Houston Seminary, was present and spoke, representing his school. The various committees reported, and conference adopted resolutions of thanks to presiding elder, secretaries and members and friends of St. Paul M E Church. Our district at present holds only one district conference per annum, but the conference voted in favor of taking proper steps toward returning to the old rule. Father Elias Dibble, of Houston, was present and preached; also took part in the proceedings of the conference. He is much loved and honored by the brethren. Richmond was selected as the next place of holding conference.

Galveston, Texas.

Letters from the Pastors.

Rev. W. Cole, Paris Tex., writes: "Dear Editor—Our church was burned down on August 2. The members and friends gave money and did what they could in order to rebuild the church, and about two months after that time we were within the walls of the new church. That day we raised $113 75. The people here have done a good work, and when their church is completed they will have one of the best in Texas. The spiritual condition of the church is good. The Lord has been with us and blessed us in our work."

J. F. R. W. Summerhill, Springville, Tenn., writes: "We had our Centennial Aug. 9th, and the following children were awarded a gold medal: James Prince William A. F. Summerhill, Mary L. Brooks, Betty Hampton, Victoria Stockdale and Mary Parker, Springville, Tenn.; Sissie Patterson, Mary E. Patterson, Mary Russell, Polly Russell and Martha Patterson, Manlyville, Tenn. Centenhial collection, $12.60. We ask the prayers of the church. We have 15 subscribers to the SOUTHWESTERN, and hope to get more this conference year."

Rev. J. C. Read writes: Dear Editor—We are doing a grand work here. When I first came to my appointment I found the members scattered, but by the help of God we are together again. I have received in full connection 145 members, and we have purchased a bell. Some of the members are taking the SOUTHWESTERN. We are getting along grandly, and I am doing all I can for the missionary collections."

Rev. C. Young, Dallas, Texas, writes: "I have just closed a protracted meeting, with 13 conversions, 9 joiners, and 6 baptized. My Sunday-school is in good condition, and the church is greatly revived. I am glad to say that God has blessed me and my people so far. Times have been hard, but we are moving on by the help of the Lord. We hope to raise our assessment in full. Where there is a will there is a way. Pray for us."

Rev. H. W. Tate, Wiley M. E. parsonage, Springfield, O., writes: "My charge is progressing spiritually and financially. Our recent quarterly meeting was a season of much profit to the church, 117 communed. The presiding elder, Rev. J. Courtney, seemed to be much encouraged, and preached with power. The collections were $40. Our rally system works well in raising money on the church debt, which is observed the second Sunday in each month. We have 11 cash subscribers to the SOUTHWESTERN, and 4 to the *Western*. Our own Sunday-school periodicals are invariably used in our Sunday-school. My wife and little boy, Bertie, are convalescent from a spell of malaria. We hope to soon open up our protracted meeting. A revival is much needed here."

B. Bailes, French Camp circuit, writes: "Dear Editor—This is my first year on this circuit, and I must say that so far the relation between myself and the people has been pleasant. Six revivals have been held, adding 148 to the church. One new church 20x30 has been built, and one Baptist church, with 13 members, which has since increased to 30, and an elder from the A. M. E. Church, are among our accessions. A debt of $60 has also been paid. The people are full of courage, and the heart of the pastor is full of praise. I like the SOUTHWESTERN, and think you are the right man in the right place, and will do all I can for it."

Rev. DeWitt Frierson, Anderson, Grimes county, Texas, writes: "Rev. W. R Pullam, the presiding elder, held my fourth quarterly conference on the 11th of October. All the brethren were present and everything passed off pleasantly. The elder preached a good sermon at 11 o'clock Sunday, and administered the communion to 54 persons. We raised and paid the elder $7. We are building a new church six miles from Anderson which we hope to finish by Nov. 15. We desire the prayers of the conference for our success in advancing the Redeemer's kingdom."

Rev. J. Evans, Gainesville, Ga., writes: "Dear Editor—This is my first attempt to write for the press. I hope to be more dutiful hereafter. I have had great success this year at Gainesville, have had 55 converts and 45 added to our church. I desire to ask you to please publish this in your next issue."

Rev. S. H. Nevils, Hazlehurst, Miss., writes: "When the Bishop read out "S. H. Nevils to Brookhaven and Hazlehurst," I felt a little sad; but I am thankful that great good has been done for the Master at this place. The Baptist had their protracted meeting, and took in and baptized 13 persons. They said that they had got all the sinners that were in Hazlehurst, but we started and the Lord started with us, and we added to the church 24 and baptized 12 persons. I went from here to Brookhaven, a place where they say a revival has not been held for 10 years, and there I had the devil and the Baptists to fight. They told the mourners that if they joined the Methodist Episcopal Church they would be lost, but through God I took in 17. Brethren, pray for Hazlehurst and Brookhaven, and their pastor, for I do not feel like I did when I heard my appointment."

Rev. John Qualls writes: "Allow me space in your winning and beloved paper to say that I was up home in the month of September, 1884, as the preachers and friends wrote for me to come. So I arrived at Clinton, and found Rev. P. King in the midst of a protracted meeting. The Lord is surely in that place. Many have been converted, backsliders reclaimed, probationers enrolled, and the debt on the church paid. Rev. J. Rogers immediately sent for me at Mt. Carmel M. E. Church. At a grand basket meeting on the fourth Sunday in September, we had a grand time. Rev. C. A. Taylor sent for me at Comite. Here we had a blessed time; he had finished his protracted meeting with nine converts, backsliders seven, probationers 37. As a young man, he is making rapid progress. Others sent for me, but, dear brethren, opportunity would not permit. I notice this district, under Rev. P. Landry, presiding elder, is doing a grand work. He is surely in the hearts of the preachers and people of his district. To know him is only to love him. To the young he is a father; to the old he is a son."

Rev. J. Snell, Courney, Texas writes: "The presiding elder, W. B. Pullam, has held his fourth quarterly conference, and had a good time. The roll was called and a good many members were present, and a good many from the Baptist church. The elder preached a powerful sermon, which made all the people glad. We had just repaired the church, and we had a new bell to ring. Some of the people could not see how we could afford to have a new bell so soon after we broke the old one, when one of the white men told them they were foolish; the Methodist Episcopal Church was

...of the grandest and most inde... churches on God's green ..., and had the finest looking ...achers, who all seem to be good, ... men. One man asked the ... of them learning so much faster than the Baptists, when another said: "O, it's them white men they have got at the head of them."

Rev. A. Parker, Jefferson, Texas, writes: "My charge is in a very good condition, spiritually. We held a camp meeting at Wallack's Church, Texas, August, for about 15 days. Two were converted, three backsliders were reclaimed, and two funerals were preached by Revs. S. Conly, D. Benjamin and the writer. The reappointment of Rev. R. Webb, presiding elder, to the Marshall District, Texas Conference, as presiding elder, would be a popular act on the part of the Bishop, so far as our people are concerned. He is greatly beloved by all his people. He is the best preacher I have ever heard preach. His centennial sermon was a masterpiece, full of historic facts concerning our church. A subscription was called for by a standing vote, and 140 stood for $30, three for $1.50, and three for 75c, making a total of $42.25. Baptized six—one infant—and collection for ...ding elder $8; making a total ... of $31.20 paid in all, this year. The fourth quarterly conference passed over all well this year. Pray for us and for presiding elder Webb, that the Lord may send him to us again at next conference."

Rev. L. W. Miles, of Chaplain, Ky., writes: "We held our fourth quarterly meeting on Nov. 12. Rev. W. W. Locke was present, and presided in his usual able manner. The pastor reports the work in good condition, spiritually and temporally. The following committees were appointed: On Missions—Mamie Tilford, Mollie Duncan, Lucy Tilford, Fannie Tilford, Geo. Simms, Mary Morris; on Sunday-school Committee on Temperance—Stepney Rudd, James Dover, Viney Tyler; Committee on Trusts—Bettie Beachem, Priscilla Tilford, Martha McCoomer; Committee on Education—Mary Rudd, ... Simpson, Diana Marshall; on Church Extension—Emily Mattox, Julia Irvin, Mary Jordon; on Church Records—Lucy Duncan, Viney Duncan, Katie Young; on Parsonages and Furniture—Lucy Morris, Lizzie Jordon, Lizzie Wi...; on Music—Mary Tilford, Hat... Sloan, Lucy Harrison; on Esti...ting Pastors' Salary—Nace ...mpson, Benjamin Duncan, Hen... Duncan; Freemen's Society—Henry Ingram, Vincent Mattox, ...ry Stout; W. T. M. S.—Mary ...rter, Kittie Hays; Sunday-...l Union—Caroline Grundy, ... Skinner, Millie Stewart; ...wards—Chas. McCoomer, Lloyd ...ilford, Walter Allen, Louis Beach... Armstead Jordon; Trustees—... Simpson, Geo. Harrison, Ben... Duncan, Fielding Carpenter, ... Duncan. On Sunday we ... a soul-reviving time. The el... preached an eloquent sermon at ... a. m. and at 8 p. m. Three were ... to the church."

...ford Carr, Rosedale, La., ... pleased with what I ... year by taking the ... I am bound to ... it. I am a member ... Methodist Episcopal ... Rev. W. Wells is ...

..., Handsboro, ...: "Dear Editor—I was ... evening (Sunday, Oct. ... B. Simms. He stopped ... and ... and ... I ... I ... I

...STERN.

...W. TAYLOR, D.D., Editor.

...er of a business nature must be addressed to the editor.

THURSDAY, NOV. 20, 1884.

Announcement for 1885

Reduction in Price to

ONE DOLLAR AND FIFTY CTS.

When Paid in Advance, or Within Three Months.

From this time subscriptions for The Southwestern Christian Advocate will be received for the year 1885 at $1.50 a year, payable in advance or within three months. No other paper published under authority of the General Conference is furnished at this figure. It is the cheapest paper in the whole list. New subscribers for the next year will receive their papers up to January 1st free.

Let us have 2000 new subscribers within the next sixty days.

PHILLIPS & HUNT.

If a Bishop is to reside in New Orleans there must be an Episcopal parsonage here; and as the Bishop is expected here within a month, it strikes us that the parties concerned should at once come together and arrange for this.

GRANT'S HAND.—It is clear that the influence of Roscoe Conkling is not without weight in New York politics.—*People's Advocate.*

That is what we have been trying to get the politician to acknowledge all this while. It is quite natural, but hardly probable that Mr. Conkling took much of a hand in Mr. Blaine's defeat. Conkling is too great for that. But we must have a scape goat, and he will do as well as any.

St. John, the Republican traitor, who ran on the Prohibition ticket, was badly snowed under, especially in Kansas, where he hoped to get Republicans on old grudge for nominating him for Governor.—*American Baptist.*

How you really did not know that Hon. J. P. St. John was a Christian gentleman, or that he, as an American citizen, had a perfect right to run for President of the United States if he wanted to, are you? The election is over and we have yet five months till harvest. Let us have peace.

Bishop Mallalieu is expected in New Orleans on the 10th of December. He is to make his home in the city, we suppose; and we, would doubtless be glad to see the people who are to be our neighbors and fellow townsmen. The SOUTHWESTERN there refers to the proper authorities, the presiding elders and pastors of the New Orleans district; they call a meeting of the members and ministers of the Methodist Episcopal Church in New Orleans at one of the city churches and arrange for such a reception of our resident bishop as will become the man, the occasion and the city.

Dr. Taylor, the very able editor of the SOUTHWESTERN, ADVOCATE, and a prominent member of the Methodist Episcopal Church of Bro. Lawson's charge, has enlisted in the army, the oldest U. B. F. that lives. May he live and witness the complete administration of his friend, which will be successful. Banner. Episcopal. "South."

Law, Not Muskets.

While we believe that the official canvass of the vote of New York, to be begun to-morrow by the county Boards, will show that Mr. Cleveland is elected, it is nevertheless true that the fact of his election is not to be established.

The laws of New York provide a plain and straightforward method for ascertaining the truth. Everything is done in the daylight. There will be no Louisiana business here, no Florida business, no infamous intrigues of the sort that Mr. Carl Schurz so properly denounced in the Academy of Music on Saturday night.

There is not the slightest evidence of any intention on the part of either Republicans or Democrats to attempt to give the electoral votes of New York to the candidate who is not entitled to those votes.

If the official canvass proves that Mr. Cleveland has by honest arithmetic a plurality of a thousand, or of ten, or of one vote in New York State, the fact of his election will be established, and he will be inaugurated.

If the official count should reverse the now generally accepted understanding of the result, nobody will be cheated or counted out. The office will go to the man who has been elected. Why, then, in advance of the legal determination of the result, should we hear such wild and unpatriotic talk of muskets and gunpowder as is uttered here and there by Democratic newspapers? The *Washington Organ* speaking of Mr. Cleveland said on Saturday: "Grover Cleveland will be inaugurated, peaceably if possible, but forcibly if necessary." The *Albany Argus* of the same day remarked: "If law is sufficient, law will be availed of. If fighting is required, fighting will be availed of. And in either case the business might as well begin as soon as the necessity is plain or the enemies of true election choose."

Do these newspapers mean that whatever may be the result of the official canvass the claims of Mr. Cleveland's supporters must be maintained?

Surely not. Then why talk of force and fighting while the lawful determination of the results is still a matter of the future?

Let the canvass be made thorough. Let every mistake in the unofficial computations, if mistakes there are, be corrected. Let every local fraud, if there has been fraud anywhere, be detected and exposed.

No matter who may be elected, let the truth be established by the methods provided by law.—*New York Sun.*

We were in the act of writing a calm statement on this subject, when upon opening the *New York Sun*, for Nov. 10th, we found the above, which struck us with such great force as being a sound common-sense way to talk, that we concluded to give it all the publicity we could. The *Sun* is a Democratic paper, let the others do like it all over the land, and we shall have peace, and have it more abundantly.

Kind Words.

It is the words we speak that give evidence of what is within. "Out of the abundance of the heart the mouth speaketh." If the heart is right, kind and loving words will flow from it.

It is a privilege to be able to speak kindly always. "Give, and it shall be given unto you." Not necessarily great gifts, for some of us are in sorrow, and are poor in this world's goods; but we all may speak words of sympathy and encouragement, and in so doing, we ourselves may be strengthened and blessed.

It is our duty to speak kind words. We are all dependent upon each other. No one has a right to say, "I am going to take care of myself, and let others do the same." It has not been so arranged. "No man liveth unto himself." Those cannot prosper, in a true sense, who have no tender greetings for others. We must "lift up the hands that hang down, and the feeble knees."

It is our duty to speak kindly, because God wills it. "Be ye kindly affectioned, one to another," is a positive command. God, our great example, is ever saying kind words to us. We read them in the Bible, and He speaks to us in many ways, if we will only listen, and he wishes kind words from us—words of love and praise and thanksgiving.

Kind words are a mighty force. "A soft answer turneth away wrath." It is the spirit in one that influences. Love begets love, and love begets unselfishness; and unselfishness always yields to the right. He who can overcome self so as to speak kindly under all circumstances will conquer where physical force or money can have no influence.

I have known persons who, to ease the conscience, make large gifts to the poor, and to other benevolent purposes, and withhold kind words. I once saw a woman give money to a beggar, with these words, "There, take that, and clear out." I wondered if she thought of the words of the Savior: "Inasmuch as ye did it unto one of the least of these, ye did it unto me." I know many who think it not wrong to speak unkindly to those whom they deem beneath them in social position. "O, how hard the heart may grow, and how insignificant the purpose for which we live," if we close our hearts to any of God's creatures!

To speak kindly is never amiss. Even beggars may need kind words more than money—indeed, sometimes what they ask of us when they come to our doors is a word of encouragement. Are we not all beggars in this sense? Is there ever a time when we do not need kindly words and smiles to lighten our burdens and strengthen our purposes to do right?

The wonderful Bible has in it many directions to guide us in our treatment of each other, which, if followed, will lead us into plain paths, ways into which we can hardly go, unless we take others by the hand, and gently lead them with us.

I have read somewhere, that whatever causes cheerfulness and hopefulness gives physical strength and health. Of course whatever depresses detracts from the strength and shortens life. It is a fact that has been clearly proved. What a startling thought! Are not some of us shortening the lives of dear ones by our irritability and fault finding? God forbid that we should ever look upon the inanimate form of some loved one who might have journeyed longer with us but for our thoughtlessness and heartlessness.

Let us all go to Him who can fill our hearts with what will gush out in kind words to all around us—to the brutes, to the poor and unfortunate, to those whom we love, and to God, who has done so much for us, and we will hear echoes that will brighten our own lives and raise us above all envyings and strife and bitterness, and make our lives a blessing to the world, and secure for us a home where kind words are ever spoken.

What the Girls Have and what They Need at the Central Tennessee College.

Editors, being of the plural number, (notice editorial "we") are, by virtue of that fortunate fact, privileged to be in two places or more at once, hence the editor of this sheet while enjoying the hospitalities of the President of Central Tennessee College, the courteous attentions of the Professors' thereof, the genial conversation of the Dean of the Meharry Medical College, was also priviledged to penetrate, in a quiet way, into that department of the C. T. C. not usually brought prominently into notice. We found a work going on quietly and unobtrusively which we hope and firmly believe will contribute not a little to the future well being of the students, both male and female, of that institution. We refer to that department of the industrial work known among the young ladies as the "Sewing Circle." We were not introduced to "table-scarfs," "Japanese work," "crewels," "Kensington" or "arrasene"—we are assured that these are all to come in good time—but we found, in happy accord with some impromptu remarks made by ourself before the students in chapel morning devotions that some of the practical every-day matters of ordinary and domestic life were attended to first; and that the homely details of patching, darning, mending and making those minor but not unimportant matters which must come up in the lives of ordinary mortals, were thoroughly and diligently taught. We found that the girls attending Central Tennessee College are taught that the art of "making auld claes look amaist as weel's the new" is no less necessary to them than it was to to the lassies of auld Scoties, and the thrift and economy are as needful to the building of a race in the new world as in the old.

Many of our girls attending college now come from homes where the mother's incessant toil with household work precludes the possibility of teaching her daughters the simplest elements of needle work. Many mothers, though now in better circumstances, have not themselves learned to handle the needle; therefore the very rudiments have to be mastered by these young would-be seamstresses. Ladies familiar with this kind of work know that this elementary practice implies many failures, much "ripping out" and much destruction of material, and the girl cannot be trusted to try her "'prentice hand" on her own garments at first lest the "rents be made worse." Therefore material is needed, and to the friends of industrial education must the hand be stretched out for help. A more advanced class, having become somewhat proficient in handling the needle, are now looking forward with longing eyes to the coveted possession of a sewing machine. Who will endow a "Professorship" that this earnest and ambitious class of young ladies may have thorough instruction in this profitable branch of industry? We believe "a word to the wise is sufficient," and we hope that at our next visit to the classic halls of old Central, with the cheerful sounds of the hammer, saw and ax, which arise from the "carpenter department" may be heard the busy hum of

"The bright little needle,
The swift little needle,
The needle directed by beauty and *art*."

Donations of material and implements for sewing, or of money to purchase these, or to assist in the furtherance of our project of "expert" instruction in machine work, may be left with us, and we shall take great delight in forwarding them to the Ladies Sewing Circle of Central Tennessee College.

An Indian Christian on the Needs of Missionaries.

The Indian Christian Herald, publishes the following words of a native Christian gentleman, on the relative status of European and native mission workers: "The wants of the denizens of the temperate zone must necessarily be greater on the tropical zone than the wants of those born in it. We think this is just the same with regard to the natives of the country when they live in England. In the Home for Asiatics in London the *Sarangs* and *Malims* are provided with comforts which an English laborer might envy. We have moved much in missionary circles, and we can safely say that, so far as our knowledge goes, the style of a missionary's living, in comparison with other Europeans of similar standing, is very much lower. We fail to see, then, any just complaint in this. We should think missionary laborers in this country ought to consider themselves as a garrison in a beleagnered town where there is not sufficient food, so that from the necessity of the case they are bound to divide it as it may last the longest, and keep the combatants in a fighting condition." Dr. Thoburn says the writer has proven himself the peer of his European brethren, and is worthy to speak upon this vexed subject.

Now the election is over, we shall hear of the Independent colored Republican frequently. Once and a while these perfectly independent after-and-a-long-time-before the-next-election-Republicans will call their usual post pre-election convention and demand something. Verily the independent colored Republican was not dead, he only slept during the late campaign. He is now fully resuscitated.

Sunday Papers.

These should have no place in Christian homes. Some of the best commercial papers in the country publish Sunday editions. Christian business men, however, cannot afford to pay the price of a Sunday paper. It cheats them out of much of the social value of the Sabbath. He has but little time to see his family during the week. Sunday should be given to the wife, the children, the home, the Sunday-school, the church, the Bible and its cognate literature. But the Sunday paper comes, and it has special attraction in advertisements, editorials on live questions in politics, commerce, morals or even religion. There are some rich selections which are very entertaining, and the man who only took up the paper just to look at it, has spent the morning, and the vigor of his mind for the day, in a hurried perusal of six or eight pages of a large newspaper. He goes to church, but his thoughts are on what he has read. He has no taste now for spiritual things. To him the sermon is long and dry, and he is glad when the benediction releases him from a place in which he takes no delight. His conversation in his family is on the subjects that have filled his mind from the paper. He only mentions the church services as dry and uninteresting, and wonders why the preacher has become so prosaic. He can not feel much interest in the Sunday school lesson, because he has no time to study it. His class in the school have no more interest than the teacher, and relieve him of work, after a few weeks, by staying away. People wonder what is the matter with this brother, who used to be active in church matters, and ask "what can have caused such a change in him?" The Sunday paper. May not the large non-attendance at church in our large cities, of the better and middle classes, be traced to a considerable extent to the large circulation of Sunday papers? If Christians are to enjoy the highest social and religious benefits of the Lord's Day they must let these papers alone on that day. Undoubtedly the press is a power for good, there are noble men in the editorial chair, and men who feel the need of rest, but the public—and that a Christian public, too—cries out for the Sunday paper, and as there is money in it for the proprietors, it must be issued. Christian homes should not be disturbed on Sundays by the visits of the daily paper.

Thanksgivings Proclamation.

President Arthur has issued the following proclamation:

The season is nigh when it is the yearly wont of this people to observe a day appointed for that purpose by the President as an especial occasion for thanksgiving unto God.

Now, therefore, in recognition of that hallowed custom, I, Chester A. Arthur, President of the United States, do hereby designate as such day of general thanksgiving, Thursday, the 27th day of this present November.

And I do recommend that throughout the land the people ceasing from their accustomed occupations, do then keep holiday at their several homes and their several places of worship, and with heart and voice pay reverent acknowledgement to the Giver of all good for the countless blessings wherewith He hath visited this nation.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this seventh day of November, in the year of our Lord one thousand eight hundred and eighty-four, and of the independence of the United States the one hundredth and ninth.

CHESTER A. ARTHUR.

By the President.

FRED'K T. FRELINGHUYSEN,
Secretary of State.

In his proclamation above the President calls upon the people of the United States: 1. To cease from their accustomed occupations. 2. To keep holiday at their several homes. 3. To repair to their several places of worship and reverently acknowledge the Providence of God in our national prosperity. We have no doubt that this proclamation will be generally observed and its recommendations largely carried out. Gathering about their home and church alters the people who have the comforts of life should remember and provide for those who have them not.

Bishop Wiley.

Perhaps there is no Bishop in the Methodist Episcopal Church to-day who is so thoroughly posted in regard to the needs and wants of our colored work, or of the character, competency and adaptability of our colored preachers and teachers to supply the demands of that work as Bishop Wiley. He has gone into the homes of the colored people, been the guest of their best families and of their ministry. He has studied the Negro character from the Negroe's side, in the Negroes' home, and with the Negroes' full confidence. He is no radical in pretensions; but is sincere, just and conscientious in his deeds. The present very efficient corps of presiding elders in the Washington Conference was studied out by him while he was the guest of an eminent Negro family in Baltimore, Md. His assignment to the Delaware and Lexington Conferences for their ensuing sessions, is a matter upon which we feel like congratulating them. He has already presided at three sessions of the Lexington Conference. He knows both the work and the preachers. He will require very little advice, and generally the Bishop who has the least need of advice succeeds the best. Welcome home, welcome to our homes and to these colored conferences, Bishop Wiley.

Atlanta University.

Let the heartiest support be given the school, because the University has no powerful church in the South at its back, because its only and truest merits are a good Christian education, a high moral standard, thorough scholarship, and the very best discipline.—Pere, in the Savannah *Weekly Echo.*

Well, you now begin to acknowledge the utility of powerful backing, and the faithfulness of our Church in the appointment of colored professors, etc. There is room over in Clark University for your students, and both colored and white teachers to look after them. We are cosmopolitan, sir.

The editor has been and is now suffering from the effects of malaria and over work which will account for any seeming delay or short-coming for the several weeks past. Our physician recommends entire cessation from work for a while, but we are trusting in God and keeping at it, at least in part, and we hope soon to be all right. Brethren pray for us, and send in your subscriptions to the *Herald*, and we will give value received.—*Christian Herald.*

This is sad news to us, and we sincerely regret to hear it. We have the highest regard for Dr. Fisher and sincerely hope he may speedily recover.

Personal.

—Rev. A. E. P. Albert is slowly recovering from his severe prostration by malarial fever.

—Rev. Wm. Davis, of Glencoe circuit, with his little son, called in at our office Tuesday. He is in good health and prosperous.

—Bishop Wiley reached Shanghai on the 6th of September, and expected to start for Tientsin after resting a day or two.

—Our old and valued friend, Rev. Pierre Landry, has been spending the last few days in our city. We are always glad to see Bro. Landry.

—Among the remarkable men in this country, of this age, is the Rev. Wm. Taylor, D. D., the M. E. Bishop for Africa.—*Christian Recorder.*

—Bishop Hurst is on his way to India. His address will be Bombay, care of Rev. James S. Stone, until Feb. 1. After that date it will be Georgestrasse 59, Bremen, Germany.

—Dr. Buckley, editor of the *Christian Advocate*, has returned to New York. Thousands have enjoyed his vacation with him. He has pleased and instructed all the read-

Christian Advocate. We welcome him home.

—Bishop Wiley writes from Boston, Ohio, Sept. 22, in good health, intending to leave for Peking the following day.

—Rev. E. O. Beebe, M. D., sends a letter written in good health and spirits, from Yokohoma, Japan. Oct. 6 is the date of his departure for Shanghai, China.

—Mr. Emerson Bently, agent for Phillips & Hunt in our office, has been quite sick and unable to leave his bed since Nov. 9. He is slightly better as we go to press.

—Rev. E. W. Parker writes, on board ship, Oct. 15, "Nearing Port Said, after a pleasant and uneventful voyage." The party expected to be in Bombey Oct. 28.

—Hon. R. T. Greener has favored us with an excellent likeness of his self in steel, large size suitable for framing. We shall now take down the old, and when he shall be in New Orleans he will find the new one suspended in our parlor.

—Bishop Fowler, in his first round of Conference, has won universal respect and has managed the great affairs committed to him with consummate ability. We hope he may soon be among us to help in our Centennial work.

—Bishop Ninde's reception at Topeka, Kansas, his future home, was a royal welcome. Representatives of the Kansas Conferences were present to greet him, and also those of other bodies.

—Bishop Mallalieu has made a wide mark by his work in the West this autumn. Nebraska, Wisconsin, and other States have received a mighty push onward and upward by Bishop Mallalieu's strong words.—*Northwestern Christian Advocate.*

—We learn that Miss Clara M. Cushman has written a book, but it has not yet made its appearance in New Orleans. Her missionary letters and addresses have been received with great favor in the East, where she is now visiting.

—Mrs. M. L. Dale has returned from her visit to Cleveland and reports an exceedingly pleasant trip and agreeable session. She feels under especial obligations for personal kindness displayed to her by Dr. and Mrs. Rust in their home at Cincinnati.

—The Rev. Thomas Stalker, the new pastor of Ames Methodist Episcopal Church, has arrived in New Orleans and occupied the pulpit of that church on last Sabbath. He was a member of the Detroit Conference, and has been transferred to the Louisiana Conference.

—Dr. Maclay, Oct. 9th, writes that he has received through Gen. Foote, U. S. Consul in Korea, official assurances from the King that entirely no obstructions will be in the way of our missionaries, but that we will be greatly encouraged in founding a school and hospital in the capital city, Seoul.

—Rev. A. H. Gillett, agent of the Sunday-school Union, South and West, passed through New Orleans, en route to Springfield, Mo., where he will hold a Sunday-school Institute from the 16 to 20th. He will hold Institutes in the month of December in Louisiana and Texas in connection with Bishop Mallalieu and Dr. B. Wood and her husband left New York, the 15th inst., via Montreal, Boston, and went to Northfield, Mass., to attend the Moody Bible Institute. Mrs. Wood goes to America on account of her health, and her husband, Rev. Dr. Wood, of the Methodist Book Concern office in New York, will remain with her. We greatly regret the loss to the Publishing House of Dr. Wood's valuable services, but feel that his wife's health is the first consideration, and we hope that a sea voyage and change of climate will restore her to health and strength.

—Rev. Dr. Mallalieu, of Boston, Mass., has been in the city for a few days, the guest of Rev. Dr. Rust. He preached in the Methodist Episcopal Church on Sunday morning last to a large congregation, and in the evening addressed a meeting of the Young Men's Christian Association. He left for Shreveport on Monday morning, where he will preside over the Louisiana Conference, which convenes on Wednesday next.

—Rev. Dr. Rust has returned from his visit to Mississippi, Alabama, Georgia, and Florida, and reports a very pleasant trip. He found the brethren in all the States visited in good health and spirits, and the prospects for the Church very encouraging. He preached in Jackson, Miss., Montgomery, Ala., Atlanta, Ga., Jacksonville, Fla., and Savannah, Ga., and was everywhere received with marked cordiality. He left Savannah on Monday morning last, and reached New Orleans on Tuesday evening, in time to preside over the Louisiana Conference, which convened on Wednesday morning.

—Rev. Dr. Rust, in his visit to Mississippi, Alabama, Georgia, and Florida, found the brethren

THE EAST.

The holy morn, to earth's remotest shores
Wherever the sunbeams play or ocean roars;
Through every oriental clime proclaim,
In majestic speech, Immanuel's saving name.
The mighty task of love and labor plan.
Till God the gordian knot of caste untie.
Soon plains real shall countless millions teach
The purest morals in the strongest speech.
Unwearied, raise aloft your noble aims,
And give the pledge a world in ruin claims;
Think what almighty love for you has done,
And think what crowns of bliss th' Apostles won.
Truth leads the van, the beaten paths pursue;
What men hath done—despair no—ye can do.
Be great be good, be zealous, still aspire,
Let noble men and noble motives fire;
Let Rutherford's zeal and Xavier's ardor glow;
Let Brainerd's zimalahs and Martin's warm;
May Cooke's example diligence suggest,
And Clough's patience fortify each breast,
Elliot and Swartz a living text supply;
Like Whitfield labor and like Wesley die
The time is come when Juggernaut must fall,
And Hindoo pagan triumph through Bengal;
Each crafty Brahmin's artifice shall cease,
Mohammed's shores shall hail the Prince of Peace;
Over all the rest God bids the day-star rise,
To dash the lured crescent to the skies;
"The Word of Christ" shall swift and sweetly run,
Through all the regions of the setting sun;
And every Asiatic people known
Pay grateful homage to Immanuel's throne.

Domestic Hygiene.

For the Southwestern.

Principles of Accidents.

BY DR. GEO. L. CURTISS.

Accidents will occur, they can not always be prevented. When they occur there are some whole some rules to be observed by both men and women. There is always something to be done. The first thing to be done on the occurence of an accident is to do a sensible thing. Wringing of the hands, tearing of the hair, beating the breast with fearful ejaculations of pain and sorrow neither saves life nor stops flowing blood, nor relieves pain. Some of the sensible things to be done I enumerate:

1. If a wound occurs in a limb, bind it above the wound quite tightly, thus preventing the loss of blood from severed arteries through which the life currents flow from the heart towards the extremities. A bleeding vein is not dangerous when the corresponding artery is bound above.

2. If the wound is in the body lay the person down with the head up. Use cold water applied freely by a cloth or sponge. Should the would be in the axilla or groin, with a towel seek to plug the wound, and hold it tightly, and in all cases send for a physician. I know a boy accidently shot in the arm pit. A lady school-teacher was standing a few rods away just inside the door. Quick as thought she pulled down a lace curtain hanging at the window, and rushed to the boy, plunged it into the gaping wound, and held it there for two hours until the physician came. By this means the boy's life was saved.

3. If an artery was severed it is prompt to grasp the end between the heart and compress it between the thumb and finger. A severed artery may be known by blood going out at spurts and not a steady stream.

4. To give a wounded person restoratives. You may dash cold water, or place a lump of ice on the head. Lose of blood causes great thirst, but in all inflammatory action injuries. Besides, in such wounds, what is wanted is perfect quiet, and as little motion as possible. Stimulating drinks make the blood flow more rapidly.

5. In case of a simple cut, wash the parts clean, and bring the lips of the wound together, and hold them in place by plaster or bandage. Sometimes even the wound a stitch or two to bring with advantage. In most cases the best results are obtained by first intention

necessary, and is liable to cause a bad sore. In case of an old sore which stubbornly resists healing a salve may be very efficient for cleansing the sore, and for the time being acting as a scab to protect the sore place.

6. It is unwise to remove a scab that has formed on a sore until the wound beneath is quite healed. A scab is nature's means for protection from the atmosphere, and accidential bruises and changes of atmosphere. While the scab remains nature is at work beneath in a silent manner repairing the injury. When the right time comes the scab will come off of itself.

7. Every man and woman ought to learn very early how to apply a bandage, a poultice and wet cloths to a wounded or diseased part. Too many grow up in utter ignorance of such things, and when in after years are compelled to attend to such matters, are utterly unable to do so intelligently, and their awkward movements are painful to the sick and wounded.

Seymour, Indiana.

Margie Willie sends *The Cultivator* this recipe for Croton Sponge Cake: Take six eggs, three quarterg of a pound of butter, one pound of sugar, one pound of flour, one spoonful soda, two of cream of tartar, one cup of sweet milk; dissolve the soda in the milk, which must be added last; mix the cream of tartar with flour; rub the butter and sugar; beat the eggs separately.

To lengthen out a chicken for dinner, make a coffeecupful of prepared flour into stiff dough wet up with an egg as for noodles, roll very thin and about ten minutes before you dish the chicken cut the dough into narrow strips and drop into boiling broth which has not been thickened into soup. It will add greatly to the dish and make more of it.

To make an excellent sweet potato pone, wash well six good sized sweet potatoes, scrape the skins off and grate on a potato grater, mix in one tablespoonful of butter, one cup of molasses, one of sugar three eggs, pinch of salt, pounded orange peel, nutmeg and ginger to suit the taste; put in a pan, sprinkle sugar over the top, and bake.

Stations of Wesleyan Ministers in West Africa for 1885, as Appointed by the last British Conference.

SIERRA LEONE AND GAMBIA DISTRICT.

1.—*The Sierra Leone Section.*

Free Town (First), Zion, &c., William H. Maude, Edward W. Adcock; Alexander T George, Native Minister; Emmence George Granville Sutton, Samuel Theophilus Peacock, Native Assistant Ministers; Joseph May, Minister, Supernumerary; a Catechist.

Free Town (Second), Ebenezer &c., Charles Mark, Adam P. Woode, Native Ministers; a Catechist; an Agent.

High School, Joseph Clandius May, Native Minster, Head Master.

Wellington, Kissy &c., David A. John, Native Minister.

Hastings, William George Mark, Native Minister.

Waterloo and Timmanee Mission, a Catechist (Prince Alfred's Town) an Agent.

York, Goderich, &c., Daniel W. Thorpe, Native Minister.

Wilberforce, &c., Samuel W. Davis, Native Minister.

N. B.—This Circuit is under the direction of the General Superintendent.

Sherbro Mission (Bonthe), Joseph C. Thomas, Native Assistant Minister; a Catechist wanted.

Limbah Mission—

Fouricarriah, James Booth.

Kapoto, a Catechist.

Timbo, a Catechist.

Kambia, a Catechist.

Mokelleh, vacant.

Mabang Mission, John E. Williams Native Assistant Minister.

N. B.—This Station is under the direction of the Superintendent of Waterloo.

2.—*The Gambia Section.*

St. Mary's William T. Pullen; John S. Joiner, Native Assistant Missionary.

Educational Department, an agent.

Barra Point W. T. Cole, Native Assistant Missionary.

British Combo, Sabbijee, a Catechist.

N. B.—The above are under the direction of the Superintendent of St. Mary's Circuit.

Albreda, J. B. Johnson, Native Assistant Missionary.

McCarthy's Island, C. J. P. Johnson, Native Assistant Missionary.

N. B.—Albreda and M'Carthy's Island are under the Superintendence of the District Missionary.

District Missionary, one to be sent who shall act under the direction of the Chairman of the District.

WILLIAM H. MAUDE,
Chairman of the District and General Superintendent.

THE GOLD COAST, POPO YORUBA, AND NUPE DISTKICT.

1.—*The Gold Coast Section.*

Cape Coast W. Terry Coppin; William M. Cannell B. A. (Educational Department); Andrew W. Parker, Isaac Hayforb, Native Ministers; James A. Solomon, Edward J. Fynn, Native Ministers, Supernumeraries.

Elmina, Edward P. Dontoh, Native Minister.

Commendah, Chamah, Mampon; Agents.

Sekundi, Asaka, mamful, Adjud; Agents.

N. B.—E. P. Dontoh acts under the direction of the Superintendent of the Cape Coast Circuit.

Dix Dove, Thomas Penny, Native Minister.

Axim Princes, Attoabœ, Bayin, Essiamah; Agent.

Takwa, Appollonia; Agents.

Anamabu, Joseph D. Hayford, Native Minister.

Satt Pond, Frederick J. Loo, Native Assistant Minister.

Anishau, Great Kormantine, Abonku, Kuntu, Amissanu and Asafa; Agents.

Mankessim, Isaac A. Graham, Native Assistant Minister.

Ayan Main, Abassa, Nkojo, Denkira, Amia., &c.; Agents.

Adausi Maim, Girankuma. Brofu; Agents.

Narkwa, Tantum, Largo, &c.; Agents.

Winnibah, John Plange, Native Minister; Isaac Anaman, Native Assistant Minister.

Appam, Breku, Odumtu, Swedur, Eryeme, Dontoh-proom, Dewurabu, Kwakwatsia, &c.; Agents.

N. B.—Winnibah is under the direction of T. B. Freeman (A).

Accra, Thomas B. Freeman (A); (James Town); Frederick France, (Ussher Town) T. B. Freeman (B), Native Ministers.

Prampram, Bawalashi; Agents.

Abnri, Obusmasi, Larteh, Ewukngua, Agomada; Agents.

N. B.—T. B. Freeman (B) is to give special attention to the hill stations.

Abnrah, Assin and Ashantee mission, Robert J. Hayfron, Native Minister (Donkwa).

Ekroful, Domouasi; Agents.

Assin, Robert M. Acquaah, Native Assistant Minister.

Kumasi, Robert G. Jones, Native Assistant Minister.

Bekwa, Kokofu, Amuaful, Mampon; Agents.

2.—*The Popo (Dahomey) Section.*

Little Popo, Frederick J. Martin, Native Assistant Minister.

Grifi, an Agent.

Aghwey, Aron E. Franklin, Native Minister.

Whydah, to be re-occupied.

Port Novo, Thomas J. Marshall, Native Minister; a Catechist; two Evangelists.

Badagry (Tonon), a Catechist.

Owo, an Agent.

N. B.—Thomas J. Marshall superintends the Popo Section.

One European wanted for training work in this section.

3.—*The Yoruba Section.*

Lagos, Edmund Tomlin, Educational Department; James B. Thomas, Native Minister; Simeon P. Johnson, Native Assistant Minister; a Catechist.

Yaba, Wm. B. George, Native Minister.

Mofoluku, an Evangelist.

Mushin, an Agent.

Woronshoki and Lower River Ogun, an Evangelist.

Worth Thinking Of.

What Ayer's Cherry Pectoral does:—

It prevents the growth, to serious illness, of a dangerous class of diseases that begin as mere trivial ailments, and are too apt to be neglected as such.
It alleviates even the most desperate cases of pulmonary diseases, and affords to the patient a last and the only chance for restoration to health.
It breaks up a cold, and stops a cough more speedily, certainly, and thoroughly than any other medicine.
It spares mothers much painful anxiety about their children, and saves the little ones' lives.
It cures all lung and throat diseases that can be reached by human aid.

How Ayer's Cherry Pectoral Does Such Good.

It expels the mucus from the throat and the air passages of the head, and cleanses the mucous membrane.
It allays inflammation, puts a stop to tickling in the throat and coughing, and enables the patient to rest.
It heals sore throat, reduces the swollen tonsils, and restores natural tone to the affected vocal cords.
It soothes to natural and refreshing slumber, during which Nature regains strength to combat disease.
It clears out and heals diseased air cells in the lungs, and helps Nature to repair the waste made by the corrosion of pulmonary disease.
It puts a stop to the cankerous decay of Catarrh.

Why Ayer's Cherry Pectoral is so Perfect a Medicine.

Because it is a scientifically ordered compound, of great potency, the product of years of study, observation, and experience in the treatment of throat and lung diseases.
Because it is prepared from the purest forms of the drugs employed in it, chemically combined by a process of such perfection and accuracy as would be unattainable, even by the most skillful pharmacist, dealing with small quantities.
Because it is not only the most effective medicine for the uses to which it is designed, but, owing to the enormous quantities in which it is made, is sold at so low a price that it is placed within the reach of every household.
Because it is an active curative agent, that must be taken by drops, as prescribed in the directions accompanying each bottle, and not a mere palliative syrup that may be swallowed by mouthfuls.

Where Ayer's Cherry Pectoral Stands Before the World.

It is popularly known to be a medicine that has cured laryngeal, bronchial, and pulmonary affections where all others had failed.
It is a favorite household remedy to-day with people whose lives were saved by it, when they were young, a generation ago.
It has held the first place in popular estimation for nearly half a century in this country, and is more and more highly appreciated, year after year, both at home and abroad.
It evokes daily, from all over the world, expressions of gratitude for lives saved by its use.
It is everywhere recommended by reputable druggists, who know, from conversations with their patrons, and from their own experience, how almost magical are its effects for good.
It is regularly prescribed by many physicians of the best standing, and is recommended by Professors of Medical Colleges, to their students, as invaluable for all diseases of the throat and lungs.

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Abbeokuta, Alfred T. E. Bartrop (Ogbe). Training Institution and Pioneer Work; Charles B. Macaulay (Itesi), Native Assistant Minister; a Catechist.

N. B.—Edmund Tomlin superintends the Yoruba Section.

4.—*The Nupe Section.*

Bida (Wunangi), M. James Elliott.

Ago, an Agent.

Egga, a Catechist and an Evangelist.

Pada, one European to be sent, Training Institution and Pioneer Work; Thomas E. Williams, Native Minister.

N. B.—Michael James Elliott superintends the Nupe Section

W. TERRY COPPIN.
Acting Chairman of the District and General Superintendent.
—*The Methodist Herald and West African Educational Times, Freetown, Sierra Leone*, W. A., *Sept.* 24, 1884.

Among the chief troubles of Mr. Gladstone's four year's of recent Premiership have been this differences with Lord Derby, with John Bright, and the question of the occupancy of the chief offices at Dublin Castle.

BROWN'S IRON BITTERS

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It does not injure the teeth, cause headache, or produce constipation—*other Iron medicines do.*

It enriches and purifies the blood, stimulates the appetite, aids the assimilation of food, relieves Heartburn and Belching, and strengthens the muscles and nerves.

For Intermittent Fevers, Lassitude, Lack of Energy, &c., it has no equal.

☞ The genuine has above trade mark and crossed red lines on wrapper. Take no other.

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches	
History of the U. S.—Ridpath	$3 00
Scripture History—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3) Net	5
History of Methodism.—Stevens. (Abridged edition.)	3 00
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons. (Vol. I) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. Matthew I-XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol I) sett	7 50
Plain Account of Christian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill. Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (Chapters XXI-LII)—Harman	4 00
Systematic Theology.—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic.—Jevons. Net	60
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism (Unabridged. Stevens	3 00
Defence of our Fathers—Emory	85
History of Missions of the Methodist Episcopal Church Vol. II—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII.—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope. Vol. III	7 50
Atonement in Christ.—Miley	1 25
History of the Church.—Blackburn	2 50
Intellectual Science.—Porter	3 00
Homiletics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX-XXX—Harman	4 00
Systematic Theology. Theologies Instituties. Part II—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St Paul.—Conyeare and Howson. Abridged Edition	1 00
Biblical Hermeneutics—Terry	3 00
History of Rationalism—Hurst	

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
Christian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884	
Philosophy of the Plan of Salvation—Walker	1 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism—Simpson	1 50
Portrait of St Paul.—Fetcher	75

SECOND YEAR.

To be studied:	
The Bible: Doctrines	
Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History.—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. Abridged Edition.—Stevens	3 00

THIRD YEAR.

To be studied:	
The Bible. Sacraments	
Christian Theology. Books IV and V.—Wakefield	2 50
Plain Account of Christian Perfection.—Wesley	30
Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	90
Mediæval and Modern History.—Thalheimer.	1 60
To be read:	
Wesley's Sermons. (Vol I.) Introduction to the Gospel Records.—Nast	1 25
Era of the Protestant Revolution.—Seebohm.	75

FOURTH YEAR.

To be studied:	
Christian Theology. Books VI and VII.—Wakefield	2 50
Logic.—Jevons. (Science Primer Edition.)	40
Elements of Intellectual Science.—Porter	3 00
Review of the course for the three preceding years.	
To be read:	
Wesley's Sermons. Vol. II. Books to Antinomianism.—Fletcher	5 00
History of the Reformation.—Fisher	2 50
Protestant Foreign Missions.—Christlieb	1 00

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Grenada	4:50 a m
Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:48 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L. & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:26 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
Leave Odin, Ohio & Mississippi.	9:29 p m
" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

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Fast Mail	8:20 p m	7:30 p m

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General News Item.

The pyramidal capstone of the Washington monument is completed and stand in the sheds of the monument grounds.

In the United States we have 164,832 schools, against 176,627 saloons. The schools cost $211,311,530. The saloons cost $872,610,000.

Goldsmith's Plays.—Goldsmith received £1,300 for the only two plays he ever wrote; viz. £500 for the "Good Natured Man," and £800 for "She Stoops to Conquer."

Great Britian has at last decided to establish its protectorate over the southern coasts of New Guinea and the adjacent islands, the decision being hastend by the increase of the slave trade there.

Mr. Adolph Sutro, who designed and executed the great Sutro tunnel to drain the Comstock mine in Nevada, proposes to give San Francisco a public library, to cost several hundred thousand dollars.

The 15th of October, 1684, was the date of that session of the General Court which gave to the plantation on Lake Quinsigamond the name of Worcester. The two hundredth anniversary of this date was celebrated by the city with much enthusiasm.

Kuichi Kuki, an educate Japanese, and the author of the present school system of Japan, arrived in Washington last week as the new ambassador from Japan. He is but 33 years old, and so is the youngest foreign Minister at the national capital.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any [illegible] Friends are brought together by means of the SOUTHWESTERN.

MR. EDITOR—Please help me to find my father. His name is Alfred Gunter. My name is Thomas [illegible]lor, my mother is dead, but she used to belong to J. Batchelor. I was about one month old when she died. She died in North Carolina, near Enfield, her name was Caroline Batchelor. She was married twice, first to Henry; and after went to Alford Batchelor. I had a brother Edward, any one who can tell me anything about them will please write to me in care of Thomas McAfee, Spinks, P. O. Kemper County, Miss.

THOMAS GUNTER.

MR. EDITOR—I wish to inquire for my father Abraham Beard. My mother, also belong to Mr. Bythe Beard, and a sister by the name of Millie Crawford. I had a brother by the name of Charles Mallie. My sister Millie was sold at sale in Woodville, North Carolina. I then went by the name of Mary Beards, but I now go by the name of Lucy Powell. Any information concerning them will be gladly received. Address me at [illegible] Texas, care of Rev. E. [illegible], Lock box 165.

ARTY POWELL.

MR. EDITOR—I wish to inquire for my mother and one sister. My mother's name is Harriet [illegible] sister's name is [illegible] mother's first husband's name was William Nash. [illegible] with me. I left [illegible] and have not [illegible] I came to [illegible] Dr. [illegible] La. Telling [illegible] concerning them [illegible] received by [illegible] [illegible] of Henry [illegible], Washington county [illegible]

[illegible] will write to [illegible] Rock, Pontotoc, Miss. [illegible] they will please [illegible] [illegible] of her people. [illegible]

[illegible] wish to locate [illegible] I have not [illegible] they were [illegible] Dunn, of [illegible]

The M. E. Church.

Dedication.

The Gilbert Haven, Memorial Methodist Episcopal Church, in Sperry Street, New Haven, Conn., was dedicated Oct. 26th, at 3 p. m. A good audience participated in the exercises. The little church was decorated with autumn leaves and flowers. A heavy cluster of autumn leaves was fastened to the pillars in front of the pulpit. In gilt letters upon the white walls were the Bible sentence:

We shall see Him as He is:
We shall be like Him.

The inscription in evergreen letters,
In memory of Gilbert Haven,
Was in position on the wall in rear of the pulpit.

Bishop William L. Harris, D. D., L.L. D., of New York, conducted the exercises and delivered an address after the opening services.

Rev. Dr. Goodsell said that he wished the white churches of the city would give as the people of this church had given. This church had made great sacrifices.

Rev. Mr. Johnson, the pastor, then called upon members of his congregation to come forward and pay their subscription, and the response was liberal. After $105 in cash had been placed upon the altar, and Dr. Goodsell had announced that Rev. Dr. Vincent would add $25, members of the church passed around in the isles and took collections. Dr. Goodsell said that the conditions under which the church had been built retarded its prosperity in the past but the future of the society was likely to be successful.

Dr. Goodsell said. "Well, here is $25 from Bro. William O. Armstrong, and a like amount from a brother in my church who did not wish his name mentioned. Now we are going to have a five and ten cent collection from the people in the pews. You see they didn't understand it before. We have $250 collected already.' During the afternoon nearly $300 was raised. The debt upon the church is $678

The collection and donation during the time it has been a Methodist Episcopal Church is $655.

After the collections the church was then dedicated according to the ritual of the Methodist Episcopal Church. Bishop Harris read the service, and the response by the congregation was led by Rev. Dr. Goodsell. Seated upon the platform were Bishop Harris, Rev. Dr Goodsell, Rev Mr Johnson, Rev Mr Cunningham, of the East Pearl street, M. E Church, Rev. Mr. Ford, of the George street Church, Rev W W Bridge; also Rev Mr Chipp, of Hudson, N Y. The trustees, John Norcom, Steven Beatie, James Austin, John Williams, George Boater, Daniel Counter and H H Phillips presented the church for dedication to the Bishop, repeating these words: "We present unto you this building, to dedicate as a church for the service and worship of Almighty God." The services were concluded with the doxology, sung by the choirs choir and congregation, followed by the benediction.

The Methodist Episcopal Church expects every member to fulfill his or her obligation to the church paper of the South. The SOUTHWESTERN ought to be placed in every Methodist household, where either a child or a grown person can read.



Nervousness.

The moment there is danger of impairment of the mind from excessive nervous exhaustion, or where there exists forebodings of evil, a desire for solitude, shunning and avoiding company, vertigo and nervous debility, or when insanity has already taken place, PERUNA and MANALIN should be implicitly relied on. But it is never well to wait so long before treatment is commenced. The early symptoms are loss of strength, softness of the muscles, dim or weak sight, peculiar expression of the face and eyes, coated tongue, with impaired digestion; or in others, certain powers only are lost while they are otherwise enjoying comparatively good health. In all these PERUNA and MANALIN should at once be taken.

Mrs. S. Smith, Hillsville, Lawrence County, Pa., writes: "DR. S. B. HARTMAN & Co., Columbus, O.: I have been a great sufferer for ten years. It seemed as though every organ in my body was diseased at one time or another. I had about given up all hopes, when I commenced taking PERUNA and MANALIN. I immediately began to improve, the soreness and pain disappeared, strength gradually returned, and now I am as well as ever in my life, and I owe it all to your PERUNA and MANALIN. I recommended it to my friends and it gives better satisfaction than any other medicine I ever heard of."

Miss Maria Roderick, Warren, Ohio, writes: "It is with pleasure and many thanks that I write to you to tell you of the great benefit I have derived from the use of the PERUNA. I have used several bottles of your PERUNA, and can safely say it has done me a great deal of good. I have improved ever since I commenced its use."

Mr. T. J. Webber, Plymouth, O., writes: "I am selling your PERUNA, and having a good trade on it. It gives excellent satisfaction."

Mr. Thomas Acton, Brooklyn Village, Cleveland, Ohio, says: "I received a severe wound in my foot by tramping on a spike. It inflamed and was painful and swollen. I had every reason to fear lockjaw. Your simple suggestions as to local applications and the taking of your PERUNA and MANALIN were followed to the letter, and, thanks to you, my foot is entirely well, and I am happy."

M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez street.

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WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev Marcus Dale, Pastor. Services: Sunday 6 p m; prayer meeting, preaching 11 a m; 3 and 7:0 p m; General Class and Love Feast monthly; preaching Thursday eve 7:30; Class, Monday eve

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. M. J. Dyer, pastor. Services—Public worship Sabbath 11 a m., 3 and 7 p m Communion every second Sunday at 7 p. m. Sunday-school 1 p m. Class-meeting Monday evening Preaching Wednesday evening Prayer-meeting Friday evening General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a m Preaching at 11 a. m, 3 and 7 p. m. Sabbath at 1 p m Class-meetings. Thursday evening

HAVEN CHAPEL—Jefferson street, corner of Prieur, two blocks above the last station. Rev M. O. B. Mason, Pastor. Services—Public worship at 11 a. m, 3 an 7 p. m Sunday. Sunday-school 9 a m. Class meeting Monday evening. General Class, second Sunday at 11 a m, and communion at 7 Preaching Thursday evening.

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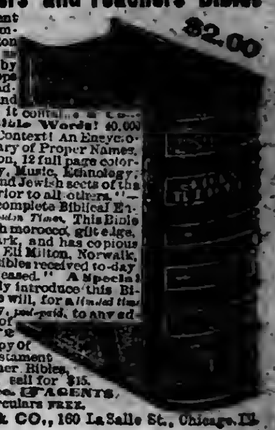
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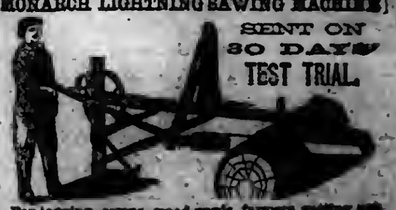
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A marvel of purity, ... economical. ... not be sold in ... of low test short ... powder. Sold only ... POWDER CO. ... 106 Wall Street, N. Y.

Sunday-School and Children.

FOURTH QUARTER. LESSON VIII. Nov. 23. Prov. 1, 1-16.

It is very sad, to know that if a man has been a sinner in his youth, ... repents and is saved, ... effects of his ... to be felt. ... that will ... not recall. It is a comfort, ... to know that if a man has ... or written ... blessed to the ... A proverb is an ... truth stated in a few ... proverbs of Sol ... in the Bible, ... rule to all who will ... Solomon himself ... them fell into sin ... the boy of our time ... himself really wiser ... King of Israel notwithstanding. Wisdom is not shown ... by knowing what is best ... as by doing it. The ... beginning of knowledge, ... come before wisdom, is ... the Lord. If we have ... fear of offending the Lord, ... obey his commands, which ... highest wisdom. It is said ... fifth verse, as we see every ... that the wise men are willing to ... it, and therefore know more ... all the time, but fools for- ... n, and those who teach ... continue to be foolish. ... advises children to do ... parents have told them, ... their mothers. Such ... and obedience will be as ... jewels worn on the head ... which were as much ... these days. An obedi- ... to put on himself an or- ... can not buy, ... the poorest and ... himself. The ... to his own son, ... "If wicked ... do ... make ... with ... has become a ... man; because ... the company ... than the ser- ... Only by the ... we follow the ... but it will ... child who ... truth.—*Wes.*

Marriages.

On Tuesday night, at the Augusta place, the home of the bride, many friends and well-wishers assembled to witness the marriage of Mr. Marshall Johnson to Miss Catherine Averate, both of Rosedale.

GEO. W. WELLS.

At Mason, Tenn., Nov. 2, 1884, at the residence of Prof. C. E Alexander, Mr. Armstead Steward to Miss Alida H. Cage, by the writer, assisted by Rev. J. L. Massey. The wedding was a grand occasion. Mr. Steward is a blacksmith by trade and probably worth $3000 in property, in Mason. He built a nice house at a cost of $1000, and furnished it comfortably. His bride is the daughter of Prof. C. E. Alexander's wife's sister, and a scholar in Mason Preparatory School; and a member of our church in Mason. She has taught school with credit to herself and school, and has made a wise choice for her future life. JESSE P. PRICE.

At the parsonage, in Morgan City, La., Nov. 6, 1884, Mr. John H. Harrison to Mrs. Rebecca Morris, by Rev. H. C. Armston.

So Dry and Brittle.

"What do you suppose makes my hair so dry and brittle?" We suppose that the glands which supply moisture to it need a stimulous. A bottle of Parker's Hair Balsam will do the business, and save your hair soft and shining. There is no mistake about this. No oil, no dye. Restores original color, removes dandruff

Obituary.

Lula Hall, daughter of Rev. J. W. Hall, of the Alamo circuit, Tennessee Conference, died Nov. 10, 1884 Lula was born at Paris, Tenn., Sept. 17, 1883. She died of brain fever during the first quarterly conference. JESSE P. PRICE, P. E.

Bro. Geo. Dunlap, of Woodlawn, La., for many years a member of the M. E. Church, died at 2 o'clock p. m. Saturday, full of the triumph of faith. He lingered in his afflictions for five months. Bro. Dunlap was a native of Virginia, and came South some time before the war. He claimed to have been whipped for serving God, but for all that he stood a soldier for Jesus. Before he died he sent for me, and told me to preach his funeral and tell everybody that a *hero* is about to leave this smoking field of battle. All is well. Many friends mourn his departure. J. W. LEWIS

Bro. John Morse, a member of the Methodist Episcopal Church, at Horn Hill, Limestone county, Texas, died Oct. 18, 1884, in the 27th year of his age. He was converted, and joined the church in August, 1884. He died full of faith in Christ, leaving a bereaved church and three little children, with a loving wife, to mourn his loss. J. BUELL, Pastor.

Died; Nov. 8, 1884, Mrs. Charlotte Pendeton, mother-in-law of Hon. William Harris, of Musson station. Sister Pendeton was an old resident of Grosse Tete, loved and respected by all who knew her. White and colored followed her remains to the White Oak Cemetery, where it was interred by the side of her husband, Rev. James Pendeton, who founded the Shiloh Mission. Three living daughters, a host of grandchildren and many friends mourn her loss to the community.

GEO. W. WELLS.

Rosedale, La.

Andrew Derrickson, late of 316 Terpsichore St., New Orleans, La., died Nov. 2nd, and was buried on the 3d. His widow wishes to inform his brother, William Derrickson, late of the Philadelphia *Enquirer*, and a number of others, and his relatives in that city, of his death, and divide with them his effects.

MRS SARAH DERRICKSON,
316 Terpsichore St., N. O., La.

Philadelphia *Enquirer* and other papers please copy.

Rev. G. Harden died at his home in Natchez, Miss., June 21, aged 76 years He has been preaching 40 years. He joined the conference in 1869, and was ordained deacon at Canton, Miss., Jan. 10, 1869, by Bishop Simpson. We learn from his dear companions that he died in full triumph of his faith. He leaves a wife to mourn his loss. W. MCDONALD.

Miss Larah Adeline, oldest daughter of Rev. Bro. and Sister A. W. Parker, of Jefferson, Texas, died on the camp ground during camp meeting, at Wallack's Church, Texas, in August last. Her father, mother, three daughters and brother remain to mourn her loss. She was born Dec. 15, 1867, and died August 17, 1884. She repeated the Lord's prayer just before death. Her passage was a triumph over the green monster.

HER FATHER.

J. E. OGILVIE—Teacher of Vocal and Instrumental Music. Also tunes and repairs pianos and organs at reasonable rates. Residence, 39 South Johnson Street.

Counterfeiting a Valuable Article.

The publisher of the *Madison County Record* writes from Huntsville, Ark., as to the effect of Brown's Iron Bitters on his wife. Mr. Dougherty says: "My wife has been using the Bitters for some months; the effect in her case is remarkable." He also writes that owing to counterfeits and imitations, it was difficult to get the genuine article. That difficulty has now been remedied; imitations have been exposed and put to flight. There, as elsewhere, Brown's Iron Bitters can be had of all the respectable druggists at a dollar a bottle.

For the SOUTHWESTERN.

Sermon Sketches.

BY DR. W. D GODMAN.

Theme—"Conditions of Discipleship" Matt. xvi, 24: "If any man will come after me let him deny himself, and take up his cross and follow me"

Introductory.—These words are fundamental, furnishing the test marks of Christian character. The question "Christian or non-Christian" is herein answered.

1. The relation of disciple is *voluntary*. The members of God's household are such because they *choose* to be; may cease to be disciples if they choose. "If any man *will* come after me;" compare Rev. 22, 17. The same is implied and assumed in every command, such as "repent," Matt. 4:17; "believe," John, 14, 1.

2. The second condition is *self renunciation*. The word self-denial would not adequately represent the Savior's meaning. Men often deny one propensity for the sake of another and are said then to practice "self-denial." For example, a man wears poor clothes and eats cheap food in order to gain and save money. But that which Christ enjoins and sets forth as an essential Christian character is the *renouncing of all propensities for his sake*. Compare Phil. 3: 7-8.

3. "And take up his cross." The second condition is in conception and statement *negative*. This third imposes a *positive* course of action which is against nature; (a) our own; (b) other men's; and involves a sacrifice not only of gratification of propensities, but also of (c) interests of business; (d) reputation among men; (e) friendship; (f) life itself. The assumption made here, and which Christ makes everywhere, is that both our individual nature, and the world of men are against Him.

4. The fourth condition is *perseverance*. Compare Matt. 10, 22, John 15, 4.

L T cbe, La.

The Judgment Day.

Theme—"For the great day of His wrath is come, and who shall be able to stand?"—Rev. vi., 17.

This will be a day of

I. Surprising revelations.
II. Final account.
III. Separation.
IV. Irrevocable Decisions.

Who shall be able to stand? Shall the half-hearted, indifferent Christian? Shall the backslider? Shall the impertinent sinner? Alas! Alas! None of these shall be able to stand before the penetrating gaze of the great Judge. Only those who are united to Christ by living faith, who have been washed in the blood of the Lamb, and who are thus prepared to enter into life.

Conference Notices.

Plan of Episcopal Visitation for the Fall Conferences of 1884.

Conference.	*Place.*	*Time.*	*Bishop.*
Foochow	Foochow, China	Nov 19	Wiley
South India	Hyderabad, India	Nov 20	Hurst
Texas	Navasota, Texas	Nov 20	Harris
Cent'l Alabama	Gadsden, Ala	Nov 26	Walden
Austin	Austin, Texas	Nov 27	Harris
Savannah	La Grange, Ga	Dec 3	Walden
West Texas	Waco, Texas	Dec 4	Harris
S. German	New Orleans, La.	Dec 24	Harris

Spring Conferences of 1885.

Conferences.	Place.	Time.	Bishop
North India	Bareilly, India	Jan. 8	Hurst
Mexico	Mexico City, Mex	" 15	Harris
Florida	Jacksonville, Fla	" 22	Ninde
South Carolina	Cheraw, S. C.	" 29	Ninde
Louisiana	Baton Rouge, La	" 29	Mallalieu
Liberia	Monrovia, Lib	" 29	Taylor
North Carolina	Lumberton, N. C.	Feb. 5	Ninde
Mississippi	Aberdeen, Miss	" 5	Mallalieu
Blue Ridge	Pigeon Valley, N. C	" 12	Ninde
South America	Buenos Ayres, Arg	" 12	
Little Rock	Van Buren, Ark	" 18	Mallalieu
Virginia	Lynchburg, Va	" 26	Foster
Arkansas	Rogers, Ark	" 26	Mallalieu
Baltimore	Baltimore, Md.	Mar. 5	Foster
Washington	Washington, D C	" 5	Merrill
Wilmington	Snow Hill, Md.	" 12	Merrill
South Kansas	Independence, Kan	" 12	Andrews
C. Pennsylvania	Huntingdon, Pa	" 12	Foss
Kansas	Clay Center	" 12	Fowler
S. W. Kansas	Caldwell, Kan	" 19	Andrews
New Jersey	Brunswick, N. J	" 19	Warren
Philadelphia	Chester, Pa	" 19	Foss
East German	Rochester, N. Y.	" 19	Walden
Missouri	Macon City, Mo.	" 19	Fowler
N. W. Kansas	Clyde, Kan	" 26	Andrews
Newark		" 26	Walden
Saint Louis	Lebanon, Mo	" 26	Fowler
Lexington	Springfield, Ohio	April 2	Wiley
New York East	Hartford, Conn	" 2	Merrill
New York	Poughkeepsie, N. Y	" 2	Warren
Wyoming	Owego	" 9	Foster
N. New York	Ogdensburg, N. Y	" 9	Warren
New England	Springfield, Mass.	" 9	Foss
Italy	Venice, Italy	" 9	Hurst
North Indiana	New Castle, Ind	" 9	Walden
N. E. Southern	Hookville, Conn	" 16	Harris
New Hampshire	Littleton, N. H	" 16	Foss
Troy	Saratoga, N. Y	" 23	Bowman
Maine	Biddeford, Me	" 23	Harris
Vermont	Bellows Falls, Vt	" 30	Bowman
East Maine	Ellsworth, Me	May 7	Bowman
Delaware	Salisbury, Md	" 7	Wiley
Sweden	Motala, Sweden	" 14	Hurst
Norway	Trondhjem, Nor.	" 28	Hurst
Denmark	Jonell		Hurst
Ger. & Swed'sh	Stuttgart, Ger	" 18	Hurst

By order of the Board of Bishops.
WILLIAM L. HARRIS, Secretary.
New York, Nov. 4, 1884.

Special Notice.

Delegates to the Centennial Conference to be held in Baltimore in December next, who have special arrangements for their entertainment, will greatly oblige the committee by sending notice thereof at once to L T WEDERMAN,
143 E Monument St, Baltimore, Md.

West Texas Conf. Notice.

Dear Brethren—As it has fell to my lot to entertain you again in annual session, I feel it my duty to speak a few plain words to you concerning this anticipated and important meeting. (All of our sessions are important.) We are to meet on the 4 th of December, to be decon rep r es ete, a t e e s of a g zing public, who will watch with eagle eyes to find fault with you as ministers of the M. E. Church. Be valient, quit yourselves like men, etc Six years ago you met in this city; the water was at low-ebb Now the tide is some hing h gher. Students of the Paul Quinn Institute will no doubt meet you here, also teachers of the public schools of this city. The last conf rence held here by the A. M. E. Church, it is said, was the of much confusion. Brethren, let it not be the case in our session. I know I am but a child, and need that one teach me, but I appeal to you as fathers and brothers let not this be the case with us. Of course I was not able to be with you in your last session, and He who knows the thoughts of all hearts can tell whether I will live to be with you in your next session or not. I hope you will remember when you are coming, and what is what! Many of you know whereof I speak. You shall be tried five days. Many things I could say, but a hint, a word to the wise is sufficient. I shall do all I can to arrange for your comfort. If I have done anything since I have been a member of this conference worthy of note ye yourselves are the judges, for you were the recipients of my labors in preparing for you. I hope to meet you, Brethren, at conference. My trials this year have been many; my grief inexpressible. This is probably my last year in Texas. Yours, in Christ,

JAMES R. CARNES.

Programme

Of the Argenta District, Little Rock Conference: We, the Committee appointed by the First District Conference held for Argenta District, Little Rock Conference, Van Buren, Ark., July 10, 1884, to draft a programme of literary exercises for the next district conference, to be held at Fort Smith, Ark., submit the following as subjects to be written upon and to be read in the conference:

The necessity of an educated ministry—Presiding Elder.
Repentance, and what it is—U S Kitchens.
Conversion, and what it is—P Markns.
How to conduct a revival—G W Taylor.
Education, and how to obtain it—A L Richardson.
The Scriptural mode of baptism—A J Phillips.
The Lord's Supper, and why it should be continued in the church—R Boone.
How to succeed on a new work—F Wallace.
How to conduct prayer-meetings to make them profitable—W H Higgins.
What is implied in the word Temperance—J D Johnson
The duty of a class-leader—H McDonald.
The duty of stewards—B McCain.
How to raise money for building churches—W H Crawford.
The qualification necessary for a Sunday-school teacher—S Marrs
The sin of intemperance—J P Mack.
How preachers should deport themselves among the people—H Moore.
The duty of a local preacher—R Bean.
The qualifications a Sunday-school superintendent should have—I Scott.
How Christians should observe the Sabbath—S M Stokes.

All local preachers or exhorters whose names do not appear in the foregoing programme will please take notice that they are requested by the committee to write on some subject of their own selection and bring or send it to the district conference.

W H CRAWFORD,
F WALLACE,
S MARRS,
Committee.

HOW THE FARM PAYS By William Crozier and Peter Henderson. Just issued. A new work of 400 pages, containing 225 illustrations. Sent post-paid for $2.50. Table of Contents mailed free. AGENTS WANTED. PETER HENDERSON & CO., 35 & 37 Cortlandt Street, New York.

Hot Springs District Conf.

Fourth Round.

Fulton Mission	Nov. 15-16
Texarkana Station	" 29-30
Louisville circuit	Dec. 6-7
Pacific a cir	" 13-14
Washington cir	" 20-21
Hot Springs sta	" 27-28
Pine Bluff sta	Jan. 3-4

I will publish the others at another time. Dear Brethren, remember this is our great centennial jubilee year, and all should try to do something for the Lord. As we have not had our centennial jubilee district conference yet, I think it wise to take the 22d and 23d days of November to hold our centennial jubilee district conference at Hot Springs, at 10 o'clock a. m. Preachers and exhorters will please turn out and let us make a grand rally, as we will never have the chance again. Let each brother go to work at once and try to get each member and friend of our Methodism to give one dollar or as much as they will give, and bring it to the district conference. Doing this will enable us to make a good report. Try it, and the Lord will help us to get our salary the remainder of the year. Let no Brother cry out "hard times." David said he "never saw the righteous forsaken, or their seed begging bread." May God help us to do the work assigned us, each with an honest heart, for it is the only way to true success. I am your co-laborer and brother in the fruition and kingdom of Christ.

G B DONNELLY
P. E. Hot Springs District.

Philadelphia District,

I H White, P.E, 1773 Alder St., Phila, Pa

Merchantsville	Nov. 15-16
Camden, Scott's	" 16-17
Germantown	" 23-24
Frankfort	" 23-25
Port Deposit	" 29-30
Wilmington	Nov 30, Dec. 1
Zoar	" 7-8
Chester	" 7-9
Wilmington cir	" 13-14
Newark, N J	" 14-15

Full reports this quarter will be a great advantage to the church; will explain to you at the preacher's meeting, where I hope to meet the pastors, D. V. Our charge has complied with my letter to pastors and officials, in full collections up to date. May others do likewise, which will be right. I H WHITE, P E.

Dover District

Geo H Washington, P.E., Thurlow, Pa
Second Quarter

Vienna	Nov. 15-16
Church Creek	" 22-23
Cambridge	" 23-24
Madison	" 29 30

Now, Brethren, we hope to have a faithful performance of all duties pertaining to this quarter, and let us do our best, that the Lord may bless our efforts.

G H WASHINGTON, P E.

Easton District.

L Y Cox, P E., Box 242, Milford, Del.

Easton	Nov. 15-16
Talbot	" 15-16
Trappe	" 22 23

All the members of the quarterly conference will please meet promptly with accurate reports. L Y COX, P E.

Salisbury District.

W H Coffey, P E, Salisbury, Md.

Quantico	Nov. 15-16
Salisbury Station	" 23-24
Salisbury Circuit	" 29-30

Dear Brethren—We have laid a good foundation and let us build accordingly. Leave not a stone unturned. Have your reports full and correct Fairmount stood at the head of the list in benevolent collections ($56) last year—who will be first this year? Do not be satisfied to be last, there is no need for it. Do not forget the papers. Show yourselves to be good workmen for God's cause. Push the battle to the gates. Re-read my letter to the pastors. I congratulate you on your success so far, and may God bless you abundantly. Every hour, day, week and month calls for work. W H COFFEY, P E.

Hemorrhage and Asthma.

Extracts from letters of persons who were **CURED** *with East India Hemp, and now order for their friends.*

"I known all about the **Cannabis Indica.** Fifteen years ago it cured my daughter of the **Asthma**; she had it for several years, but was perfectly cured. Please send me a $9 box of your medicine."

JACOB TROTT,
Deep River, Poweshiek county, Iowa.

"I fear consin is in a decline, and as the medicine cured my only brother of a **Hemorrhage of the Lungs** about a year ago, I wish consin to take them."

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None but pint bottles. **$2.50** per bottle, or three bottles for **$6.50**. Address CRADDOCK & CO., Sole Proprietors, 1032 Race Street, Philadelphia, Pa.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.

July 17-1y.

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Consumption, Bronchitis, Asthma and Nasal Catarrh,

And will break up a fresh cold in 24 hours. Skeptic, ask your Druggist for it, one bottle will satisfy you of its merits; pint bottles only; price, $2.50, or three bottles, $6 50 Circulars free. se18 13t

Closer still: What, O brother, sister, would work such a blessed change in your Christian life as for you to begin now the habit of regular private devotion? Will you do it?—*Nashville Christian Advocate.*

For Sufferers Chronic Diseases, 36 pp symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo. (oldest office.) State case your way. sept20.26teow

"Itching Piles."—Symptoms: Moisture.

Like perspiration, intense itching, worse by scratching, most at night, seems if pin-worms were crawling. *"Swayne's Ointment" is a pleasant, sure cure.* ner13-1yr-eow



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SKIN & BLOOD DISEASE.
from
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CUTICURA RESOLVENT, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements and removes the cause.

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CUTICURA SOAP, an exquisite Skin Beautifier and Toilet Requisite, prepared from CUTICURA, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin.

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Send for "How to Cure Skin Diseases."



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oct23-13t

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THE SOUTHWESTERN

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Editorial Notes.

In fellowship, alone,
To God, with faith, draw near,
Approach His courts, besiege His throne
With all the powers of prayer.
Go to His temple, go;
Nor from His altar move;
Let every heart His worship know,
And every heart His love.

A number of prominent people are visiting the Conference.

"I will do all for the SOUTHWESTERN possible." Mrs. Mary E. Johnson, Indianapolis, Indiana.

Bishop Harris being invited once, declined to preach where the members of his conference were not invited.

Presiding Elder Edward Lee is a black prince. He is entertaining Bishop Harris and onrself in princely style.

The General expression all over Navasota—in which we heartily join—is that the Texas Conference is a fine body of men.

Dr. R. F. Boyd, of Meharry Medical College, is in Texas in the interest of the school. He has been quite sick, up and out again.

Without the best men North and South alike take hold of control and shape its conduct in moderation this victory will destroy the Democratic party.

Will some brother tell those brethren at the door that religious service is over, they can come in now." — *Bishop Harris at Texas Conference, at the close of* 8:30 worship.

Presiding Elder Smith is the popular leader in the Texas Conference. I. B. Scott and C. Mingus are close to him. Presiding Elder Webb leads the whites.

Bishop Harris is gentle, but thoroughly commanding; facile, yet firm in presiding all with dignity and official dignity. He is a business man.

Mr. Cleveland has directed his attorney to have all applications for pardon received, and to present them to him. He will act upon them in an orderly way for office-seekers.

Among the many remarkable things in the fifty-first Psalm, is the fact that David alludes to himself thirty-five times, and to God thirty-five times.

Go to the orphan asylums, the homes of the poor, the aged, the infirm, and the prisons, and leave there a thank offering this day. God is looking, waiting and ready to see you do it and to bless you for it.

Rev. Mr. Norwood, pastor of the Methodist Episcopal Church, prayed at the conclusion of the evening service in the the Texas Conference, at Navasota: "Lord hasten the time when men shall be no longer respecters of persons."

Among the prominent ladies in attendance at the Texas Conference, with many others, were the following: Mrs. M. Benner, of Bryan, Brazos county, and Mrs. Sallie Reeves, of Clarksville, Red River county, Texas.

Idle Hours is the latest venture in weekly journalism. It is a neat little folio and proposes to elevate the character of weekly newspapers in America, by its own example. We bid it a cordial welcome, and wish it great success.

One of the rules for a preacher was stricken out by the last General Conference; so that ministers would do well to get the new Discipline and consider them as they now stand. The price is 25 cents in our book store, or 30 cents by mail.

One of the most pleasing objects we have met in Navasota was a handsome, jet-black lady, nicely dressed in a tastily made plaid linsey frock. Oh! how we gazed after this fine specimen of common sense womanbood, and thonght of mother in the happy days long gone by.

Rev. Temola Edwards, of Texas Conference, is a Negro of unmixed blood. His father, 112 years old, now residing in Houston, was captured in an African war and sold into slavery. Bro. Edwards, the younger, is a fine specimen of well-formed and intelligent manhood. It is a relief to the eyes to look upon him.

The Southern German Conference, unable to obtain any rebate from either of the railroads running into New Orleans, declined to hold their session in New Orleans, and changed to Waco, Texas. This is a clear loss to the railroads, but they are probably not careful as to losses of this nature.

Pray for the suffering souls in Purgatory.—*N. O. Morning Star, Roman Catholic.*

Our habit has been to "pray for suffering souls" before they get so far as "Purgatory." We do not remember just now that we ever heard of any souls being aided after they once reached a condition unearthly and immaterial. Prayer's best use is to keep us out, not get us out of all bad places.

One of the pastors, who had charge of one of the leading congregations of the Methodist Episcopal Church, while in a protracted meeting said "I am so full of the election that I cannot preach, and if Cleveland is elected I will not be your pastor any longer."

Where is his hope, in Mr. Blaine, or in Christ?—Subscriber, Louisville.

He believes in Christ, with Blaine to fall back on.—[ED.

For the SOUTHWESTERN.

Sermon Sketches.

BY DR. W. D. GODMAN.

THEME—THE NEW BIRTH. John 3, 5: "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God."

Introduction.—Nicodemus admits Jesus to be the Messiah, by reason or his miracles, and wishes to learn the requirements of his kingdom. He is taught the necessity of a *new birth* and of a *public profession.* Some understand Jesus to say—v. 3: "born again," as in the received version; some, "born anew," revised version; some, "born from above"—Lightfoot and others. The result is the same with them all.

I. The necessity of the New Birth implies and assumes that man's soul is *spiritually "dead."*—John V: 24. Rom. 8: 6. Eph. 2: 6.

II. The New Birth is a quickening, vitalizing, of the dead soul, by the Holy Spirit.—John 6: 63, do. 7: 38, 39, Rom. 8: 2, 13, 1 Cor. 12: 13, Eph. 2: 5, Col. 2: 13. It is represented as a passing (a) from death to life—1 John, 3: 14; (b) from darkness into light—1 Peter, 2: 9; (c) from the power of Satan unto God—Acts 26: 18; (d) from the power of darkness into the kingdom of God's Son—Col. 1: 13.

III. The new life thus received must be openly confessed, and by a symbol expressive of its true nature.

This symbol is baptism with water. This indicates—

1. Cleansing of guilt.—Acts 2: 38, 3: 19, 1 Peter, 3: 21.

2. Renovation of Spirit.—Matt. 3: 11, 12, John 3: 6, Titus 3: 5.

Application—The *essential* thing is the *quickening of the Spirit*, without which all else is "dead works."

THEME—THE HEAVENLY MIND

"Let this mind be in you which was also in Christ Jesus."—Phil. ii. 5.

Jesus is the model of all true Christians. We are exhorted to copy after Him, to possess the same mind. In what sense are we to be like-minded with Christ?

I. In our aims.

II. In our spirit.

III. In our consecration.

The mass meeting called at Central church, this city, on Monday night, 17th, for the purpose of arousing an interest in the erection of an institution in the South for the industrial education of the colored people, was quite a success. Rev. Marcus Dale, of Wesley chapel M. E. Church, was called to the chair, and L. A. Martinet, secretary. Stirring addresses were delivered by H. E. Brown, secretary International Committee Y. M. C. A., Revs. D. L. Mitchell and M. Dale, of this city. The following, a committee of three, to confer with the managers of the World's Industrial Exposition, for the purpose of setting apart a day to hold a convention on this important subject, were appointed: Dr. J. T. Newman, Col. James Lewis and Hon. Hy. Demas. The following committee on permanent organization was also appointed: M. Dale, chairman, Rev. John Marks, Col. James Lewis, L. A. Martinet, Prof. R. C. Hitchcock, M. C. B. Mason and C. F. Ladd. The meeting adjourned, to meet at Wesley chapel, Dec. 1, 1884.

David Livingstone said, "I am a missionary, heart and soul. God had only one son, and He was a missionary."

General Missionary Committee

[*Concluded from last week.*]

Dr. Trimble said that more money is asked for Germany each year, but Dr. Crawford pointed out the error in this statement. At one time the appropriation for Germany was $53. He also asserted that so far as he knows Dr. Curry is alone in the views which he holds upon this subject.

Bishop Fowler admired the way in which the Germans have done their work, but he also thought that too much money has been given to the German work. Men visit Germany and see the work, and are impressed by it, and hence the German missions have advantage over some others, as that in Italy also has for the same reason.

Bishop Bowman showed how German Methodism constantly contributes to American Methodism, and also opens new work in Germany. The German ministers are as careful and economical as they can be. They ought to have the $25,000 asked for. Bishop Walden said our German ministers are heroes. They ride in third and fourth class cars in order to save money, and in every possible way economize for the benefit of the treasury. Money should be appropriated for opening new work.

Dr. McCabe said he thought it strange that it was so easy to make appropriations for South America, and so difficult to make the appropriation asked for Germany, when the fruits in the latter country are so much larger than in the former. We must stand by Germany. Dr. Reid did not think it just to consider the secretaries as specially pledged to the foreign work. He was quite as much interested at home as in foreign lands. The debts on the churches in Germany will be paid after a little. He would not do anything to paralyze the efforts of the Germans to pay their depts. Dr. Hatfield said we must look the fact in the face, and we could not afford to give more this year than last. Dr. Buckley had been in Germany, and thonght the committee should give to our work there the sum asked. He thought that though some of our bishops do not speak German they have not been misled as to the condition of things in our Church in that country. We should encourage our German brethren. Bishop Foss moved the previous question, but it did not prevail. Dr. Miley favored an appropriation of $24,000. Mr. Cornell favored $20,000. Various sums were named, and $22,000 were appropriated for the work; $400 to pay the interest on the Berlin Church debt; and $2,000 to pay on the principal of the German Church debts in general, provided the people in Germany raise a like amount.

NORWAY

Dr. McCabe presented the report of the sub committees, asking for $13,785.92 for Norway. This does not include any thing for the superannuated ministers and the widows and orphans of deceased ministers. The sum was allowed.

SWEDEN.

Dr. McCabe presented the report asking for $23,048 for Sweden. The work in the mission has been remarkably successful, as shown by Dr. Craig and others. Dr. Craig urged that these facts should be considered in making the appropriation for Sweden. Dr. Buckley said that Finland offers one of the finest fields for missionary work ever opened to us. He favored the appropriation desired, and Dr. McCabe urged it in his usual enthusiastic way. He believed that the talk about cutting down appropriations discourages our people, and tends to reduce their contributions (Cries, "That's so") Dr. Curry had a good opinion of our Swedish mission, but said that another denomination done better than our own, and on less money. Dr. Buckley called attention to the fact that the people of the denomination referred to have never severed their connection with the state Church, and also that any attempt at parallelism between these people and our own is misleading—not intentionally so on Dr. Curry's part, but really so. Our work was favored of the government. The work in Sweden has been of a most extraordinary kind, and is progressing remarkably. Our people there are old fashioned Methodists. More of them attend class than in any Church the speaker knew of. At this point the discussions were interrupted by adjournment to Monday morning.

SOUTH AMERICA

Bishop Fowler moved that $28,500 be appropriated to the mission in South America.

Bishop Fowler advocated a forward movement among the Spanish-speaking people. A man offers a lot in Assumption, if the society will build a church on it. Bishop Walden moved to appropriate $20,500 for the mission work proper, leaving the question of appropriations for buildings to be considered later. Dr. Curry inquired how this $20,500 is to be used, and lists of the names of laborers and of salaries paid to them were read, and Dr. Curry declared himself wholly satisfied with the answers given to his inquiries. Dr. Walden's motion prevailed. Bishop Fowler represented the condition of the work in South America. He used a map of Montevideo, and showed the advantages of the locations of our proposed new churches. Dr. Trimble asked whether it is wise to put money into vacant lots. Bishop Fowler advocated the investment, and showed how we did wisely in a similar investment already made. Five thousand dollars were appropriated for the erection of a house of worship at Assumption, and $3,000 were placed at the disposal of the board, for the purchase of lots in Montevideo.

General Missionary Committee, 1884.

	Appropriations For 1885.	Collections	Aver. per Amt.	Mem.	Appointments For 1885
I. FOREIGN MISSIONS.					
1. AFRICA:					
1 Liberia: at the disposal of the Board for work	$2,500	.....	....		$100
2 At the disposal of the Board	1,500	.....	....		
	$4 000				
2. SOUTH AMERICA	$20,500	.....	....		125
3. CHINA. In general	2 182				
1 Foochow	15,804	$153 00	.059		....
2 Central China, Kiukiang	21,588	.....	....		100
At disposal of the Board	1,080				
3 North China, Peking	20,292	.....	....		150
4 West China	8,857	.....	....		25
	$69,803				
4. GERMANY AND SWITZERLAND	.....	.....	....		2,000
For the work	$22 000	1,532 00	.11 9		....
For interest on the Berlin debt	600				
To be administered by the Board for debts (conditioned)	2,000				
	$24,600				
5. SCANDINAVIA:					
1 Denmark	$10,000	150 00	.14 0		500
2 Norway	13 785	807 82	.20 8		1,250
3 Sweden	23,048	2,875 65	.24 0		2,500
	$46,833				
6. INDIA:					
1 North India	$64,671	282 30	.00 4		600
2 South India: to be administered by the Board for outgoing	2,500	.....	....		50
	$67 171				
7. BULGARIA AND TURKEY:					50
For the work	$12,076	.....	....		....
To be administered by the Board for repairs	800	.....	....		....
	$2 876				
8. ITALY	$28,378	.....	....		250
9. MEXICO, at disposal of Board	34 782	.....	....		250
10. JAPAN	31,036	.....	....		150
11. COREA, at disposal of Board	8,100	.....	....		....
Total for Foreign Missions	$351,070				
Conditional for Tokio University	$12,000				
II. MISSIONS IN THE UNITED STATES NOT IN ANNUAL CONFERENCES TO BE ADMINISTERED AS FOREIGN MISSIONS:					
1 Arizona	$7,500	$450 00	$2 66 3		$500
2 Black Hills	3,960	72 10	.41 2		150
3 Dakota	13,500	517 50	.18·2		750
4 Indian Territory, at the disposal of the Board	900	.....	....		25
5 Montana	10,000	428 49	.09 6		750
6 Nevada	3,000	.....	....		300
7 New Mexico	5,600	42 00	.00·6		50
" " Spanish	9 000	.....	....		25
New Mexico, at the disposal of Board	1,000	.....	....		....
8 North Dakota	6,000	.....	....		750
9 Utah	5,250	128 44	53·5		250
" For schools	5,050	.....	....		....
" Scandinavian work	2,800	.....	....		....
" Scandinavian work for schools	1,400	.....	....		....
10 West Nebraska	7,100	478 06	.19·7		200
Total	$82.100				
III. DOMESTIC MISSIONS:					
1 Northern New York [Welsh Mission	$200	.....	....		....
2 SCANDINAVIAN MISSIONS:					
Austin [$500 for new work]	$1,600	.....	....		....
California [$200 for transfers. Scandinavian]	2,000	.....	....		....
Colorado {Norwegian	500	.....	....		....
Colorado {Swedish	500	.....	....		....
N Y East [Swedish]	1 000	.....	....		....
N York [Norwegian]	2 100	.....	....		....
N England [Swedish]	2 500	.....	....		....
" Southern	800	.....	....		....
Norwegian & Danish	6 500	1,808 25	67 0	2,000	
Northwest Swedish	7,500	3,171 12	.51·4	7,000	
Oregon [Scandinavian]	1,200	.....	....		....
Puget Sound	1 500	.....	....		....
Troy [Swedish]	200	.....	....		....
Wilmington, Swedish	300	.....	....		....
Total	$8 703				
3. GERMAN MISSIONS:					
California German	$2 800	.....	....		....
Central German	4,500	$7,371 72	.51 9		....
Chicago German	5,000	3,569 85	.51 2		....
Columbia River German	1,000	.....	....		....
East German	9,000	4,907 05	.16 9		....
Northwest German	5,500	3,935 90	.22 0		....
Oregon German—$100 for new work	1,200	.....	....		....
Puget Sound	1 000	.....	....		....
Southern German	7,000	1,337 50	.51 1		....
St. Louis German	4,000	4,835 26	.52 1		....
South'n California	1,000	1,189 40	.61 5		....
Western German	6 000	2,925 13	.71 1		....
Total	$48,600				
4. FRENCH MISSIONS:					
Central Illinois	1,000	.....	....		....
5. PORTUGUESE MISSIONS:					
California	500	.....	....		....
6. CHINESE MISSIONS:					
California	9 000	.....	....		....
New York East	500	.....	....		....
Oregon	1,000	.....	....		....
Puget Sound	1 200	.....	....		....
Total	$11 900				
7. AMERICAN INDIAN:					
Central New York	700	.....	....		....
Columbia River	500	.....	....		....
Detroit	700	.....	....		....
Genesee	500	.....	....		....
Michigan	800	.....	....		....
Montana	1,000	.....	....		....
Northern New York $300 for repairs	600	.....	....		....
Puget Sound	900	.....	....		....
Wisconsin	700	.....	....		....
Total	$5,100				
8. ENGLISH SPEAKING:					
Alabama	$2 250	174 61	.03 0		350
Arkansas	4,500	383 89	.06 7		500
Austin	6 500	621 42	.07 7		750
Baltimore	.....	27,816 67	.75 5	35,000	
Blue Ridge	3,000	231 96	.05 1		350
California of which $500 shall be for new work	3 500	5 437 80	.54 0	6,000	
Central Alabama	2 500	71 18	.00 9		300
Central Illinois	.....	10 993 45	.46 9	15,000	
Central New York	.....	12 907 91	.41 1	20,000	
Central Ohio	.....	12 341 52	.43 1	14,000	
Central Pennsylvania	.....	27,968 63	.84 9	25,000	
Central Tennessee	3,500	643 49	.05 5	1,000	
Cincinnati	.....	13 664 42	.46 8	24,000	
Colorado, $800 for new work	6,000	2,253 75	.53 9	3 7 0	
Columbia River $500 for new work	4 250	873 10	.20 1	1,800	
Delaware	1 200	1 215 00	.08 4	1,500	
Des Moines	.....	7,479 16	.09 7	10,000	
Detroit, for outer work	3 500	9 278 33	.32 8	12 000	
East Maine	1,000	1 595 20	.14 2	2 500	
East Ohio	.....	16 0 8 64	.24 8	21 0 0	
East Tennessee	2 000	163 75	.03 9	2 0	
Erie	.....	8 703 66	.22 3	12 000	
Florida	3 500	496 66	.16 1	700	
Genesee	.....	11 049 85	.38 3	17,000	
Georgia, $800 for new work	4,000	241 07	.07 7	3 0	
Houston, $8 0 for new work in Chattanooga	3 000	593 00	.05 6	2,000	
Illinois	.....	16 893 31	.13 3	22,000	
Idaho	3 250	.....	....		....
Indiana	.....	0 319 13	.19 2	13 000	
Iowa	.....	6 065 13	.25 2	9 000	
Kansas	2 000	3 214 77	20 9	4,000	
Kansas, for local work	500	.....	....		....
Kentucky	5 0 0	2 145 6	.24 1	3 000	
Lexington	2 700	220 2	.05 6	400	
Little Rock	3 000	112 39	.03 8	250	
Louisiana	5 500	621 70	.05 0	1 000	
Maine	4	3 6 4 71	.30 3	5,000	
Michigan, for frontier work	3 000	9,320 66	.27 4	12 000	
Minnesota	6 0 0	.....	....	7,000	
Mississippi	5 700	310 60	.01 3	1 000	
Missouri	3 0 0	2 467 63	.13 7	2 000	
Nebraska	3 000	2,99 51	.28 3	2,500	
Nevada	.....	2 0 61	.02 0	.....	
Newark	.....	23 283 03	.17 0	24 000	
New England	.....	16 283 37	.41 5	22,000	
New England Southern	.....	9 3 3 23	.08 1	12 000	
New Hampshire	.....	3 204 55	.37 4	1 000	
New Jersey	.....	2 191 83	.53 3	2 000	
New York	.....	35 366 36	.7 0	50 000	
New York East	.....	34,170 27	.08 8	5,000	
North Carolina, $300 new work	3 000	100 00	.02 2	300	
North Indiana	.....	7 736 99	.22 0	12 000	
North Nebraska	4 200	650 04	.24 4	1 000	
North New York	.....	9,089 01	.38 5	16 000	
North Ohio	.....	7 500 62	.24 2	13 000	
Northwest Indiana	.....	5,747 77	.32 4	10 000	
Northwest Iowa	3,000	1 9 3 16	.25 6	2,000	
Northwest Kansas $200 for colored work	4,500	1,083 28	.15 9	1 700	
Ohio	.....	15,287 90	.33 0	27,000	
Oregon	1 7 0	1,115 80	.16 7	2,000	
Philadelphia	.....	51 005 60	.98 07	70 000	
Pittsburg	.....	12 320 00	.25 3	15 000	
Puget Sound	4,000	4 8 60	.03 4	700	
Rock River	.....	18 379 73	.70 4	21 000	
St. Louis	4,000	4,740 36	.23 5	5,000	
Savannah	3 1 0	818 61	.03 4	700	
South Carolina	6,000	3,247 61	.03 4	3,000	
Southeast Indiana	.....	4,769 63	.7 1	10 000	
South California	4 000	1 589 40	.02 1	1 000	
Southern Illinois	.....	7,7 6 86	.29 1	9,000	
South Kansas $400 of which $ is for colored work	2 400	2 887 14	.17 8	3,000	
Southwest Kansas	3 500	1,774 80	.18 1	2,500	
Tennessee	2 700	1 040 10	.13 6	1	
Texas	4 000	417 15	.04 0	1	
Troy	.....	13 676 97	.40 4	19	
Upper Iowa	.....	9 353 03	.46 5	12	
Vermont	1 2 0	5,321 39	.30 6	7	
Virginia	5,3 0	.791 17	.10 4	1	
Washington	2,200	2,1 6 22	.07 1	2	
West Texas	4,000	637 85	.09 8	1	
West Virginia	3,000	3,332 57	.09 8		
West Wisconsin	3,000	2,044 27	.27 3		
Wilmington	.....	16,0 4 84	.47 0	17	
Wisconsin	2,000	5, 13 68	.12 3		
Wyoming	.....	13,193 41	.42 0		
Total for American Domestic Missions	$167,600				
IV. MISCELLANEOUS:					
1 Conference Fund	$25,000	.....	....		....
2 Incidental Expenses	32,5 0	.....	....		....
3 Office Expenses	2 ,000	.....	....		....
4 For Disseminating Missionary information	10,500	.....	....		....
Total	$89,000				
RECAPITULATION:					
I. Foreign Missions	351 979	.....	....		....
II. Missions in the United States, etc	82,100	.....	....		....
III. Domestic Missions:					
Welsh Missions	200	.....	....		....
Scandinavian Missions	28 703	.....	....		....
German Missions	43,500	.....	....		....
French Missions	1,000	.....	....		....
Portuguese	500	.....	....		....
Chinese Missions	11,900	.....	....		....
American Indian	5 800	.....	....		....
English-Speaking	167,000	.....	....		....
IV. Miscellaneous	89,000	.....	....		....
Liquidation of debt	67,721	.....	....		....
Grand Total	$850,000				

...ters from the Pastors.

Rev. W. C. Echols, Springfield, Ohio, writes: "We have succeeded in purchasing a good property in Delaware, Ohio, for divine worship. We are in possession, and our meetings are being held in it. This society has been organized only a short time, but the prospects are good for a permanent work. Our number is small, but the hope for increase is strong and encouraging. Rev. A. Austin, formerly of the Colored M. E. Church of America, and editor of its church paper, is a member of my charge. Much credit is due him for his aid in carrying out these plans for securing this very desirable property for the use of our society."

Rev. Aaron Taylor, Midway, Texas, writes: "Our beloved presiding elder, G. W. Smith, was with us on the 27th and 28th of September, according to his appointment. Although it was raining he was found at his post, and very nearly all the brethren met him with favorable reports. On Sunday rain continued, still he was there, and preached a sermon that will be remembered by those people. There are many who regret that they were unable to hear him. After the sermon 22 communicants partook of the Lord's supper. Collection for the elder amounted to $4. Our people are poor, but they have a will, and are willing to do all they can for the Lord and the upbuilding of His temple. You will notice the stewards' reports from the different churches: 1st, T—— church, 45 members, paid pastor $16.25; 2nd, Midway chapel, 42 members, $14.75; 3d, Madisonville church, 18 members, paid pastor $31; 4th, South Bethel, 26 members, paid pastor $16.55, which makes a grand total of $81.55. The apportionment for this year was $250; but we have a good many five-cent Christians in this part of the country. There are many who say, I will; but few that will."

Henry Taylor, superintendent Sunday-school, Waxia, La., writes: "At the last session of the La Teche District Conference it was urged, that where practicable no unconverted person should be employed as superintendent or teacher in our Sabbath-schools. A resolution was also passed that no local preachers' license should be renewed who failed to attend Sabbath-school. We have been obliged to use unconverted persons as teachers in our school here. The local preachers not only failed to attend themselves, but kept their children away. Now that the next quarterly conference is near at hand, which is the one for renewing licenses, the local preachers come in a little now and then, so that they can get their licenses renewed. Now, brethren, this will not do. It is a shame that you, the servants of the Lord, should stay behind and allow unconverted men to do the work which you ought to do. Come out and work for the Master to day."

O. L. Pratt, West Point, ... "As this is the seat of the District Conference, probably the brethren would like to hear from us. We are alive and ... to have a good time, and ... good work done for the Master, expecting a full conference. Our church has been thoroughly prepared, and put in readiness for the occasion. We now have the best colored church in the city, and a lively membership. Those coming in to conference ... will be met at the ... Taylor, we are expecting you. Come over, you will enjoy yourself and do good for the ..."

M. C. B. Mason, Haven ... New Orleans, writes: "A ... has been on the Carrollton ... purchased for ... organized some ... There have been sent $100, ... of Presbyterian, who is also ... Board, ... that we will begin the work without debt. The following ladies have been organized, and are at work for the purpose of procuring the lumber for building: Mrs. F. Johnson has organized a committee on shingles; Mrs. C. Bates, on flooring; Mrs. Julia Brooks, on weatherboarding; Mrs. A. Morse, windows and doors; Mrs. Jefferson, on pillars and sills. Too much praise cannot be given these sisters for their start to build up this work. The other members of our church and those connected with the Mission are doing what they can to help. The organization of this work is largely due to the faithfulness and energy of Bro. Norwood, our Sunday-school superintendent. May the Lord send us more such workers.

Rev. Peter Morgan, Galveston, Texas, writes: "Great excitement still prevails in this city over the election. The minds of the generality of both men and women here are greatly irritated, so that church work for the present, runs very slow, but the Lord knows the way of the righteous. The people seem to be deeply, sincerely interested about their future welfare round about here. May the Lord protect and defend us, until we are all called home. In regard to the Tabernacle, Rev. F. C. Moore held his last quarterly conference for 1884, at this place on the 12th of Oct. At the same time we had the presence of most all the preachers of the Houston district. We all having just closed up a lively district conference, which convened here on the 8th, and all had not left for their district homes yet, so all along together we had a good time. May the Holy Father bless the days that saw us here, and bless us too. I want to state that we are not asleep on the Houston district. We are wide awake. There are some important facts to be known of this district; for instance, Elder Moore has an eye of an eagle, so as to see all the good bargains in favor of the Church, both under his supervision, and the Church at large, O, how he seizes every good opportunity for contracting for, and purchasing property for the church, and the preachers are standing at his back, even though we have already saved 30 acres for a camp ground, and 50 acres for an orphan's home. Had one camp meeting on the ground. Final contents of which you will note hereafter. All beautifully situated on the G. H. and H. R. R. five mile from Houston and one mile from Harrisburg, Texas. All seem to be satisfied at the year's work. The Lord's table was set on Sunday night and 137 came to their places, and 5 joined the church. Elder's collection $26.40, the most we have done for the year's work, is paying off several old debts, building a parsonage, and keeping up the main necessary current funds of the church. Up to this time 89 souls have been received. Now, Mr. Editor, I am striving to get to conference alright in head, heart and pocket, but when the whole is considered, I have had for my part a hard time all the year. The church itself claims that I have had a harder time then my predecessors, but thank God for what we have done. Still we tried hard to do more, but could not; our hopes are good for the future, and now Bro. Taylor, you have my best wishes and prayers for life in your honorable position, as the editor of the noble SOUTHWESTERN. In conclusion, as you have already done untold good, I trust that the rest of your acts and services will speak credit to the Church, which has called you to fill the place of editorship, and that your ashes will preach sermons to the generations yet to come. Let us still persevere until victory is won."

Rev. John H. Smith, Slidell, La., writes: "Please say in your next issue that our baptism takes place at 1 p. m. instead of 11 a. m. as published in your last issue. We are struggling here and want all the help we can get from your city and elsewhere. Pray for us."

Rev. Thomas McAfee, Dadeville circuit, Ebenezer church, Meridian district, Mississippi conference, writes: "We had a school examination, and it proved that Mr. Mosby had been faithfully instructing our children. Mr. S. Trawick addressed the school on the benefit of education and the address found many admirers among the hearers."

Rev. T. G. Montgomery, First Street Church, New Orleans, writes: "We have put a new fence in front of our church and it is complete with everything that belongs to a first class fence, and every dollar paid for it. The Sunday-school scholars have bought a new organ, price $115, and they have paid some on it, and the school is going to give a grand concert and exhibition, which will be the 25th of Nov. 1884. I must not forget to mention our fine school at First Street Church, which is second to none in the State. We also have a band called the Young Christian Workers. I was talking to one of the young sisters about lacking somethings in the church and the next thing I heard that same sister had got up a little band and they are hard at work and say they are going to carpet First Street church. May God bless the Young Christian Workers. Name of officers, Mrs. A. Warner, president, Mrs. V. Batrone vice president, Miss T. Joseph secretary, Miss L. Hastian, assistant secretary, Mrs. L. Penn, treasurer; Bro. Savage is their chaplain. Brother you must get young converts and your church will prosper. The souls that get converted under your preaching are your friends."

Rev. J. L. Perrin, Lloyd Street, Louisville, Ky. writes: "Three weeks have passed during our meeting, we are able to say that we have had 33 converts, 31 of which united with our church. We also reclaimed 12 backsliders, and four of them from the Baptist Church. We have baptized 9 children, and are still moving on. It is said there never was such a time in Lloyd Street Church before as there is now. We are now satisfied that this is the right appointment for me, though we did say it was the wrong one."

Henry Taylor, Sunday-school superintendent at Waxia, La., writes: "On the first Sunday in Nov., we held a grand missionary meeting here. Addresses were delivered by J. W. Pierce, Robert Trent, Mrs. Adeline Trent, Rev. B. Bolden, pastor in charge, and the writer; all were well received. We thank the Lord for the Missionary Society of our Church, which has accomplished so much good for our people. Collection $2.05, we hope to do better."

Rev. G. W. Shelby, Coushatta, La., writes: "Our presiding elder, S. Duncan, is finishing a successful work, and I am able to say he is leaving many friends in this district, even among the sinners who will mourn his loss. Many prayers are offered to God in his behalf."

Rev. R. Weaver, writes: "I have been one year in the ministry. When I set out, I did not know one letter from another, but I am trying to learn to read and write. I never had a chance in school, but ever since I have been in the traveling connection I have felt it my duty to work for the press. I am willing to do all I can, for the SOUTHWESTERN, though my people are poor."

Rev. W. H. Dickerson, Finchville, Ky., writes: "Our dear presiding elder, was with us on the 8 9 and held our fourth quarterly conference. We had a pleasant and harmonious session. The elder preached two grand sermons which will be long remembered. The Lord's supper was administered to 20 communicants. The church is in a good spiritual condition and moving on grandly."

ATHOL, MASS., May 23, 1883.

"One bottle of HUNT'S [Kidney and Liver] REMEDY helped, and two completely cured me of kidney disease and pains in back and sides."—James Cheney, with J. W. Goodman, Billiard Table Manufacturer.

Letters From the Laity.

Sister T. C. Phillips, Murfreesboro, writes: "My husband, Rev. A. Phillips, has gone to conference, so I thought I would take a moment and write a few lines to your paper, Mr. Editor. I am glad to say this has been a year of success, though my husband has had many hard battles to fight and high mountains to move. I think he can realize that he has gained the victory. He has been very successful this year, spiritually and financially, in church and Sabbath-school work; and he ought to be happy when has a nice suit of clothes to rejoice in, that the dear sisters were so kind as to present to him. Our district conference was held here. The presiding elder, H. W. Key, was absent. Mr. Phillips presided. We had quite a pleasant conference. There was quite a number of the brethren present. Dr. J. Braden, of the Central Tennessee College, was with us one day. The most of the brethren had good reports. There was one resolution passed at the close of the session that I liked very much if they stick to it—to renew no brother's license who will not attend Sabbath school. I do not think a man fit to preach who does not attend Sunday school. If I had my way they would either attend Sunday school or give up their license. Our quarterly meeting was held last Saturday and Sunday. Elder H. W. Key was with us, looking well. He seemed to enjoy the meeting very much. We had love feast Sunday evening. It was indeed a love feast long to be remembered. Quite a number spoke for Jesus. The elder preached at night to a crowded house. All seemed to enjoy the sermon. The sacrament was then administered to 150. The collection was $27. If you do not throw this in your waste basket I may write again after I get my appointment."

It did not go in the waste basket, and the preacher who has such a wife, other things accordingly, ought to have a first-class appointment. Now, write again.—[EDITOR.

Rev. Tolbert Smith, near Gonzales, writes: "I am in the suburbs of Mt. Union circuit. I have been engaged in the service of our Lord this year as I never was before, and I have had nothing to say. I will write now, as I am a local preacher and a Sunday-school superintendent. I have had a hard time trying to hold up Methodism. I live in a community about 13 miles from Gonzales town. The people here are nearly all Baptists. We have a Sunday school with 25 scholars. I have met the school 31 times this year. I preach very often. I have a right to feel that the Lord hath been with me."

Sister Emma Reed, Memphis, Tenn., writes: "Dear Editor—Allow me to say through your valuable paper that the presence of our conference here in Memphis has done our church a great good. The people say it was the best conference ever met in Memphis; and the lectures and sermon of Bishop Bowman and yourself have been the great topic of the day, and the people have been revived ever since conference, and the return of our preacher and elder was much desired by all. Our first quarterly conference on the 25th and 26th was a grand occasion. Elder Price preached with great acceptability. Three joined our church. If we had our leading brethren to visit us more, it would prove a blessing to our cause."

J. C. Houston, Winona, Miss., writes: "Dear Editor—The Lord has blessed us. In a revival 26 souls were converted to God, and 11 backsliders reclaimed. Revs. B. Baily and C. L. Crump were with us; their sermons will long be remembered. We commenced our new church at this place about three months ago, and it presents a beautiful appearance. The people are encouraged to have it completed. We are still trusting in the Lord. May the SOUTHWESTERN live long to bless our church and people."

The M. E. Church.

The Centennial Conference.

The Executive Committee is pushing as rapidly as possible the preparations for the Centennial Conference, which is to assemble in Baltimore Dec. 10, a welcome and communion service preceding the regular organization on the night of the 9th. The papers all have been assigned, and are in most competent hands. There are to be twenty-three carefully prepared essays on historical and doctrinal topics, as follows:

FIRST DAY.

1. Work of the Christmas Conference ..... 1 hour
2. *Personnel* of the Christmas Conference ..... 1 "

SECOND DAY:

3. The Superintendency of Asbury and What It Did for Methodism ..... ½ "
4. The Relations of John Wesley to American Methodism .... ½ "
   General discussion ..... ½ "
5. Statistical Results—Membership, etc ..... ½ "
6. Statistical Results—Educational and Financial ..... ½ "
   General discussion ..... 1 "

THIRD DAY.

7. Methodism in 1784 and its Outlook ..... ½ "
8. Methodism in 1884 and its Outlook ..... ½ "
   General discussion ..... ½ "
9. Causes of the Success of Methodism ..... ½ "
10. Possible Dangers to Future Methodism ..... ½ "
    General discussion ..... 1 "

FOURTH DAY.

11. Rise and Progress of Methodism in Canada ..... ½ "
12. Methodist Pioneers and Their Work ..... ½ "
    General discussion ..... ½ "
13. Is Methodism Losing its Power over the Masses? ..... ½ "
    General discussion ..... 1½ "

FIFTH DAY.

14. The Aim and Character of Methodist Preaching ..... ½ "
15. Methodist Means of Grace .... ½ "
    General discussion ..... ½ "
16. The Doctrinal Unity of Methodism ..... ½ "
17. Guards to the Purity of Our Doctrinal Teaching ..... ½ "
    General discussion ..... ½ "

SIXTH DAY.

18. The Four Points of Methodism —Heart Conversion, Assurance, Christian Experience and Sanctification ..... ½ "
19. The Influence of Methodism on Other Denominations ... ½ "
    General discussion ..... ½ "
20. Value of the Press to Methodism ..... ½ "
21. Value of the Periodical Press to Methodism ..... ½ "
    General discussion ..... ½ "

SEVENTH DAY.

22. Place and Power of the Lay Element in Methodism .... ½ "
23. What Methodism Owes to Women ..... ½ "
    General discussion ..... ½ "

It will be seen that ample time is given to each topic. The names of the essayists will be shortly announced.

The evening meetings will be a great feature of the Conference. One evening will be given to a regular session of the Conference fraternal delegates will be received. The other evenings, namely, Wednesday, Friday, Monday and Tuesday, will be devoted to platform meetings. Large preparations have been made for these gathering, which will undoubtedly be very interesting and popular. Eleven churches, in different parts of the city, will be open Wednesday Thursday, and Tuesday evening. For Friday evening, when the general topic will be the "Educational work and Spirit of Methodism," five churches will be open. Wednesday evening will be given to Missions, Monday evening to the Sunday-school, and Tuesday evening to the mission of Methodism to the extremes of society. In each church there will be two speakers. The committee have exercised great care in selecting these speakers. When their names are announced shortly they will be recognized as among the ablest American Methodism affords.

Among the most impressive features of this grand celebration will be the special Sunday-school services arranged for Sunday afternoon. The Methodist Sunday school of Baltimore will be united and gathered into twenty churches, and able speakers will address each. A sub-committee is also charged with the preparation of a plan of service for all the Methodist Sunday-schools in the country on that day, and they will be urged to follow it.

The local committee are as busy as possible preparing for the entertainment of the delegates who will number about 600, representing the following Churches: Methodist Episcopal; Methodist Episcopal, South; African Methodist Episcopal; African Methodist Episcopal Zion; Colored Methodist Episcopal; Canada Methodist; Primitive Methodist; Independent Methodist. These branches represent almost four million of members. The following are the members of the Executive Committee: Bishop Andrews, President; S. Rodgers, D. D., Vice President; H. K. Carroll, Secretary; T. J. Magruder, Treasurer; D. A. Goodsell, D. D., the Rev. J. F. Goucher, the Rev. W. B. Derrick, the Rev. J. C. Price, the Rev. G. W. Usher.

Wesly Chapel, St. Louis, Rev. F. H. Small, pastor, which was bought from our German Methodist brethren some years ago was never formally opened until last Sunday. Recently the church has been put in the best order and greatly improved in the internal appearence. Bishop Bowman preached a delightful sermon in the morning which was highly appreciated. The sermon in the afternoon was by Rev. Dr Fry, of the *Central*, and at night Rev. E. W. S. Peck, one of the early pastors of the church, now presiding elder of the Baltimore district, Washington Con., preached to the great satisfaction of the large congregation. Collections were taken up at each service.

The Ninth Street M. E. Church, Louisiana, Mo., was dedicated Oct. 12. Rev. F. H. Small, of St. Louis, preached in the morning. Rev. E. W. S. Peck, of Baltimore, Md. preached the dedication sermon at 2:30 p. m. Rev. J. W. Hughs, of St. Louis, dedicated the church, assisted by the pastor and Revs. Burton, A. Hubbard and E. W. S. Peck. The amount raised to pay off the indebtedness was $369.55. The church is said to be the best finished church in the city and is in a prosperous condition. Rev. J. Wright is the pastor.

For the SOUTHWESTERN.

Woman's Home Work.

MRS. M. L. DALE.

About October 18 I received a letter from Mrs. Dr. Rust, giving me notice that the W. H. Mission Conference would meet in Cleveland, Ohio, on the 28th of October, and asking me to get reports of the work in Louisiana, superintended by myself, ready, and if possible to attend the conference in person, and represent my work. I laid the matter of sending a delegate, or, rather two delegates to the conference, as each conference was entitled to send two. I had not learned to lay the matter before the country auxilliaries, only by letter. Ladies of the society in New Orleans took hold of the matter. Owing to the short notice, they failed to raise sufficient means to pay the expenses of two delegates—Mrs. Dale and Mrs. Rosamond, the ones chosen. With a great effort $47 or $48 was raised. The round trip at full rates would cost $51 railroad fare. The amount raised was not sufficient to pay the expenses of one. However, the ladies resolved to send one delegate. Hoping to get a reduction of fare, on Monday, 27th, Mrs. M. L. Dale was told to pack up. An effort was made to secure reduced fare. The best that could be done was done, which was to pay full fare from here to Cleveland, Ohio, —$25.25—with a promise by the company to give reduced fare coming back.

At 10 a. m., Oct. 27, I left New Orleans on the Northeastern Railroad. I arrived in Cleveland at 6 o'clock a. m. About 9 o'clock a. m. I found my way to the M. E. Church. I found the convention in session, with about 500 ladies and 200 or 300 gentlemen in attendance. I was received very kindly. Mrs. Dr. Rust took me by the hand after receiving an introduction to several ladies in the alter—Mrs. Davis, Mrs. ex-President Hayes and Mrs. Clark. I was introduced to the convention. I was the only colored lady in attendance. I am happy to say there was no color line visible in that convention. My report was read. Lunch

...hot in the basement of the ... In common with other ..., I lunched. At the end of Wednesday's session I was assigned to Mrs. Ingraham. After ...ching the hands of many, I went to Mrs. Ingraham's, where I was well entertained.

Thursday morning, in company with my host, I went to the convention. The attendance was large. I was invited to speak afterwards to the convention. This was a task for me, but having about concluded that we were all white, my embarrassment soon left me, and I did the best I could in the way of a little talk. After my remarks many greeted me with a hearty shake of the hand, and said, "May God bless you in your work." Many ladies said to me: "Your presence here will do more to impress us favorably with your work than twenty letters sent publicly or privately." I told them of the suffering condition of many of the ... people of our churches and congregations. Also that many children are not in Sunday school, because they have not clothing. I received promises of some help for such persons, which I feel satisfied are reliable. These ladies whom I speak of assisted me in getting a reduction of fare on my return home.

Leaving Cincinnati, I had first-... fare until I arrived in Alabama. There I was compelled to ... the sleeper or go in the smoking car. I took the sleeper, which ... considerable more expense; but I arrived home safe, after all.

For the SOUTHWESTERN.

Methodist Men and Women's Mutual Aid and Beneficiary Society.

BY REV. L. N. TAYLOR.

Objections to Methodist Preacher's Mutual Aid and Beneficiary Society of the United States of America.

Though this Society is growing very rapidly, and is destined to do much good in the Church, yet it ... with some opposition from good meaning brothers; and believing that this opposition will give way and that those who oppose it now will become its supporters when they know more about the organization, the intention of its founders, and as I have quit the field and am back to my studies in Garrett Biblical Institute, and know the objections against the Society and knowing they are founded on a misapprehension of the facts, and knowing the will and intention of the founders; being the president of the organization, and therefore have as good a chance to know the object of its founders as anyone else, I feel it to be my duty to ... to the several thousands who have their names on our ... and to all whom it may concern just what the Society is, and how it expects to accomplish it.

The first objection is that it is a close corporation. Let us see if it is a close corporation. And we must find out what is meant by the words close corporation. The objection means that a ... Methodist preachers ..., not less than 5 nor ... applied for a charter ... Legislature, through ... necessary to go ... said State, and ... being granted, ... the charter, ... and that the ... chosen from ... this is the leg... board of the ... are so ..., and ... That ... by which we ... delay the ropes ... which will let ... this or ... is no way ... to the votes ... be elected ... If ... then I must admit that the above named Society is a close corporation.

But if second, the objector means that a company of Methodist preachers and laymen, not less than 5 nor more than 15 applied to the Missouri Legislature for a charter and that their request being granted, that they did become and are the charter head and sole rulers of the Society. And that there is no way by which anyone not being one of the original chartered members can or may reasonably expect to hold any position in the Society. If this is what those who object mean by the term close corporation, then it does not apply to our organization. For there is no position in the gift of the Society, but that each and every policy holder is eligible to it. But how, is the question, can any one not of the original chartered members attain to any position in the Society? The local aids cannot vote in the general Society, and there are no general conventions etc., etc. We reply that these are the questions which have puzzled a great many. Again the objections so far urged against the Society are the strongest possible arguments in in its favor. It clearly demonstrates the wisdom and forethought of its founders in organizating a society which if rightly governed, will answer all the practical purposes of a benevolent society, in burying the dead, caring for the sick, and giving the broken down, retiring ministers something with which to take care of themselves and their dependents, and not turn our faithful fathers in Christ out to suffer in their old age; and all at less than half what it costs to run any other society in the United States, of its size, right in the Church, for the Church; in the hands of the pastor, and his church officers. It is a blessing to the laity, as it gives them a society in the Church without hall rents, grand taxations, annual dues, uniform, and a great many other things attached to societies to take the people's money. It is a moral help to our Methodist ladies, as it gives them a society without mixing them up with all classes of women, as is the case in most all societies which take any one who can pay the membership fee, and yet it is so guarded that sharpers can't turn it into a money making machine, for there is no way for him to get into the councils of the society. He may gain a local aid, but the local aids do not send delegates to the general Society. Yet every policy holder is eligible to any station in the Society, but they cannot work their way directly to a position. The Board of Directors can choose or elect the members to fill the several positions on the several boards from among the policy holders, and at the rate our Society is growing in the South at this time, and if it continues, that section will come in for half of the officers next year. For in Mississippi we have more than three thousand names, several hundred fully paid up members; and we have thirty-six active agents in that State. When the Society is better known and the different States have their leading men on these several boards, and the people are satisfied that it is not a money machine; then the Society will take on new life and outlive all of her present opponents. When each presiding elder will see it to be to the interest of his people for him to defend and represent it on his district, and each pastor doing the same in his charge. Then hundreds of thousands of dollars will be saved to the people and the Church, which is now spent for that which enriches not, in the way of uniform, which ought to go for houses and land. Yes, but you can't succeed say those who object. Well we reply that we would rather go down to posterity all bruised and bleeding, covered with scars from head to foot, on account of mistakes, and blunders, while trying to do something to relieve the burdens of the people, than to drift passively down the stream of ... can't! Can't! Success will ... own a continued effort.

Books and Current Literature.

Instrumental music. "The Flowers of St. Petersburg," by Waldenfel, and "Dolores," by Resch, are very popular among other waltzes. Price, 75 cents. "The Forsaken" is one of the Standard Vocal Gems; a simple and beautiful piece of music, words by H. Nide, and music by Virginia Gabriel. Price, 30 cents. "A Bird in Hand" is a beautiful little song. Words by Fred. E. Weatherly; music by Joseph L. Roeckel, publishers. W. A. Evans, 50 Bromfield St., Boston, Mass., sheet music. Price, 30 cents.

The numbers of *The Living Age* for Oct. 18th and 25th contain, The Younger Pitt as an Orator, *National Review;* The Philosophy of John Inglesant, *Modern Review;* Lord Lyndhurst, *London Quarterly Review;* Sport and Travel in Norway, *Fortnightly Review;* The Darwinian Theory of Instinct, *Nineteenth Century;* Ralph Bernal Osborne, and On the Reading of Books, *Temple Bar;* The Sanitorium of the Southern Ocean, *Cornhill;* Modern Cathedrals, A Small-pox Camp, and Gambling on Atlantic Boats, *St. James's Gazette;* Book selling in Russia, *Spectator,* Raphael as an Architect, *Academy;* Moorish Ambassador in Spain, *Athenæum;* Curious Newspapers, *Chamber's Journal;* with "Mr. Pudster's Return," "The Hermit of Saint Eugene" and instalments of "At Any Cost" and poetry. Littell & Co., Boston, are the publishers.

Announcements for the coming year of *St. Nicholas* include serial stories by J. T. Trowbridge and E. P. Roe; a series of papers on places of interest in Europe, by Frank R. Stockton, entitled "Personally Conducted;" "Talks for Young Folk," by H. H.; "Art-Work for Young Folk," by Charles G. Leland; papers on "Choosing an Occupation," based on personal interviews with prominent representatives of various trades and professions, more short stories by Miss Alcott; a series called "Among the Law-makers," and embodying the recollections of a page in the United States Senate; papers on "The Progress of Invention;" a story of Texas, by the late Rev. William M. Baker—and a great many other good thing besides. The first number of the new (November) will have a colored frontispiece, from a design by A. M. Turner, printed in fifteen colors. The December number will have for a frontispiece a reproduction, in color, of the picture, "Alice in Wonderland," by the same artist, which attracted so much attention at the last Academy exhibition.

A Centennial Retrospect of Methodism in Natchez, Miss., from 1799, 1884, by Rev. W. C. Black. This is a neat little 24 mo. book in paper cover, 108 pages. By one whose opportunities to know the history of the Church around, and in the distance before him, has not been neglected. It abounds in that which belongs to the heroic period of the Methodist history, and ought to be well read, especially in the South. It is also put in cloth. Price in paper 25 cts., and cloth 50 cts. Carver & Jameson, New Orleans, La.

Helps for Christian Workers, a quarterly magazine by H. E. Brown, Oberlin, Ohio, 15 cts. per year. Three numbers are before us; viz., *Bible Reading, Training Class* and the *Preparation and use of Bible Readings.* The subjects themselves are a sufficient review, as everyone who wishes to understand or teach the Scriptures can appreciate the value of such a production. The author has been faithful to his work, and to find an appreciative public at his back.

German, French, Italian or *Spanish* at a glance. A new system on the most simple principles for universal self tuition, with complete English pronunciation of every word; revised edition. These are a series of works 16 mo., paper covers, which will prove a valuable auxiliary to any one who desires to acquire either of these languages, but cannot attend school or employ a teacher, price 25 cts., New York: Excelsior Binding Co.

My Aunt Jeanette, by Mrs. S. M. Kimball. Cloth and gilt, 296 pages, 18mo, three illustrations. New York: Phillips & Hunt; Cincinnati: Cranston & Stowe. This is a well told story in Mrs. Kimball's best style, with a temperance moral. It is in full harmony with the revolutionary thought of the period on the liquor question. It will carry the ideas of parents to their childhood in words adapted to youth and childhood, and with such illustrations they can fully understand. Price $1.

Mr. Curtis, in the *Easy Chair* of the November *Harper's*, suggests pleasantly, by the return to old time subjects, that the excitements and turmoil of a Presidential campaign come, after a while, to an end. He discourses delightfully of foreign travel and Italian opera, and other *dolce far niente* topics, in agreeable contrast with the political heat of "chill October" days.

Three Visits to America. By Emily Faithfull. 12mo. pp xii, 400. Cloth, price $1.50. Published by Fowler & Wells Co., 753 Broadway, New York.

The author of this volume needs no introduction to an American public; her work in behalf of struggling women during the past twenty years has been attended with so much success that she acquired wide spread celebrity in spite of herself. Her three visits in this country were made for the purpose of studying our society, our industrial methods and organizations in behalf of poor and unfortunate English women, and the record of these three visits is not a rush into print to gratify personal motives merely, or to let the world know "my impressions of America," after the style of so many foreign tourists, but the notes of a warm-hearted, practical observer who is in earnest for the improvement of the condition of her fellow-women, and gives her best experience in the tracings of her pen.

The "Corruptions of the New Testament," by H. L. Hastings, editor of the *Christian Witness*, 47 Cornward street, Boston, is undoubtedly a useful little book, well written, and deals with its subject in a learned manner. Price not given.

Our Little Ones is now added to the list of American Magazines reprinted in Great Britain. Thus one more triumph is gained for American artists and wood engravers. It is admitted by every one that *Our Little Ones* is as far superior to the European Juvenile Magazines as are *The Century* and *Harper's Magazine* to their respective rivals. The English edition of *Our Little Ones* will be issued by the house of Messrs. T. Nelson & Sons, and negotiations are pending for the publication of editions in both France and Germany.

Among the specialties of *Wide Awake* the coming year is a familiar and historical series relative to Westminster Abbey, by Rose Kingsley, a daughter of Canon Kingsley. Than Miss Kingsley no English woman knows better the great Abbey, and the greatest of its Deans, Dean Stanley.

Teaching and Teachers two volumes in one, on the Sunday-school Teachers, Teaching work, and the other work of the Sunday-school Teacher, by Rev. H. Clay Trumbull D. D., the editor of the *Sunday-school Times*, formally normal secretary of the American Sunday-school Union, Philadelphia; John D Wattles, publisher, 1884, 377 pages, copious index, large type, wide margin with full marginal references. 12 mo. cloth and gilt. Indespensible to Sunday-school workers; $1 50 per copy. It should be in the hands of every Sunday-school teacher in the land.

Wedding Feast, In the Temple, Hidden Talent, and *Lost Lamb*, are the titles to four books published by the American Tract Society, New York. They contain pictures and stories of long ago, or illustrations of Bible truths in a manner and style simple, attractive, and tasteful. They are in highly illustrated, board covers. Amid opening flowers and land-scape beauty, a shepherd guides his flock bearing a lamb in his arms, while through an open window two lovely children read the blessed Bible together, and in the distance will be seen the palace, whither these little books aim to guide their readers in the end. They make a neat Christmas present for children. For price or supplies write to W. D. Skillman, 94 Camp street, New Orleans, La.

Monthlies for November.

The American Missionary, by the American Missionary Association, N. Y., 50 Reade St.

Harper's New Monthly Magazine, by Harper & Bros., New York.

The Musical Herald, by the Herald Company, Franklin Square, Boston.

The English Illustrated Magazine, by McMillan & Co., New York, 112 4th Avenue.

Outing, a monthly magazine of recreation, by the Wheelman Company, Boston, 175 Tremont St.

North American Review, monthly, No. 30 Lafayette Place, New York.

Southern Cultivator, Atlanta, Georgia.

The Chatauqua Monthly, Meadville, Pa.

The Pulpit Treasury, by E. B. Treat, New York, 757 Broadway.

The Century Illustrated Monthly Magazine. The Century Company, Union Square, New York.

Haus und Herd, a monthly magazine in German. Cincinnati: Cranston & Stowe.

Bi-Monthlies.

The Missionary Review, November and December, Princeton, N. J.

Annuals.

The Illustrated Family Christian Almanac for the year 1885. American Tract Society.

United States Consular Reports, from the Consuls of the United States, on the commerce of their consular districts, State Department, Washington, D. C. Government print.

Books.

Hymns of Inquiry. By Geo. P. Houston, Cincinnati, O., 103 Longworth St. Designed to be used specially as an awakening tract. Price, $1 per hundred. Sixteen pages, paper, 48 mo., last cover blank, enabling pastors to put their church card there. Good to use as a visiting card.

We have just received from John Church & Co, of Cincinnati, O., a sample copy of their "Christmas Selections for 1884."

The Dual Biography.

For reasons that are controlling and that make the work to me a sacred duty, I have undertaken the preparation of a volume commemorative of Dr. Lovick Pierce and of his son, Bishop George F. Pierce. I do this because the dead wished it, and their families desire it.

The material for the work is rich and varied, but it is widely scattered. To be useful to any, it must be brought together. There are thousands of letters preserved in desks and hundreds of illustrative incidents held in the memory of friends, that would be invaluable to me. I ask earnestly for both the letters and incidents. I will be thankful for any letters from either the "Doctor" or the "Bishop"—they both had a trick of saying the best things in the most unexpected way. Many of their brightest and wisest sentences occur in short private letters.

If any friend will lend me a copy of Bishop Pierce's "Bible Sketch," delived in New York in 1844, I will be grateful.

The work will not "appear at once;" it will take time; a biographer should at least have opportunity to do his work well. Atticus G. Haygood, Emory College, Oxford, Ga., Oct. 27, 1884.

"The Book-Worm." A unique, handsome, and delightfully readable little Monthly Magazine, containing for the year over 300 pages and many fine pictures, all for 25 cents a year, is a recent characteristic product of *The Literary Revolution.* Each number contains attractive selections from some noted book,—the last presents Prescott's famous chapter on the "Spanish Inquisition." What will interest a vast number of book-buyers will be the regular monthly news of the *Revolution's* progess, an enterprise that has wrought wonders in the book world. A specimen copy of *The Book-Worm* will be sent free to any address. John B. Alden, Publisher, 393 Pearl Street, New York.

Among those who will contribute to combinations of newspapers during the coming year are W. D. Howells, Julian Hawthorn, Harriet Prescott Spofford, J. S., of Dale, Brander Mathews, J. Esten Cooke, Mrs. Louis Chandler Moulton, W. H. Bishop, Noah Brooks, H. H., E. P. Roe, J. T. Trowbridge, and H. H. Boyesen.

Mr. W. D. Howells's new novel, begun in the November *Century*, "The Rise of Silas Lapham," will discuss some questions of business morals with the same clear insight shown in "A Modern Instance."

California assesses her railroads this year at $51,438,500, an increase of over $11,000,000 as compared with last year's figures. This gives some idea of the power exercised under the new constitution by the State Board of Equalization. Illinois assesses her 7,972 miles of railway this year at a valuation of $60,267,186.

The chief advantage secured in the new upright piano-fortes which the Mason & Hamlin Company are now introducing, is, undoubtedly, in their quality of tone, which in, of course, the fundamental excellence in any piano. By their new arrangement, the strings are accurately and securely held; being subject to little or no variation from changes of temperature, humidity of the atmosphere, etc. More perfect and accurate vibrations of the strings are thus secured, which are essential to tones all musical, and free from mere noise. The greater durability and freedom from liability of the Mason & Hamlin piano to get out of tune comes from the same cause. This improvement in these pianos is added to the best modes of construction heretofore employed.—*Boston Traveller.*

Berean Lesson Helps.

Sunday-School Journal.

For Teachers and Young People.

To clubs of six or more, one address, 55 cents each. 65 cents a year.

The best help for teachers and older scholars. The questions from all the Question-books will be published regularly in the JOURNAL.

The Study.

For Superintendents, Primary Teachers, and Advanced Workers.

50 Cents a Year.

It contains Plans and Lesson-hints, Black-board Outlines, and a "Berean Information."

The Senior Leaf.

For Bible Classes and the Adult Department.

20 Cents a Year.

The Senior Leaf will contain each quarter the words and music of new songs, besides the words of Church Hymns, and responsive readings.

The Berean Leaf.

For Scholars from 10 to 16 Years of Age.

6 Cents a Year.

The Berean Leaf will contain more matter than ever before. The words and music of a new Song, and the words without music of the Songs (with music) in the Senior Leaf.

The Beginner's Leaf.

For the Younger Scholars.

6 Cents a Year.

The beginners will find in this Quarterly the same songs and Hymns as in the other Leaves, and questions adapted to their grade.

Leaf Cluster.

For the Little Folks.

$4 a Year; $1 a Quarter.

The Leaf Cluster has been enlarged and made beautiful by a new process of engraving, and is a valuable help in the teaching of the lessons to the little ones.

Picture Lesson Paper.

For Infant Classes.

25 Cents a Year.

The Pictures Lesson Paper is printed on tinted paper, with beautiful engravings, questions and stories for the little people. The most attractive little children's paper published.

Sunday-school Advocate.

For the Children.

Single copy, 35 Cents a year. To clubs of six or more, one address, 25 Cents each. The freshest, finest and best paper for children.

Sunday-School Classmate.

For Scholars from 12 to 18 Years of Age.

Single copy, 35 cents a year. To clubs of six or more, one address, 25 cents each.

This beautifully illustrated paper contains the best reading for young people.

N. B.—All orders should be sent two weeks in advance to prevent delays in reprinting, and other unavoidable causes. Orders for periodicals and books should be made separate.

PHILLIPS & HUNT,
32 Natchez St., New Orleans.

Juvenile Periodicals.

We are now prepared to furnish the following Juvenile Periodicals for 1884 at the regular subscription price:

WIDE AWAKE,

The Great Pictorial Magazine,

$3.00 a Year.

WIDE AWAKE, the best, the most entertaining, the most beautifully illustrated of all magazines for young people.

BABYLAND.

The Only Magazine in the World Expres for Babies.

Only 50 Cents a Year.

It will have its baby music, its bab stories, and its large, beautiful pictnre

Our Little Men and Women

For Youngest Readers at Home and at School.

Only $1.00 a Year.

Little men and women just beginning to read, will find this monthly filled with charming stories and poems. It is the aim of the editor to give entirely true stories, or stories based on facts.

THE PANSY.

An Eight page Weekly, for Boys and Girls

Only 75 Cents a Year.

This illustrated paper, edited by "Pansy," is equally suited to week day or Sunday reading.

Subscriptions received by
PHILLIPS & HUNT,
32 Natchez St., New Orleans.

THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, NOV. 27, 1884.

Announcement for 1885

Reduction in Price to ONE DOLLAR AND FIFTY CTS. When Paid in Advance, or Within Three Months.

From this time subscriptions for **The Southwestern Christian Advocate** will be received for the year 1885 at **$1.50** a year, payable in advance or within three months. No other paper published under authority of the General Conference is furnished at this figure. It is the cheapest paper in the whole list. New subscribers for the next year will receive their papers up to January 1st free.

Let us have 2000 new subscribers within the next sixty days.

PHILLIPS & HUNT.

Death of Bishop Wiley.

Sunday morning the press of the city published the following:

Cincinnati, Nov. 22. A cablgram received at the Methodist Book Concern late this afternoon announces the death of Bishop I. W. Wiley, of the Methodist Episcopal Church, now engaged in Church work in China. He died at the residence of N. J. Plumb, missionary at Foo Chow.

Bishop Wiley was appointed missionary at Foo Chow in 1851. His first wife died there in 1853, a martyr to the work. The Bishop left in 1854 and never fully recovered from the inroads upon his health made there. It is a sad coincidence that the Bishop should give up his useful Christian life on his early field of labor. Foo Chow conference was called for Nov. 19th. An appreciative sketch of the Bishop's life will be published.

Bishop Harris has been requested to deliver an address on Dec. 6, in Waco, Texas. No conclusion has as yet been reached. The Bishop's time will be well occupied while in Texas, with Texas, Austin, West Texas and Southern German Conference to hold.

Let this Centennial Thanksgiving day be remembered for the increased liberality of the people, and the noble response they give to the appeals of the Church. We [illegible] doubtless will raise the [illegible] asked for the Freedmen's Aid Society in the South, and $50,000 this by the colored people.

The dinner is fine, the turkey [illegible] the cranberries nuex[illegible] pudding delicious, the [illegible] unrivaled, but the cry of [illegible] is on the air, the orphan [illegible] in the street, the voice of [illegible] is all abroad. Let them [illegible] delights of your bounty, [illegible] will be the feast that [illegible] has chosen.

The leading press of the South, [illegible] Independent Republican [illegible] North that supported [illegible] for the Presidency, [illegible] ned to observe, counsel [illegible] protection of Negro citi[illegible] hope it will be product[illegible] fruit. Dispatches indi[illegible] great uneasiness prevails [illegible] South, with reference [illegible] under a Democratic [illegible] In Georgia and [illegible] there is a marked [illegible] This is a [illegible] leadership and [illegible] Anchor your [illegible] and the school [illegible] with all [illegible] Christian manhood, [illegible] the wisdom of Provi-

Thanksgiving.

We thank Thee, O Father, Lord of heaven and earth, because Thou hast heard, and we know that Thou hearest us always. The four living creatures in heaven give glory, and honor, and thanks unto Thee, as Thou sittest on Thy throne. All the angels stand around about Thy throne, and about the elders and four living creatures, and fall before the throne on their faces and worship Thee, saying, amen: Blessing and glory, and wisdom and thanksgiving, and honor, and power, and might, unto our God forever and ever. The four and twenty elders which sit before God on their seats, fall upon their faces and worship him, saying, "We give Thee thanks, oh Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power and hast reigned." Therefore, offer unto God thy thanksgiving, and pay thy vows unto the most high; for it is a good thing to give thanks unto the Lord, and to sing praises unto his name. We should thank the Christ Jesus, our Lord, who hath enabled us, because he counted us faithful, putting us into the ministry. We must thank God, through Jesus Christ, that the Christian faith is spoken of throughout the whole world. Whatsoever we do in the affairs of the church or of State, in word or deed, we should do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Our conversation must be without covetousness, and we should be content with such things as we have; for God hath said: "I will never leave thee, nor forsake thee." By him, therefore, let us offer the sacrifice of praise to God continually; that is the fruit of our lips' —giving thanks to his name. Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ. We should make our thanksgiving a time for the removal from us of all contention, if any exists. Laboring together in prayer for our ministry, and for the purity of our ordination vows upon us, which we acknowledged in the presence of many persons. Like Daniel though, we know that the hand-writing of opposition, privation and trial is signed. We must still go into our closets, and with the windows of the soul and chamber of the house open toward Jerusalem, we must kneel upon our knees daily and often in the days, and pray unto God just as if no persecution or opposition prevailed. But this thanksgiving must also extend to the great congregation, and the praise of the Lord among much people. We must in everything give thanks, for this is the will of God in Christ Jesus concerning us.

Editorial Perambulations.

Wednesday morning, Nov. 19, finds us again on the wing. We leave the Morgan depot for a trip over the Star and Crescent line to Navasota, Texas, at 7:45 a. m. This road has an air of solidity about it. Substantial transfer boats convey you to the train that awaits your coming in the Algiers depot. The good boat *Enterprise* left her slip on time, and soon we were rolling rapidly, but smoothly, along over soil entirely new to us. The treatment is not alike to all travelers here, so far as we experienced it; the difference is in what you pay. You get what you pay for, or we did.

It is 431 miles to the end of our journey, or about 2,000 miles from Cincinnati, and an equal distance from San Francisco, Cal. Well, were now under full headway, sweeping in through the great sugar district. We stop at New Iberia and think of the shock and strain of excitement through which they have just passed. The Teche, Berwick's Bay, Bayou Boeuf, Spanish Lake and Lake Charles, are either crossed or skirted as we push along. Now a boundless prairie, then a dense pine forest or cypress swamp is passed. There is plenty of grass, and they know its value, for the praries are well filled with cattle. There are some thrifty towns on the road, and about half of the people you see are colored. There is very little excitement over the political situation. What the American Baptist newspaper calls the "cowardly Negroes" are not in the parts of Louisiana and Texas through which we have already come. There is a feeling that the solid laboring people have lost nothing. As for the work of the Methodist Episcopal Church, it must move on with increased rather than diminished velocity all over the South. Surrender never! To what, and why should we? If we should, we wouldn't. Go on with your church building and parsonage building; with your preaching, and teaching, and reviving the Lord's work by word and deed in the South and in the ends of the earth.

TEXAS.

We cross the Sabine River and stand on Texas soil; pass Orange, Houston, Hempstead, and at 2:15 disembark at Navasota. We spend a pleasant night's rest, and rise in fine trim for the

CONFERENCE.

The Texas Conference opened its nineteenth session at 8:30, with religious services, and concluded by the Lord's supper. Bishop Harris was present at the beginning, in vigorous health and form. The roll of last conference was called by Rev. C. C. Minegan, secretary of the last session. All the members answered to their names but Bro. Oliver Waters, deceased, after which the following were elected: C. C. Minegan, secretary; statistical secretary, R. H. Harbert; assistant secretary, Freeman Parker; statistical secretary, J. L. Smith and W. H. Logan.

CONGRATULATION.

Bishop Harris congratulated them on the improved weather since he met with the conference at Brenham. It is near ten years since we were there; a good many are on high now. Bro. Waters has gone on, and some others have crossed the flood. We have only one church in heaven and on earth.

One family, we dwell in Him,
One church above, beneath;
Though now divided by the stream—
The narrow stream of death.

So the Bishop exhorted the conference to continued faithfulness and usefulness. Nine o'clock was fixed for business; religious exercises at 8:30. Adjournment was fixed for 12 o'clock.

Bros. I. B. Scott and J. E. Shackleford were nominated for conference treasurer. The second named was withdrawn, and the first elected. R. R. Roberts to collect the book accounts.

CONFERENCE TREASURER

was carefully instructed to credit all monies to the causes for which they were intended, and that all conference funds be reported and paid to him. The usual committees were appointed. A scheme prepared for tallying financial returns made by pastors was presented, approved, and expense of preparation assumed.

The Bishop explained that returns of benevolent money must be in even dollars, carrying always fractions of less than 50 cents to the cause having a fraction over 50 cents, so as to make even dollars.

The conference ordered at its last session that the Freedmen's Aid collections be paid to Wiley and Houston Seminaries. The Bishop directed that all such collections be paid in to the treasurer, subject to conference order.

The conference bar was arranged, and the secretary and statistical secretary were appointed to edit and print the conference minutes.

THE CONFERENCE.

This is a large conference, having five districts, and about 120 preachers. It covers one-half of the great State of Texas, and requires a travel of about 500 or 600 miles of territory. They have heretofore done little organizing, but a great deal of promiscuous preaching. The result was, little fruit saved to us; most of the converts going to the Baptist and others. Little church building was also a consequence of this order; but a better condition of things, a more practical and useful class of ideas now prevail, and quite a vigorous effort is now being made to increase both members and churches, with a good degree of success. There are some first-class men here.

The missionary appropriations were as usual discussed, but the usual arrangement of appointing the presiding elders prevailed of necessity. Yet there ought to be a great deal of care used in the distribution of these funds, and in order to do this the Bishop should use his revisory judgement freely.

ON TRANSFERS.

The Bishop decided that the act of transferring a preacher was completed when the conference meets from which the transfer was made, except it is otherwise stipulated in the act of transferring. The same applies to the transfer of conference territory, from one to another conference, and quoted precedents in support of his decision. The Bishop was ready on all occasions to sweeten the waters of Marah with a pleasantry at every little turn in matters.

Bishop Harris was requested to transfer Rev. Paul Douglass from Little Rock to Texas Conference, which action is subject to the concurrence of the Bishop of the Little Rock Conference.

A draft was ordered on the chartered fund for $30. Correspondence from Boston University, secretary of the Episcopal fund. Those matters were all referred to the appropriate committees. The editor of the SOUTHWESTERN was introduced to the conference, and addressed it. Bishop Harris followed in words that will still more greatly endear him to the members of our church. His history is the history of a succession of great movements in behalf of humanity. He is on his way to the City of Mexico, and will possibly get home by the 1st of March. Once he has gone around the world, once he has made a semi-circuit of the world, and now he is on his second trip to Mexico in ten years. Thus has Bishop Harris literally executed what Mr. Wesley did theoretically; that is, Mr. Wesley said: "The world is my parish." Bishop Harris went over this parish in person. This is his semi centennial of religious life. He was converted Nov. 10, 1834, at 5 p. m., which he will never forget, either in time or eternity. He became a minister in 1837, and hasn't got any less religion now than then.

COURSE OF STUDY.

The Bishop called the attention of the conference to the fact that at their option conferences might adopt the course of study laid down for local preachers, which is neither so difficult or expensive as as that provided for traveling preachers. There has been added to this course one book for each year, making a very good course.

Money for medals it was decided could only be applied to education, and must be sent Dr. Kidder, in behalf of the Educational Society. Notices were given. I. B. Scott was appointed to open the conference. Dr. Taylor was appointed to preach this evening, and the conference adjourned; benediction by Dr. Taylor.

SECOND DAY.

Friday, 8:30 a. m., Nov. 21, after religious services, Bishop Harris presiding, the roll was called and perfected. A draft for $109 was drawn on the Book Concern, as the pro rata share of this conference from the profit of our publishing interest.

RELIGIOUS SERVICES.

This conference was quite tardy in attendance on religious service, and the Bishop pressed upon them the importance of an earnest engagement in religious services. He thought as this is not a general conference year, there was no possible excuse for such gatherings at the door; and he was sure that brethren who could not attend the services ought not to come so near as the door. He emphasized the duty of punctuality. He reminded them of the rule for exactness.

Prof. N. D. Clifford, of Wiley University, was present this session, and introduced to the conference. Prof. C. W. Campbell is a member of this conference; and the former was transferred from the Mississippi to Texas Conference. Considerable perplexity arose out of the discussion of the management of Houston Seminary, and it is quite evident that these schools, just as Bishop Harris said "ought to be under the local direction of responsible trustees," not "figure heads," as we once heard a brother say.

The presiding elders represented their districts as having experienced a year of solid growth. The conference hitherto failed to hold the usual conference anniversaries, but they are now to fall in line also. The former custom has been to have preaching each evening of the conference.

THIRD DAY.

The Conference got together a little later in consequence of sharp and driving rain.

After the usual religious exercises the examination of character was resumed, and concluded.

Presiding Elder George W. Smith said that some of the churches on his district were so open that you could throw a young dog through the cracks, and that the preachers scold the people for not attending them. The Bishop said that that did not do any harm as the people were not there to hear it.

Rev. W. L. Molloy, was permitted to withdraw under charges.

Rev. James Smith was placed on the supernumerary list; also Henry Smith and B. M. Taylor. The former was requested to ask for a location. With reference to ministers leavin or refusing to go to the work assigned them, the Bishop said that the General Conference regarded this as so serious a matter that it had directed the presiding elder to so proceed against it as in cases of gross immorality.

After a most earnest and impressive address, in which the Bishop emphasized the nature, object and end of our ministry; explained the intent of our probationary system, charged them with the solemnity of obligations they were about to take; illustrated the doctrine of Christian perfection, then the candidate like all the thousands of Methodist preachers who have gone this way before them said, "I expect to be made perfect in this life, I am going on to it, I am groping after it." They were charged to preach and defend our doctrines. The Bishop said "We want no half-hearted men here. We want only, men who believe in the doctrine, and polity of the Methodist Episcopal Church. It may be that a man will change his doctrine, but as soon as such change occurs it is his duty to withdraw. He should not stay to create a schism in the church with which he disagrees." He said a preacher should be faithful in the discharge of his duties, and related how a minister's wife raised about three times as much money for the Woman's Foreign Missionary Society as he had for the General Missionary cause. Then said the Bishop, we found out that we had made the mistake in not appointing her instead of him to that charge. Some ministers' wives are a great deal more useful than their husbands, and some husbands are a great deal more useful because of the usefulness of their wives. He pressed them to redeem the time, and illustrated his view of the value of ministerial dilligence by this story of himself, which we would not print only it is too useful to be lost. At one time he was sent a serial publication of 12 volumes for review. He read the first 11 of these at times when he would be going to and from his home and office in the street cars, while others were idle and doing nothing. As to punctuality he declared that a punctual preacher made a punctual congregation and vice-versa; obedience to the rules of the Church of which we are members he urged as one of the first Christian duties. He narrated a circumstance of a minister whose practice in a ministry of 30 years duration had been to read our rules for a preacher once each week upon his knees, but that he never did so, except it caused him to think of the judgment day. The manner and meaning of pastorial visitation as well as the duty of it was clearly stated. They were calls for religious counsel, advice, and direction, they must rise incalculably higher in usefulness, than any merely social visits could. He said, the class was admonished to avoid embarrassing debts, and each for himself, took the iron clad tobacco pledge.

The Bishop said we should soon have a clean Methodist ministry, the General Conference had not required the elder brethren to abstain from tobacco, Ephraim was joined to his idol so they said let him alone. But they will soon be gone. "The Lord hasten it in His day".

He told the story of a minister who could not have the entertainment he desired at the General Conference, because he used tobacco. The depressing effect of tobacco upon the mind was pointed out, and the difficulty with which confirmed users abandoned it, given as a reason why men should not cultivate the dangerous practice. Our Church, he said, does not patiently tolerate ministers who use tobacco.

When the Bishop concluded his remarkable address, which cannot fail to accomplish continuous good for the cause in this country the following were admitted to full connection, being deacons: Alexander W. Parker, Isom Snell, Richard J. Campbell. Willis H. Jackson and Rufus K. Whiting, were admitted to full connection and elected to deacons order. Geo. Davis and Geo. W. Norris were continued on trial. John Bailey was continued a deacon of class second.

Henry W. Wilson, Aaron Taylor, Tenola Edwards, Robert H. Harbert and Isaiah B. Scott, were elected and ordained to elder's orders. Charles W. Campbell, Nathaniel D. Clifford, John A. Tilloty, John H. Holland, Dewit Frierson. N. D. Clifford was transfered as a probationer of the 1st year from Mississippi conference, and Rev. Paul Douglass, retransfered from Little Rock conference, to the Texas conference. Dr. W. B. Rankin of the American Bible Society and Dr. R. F. Boyd of Meharry Medical College, Nashville, both gentlemen addressed the conference touching the interests they severally represented. Dr. Boyd is doubtless doing a good work in the South, both for his school profession and race. Several questions looking to a more thorough distribution of Bibles among the destitute colored people of the State, were asked and satisfactorily answered by Dr. Rankin.

APPOINTMENTS.

Houston District—F. Carson Moore, P. E.
(Postoffice, Austin.)

Brazoria and West Columbia
Columbia and Oyster..Fletcher Norwood
Galveston, St. Paul.....Mason Reddick
" Tabernacle.....Peter Morgan
Hamburg.....Oliver Warrens
Hockley.....Lewis Burton
Houston, Mt. Vernon.....Isam Snell
" St. James
" Sloan Street
" Trinity.....W H Logan
Oak Hill
Pittsville.....Henry Dickson
Richmond.....Geo Davis
Spring Creek.....Allen Harris
C W Campbell, Principal of Houston Seminary; member of St. James, Houston quarterly, conference.

Huntsville District—Edward Lee, P. E.
(Postoffice, Navasota)

Beaumont
Bevelport.....Benj. Fisher
Cold Spring & Shepherd..Wm McKenzie
Danville and Dunnan.....Alfred Britton
Groveton Circuit
Harden Circuit
Huntsville.....H W Wilson
Huntsville Circuit.....A C Culbreath
Liberty Circuit.....Davie Adkin
Livingston and Moscow.....Aaron Adair
Lovelady.....Richard Williams
Montgomery Circuit.....John Guess
Orange & Donoanwood.Andrew Williams
Town Bluff.....Toby Ward
Walker Circuit.....Calvin Moore
Wallisville.....Spencer Kelley
Willis Circuit.....Jeremiah Smith

Marshall District—Harvey Webb, P. E.
(Postoffice, Marshall.)

Bonham.....Taylor Moore
Blossom Prairie.....Lewis Woodward
Clarksville.....Paul Douglass
Cypress.....Daniel Battle
DeKalb
Hughes Springs.....A W Parker
Jefferson and Plain Valley..Wm Wesley
Kildare.....DeWitt Frierson
Marshall, Ebenezer and Centenery
R H Harbert
Marshall Circuit
Paris.....V M Cole

[illegible]	Henry Johns
[illegible]	John Jackson
[illegible]	Geo W Norris
[illegible]	Freeman Parker
Mineral Springs	
New Orleans, President of Wesley University	
City Missionaries of Ebenezer Church	
Quarterly Conferences.	
Natchez District—W. H. Pullam, P. E.	
[Postoffice, Natchez.]	
Anderson	Aaron Alexander
Bellefille	R J Campbell
Brazos	Mark Calnew
Brushan	W H Jackson
Bogue	James K Loggins
Bryan Circuit	Linus Felder
Burleson	Rina Golden
Caldwell	Abner Thomas
Courtney	J A Tillory
Franklin	J L Smith
Hearne	Wade Hampton
Hempstead	Enoch Jefferson
Iola Circuit	F D Bookman
Millican	Thos Cole
Navasota	J E Shackelford
Patterson	Frank Gilmore
Planterville	W W Brown
Prairie Plain	Louis Horne
San Felipe and Sealy	J H Hollins
Palestine District—G. W. Smith, P. E.	
[Postoffice, Palestine]	
Butler	Mason Wilson
Clarkson Mill	R K Whiting
Crockett and Alinwell	
Fairfield	P G Brown
Hawkins and Center	Robt Weaver
Jacksonville	Robt Williams
Leona	Wm Allen
Madison Circuit	
Mineola and Quitman	
Palestine	Aaron Taylor
" Circuit	C C Minegan
Rocky Mound	
San Augustine	Samuel Horn
Shelby and Sabine	
Shiloh and Hopewell	Tenola Edwards

The friends of Hon. W. P. Kellogg claim that his defeat was caused by outrageous bulldozing and ballot box manipulation, mainly in the parish of Iberia. With fraud or the advocates of terrorism we have no sort of sympathy, and we hope that Mr. Kellogg will contest, for the purpose of bringing down upon them an intelligent public opinion, which can only follow an impartial investigation. The result, however, vindicates the course of this paper, which pointed out that Mr. Kellogg's methods, candidacy and record were such as to bring into active play the very elements which combined for his defeat, and produced the unfortunate bloodshed in Terrebonne and Iberia parishes.

Gov. Cleveland and Hon. Thomas Hendricks, in recent speeches expressed surprise that the result of the national election should create uneasiness among the colored people of the South, with reference to their rights and liberties. They both promise that these privileges, guaranteed by the constitution, shall be held sacred. So many promises have been made, and so many broken by Democracy, to the Negro, that like a burned child, he dreads the fire. But this condition of affairs can be speedily changed, by wise and conservative people of the South taking the lead and protecting the Negro from lawlessness and all manner of oppression.

The election last Tuesday resulted in the triumph of Blaine and Logan, who received a majority of the votes in every Northern State but Connecticut and New Jersey, and in these they carried Tennessee, West Virginia and Virginia.—*Mobile Register.*

The Gazette is now pressing a list for canvass for new subscribers on the ground that it is a reliable Democratic paper. Comment is unnecessary. The SOUTHWESTERN does not pay with the confidence of its patrons.

The People's Sunday-school is an [illegible] national enterprise under the [illegible] of the Methodist Episcopal Church South, in New Orleans. Its object is to gather up and aid in the Christian culture of children. Rev. D. L. Mitchell is the [illegible] of the enterprise. Miss [illegible] has been solicited and will [illegible] give a day's service to it

Personal.

[illegible] will that the estate of the [illegible] Simpson is valued at

[illegible] McCabe returned re[illegible] Europe. He is much [illegible]

[illegible] the Evangelist, [illegible] of the conver[illegible]

[illegible] Walker began a se[illegible] at Washington, [illegible] of October.

[illegible] D. Fields, son [illegible] Bishop Fields, [illegible] a fine[illegible]

—Rev. Dr. Dixon reduced the fracture of his left arm, near the wrist. Dr. Dixon reduced the fracture, and he is now doing well.

—Rev. Dr. W. P. Stowe, book agent, will this month remove his residence from Chicago to Cincinnati.

—Jas. T. Hatfield, son of Rev. Dr. R. M. Hatfield, has been elected professor of ancient and modern languages in Rust University.

—Bishop Walden, after a few days rest at his home in Covington, has gone East to sit with the Missionary Committee.

—The West Virginia Conference unanimously recommended Rev. G. C. Winding for the position of assistant secretary of the Church Extension Society.

—Mrs. Willing, sister of Bishop Fowler, has been appointed corresponding secretary of the Woman's Home Missionary Society, and it is expected she will take the field.

—Now let the people who read, believe in and wish the SOUTHWESTERN a prosperous career, rise to work and aid in increasing its subscription list by securing new subscribers.

—Rev. D. L. Mitchell, religious editor of the New Orleans *Times-Democrat* says, that the SOUTHWESTERN is becoming a very good paper. We were permitted to make him welcome in our office a few days since.

—Rev. C. B. Thompson, rector of the St. Phillips Episcopal Church in New Orleans, it is rumored, will soon sever that relation with his present and assume it with the church of his denomination in Alexandria.

—Rev. John Butler writes of the safe arrival in Mexico City, of himself and party, on the 24th of September. The journey was made in seven days by rail, an improvement over the long sea voyage of former years.

—Mrs. Leroy M. Vernon, with her children, expects to sail from New York, Nov. 5th, by the Servia, returning to Italy to join Dr. Vernon. She will probably be accompanied by Miss Hall, a lady sent out by the W. T. M. S. recently appointed to Italy.

—Rev. J. G. Vaughn, of Springboro, Ohio, late of Ames Church, New Orleans, has left many pleasant memories behind him here, with those who knew him. He is making headway in his new field, and gaining the love and confidence of the people. Viva la Vaughn.

—Rev. I. F. Lindsey, of the African Methodist Episcopal Church, a delegate to the Baltimore General Conference, has been taken in to the Methodist Episcopal Church and stationed at Georgetown, Ky., vice Rev. S. R. Cottrell removed by Rev. H. W. White, Lexington district conference.

—Rev. T. Constantine writes on board the Westphilia, Oct. 24th, of the usual discomforts of a sea voyage, but of a safe passage and prospect of reaching Hamburg on the 28th. These new missionaries are anticipating their work in Bulgaria with anxiety and great hope for the brighter future of that mission.

—Wilbnforce did a handsome thing and worthily bestowed the title of D. D. upon Rev. Sylvester Weeks, of the Methodist Episcopal Church. We have known Dr. Weeks a long time, and have never known a more lofty, pure spirited, and unpretentious gentleman. Now let some of our schools pay a little tribute to the merit of that worthy man Rev. Stratford Straws, of the African Church, in return.

—A very sad accident occurred recently at Jewett, Texas. Bro. Andy McDaniels and wife left home for church, and left their 5 months old baby at home. During their absence the house caught fire and was totally destroyed, the little babe burning into acrisp.

Church Polity.

The Amenability of Local Elders, Deacons and Preachers.

As some of our local elders and deacons seem to think that they are not amenable either to the district or quarterly conference for their Christian character or ministerial conduct, but to the annual conference, for the benefit of all such, and the unordained local preachers, will you give the 190th paragraph of the new Discipline space in the columns of the SOUTHWESTERN?—A Presiding Elder.

ANS.—Yes, it is as follows:

"Every local elder, deacon or preacher shall be amenable to the district or quarterly conference where he resides for his Christian character, and the faithful performance of the duties of his ministerial office. He shall have his name recorded on the journal of said conference, and also enrolled on a class paper, and shall meet the class and shall make to each district or quarterly conference to which he is amenable a report of his labors as follows: 1. Number of sermons preached; 2. number of prayer meetings attended; 3. Number of class meetings attended; 4. Number of Sunday schools attended; 5. Marriages solemnized and the names of the parties married, that they may be entered by the preacher in charge upon the church records; 6. Number of Baptisms administered; 7. number of funerals conducted; 8. Miscellaneous items. If a local preacher be found neglectful of any of the above duties, or unacceptable in his ministerial office after due trial, the district or quarterly conference if it judges it proper may deprive him of his ministerial office."

Here we have a plain and explicit statement of the law of the Church as it relates to this question. Elders and deacons are truly amenable to the district or quarterly conference as are the unordained local preachers.

General Church News.

SOUTH AMERICA.—The Rev. J. P. Thomson, D. A., continues to arouse interest, thought and comment by his bold and eloquent lectures on Popery. The newspapers of the country publish notices and letters concerning his efforts. In a communication to *The Standard*, of Buenos Ayres, we find him compared to the great religious reformers of modern times in all countries. Dr. Thomson is a worthy and able advocate of the cause of Evangelical Christianity.

JAPAN.—Rev. H. Loomis says that the priests of the Hongangi Temple in Kioto have become very much alarmed by the spread of the Christian religion, and recently sent a delegation of 28 of their number to Tokio, to petition the government to suppress the hated doctrine. They have tried abuse and argument, and now, as a last resort, they wish to have it suppressed by law. Their action affords a contrast to the recent bold utterances upon Christianity of Mr. Fukuzawa, which have been widely noticed in this country.

The Mission Church in Prague (American Board) has some sixty resident members, and have kept up twenty prayer meetings a week in and around the city, and contributed year before last to missions in heathen lands about $1.80 for every member. Success has certainly attended American Missionary effort in Papal Europe. A suggestive paper upon this subject, by Rev. H. A. Shauffler, appears in the last *Foreign Missionary*.

Schools and Colleges.

New Orleans University, Musical Department.—Miss Ella Stalker, has been appointed Instructor in instrumental music. All who wish to take lessons on the piano or organ can begin at once. Classes are being formed. For terms and any other information wanted, inquire at or address 1428 St. Charles Ave., New Orleans, La., A. F. Hoyt.

The girls at Central Tennessee College have their sewing machine; now they want to learn how to use it, and something to use on it. $25 will pay the teacher, and $75 will purchase goods enough to do a great deal of sewing, and the clothes so made up can be at once applied to the use of the makers, some of whom are objects meriting charity. Who will be one of 10 persons at $5 each, to raise $95 of this amount. $5 is already pledged. We will agree to receive all sums and pay it over to the preceptress, take her receipt, and publish names of givers, receipts, and the whole transaction when finished. We will thankfully accept the smallest possible sums. Start it, who will?

Tribute of Respect—To the Memory of George W. McKinney,

By His Brother, A. W. McKinney.

George W. McKinney, M. D., was born in Franklin county, Alabama, June 11, 1848.

In those days when men held property in human souls, he was claimed by one Philip Carpenter. But it was said to the credit of that good old man, that he practiced none of the cruelties of the slave master of his day. His servants were as his children, and we never learned from his treatment that we were slaves.

When, in 1855, or thereabouts, the old man died, our family, then nine persons, were divided among his heirs. The heir to whom George fell, Royal Pierce, lived in Texas. Thither he was carried, and there remained until the close of the war.

Finding himself free, he sought the objects most dear to him—his home and kindred. Two years more passed, and footsore and weary he rested in the bosom of that family from which slavery had dragged him.

He determined to educate, and during 1872-73 he attended school at Holly Springs, Miss. During his connection with this school he was converted, and joined the Methodist Church.

In 1875 he went to Ohio, and attended school at Oberlin. In 1876 he entered the Central Tennessee College at Nasaville, and in 1880 he graduated as Medical Doctor from the Meharry Medical Department of that school. The same year he went to Kansas, where he met and wedded Miss Sadie Martin, the most accomplished and lovely companion of his future life.

He soon after left Kansas, and turned his face Southward, and for three years made his home in Chattanooga, Tenn. Here his health began to fail, and he thought it prudent to travel. He stopped at Grenada, Miss., and there on the 15th of April was attacked with hemorrhage of the lungs. He was able to go out to mother's home, a few miles in the country, but was only relieved by the friendly hand of Death, July 23, 1884.

He was conscious to the last, spoke of dying with cheerfulness, and gave directions concerning his burial. He requested that the following line should be inscribed on his tomb—

"Sweet is his rest, whose work is done."

So sweet be thy rest, my brother! My brother is gone, but I mourn him not as dead. He has only crossed that silent river, along whose banks I myself have often lingered, listening to the footsteps of friends invisible. His voice and form will be missed. He is no more among us; but he lives still. Twilight here is somewhere else a dawn.

Many are the friends who will drop a sympathizing tear. When, after years of usefulness, man resigns his trust and is gathered home, we feel inclined to say, *well done.* But when in manhood's middle day he halts feebly at the tomb, we must say, Alas! my brother. Two things give us consolation—First, he was willing to die; second, he still lives, and we shall see him.

And you, weeping Rachel, we commend to the God of all comfort, who dries the mourner's tear, gives beauty for ashes, and the oil of joy for the spirit of heaviness. Truly, the world may seem cold and dark; but you can think of that land where the mourner looks up and is glad.

"O how sweet it will be
In that beautiful land,
So free from all sorrow and pain;
With songs on our lips,
And with harps in our hands,
To meet one another again."

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1032 Race St., Philadelphia, Pa.

Winona, Miss., Nov. 13th, '84
Editor SOUTHWESTERN: "Please send me one or two more copies of the SOUTHWESTERN, this week's issue, as I had to give mine away. I cannot afford to lose a link in a chain so important." J. C. Houston.

THE ENTERPRISE MEAT CHOPPER has been tested and endorsed by over one hundred Agricultural Journals. The *Farm & Fireside* says: "After testing, each Editor immediately ordered an Enterprise Meat Chopper for his family use." The *American Agriculturist* says: These Choppers excel anything of the kind made in either Hemisphere. See large advertisement in another column

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.
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"THE CIVIL WAR," IN THE CENTURY.



A series of graphically illustrated papers on the great battles of the Civil War, written by generals high in command upon both sides (including Generals Grant, Longstreet, McClellan, Beauregard, Hill, Pope, Rosecrans, Admiral Porter, and many others), is begun in the November number of THE CENTURY MAGAZINE with an article on

"BULL RUN"
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The aim is to present interesting personal experiences, with full and accurate illustrations. Accompanying papers on "Recollections of a Private" will add value to a series which the conductors of THE CENTURY believe to be the most important ever undertaken by them. In the December number is a fine portrait of General Grant, and an article on

FORT DONELSON, by Gen. WALLACE.

This number also contains a capital short story by Mark Twain, and many other features. In an early issue will appear the paper on **"SHILOH," by Gen. GRANT.**

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A Pentagon Thanksgiving Ode.

PROF. S. W. LEWIS.

"He maketh peace within thy borders, and filleth thee with the finest of wheat."—Psalms.

In peace, with plenty, thy Omnipotence
Hath restored, blest with great exuberance,
Thou hast thou granted a success from toil,
Crown'd our laborial efforts from the soil
Abundantly; our garners now o'erflow,
And all is joy and gladness here below.
So lately we in carnage did employ
Ourselves; but restored peace we now enjoy.
So lately we our Corea blooming fields
Behold, and stored their rich productive yields.
Our garners fraught with a successful store,
We'll meet th' advances of the needy poor
Abundantly, stand ready to relieve;
'Tis better far to give than to receive.'
With the blest consciousness of succ'ring man
In his mistress, like the Samaritan,
Enjoy the sweets succeeding grateful deeds;
When urged and acted by the heart that bleeds
O'er human suffering, for naught can be-stow
Such sweet contentment to the mind to know
That in accordance with the Holy Word,
Our discharged duties are. Thou wilt reward.
To our rich glebe, succeeding years increase
Its products, and infuse in every breast
Deep gratitude, for thy munificent hand
Hath bounteous been here, and throughout the land.
Grant universal peace we may enjoy,
And towards all men good will our thoughts employ.
Guard this great republic, to this free
And glorious land, sacred to liberty,
A station 'mongst the governments of earth
Exalted; may its people at their birth
Imbibe a love of liberty, and share
The virtues of ancestors; dread war
Avert; let assailed honor ever seek
Th' courts of peaceful arbiters and make
Th' awards decisive; let our leaders be
Free from corruption, their integrity
Unimpeached; in their councils may they have
Discerning wisdom such as thou didst give
The Hebrew monarch; like him may they share
Thy bounteous favor, thy peculiar care.
May every mind and heart this day suppress,
(On sea-Atlantic shore, from east to West,
Within the North to the far-rescuing south)
Unseemly thoughts, and with continuous mouth
Offer sincere devotion with voice free
In joyous acclamations unto Thee.
With holy exultation now and hence,
Proclaim thy glorious ways, thy excellence.

Canton, Miss. Nov 15. 1884.

Domestic Hygiene.

Health and Disease—Hygiene of Some Nervous Affections.

REV. DR. GEORGE L. CURTISS.

In cases of a nervous and mental character there is need for the use of common sense. All people have a sufficient number of nerves for all necessary uses, but some people seem to be unusually developed in their nerves, and so become irritated, excited, alarmed and overcome by what would not affect another in any degree. There are some exceedingly susceptible persons, who faint at the sight of blood, suffering, or a slight hurt. These persons need to be kindly treated. In a case of fainting, lay the person down on the back and sprinkle or dash cold water in the face, open the collar, and unloose the waist. If the person is a lady and she is tightly laced, loose the clothing. If you can't loose it with the fingers, cut it, for it is better to save life and lose a corset-string than to save a corset-string and lose life. When the syncope is extreme, press on the abdomen and on the lungs, and produce pressure. This, by pressure, will start respiration, and circulation, unless asphyxia is complete. In that case life cannot be restored.

In case of a fit or epilepsy, treat as a case of fainting, laying the person on the back. Should they show signs of violence, and are likely to injure themselves, hold them with gentle restraint. A little salt is good for a person in fits. I have never known a case that resisted the treatment I am satisfied I can cure. Epilepsy is a nervous condition, and can be cured with any of the good methods of treatment. I believe in the sufferer's ability to cure himself. You can do more than any physician can do for you. You make the difference between a cure and a failure by exercising the eye. On raising the eyelid, if the pupil is found uncontracted, and generally sensitive to the light, it is hysterica. If the pupil of one or both eyes is either contracted, or unusually dilated it is probably a fit of some kind, and may be appoplexy, and the physician needs to be called as soon as soon as posible.

It is asked, what produces a fit? The answer to this would be unsatisfactory even were I to try to give one. But something may be said of value concerning the public. The cause of epilepsy is not in all cases known. Sometimes it results from self abuse; sometimes from exposure to cold; sometimes from fright, and often from undue nervous stimulation. Some fits in children are caused by eating unripe fruit, filling the stomach with a mass of material that is indigestible, and sometimes by the presence of worms. As soon as the stomach is unloaded of this indigestible mass of unhealthy material, the fit subsides. The administration of worm medicine, and a good cathartic will will cure fits caused by these troublesome inhabitants of human beings and no evil results will follow.

Blows on the head, injuries from a kick of a horse or mule, or from a severe fall by which the head comes in contact with a hard log, producing concussion of the brain, will be followed by many serious consequences. Fits, loss of menory, aberation of intellect, are greater or less evidence of insanity, gradual softening of the brain and final death often follow these injuries. There are cases well authenticated of over study producing slowly what a quick sharp blow produces suddenly. In such cases the first indication of injury is seen in loss of memory, and failure to speak the words designed. In such instances if the person desires to say "fire" he will say "water" or "cold," if "hard," he says "soft," if 'high' he will say 'low.' The intellect knows what is desired to be said, but the organs of speech speak the opposite. In most of these cases there are fits more or less frequent, and in all they have been produced by a fit. Sun-stroke which has not been followed by death is liable to produce attacks resembling fits. I have known several cases of this kind. The attacks could be prevented by keeping cool and refraining from going into the sunshine between nine o'clock in the morning and sundown. In the the case of a very estimable gentleman of large business relations, who lived fifteen years after the sun-stroke, in the summer time he learned to avoid going out of the house during the greater part of the day. If he was exposed to the sunshine he was overcome by a fainting attack, sometimes resembling a real fit, which was followed by days of serious illness, and nervous prostration.

The only sure cure for fits is to avoid the causes producing them.

Mrs. B. B., of Columbus, Ohio, said to be a remarkably good housekeeper, offers the *Tribune* this recipe for custard for cake: Put into one large coffeecup of boiling milk the yolks of six eggs, four tablespoonsful of white sugar, one tablespoonful of cornstarch, one of flour. Flavor with vanilla. Boil well. When just done, stir in a piece of butter big as a walnut. Cool slightly and spread on the cake.

Aunt Helen, of Pellville, Ill., recommends this as a nice "Breakfast Dish." Pour one pint of sweet milk in your spider, break in three eggs, let them cook slowly—not boil. While cooking, toast two or three slices of bread about the size of your hand, butter nicely and break into a deep dish. Then, with a spoon, before the yolks are hard, cut up the eggs which are in the milk, salt and pepper to taste, adding butter the size of an egg—less will do—and pour over the toast. If you get it just right you will pronounce it excellent.

HEALTH HINTS.—Don't lie on your left side too much.

Don't inhale hot air or fumes of any acid.

Don't lie on your back to keep from snoring.

Don't eat in less than two hours after bathing.

Don't eat the smallest morsel unless hungry, if well.

Don't start a day's work without eating a good breakfast.

Don't take long walks when the stomach is entirely empty.

Don't forget to take a drink of pure water before breakfast.

Don't jump out of bed immediately on awakening in the moruing.

Don't strain your eyes by reading on an empty stomach or when ill.

Don't fill the gash with soot, sugar, or anything else to arrest the hemorrhage when you cut yourself, but bring the parts together with strips of adhesive plaster. —*Washington Monthly.*

WALL POCKET FOR DUST CLOTH.—A fan pocket for a dust-cloth holder is a useful thing, and can be made quite an ornament as well. A large palm leaf fan, a yard of cretonne of pretty design, and three or four yards of satin ribbon matching, or contrasting with the cretonne. Cover both sides of the fan plainly with the materia, and wrap the handle with a piece of the same. A pocket, either fulled or plain, is placed across the front of the fan, and trimmed with bows of the ribbon. A loop of the same with bow and ends is also fastened at the top of the handle, and by this means hung against the wall. The dust cloth is to be kept in the pocket, which will be found very convenint.—*M. E. Whittemore.*

Centennial Jubilee in the South.

Cincinnati, Ohio, Oct. 20th, 1884.

To our Pastors in the South: As promised in our Centennial Jubilee Circular, mailed to you some time since, we are now sending you a specimen Centennial Subscription Book and Collection Box.

Please notify us at once how many of each you think you can use with advantage in your congregation and Sunday-school, and we will, as far as practicable, comply with your request.

Read carefully again the Centennial Circular sent you some weeks ago.

Sunday, November 16th, 1884, our Centennial Jubilee in the South begins. Each pastor and Sunday-school Superintendent will arrange such services as they think best for that day. We will not send a formal programme for that day, but will very soon send a specimen programme for Centennial Jubilee Sunday, which is December 21st.

From November 16th to December 21st let the canvass go forward, so that every member and friend of the Methodist Episcopal Church in the South shall be asked to make a thank offering to the Lord in money, this Centennial Year for Christian Education.

Remember to let all understand that every dollar raised in each conference goes to the school or schools supported by that conference.

HOW TO USE THE BOOKS.

1. Read carefully every word of the "Canvasser's Certificate," the "Word to Canvassers," and the "Subscriber's Pledge," and see just what blanks need to be filled up. We have filled all we can.

2. Use a book yourself, and then select two or three of your best and most active people to help you. Do not have too many canvassers or too many books. One book can be used by two or more canvssers, either one at a time, or together.

3. Have your canvassers report to you often the names and money. Presevre the books, so they can be taken to conference or returned to this office.

HOW TO USE THE BOXES.

Give them to the Sunday-schools or Sunday-school classes with the understanding, that each Sunday, up to December 21st, every officer and scholar will be expected to put in something as a Centennial offering. Let the boxes be carefully kept during the week by the proper officer. On the Grand Centennial Jubilee Sunday, December 21st, let the boxes be opened before the whole school, and the money counted.

Do not spoil the boxes. Open them by cutting the paper pasted over the hole in the bottom. They can be used again by pasting paper over the hole.

Let us hear from you at once how much you think you can raise among your people, to help give Christian Education to their own young men and women, and how many boxes and bookes you think you must have. Your Brethren in Christ.

R. S. RUST,
J. C. HARTZELL.

When Noah was in the Ark young Ham was always playing tricks on the old gentleman. One day he told his sea-faring father that there was water in the cellar and that they had all caught cold! Then it dawned upon Noah that he had omitted to secure a supply of Dr. Bull's Cough Syrup, which he always used.

No man is safe unless he is close to Jesus. No man is happy unless he is close to Jesus. No man is filling his mission unless he is close to Jesus—close to Jesus as a friend, close to Jesus as a guide, close to Jesus as a shelter from every storm. Every man has a case in the court of high heaven. Let every man sit close to his Advocate. If he would win his case his advocate expects him to be there.—*Telescope.*

From a New Jersey Pastor.

"I have tried Parker's Tonic and believe in it. It goes at once to the root of all digestive and nervous derangements, so common among ministers. For women and chronic invalids it is a perfect invigorant. A single dose pervades the system and gives a new sense of life." —Rev. F. E. Osborne, West Hobokon, N. J.

The plan for General Wolseley's expedition to Khartoum, as finally settled, furnishes him a total force of 8,500 English troops. He will take 5,000 of those troops to Dongola, leaving a reserve corps of 3,500 at Wady Halfa. The Mudir of Dongola has promised to furnish a contingent of 3,000 men, to be composed of members of mercenary tribes, which he will have recruited from the vicinity of Dongola, and be armed with Remington rifles. If an advance in force be deemed necessary beyond Dongola, the reserve will be pushed on from Wady Halfa.

SANITARIUM, Ca[illegible]verside, The dry climate cures. Nose, Throat, Lungs, full idea. 36p, route cost free.
Mar. 27 26teow

Skin Diseases.—"Swayne's Ointment," *"Swayne's Ointment"* cures Tetter, Salt Rheum, Ringworm, Sores, Pimples, Eczema, all Itchy Skin Eruptions, *no matter how obstinate or long standing.*
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Is **AYER'S SARSAPARILLA**, a highly concentrated Medicine, scientifically compounded of the genuine Honduras Sarsaparilla, Yellow Dock, Mandrake, Stillingia, Iodides of Potassium and Iron, and other ingredients of great strength and curative virtue.

AYER'S SARSAPARILLA
Has been tested by and has received the unqualified commendation of 4,000,000 families in the United States, and 7,000,000 families throughout the world.

AYER'S SARSAPARILLA
Is the only Blood Purifier that has gained and retained the confidence of the people of tropical countries, where such medicines are in great demand.

AYER'S SARSAPARILLA
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AYER'S SARSAPARILLA
Contains no Arsenic and Aloes, as do many falsely called Alteratives foisted upon the credulity of the public.

AYER'S SARSAPARILLA
Has been for many years recognized as the best Alterative and Tonic Medicine in all civilized countries.

AYER'S SARSAPARILLA
Promptly relieves from General Debility, Nervous Prostration, and Derangement of the Vital Organs.

AYER'S SARSAPARILLA
Effects radical cures of all maladies arising from the taint of Scrofulous or Contagious Diseases, or the corruption of Mercury in the system.

AYER'S SARSAPARILLA
Is endorsed by the medical profession and regularly prescribed by many leading practitioners.

HON. F. JEWETT, ex-Mayor of *Lowell*, and ex-State Senator, says that the only preparation of Sarsaparilla that seems to do "real, lasting good" in cleansing the blood and expelling poisonous matter from the system, is

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MILTON FOX, the largest land-owner and farmer of *Middlesex Co., Mass.*, credits his cure of **Scrofulous Humor** and **Dyspepsia** to the thorough purification of his blood by

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THE SISTERS OF CHARITY, *Dorchester, Mass.*, vouch for the **Alterative** and **Curative** virtues of

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JOHN J. RYAN, *Philadelphia, Pa.*, professional base-ball player, was cured of **Rheumatism** by

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The attestations of a myriad of unimpeachable witnesses might be cited, were it necessary, to prove the *almost miraculous cures* effected by this only really **Blood Purifying Medicine.**

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PHYSICIANS AND DRUGGISTS RECOMMEND IT.

QUALITY P PURITY NOT QUANTITY. On Every Bottle. Trade Mark

—THE BEST TONIC.

This medicine, combining Iron with pure vegetable tonics, quickly and completely **Cures Dyspepsia, Indigestion, Weakness, Impure Blood, Malaria, Chills and Fevers, and Neuralgia.**

It is an unfailing remedy for Diseases of the **Kidneys and Liver.**

It is invaluable for Diseases peculiar to **Women**, and all who lead sedentary lives.

It does not injure the teeth, cause headache, or produce constipation—*other Iron medicines do.*

It enriches and purifies the blood, stimulates the appetite, aids the assimilation of food, relieves Heartburn and Belching, and strengthens the muscles and nerves.

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☞ The genuine has above trade mark and crossed red lines on wrapper. Take no other.

Made only by BROWN CHEMICAL CO., BALTIMORE, MD.

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Grenada	4:50 a m
Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L. & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale " Joint	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
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" Cincinnati "	7:05 a m

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W. B. Kniskern, Ticket Agent; J. T. Harahan, General Manager; John Kilkeny, Assistant General Passenger Agent, New Orleans; O. M Dunn, Superintendent N. O. and M. Division. a25-1y

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TO
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Attention is called to the new Kansas City railroad line now completed and in operation between Memphis, Tenn, and Kansas City, Mo. By this new route the south and west is brought into close relation. Saving several hundred miles and many hours travel between the two sections. It is in fact now the only practial route from the south to all points in Kansas, Missouri, Colorado and all western states. A through train with Pullman Palace Sleeping car and elegant day coaches leave Memphis daily, running through to Kansas City without change of cars, where it arrives in time to make connection in the Grand Union Depot with all trains leaving Kansas City, For emigrants to the Pacific coast and the Northwest, or for home seekers in Kansas and Missouri, time and money is saved by this short route as against the circuitous routes via St. Louis, heretofore the only outlet. Special low rates are made for this class of business and all are carried through to Kansas City in first class cars on first class trains. Round trip, Land Explorers' tickets on sale at low rates. Send for the *Emigrants' Guide*, an eight page paper, giving full and reliable information in regard to Kansas and Missouri—mailed Free.

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AGENTS wanted for the History of Christianity, by Abbott. A grand chance. A 64 book at the popular price of $1.75. Liberal terms. The religious papers mention it as one of the few great religious works of the world. Greater success never known by agents Terms free. STINSON & Co., Publishers, Portland, Maine. Mar27-eom

General News Items

Foreigners own 21,000,000 acres in the United States.

El Mahdi has occupied the heights north of Khartoum.

The strike among the Colorado coal miners is becoming general.

Three inches of snow fell on the mountains below Ashland and Linkville, Or., last week.

The Philadelphia papers announce the most successful exhibition of the Keely motor yet given.

Two cuneiform inscriptions of Nebuchadnezzar have been discovered near the northern end of the east range of Mount Lebonon, two hours distant from Hermel.

Whiskey has gained another transient victory in Ohio. The Supreme Court, by a vote of three to two, has pronounced the Scott Liquor Law unconstitutional and void.

Sunday theatricals are tolerated by law in five of the principal cities of the United States. They are San Francisco, Cincinnati, St. Louis, New Orleans and Chicago.

On the first of December, 1884, will be begun the publication of a monthly magazine of 32 pages, to be devoted exclusively to the care of infants and young children, and the general interests of the nursery. It will be known as *Babyhood*.

The chief of the Swiss Federal Bureau of Statistics estimates that in the year 2000 the United States will contain a population of 300,000,000. He can not get trustworthy returns from Russia, Spain, Portugal and Turkey; but leaving those countries out, he estimates that the rest of Europe at the same time will contain a population of 865,601,141.

Do You Know a Man

Whose wife is troubled with debility, nervousness, liver complaint or rheumatism? Just tell him it is a pity to let the lady suffer that way when Brown's Iron Bitters will relieve her. Mrs. L. B. Edgerly, Dexter, Me., says: "Brown's Iron Bitters cured me of debility and palpitation of the heart." Mrs. H. S. McLaughlin, of Scarborough, Me., says the [illegible] cured her of debility. Mrs. Hardy, of Windham Center, in the same [illegible] says it cured her of dizziness in the head. So it has cured thousands of other ladies.

The New Preacher.

Of course you like him. You cannot very well help it. He is just the identical man you have been longing and praying for. He has preached his first sermon, has been subjected to the usual amount of criticism, his personal appearance, the matter of his sermons, and the manner of their delivery have all been duly weighed, and you have made up your mind that once for once has appointing power has appreciated your needs, and sent along *just* the right man. [illegible] too, is fully up to the mark, and his children seem gentle and well-behaved, and everything is so satisfactory that you are almost tempted to acknowledge that if the whole matter had been left in your own hands, you could not have done better. Well, we are glad that you are so fully suited, and hope that you will esteem and [illegible] and his family as highly.

But this is not all that is [illegible] the new preacher. He is a stranger, and [illegible] social embarrassment, and [illegible] to see new order [illegible] and see him. [illegible] into a [illegible] to call [illegible] his so [illegible] role [illegible] will [illegible], and [illegible] you [illegible] class meeting, the prayer meeting, the Sunday-school and the public services of the church be regular filled. Let the new pastor feel that he can depend on you, "though but an armor bearer" you may assume to be. Pray for him. Ask God to greatly bless his sermons and labors to the edification of believers and the salvation of souls. Invite strangers and disinterested person to hear him preach. Speak a helpful word to him when occasion permits. If he says or does a good thing, don't be afraid to tell him about it. Be not afraid of spoiling him by a few words of appreciation and praise. Many ministers are spoiled by never hearing such words. Don't let anyone speak disrespectfully of your pastor in your presence. Put the very best construction on everything he does. If things don't go to suit you, don't go around grumbling and finding fault. Look, act, and talk cheerfully. Pay your share. More too. Let your pastor feel every time he shakes your hand or looks into your eye that you are his friend, and ate in the most hearty sympathy with him and his work.

If you cannot be a watchman.
Standing high on Zion's wall,
Pointing out the path to Heaven,
Offering life and peace to all;
By your prayers and by your bounties,
You can do what Heaven demands,
You can be like faithful Aaron,
Holding up the prophet's hands.

—*Lamp of Life.*

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my uncle. I haven't heard from him in about five years. His name is Calvin Stewart. He was down in Mississippi to see his Bro. Jerry Jackson. He lived in Arkansas during the war. His owner was a widow lady; Widow Cook. He has relatives John Stewart, Justin Stewart, Bof. Stewart and he may know the others by the names I have given. His father was named Jack Stewart, and mother's name is Marie Onnie Stewart. Her name is Sopha Patience Prescilla. She has changed her name. When he visited Grenada last my name was Emma Furstlue, but now is Emma Reed.

Will any one be kind enough to inform me of the whereabouts of Mr. William Page. He was formerly of Louisville, Kentucky. His mother was named Maria Page, and his father named Peter Page. His parents, if I mistake not, was the property of Major Throckmorton. Any one giving the desired information, will greatly oblige his aunt, Mary Jackson. Address all communication to Mrs. Maria P. McSpadden, 323 North Warren St., East Saginaw, Michigan.



IT CURES WHERE ALL OTHER MEDICINES FAIL, as it acts directly on the KIDNEYS, LIVER and BOWELS, restoring them to a healthy action. It is a safe, sure and speedy cure for [illegible] and hundreds DIE DAILY who might have been cured by it when physicians and friends had given them up to die.

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For [illegible] Kidneys, [illegible] Liver, [illegible] Excessive [illegible] Retention or Non-Retention of Urine, [illegible]

TAKE NO OTHER.

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oct30-1y

A Lady's Opinion.

Mrs. Geo. Gilbert, Bryan, Ohio, writes: "DR. S. B. HARTMAN & Co., Columbus, Ohio: I commenced on the fifth bottle of your PERUNA this morning, and should just as soon think of doing without my meals as without my medicine. I have been doctoring for about four years, and kept getting worse all the time and was just giving up in despair when I got one of your books, "The Ills of Life." I was in bed at the time. I read and re-read your book and felt like trying your medicine. My folks thought there was no use in trying anything more, I was too far gone, and might as well make up my mind to die. I told them PERUNA was the medicine I needed, and I intended to try a bottle. It proved a success in breaking the chills, and if it had not done one thing more, I would have been satisfied. But it has done more, and I feel like another person. Everybody that sees me is surprised to see me looking so well, as they all thought I was dying with consumption, and now my own folks have as much to say for the PERUNA as I. I recommend it to everybody I see. There were two of our neighbors in yesterday inquiring about the PERUNA. I gave the one my book to read; told her to bring it back, as I prized it very highly. The other got the name of the PERUNA to send to his son in Chicago. He is a telegraph operator. My disease is something similar to Mrs. Milo Ingram's, though nothing compared to being so bad. There was a lump raised on my collar bone, and it was a long time before it looked like opening. The doctor said he would have to lance it in a few days, but I thought I would attend to that myself, so I put a little fly blister on it and it opened; then I put a poultice on and then salve, and kept the salve on all the time. It got so bad and spread upon my left shoulder, and one place under my left breast. Then there were two places on my head, one near the temple and one back of my ear that was just dreadful. No tongue can tell what I suffered. My head felt so strange sometimes, I thought I was going crazy. Since I have used the PERUNA (I don't use the salve any more) my sores healed up right away. And oh, what a relief it is to get around without chilling and having to suffer with my sores. I feel like letting everybody know all about it."

John Ferguson, Gallitzin, Pa., writes: "Your PERUNA is a good medicine, and we sell lots of it. Will you please send us some more 'Ills of Life,' with a few German."

M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez Street.

ST. MATTHEW M. E. CHURCH—On Valence Street, Algiers, La. Sunday services: Preaching at 11 and 8; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p. m. Sunday-school at 1:30. R. C. Barrow, pastor.

UNION CHAPEL, [illegible] CHURCH—Sundays, preaching 11 a. m., 3 p. m. 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Priestley, Pastor, 52 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. Marcus Dale, Pastor. Services: Sunday 9 a. m; prayer meeting, preaching 11 a. m; 3 and 7:30 p. m; General Class and Love Feast monthly; preaching Thursday eve 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. M. J. Dyer, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p. m. Communion every second Sunday at 7 p. m. Sunday-school 1 p. m. Class-meeting Monday evening. Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings, Thursday evening.

HAVEN CHAPEL—Jefferson street, corner of Prieur, two blocks above the last station. Rev. M. C. B. Mason, Pastor. Services—Public worship at 11 a. m., 3 and 7 p. m. Sunday. Sunday-school 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m., and communion at 7. Preaching Thursday evening.

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Sixty Addresses by American Educators.

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8vo, 272 pp. Price, stiff paper..$1. 25
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The sixty addresses are arranged topically, as follows:

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4. The Negro in America.
5. Illiteracy, Wealth, Pauperism, and Crime.
6. The American Indian Problem.
7. The American Mormon Problem.
8. Education in the South since the War.
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10. Tabulation of Illiteracy and Educational Facts from Census of 1880—ten tables.

It is a book for all who want information on any of these great practical questions. The addresses are carefully prepared and revised by the authors, and are filled with information and incidents. The authors are nearly all engaged in actual work in the fields of which they speak. The book should be in every public library. A full table of contents is supplemented by a carefully prepared index.

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New Orleans University.

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Normal School,
College of Liberal Arts,
and School of Theology.

Prof C. T. SIMPSON, B. A., Dean of College of Liberal Arts,

A. F. HOYT, A. M., S. L. B., Dean of School of Theology and President of the University.

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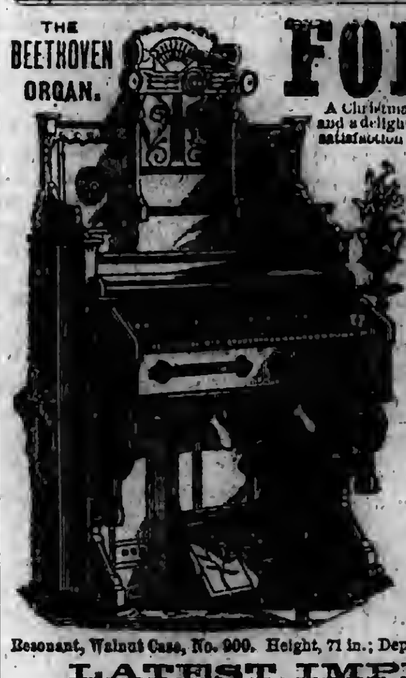
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Lucien Dalcy,	Charles Newman,	N. D. Wallace,	Sigmund Katz,	M. Guth
H. F. W. Beckman,	C. K. David,	Wm. Garig,	A. Rosenfeld,	John D. Rahe
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Resonant, Walnut Case, No. 900. Height, 71 in.; Depth, 24 in.; Length, 48 in.; Weight, boxed, about 600 lbs.

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To which is added the AEROSTATIC EXPRESSION INDICATOR, or REGULATOR, which shows at a glance the amount of pressure upon the Bellows; like a compass to the ship is this new improvement to the organ.

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The great variety of Patents owned by the Beatty Organ and Piano Co., and used in this instrument, together with the immense variety and beautiful, but simple combination of Stops, and the great care given to its construction in both the Musical and Mechanical effects, make it combine more excellences than instruments that are sold through dealers for several hundred dollars.

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will show you the certainty of securing a superior instrument by ordering from us. Dealers can trust to their own shrewdness and the ignorance of the purchaser to conceal defects in the instruments they sell. We cannot know who will test ours, and must send instruments of a quality so superior that their merits are apparent; therefore you take no risk, so order direct from this advertisement, and REMEMBER the Organ will be shipped immediately on receipt of the money and order. If you find on fair trial the instrument is not equal to guarantee, it may be returned at our expense, and the purchase money will be promptly refunded. Address,

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Sunday-School and Children.

FOURTH QUARTER. LESSON IX. Nov. 30. TRUE WISDOM. Prov. viii, 1-17.

Wisdom is spoken of as a person. In the chapters between some of the temptations to sin which stand in the path of the young are described, and the evil that is sure to follow is shown. But all the voices that call to our souls are not urging us to walk in the wrong way. True religion, which is the chief part of the wisdom of which Solomon speaks so often, also calls to the young and to all telling of the preciousness of this jewel which is "better than rubies." It is impossible for one who has always been blind to know of how much use are a pair of strong perfect eyes, and how much pleasure they are able to give. So one who has not the love of God in his heart can not understand how that love is more than every thing else to those who possess it. But the child of God knows that this wisdom is like the sun which makes light and warms a world that would be cold and dark without it. The favor of our Heavenly Father will make men happy when all besides combines to make them miserable, as has been proved times almost without number. It is also just as certain that if a man has every thing else in the world to make life pleasant, but has not the peace of God in his heart, he is not satisfied. Yet a little child can have this priceless jewel by asking for it with sincerity and faith. They that seek it will find it, but it seems almost as if the Lord, like a kind mother, hears the cry of all his children, but answers first the voice of the youngest. This wisdom hates sin and wickedness, and of course keeps away from all that would lead to wrong doing. It seeks the society of the good and pure. This is better for this life, as well as the eternal life beyond the grave. Indeed, as it is only for life, what is best for one will always be best for the other. [illegible] in this Christian land [illegible] so many to teach them the right way in the home, the Sunday-school, the Church, and [illegible] good books and papers, [illegible] and their sin will [illegible] if they do not listen [illegible] ways of life and salvation.

—Exam.

Work—Little Garments.

[illegible] garments were sent as [illegible] what was the arrangement?

[illegible] garments worn to [illegible] did the deception? [illegible] contest does this illus[illegible] [illegible] was a token of [illegible] the clothes

[illegible], Parsons.

[illegible] the SOUTHwishes to [illegible] your face, [illegible] cloth, shine your [illegible]. If you have more [illegible] this [illegible], ask [illegible]' consent to take part of it to your little acquaintance who have not on this day as much dinner as he needs. May be doesn't have a good fire to sit by, nor enough bed clothes to sleep warm, nor any money to get them. Don't forget these little sufferers.

Master G. W. Porter, Paulding, Jasper county, Miss., writes: "I think I deserve a prize for finding one of your questions—the question "Grandmother." I found it in the second epistle of Paul, the apostle, to Timothy; first chapter, fifth verse. I found it on Wednesday night, Oct. 29th, 1884."

No; you must answer two each week for four weeks to gain our prize.—[EDITOR.

The Monthly Letters.

A friend who prizes the missionary letters sent out month by month from the Mission Rooms, suggests that they would do still greater good if, after being read to the Sunday-school, they were made over for publication to the leading newspaper in the town or county. They would thus reach thousands of other children.

So Dry and Brittle.

"What do you suppose makes my hair so dry and brittle?" We suppose the glands which supply moisture to it needs a stimulous. A bottle of Parker's Hair Balsam will do the business, and leave your hair soft and shining. There is no mistake about this. No oil, no dye. Restores original color, removes dandruff.

Marriages.

Feb. 20, 1884, Mr. Pat. Gordon to Miss Fannie Pope. May the blessings of the best Providence be with them.
D. D. GOODWIN.

In Goliad, Texas, Nov. 12, 1884, Miss Eliza Andrews and Mr. Richard Shackelford were united in holy matrimony, at the M. E. Church; C. P. Westbrooks officiating.

Chaucer says: "For gold in phisike is a cordial." For all that suffer from hoarseness, cold in the chest, lung trouble, or bronchitis, Dr. Bull's Cough Syrup is golden "phisike." Though worth its weight in gold, a quarter will buy a bottle.

Obituary.

Sister Ozeai Augustine died at Whitehall, La., Nov. 5. She lived a faithful member of the M. E. Church, and died in the triumph of faith.

Hon. J. A. Bourgeois, postmaster of Whitehall, La., died Nov. 6, leaving a widow, nine children and a large circle of friends to mourn his loss. May the God of all grace bless the bereaved family.
A. HILTON.

Sister Rachel Cannon, wife of Rev. Jacob Cannon, departed this life Aug. 17, 1884, in full triumph of faith. She was in her 80th year, and had been a member of the church 54 years. The faithful couple had lived together 52 years. Sister Leathie Barney was a faithful member of the church 50 years, and departed this life on the 28th of June, 1884, in the full triumph of faith. Sister Fannie Kyles died Sept. 8, 1884. "Blessed are the dead who die in the Lord."
D. D. GOODWIN.

Sister Virginia Bornet, a member of St Mathew M. E. Church in Algiers, died in full triumph of faith. She leaves a husband and many friends to mourn her loss.
R. C. BARROW.

Algiers, La., Nov. 5, 1884.

Sister Cinda Love, a devoted member of the M. E. Church, died Nov. 11, 1884, in full triumph of faith. We hope our loss is her gain. She leaves a husband and four children.
J. FULLILOVE.

Durant, Miss., Nov. 11, 1884.

Rev. Jacob Cannon was born in Dewberry county, S. C., in the year 1812. He joined the M. E. Church and continued a member of it until the separation of 1844, when he became a member of the M. E. Church South, and after the war returned to the M. E. Church again. In 1869 he entered the traveling connection at the conference held at Canton, Miss. He was a faithful minister of the Gospel for 49 years. At the last session of the Mississippi Conference, held at Jackson, he was granted a superannuate relation. Although in his 72od year of life, he felt that he must work until death, and, being located near the Benton Circuit, he assisted, and was ready to go wherever requested. Having had quite a severe attack of bilious fever in August, and losing his wife at the same time, he continued somewhat feeble up to his death. On the 19th of October he was at church and seemed to be in good cheer all day; at night I asked him to preach, he said he felt somewhat unwell, but would do the best he could. He selected for his text John 17, 1st verse or part of the first verse: "Father, the hour has come." This was the most beautiful and interesting sermon I ever heard him preach. Church closed at 9:30 p. m., and just about half an hour after reaching home he was bidding this world a final farewell. As he labored many years, I can only say with the poet:

"Rest from thy labor, rest; soul of the just set free;
Blest be thy memory, and blest thy bright example be.
Now toil and conflict o'er go, take with saints thy place,
But go as each has gone before, a sinner saved by grace."

D. D. GOODWIN.

Father John Cephas.

The subject of this brief sketch, Father John Cephas, died of old age Nov. 11, 1884, in the 84th year of his age. He was a native of Maryland, was converted at the early age of 10 years, and has been a devoted, faithful and exemplary member of the M. E. Church at this place for years. His last hours were calm and peaceful; his faith never wavered. Not long before he died he gave many evidences of his perfect reconciliation to the Master's will, and told of his joyous anticipation of the rest and reward that awaited him. He was the pioneer Methodist at this place, and well has he done his work. Faithful to duty, cheerful with hope, a counselor to the young, a pattern to all was he. Some of his last words were, "I am going down to dust," "He told me if I would live as I would wish to die I should be saved;" "my work is done."
REV. J. MARSHALL.

Alexandria, La.

Conference Notices.

Plan of Episcopal Visitation for the Fall Conferences of 1884.

Conferences.	Place.	Time.	Bishop.
Foochow	Foochow, China	Nov 19	Wiley
South India	Hyderabad, India	Nov 20	Burst
Texas	Navasota, Texas	Nov 20	Hurst
Cent'l Alabama	Gadsden, Ala	Nov 26	Walden
Austin	Austin, Texas	Nov 27	Harris
Savannah	La Grange, Ga	Dec 3	Walden
West Texas	Waco, Texas	Dec 4	Harris
S. German	New Orleans, La	Dec 24	Harris

Spring Conferences of 1885.

Conferences.	Place.	Time.	Bishop
North India	Bareilly, India	Jan. 8	Hurst
Mexico	Mexico City, Mex	" 15	Harris
Florida	Jacksonville, Fla.	" 22	Ninde
South Carolina	Cheraw, S. C.	" 29	Ninde
Louisiana	Baton Rouge, La.	" 29	Mallalieu
Liberia	Monrovia, Lib.	" 29	Taylor
North Carolina	Lumberton, N. C.	Feb. 5	Ninde
Mississippi	Aberdeen, Miss.	" 5	Mallalieu
Blue Ridge	Pigeon Valley, N. C	" 12	Ninde
South America	Buenos Ayres, Arg	" 12	
Little Rock	Van Buren, Ark.	" 19	Mallalieu
Virginia	Roanoke, Va.	" 26	Foster
Arkansas	Rogers, Ark.	" 26	Mallalieu
Baltimore	Baltimore, Md.	Mar. 5	Foster
Washington	Washington, D. C	" 5	Merrill
Wilmington	Snow Hill, Md.	" 12	Merrill
South Kansas	Independence, Kan	" 12	Andrews
C. Pennsylvania	Huntingdon, Pa.	" 12	Foss
Kansas	Clay Center	" 12	Fowler
S. W. Kansas	Eldorado, Kan.	" 19	Andrews
New Jersey	S. Brunswick, N. J	" 19	Foss
Philadelphia	Chester, Pa.	" 19	Walden
East German	Rochester, N. Y.	" 19	Fowler
Missouri	Macon City, Mo.	" 19	Fowler
N. W. Kansas	Clyde, Kan.	" 26	Andrews
Newark		" 26	Walden
Saint Louis	Lebanon, Mo.	" 26	Fowler
Lexington	Springfield, Ohio.	April 2	Wiley
New York East	Hartford, Conn.	" 2	Merrill
New York	Poughkeepsie, N. Y	" 2	Warren
Wyoming	Owego	" 9	Foster
N. New York	Ogdensburg, N. Y.	" 9	Warren
New England	Springfield, Mass.	" 9	Foss
Italy	Venice, Italy	" 9	Hurst
North Indiana	New Castle, Ind.	" 9	Walden
N. E. Southern	Rockville, Conn.	" 16	Harris
New Hampshire	Littleton, N. H.	" 16	Foss
Troy	Saratoga, N. Y.	" 23	Bowman
Maine	Biddeford, Me.	" 23	Harris
Vermont	Bellows Falls, Vt	" 30	Bowman
East Maine	Ellsworth, Me.	May 7	Bowman
Delaware	Salisbury, Md.	" 7	Wiley
Sweden	Motala, Sweden	" 14	Hurst
Norway	Trondhjem, Nor.	" 28	Hurst
Denmark		June 11	Hurst
Ger. & Switz'd	Stuttgart, Ger.	" 18	Hurst

By order of the Board of Bishops.
WILLIAM L. HARRIS, Secretary.

New York, Nov. 4, 1884.

At the Preacher's meeting held in Wesley Chapel, M. E. Church, Nov. 20, 1884, the following committee was appointed to welcome Bishop W. F. Mallalieu, who will arrive here on the 10th of December: James W. Hudson, Chairman; L. P. Cushman, E. Williams, A. E. P. Albert, S. Priestley, M. Dale, T. G. Montgomery.

Notice.

To the Brethren of the Gulf District, Mississippi Conference—All who expect to attend the second session of the Gulf District Conference, which will convene Nov. 27, 1884, at Crystal Springs, in case the committee fail to meet you at the depot, the church is one mile south of the depot, on the the railroad, where you will find the preacher in charge.
J. H. COOK.

Tennessee Conference Minutes.

Dear Brethren—The Assistant Secretary and the undersigned had the conference minutes ready for the printer the first week after Conference. The Conference, for some cause, forgot all about subscriptions and money for minutes, but they had spent their means otherwise, and then put only $7.50 in the Secretary's hands to pay for same. Only 319 minutes were subscribed for at conference including above cash. To print the minutes and leave out table No. 3, as last year, will cost not less than $40. The Secretary now notifies all persons who are interested enough in the Conference to desire minutes printed to raise money for same and forward at once. The minutes can only be printed by paying for same, and if the brethren want them printed the money must be forwarded to me at once. If enough to make up $35 is not sent then the amounts already paid and that which may be sent will be refunded you and the minutes not printed. Some of the brethren paid their old accounts for minutes at conference, but nothing to print the minutes this year. I wait your pleasure.

L. M. HAGOOD,
Sec'y Tenn. Annual Conf.

Notice,

To my brethren on the LaTeche District—All correspondents to Rev. A. E. P. Albert for purchasing and commissions, will please address direct to my brother, P. P. Albert, produce merchant, No. 20 Toulouse street, P. O. box 3249, New Orleans, La.

La Teche District—Louisiana Conference.

Fourth Round.

Alexandria	Dec.	7- 9
Pineville	"	7
Avoca	"	9
Stuart Chapel	"	11-12
Cheneyville	"	13-14
Booneville	"	14-15
Marksville	"	16
Cotton Port	"	17
Eola	"	20-21
Waxia	"	23
Flat Town	"	26
Washington	"	27-28
Opelousas	"	28
Vermillionville	"	29
St. Martinsville	"	31
New Iberia and Avery	Jan.	2- 4
Jeannerette	"	4- 5
St. Peter	"	7-11
Glenoce	"	10-21
Cote Blanche	"	9

A. E P. ALBERT, P. E.

Argenta District—Little Rock Conference.

Fourth Round.

Sweet Home	Dec.	6- 9
Jacksonport	"	13-14
Batesville	"	20 21
Little Rock Circuit	"	27-28
Argenta	Jan.	11-12
Alma	"	18-19
Van Buren	"	25-26
Fayetteville circuit	Feb.	1- 2
Fayetteville	"	7- 8
Fort Smith	"	14-15

Dear Brethren—We are within six weeks of the end of this centennial year, and we promised at last conference to raise at least fifty cents, if possible, from each member of our church in the bounds of our several charges, for a scholarship fund in Philander Smith College. Let each of us do our utmost to raise this amount. I trust we may have every cent of it collected by the 24th of December. Brethren, push this matter with all your might. Do not neglect your other benevolent collections.
G. W. SAMS, P. E.

Notice.

To the members of the East Tennessee Conference—Dear Brethren: The manuscript of our minutes are now in the hands of the printer. I succeeded in getting some advertisements, but not enough with what subscriptions secured, to pay the publishers; therefore I take this opportunity to ask you to help me out. Would it not be a good way, as our district conference will soon meet, to take up a public collection at some hour among the members and friends for this special object? I trust the presiding elders will see to this matter and forward the money to me at once, as the minutes will be out by the 10th of December.
A. J. FLETCHER, Sec'y.

Big Spring, Nov. 15, 1884.

Cannabis Indica.

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1885

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Editorial Notes.

Thus, enriching in the greatness of your strength,
Ye added to your gath'ring train each year,
Crowds of rejoicing captives, 'till at length,
A million strong ye stood, and knew no fear.
Alas, that comrades, then, and brethren dear,
Who in the common triumph bore their parts,
Together toiled, and shed the soul-wrung tear,
Should madly at their fellow-soldiers' hearts
Brandish their glitt'ring swords, and hurl their fiery darts.

—Rev. Dr. Taylor—Allow me to congratulate you on your success. The SOUTHWESTERN grows better with each issue."—J. G. Vaughan.

—Sixteen new names from Murfreesboro, Tennessee, five from Evanston, Illinois, and four from Winona, Miss., in one day. That looks well; much obliged. Next.

—"You have manifested wisdom in the reduction of subscription of the SOUTHWESTERN; the list, I think, can be doubled from here, and all paid in advance.—G. W. Wells."

We knew this reduction would be a popular thing, not because of any cheapness, but because of the ability of our patrons to pay the old rate promptly.—ED.

—We now have colored teachers educated at Clark University, Atlanta; Fisk University, Nashville; Meharry Biblical Institute, Nashville; New Orleans University, and Gammon Theological Seminary. We trust that the Messrs. Rust and Haygood will see and do all they can, as they can, on this line for the advancement of our colored people.

—Bishop Bowman found it necessary to create appointments to suit the tastes of sixty or seventy preachers, but he must not be blamed, for the Savior could not come no nearer to the people, if He were personally present to make the appointments. To preach is not to be a call to preach, but to be a call to preach, if needs be, for the kingdom's sake.

—Prohibition in Georgia.

—Ten new subscribers received from Napoleonville. Bro. T. McCarty has taken hold and is pushing us.

The Congo conference at Berlin is one of the most important events of modern times. The powers of Europe are consulting to secure the freedom of the Nile and Congo rivers to all nations, to define the boundaries of their acquired territory. America is represented by John A. Kasson, minister to Germany, and Henry M. Stanley, the celebrated explorer. It is hoped the conference may advance the interests of civilization and of Christianity.

Calendar of Dates in Methodist History—December.

1. Revs. V. C. Hart and E. S. Todd began occupancy of Kiukiang, 1867.

2. Charles Wesley arrived on English coast, after visiting America, 1736.

3. Welcome meeting to Bishop Foss and family at Minneapolis, 1880.

4. Dr. Charles F. Deems, editor, author and pastor, born, 1820.

5. Bishop Burns born, 1809. Bishop Granberry born, 1829.

6. Bishop Wiley arrives at Foochow, China, 1877.

7. Dr. H. A. Buttz elected president of Drew Theological Seminary, 1880.

8. Rev. G. Pickering died, 1843. India Conference organized by Bishop Thomson, 1864.

9. First Methodist sermon preached in Hartford, Conn., by Jesse Lee, 1789.

10. Rev. B. Dunn, East Maine Conference, born, 1815.

11. Bishop Andrews attended village meeting in Rohilcund, 57 persons baptized, 1876.

12. First number of *Africa's Luminary* issued, 1838.

13. Rev. John Mann, Ex-President U. M. Free Churches, died, 1872. Dr. R. Nelson born, 1818.

14. Rev. M. C. Harris and wife, missionaries, arrived at Yokohama, Japan, 1873.

15. Jesse Lee preached the first Methodist sermon in Lynn, Mass., 1790.

16. Bishop Emory died, 1835.

17. Charles Wesley born, 1708.

18. Bishop Harris preached and ordained eleven elders in Santiago, Chili, 1881.

19. Rev. Thomas Ware, member of Christmas Conference, born, 1758.

20. Captain Thomas Webb, one of the first local preachers, died, 1796.

21. Bishop Thomson embarked at Calcutta for Hong Kong, 1864.

22. Ocean Grove M. E. Association organized, 1869.

23. First sermon by Dr. Jacoby in Bremen, 1849.

24. First Conference of M. E. Church in Baltimore, 1784.

25. St. Paul's M. E. Church in Rome dedicated, 1785. Dr. B. F. Tanner born, 1835.

26. Francis Asbury ordained elder, 1784.

27. Francis Asbury ordained Bishop, 1784.

28. Rev. Philip Gatch, pioneer Western preacher, died, 1835.

29. Rev. Henry Boehm died, 1875; aged 100 years, 6 months and 22 days.

30. First Fellowship Band formed by W. Taylor, at Bombay, 1871.

31. First watch night in London, 1742-3. Dr. A. Winchell born, 1824.

Ten new subscribers received from Napoleonville. Bro. T. McCarty has taken hold and is pushing us.

For the SOUTHWESTERN.

Good Looks.

BY MRS. L. C. BRADEN.

People naturally desire to look well. Good looks, no doubt, give one influence for the world; for the world attaches much importance to a fair exterior. Various are the devices to which many resort to enhance their personal charms. Much money is often spent upon the body. Elaborate dressing and the wearing of jewels is supposed to be a help in making one beautiful. Some paint themselves, and by various arts try to conceal defects, and supply what nature has failed to give. Though personal adornment is not unworthy of one's attention, to give it undue importance is sure to meet with indifferent success; for it is so arranged that beauty fades; youth passes away with its freshness; the eye grows dull; the skin loses its bloom; the hair turns gray, and the form bent. But is there no way to satisfy the desire for personal beauty, that is so generally felt?

I have read of a beautiful woman, who, in her youth, was very unlovely. Her own mother once said to her: "My child, you are so ugly looking, that no one can ever love you." She determined to be loved, and so she began by saying kind words. She was kind even to the little birds and everything around her. The poor and unfortunate were especially objects of her consideration. She grew more and more sweet in spirit, until she became one of the most attractive women of her time.

I read of another woman who was reputed to be very beautiful; but she really had a dumpy figure, a freckled skin, red hair and a pug nose. Her beauty was of a kind that was felt, rather than seen.

I once heard of an old lady who had a sallow skin, and gray hair, but who was a special object of attention wherever she went, on account of some invisible charm, no one could describe.

We may conclude that beauty is not always in form and feature, or in personal adornment.

I once heard a young colored girl say, that if she could be as pretty as a certain white girl whom she mentioned, she could be good. I knew that that same white girl thought that if she could only be as pretty as some one else, she, too, could be good.

In order to get these things properly adjusted, one needs to go to God and get made in His image. Being good looking, like being good, comes "without money and without price."

Are not all true Christians beautiful? Those who decide otherwise, are they sure that they do not see through an imperfect medium?

In proportion as people have the spirit of the Savior—that of unselfishness—will they be good looking. There is nothing like forgetfulness of self to give grace to the manners, and sweetness to the face.

In heaven we shall all look beautiful to each other; for sin, the source of all ugliness, will be overcome, and our eyes will be open to see things as they are.

However American citizens may differ upon cardinal principles of public policy, it is monstrous that half of the people of the country should be regarded as dangerous enemies of the government.—*Harper's Weekly.*

For the SOUTHWESTERN.

Glimmers Through the Clouds

REV. J. F. MARSHALL.

How varied is the Christian life! The experience of a child of God is checkered beyond description. But there is a kind Providence shaping all things for our ultimate good and eternal bliss. Truly there is no rose without its thorn. Our cup here is mingled with both bitter and sweet; but when we get through this land of "pits and snares" and reach the "ever green shore," then we will drink the unalloyed cup of everlasting joy. Since turning our faces Zion-ward it can be said some days have been dark and stormy, while, thank God, more have been calm and bright, indicative of the placid and resplendent world beyond. Sometimes it is fully realized:

"'Tis a heaven below
My Redeemer to know."

But it is not the Divine plan that our lives should flow ceaselessly on without any interruption—

"Through much distress and pain,
Through many a conflict here,"

is the actual experience of the followers of Christ. Yet through it all we can cheerfully sing:

"Let worldly minds the world pursue,
It has no charms for me,
Once I admired its trifles too,
But grace has set me free."

And after our best endeavors how many imperfections and short comings we can recall. Stopping a moment in meditative silence, there seems to come a soft, sweet voice saying, "I am thy Righteousness, follow me." Then a light flashes upon us, and we feel like Peter did following Him wherever He leads. And, O, the joy to know that He has traveled all the length of the road of our human sufferings! "For we have not a high priest which cannot be touched with the feelings of infirmities, but was in all points tempted like as we are, yet without sin." "Christ leads us through no darker rooms than He went through before." The cloud that has been cast over our domestic circle of late has not been without its silver lining. Though the interposition of God's hand has brought sorrow, submission to His will brought light and peace. There is no panacea for the broken heart like that brought in the hour of affliction by the great Physician. Through the clouds the bright rays are glimmering, and we have no reason to doubt but that they will shine brighter and brighter unto the perfect day.

Alexandria, La.

For the SOUTHWESTERN.

Is It the Best Way?

My eye rested this morning on this notice in the SOUTHWESTERN of the 6th inst.:

BAPTIZING.

The Rev. John H. Smith will have a public baptizing on the third Sunday, in Nov. at 10 o'clock, in Slidell, La. New Orleans people can come by the Northeastern railroad. Fare, round trip 80cts.

I suppose this advertisement is from a good Methodist preacher, as the editor would hardly be favored with such notices by preachers of other denominations. It is a remarkable notice, first that the baptizing is to be "public." I did not know that Methodists really had any other, as the ritual implies that baptism is to take place in the presence of the congregation? That it is to be of such rare importance that the people of New Orleans can reach the place by railroad. The fare is only 80 cts for the round trip. This is a Methodist baptizing, on Sunday, which seems certainly appropriate. The only thing which is at all worthy of notice, is the New Orleans people are invited to be present and to come by railroad. These people are supposed to be Christian people, who ought to attend their own places of worship, more worldly folks have no special interest in seeing the sacrament of baptism, more than in that of the Lord's supper. Is it right for Christians, who profess to be striving to save men from sin, to violate God's law, for the purpose of seeing one of the forms of worship, while grieving the Spirit by a wicked conformity to the notions of the ungodly? Christians have no right to patronize Sunday excursions. Christian ministers, especially Methodist ministers, should avoid encouraging these excursions, either to baptisms, conferences, camp meetings or funerals. Starting off on a business tour on Sunday night, or arranging to get into a place on a Sunday morning train, is not conducive to the sanctity of the Sabbath. Christians should avoid sanctioning in any way the iniquitous system of railroad traveling on Sunday. It is an enemy to the Christian religion, it is a powerful agent in the hands of Satan to destroy the blessings of a day of rest. It is an enemy to the highest interests of man, and an insult to God. These Sunday trains rob thousands of a day of rest, enticing tens of thousands from the house of God to spend the day in sinful amusements, which tend to diminish reverence for God and His law, to debauch the bodies and ruin the souls of men, all this, that those who own the railroads may make money. When God judges the managers of these Sunday trains, what will He do with the passengers?

J. BRADEN.

For the SOUTHWESTERN.

Notes from Kansas.

BY REV. L. A. RUDISILL.

Some years ago, in "Exodus" times the State of Kansas threw open its doors and welcomed the colored people to enter and become citizens. Then the writer was a resident of Tennessee, and watched with much interest the movement, which took from Tennessee, Georgia and Mississippi, many of their colored people. Predictions were made by rebels and "white liners," "that the Negro could not live—would not prosper any where but South of Mason and Dixon's line." Murdered had been many of their people; robbed, kuklucked, and deprived of education were they; citizens, yet denied often the privilege of the ballot. They were a separate and peculiar people, and a *class* of whites determined to keep them seperate and if possible degraded. Many said, we will seek a land where we will be respected, and where our rights will be respected, hence the exodus.

Predictions have been proven false, and to-day the colored people enjoy all the rights and privileges of American citizenship in Kansas—the former home of John Brown. Have the hopes of the "emigrants" been realized? Has the welcome lasted? Is the colored man improving? Is he respected? We answer *yes*.

To-day, by the vote of a majority of the electors of Kansas a colored man, E. P. McCabe, occupies the office of audiror of the State. He has filled the office acceptably for the past term, and was renominated by the Republican convention for the same place. Mr. Winn, a former Mississippian, is book-keeper in the banking house of John D. Knox & Co., Topeka. In our stores, schools, in official possitions you see the colored man. The superintendent of the carrier's department of the city post-office is a colored man. On the police force, in the fire department you find them. Not a few own good homes, have farms in a state of good cultivation. You find them in every walk of life, as preacher, teacher, solicitor, real-estate and loan agents, etc., all doing well, by *all* I mean those who have an ambition to do something.

They have good churches, good schools. There is no caste, such as they formerly experienced in the slave states. Among the graduates in our high schools have been those of a darker hue than the majority of the schools, others are following in their footsteps. They are accumulating wealth as well as position. In Kansas they are free men, enjoying their freedom; they are respected as they make themselves respected. In our conferences the white and black stand side by side; at our ministerial associations their names appear in the same programme, one of the vice presidents of the State Sunday-school assembly is a colored divine; they have their own churches, where sufficient to maintain services, yet the doors of all churches stand open for them. *Race* distinctions are unknown. An industrious, upright man wins in this wide awake State. The door still stands wide open and a "welcome" will greet every true man or woman, be he white or black.

With much pleasure I read in the SOUTHWESTERN of the growth and success of the Central Tennessee College. I have met several of its students in this Western land.

Topeka, Kansas, Oct. 26th, '84.

—Letters from China are continually arriving at the mission rooms filled with accounts of the state of the country. From Kiukiang Rev. V. C. Hart, writes that they go about their mission work at all stations much as usual, without any particular annoyance. He says we are hopeful for the future, I doubt not it will open China still more to the Gospel. Anything that tends to humble her inflated pride and flaunted arrogance, will do her good. The rulers and literati must come to see that a good civilization must have a good basis, that moral worth, honesty and purity are of more value to a country than forts, navy and armies. (There may be an honest difference of opinion as to which of the opposing nations in this war, the above applies to). All the members of the mission are well and the work is reported as prosperous.

After a residence of seven years in China, and distinguished services as a medical missionary of the W. T. M. S. Miss Leonora M. Howard, M. D. was married to the Rev. A. King of the London mission, in Tientsin, Aug 21st. The ceremony was performed by Rev. H. H. Lowry, of our North China mission.

—Rev. and Mrs. J. H. Johnson left New York, Oct. 25th, returning to Norway, after a short visit in this country. They sailed by a Danish line of steamers, direct to Christiana. Bro. Johnson has accomplished much enduring work as presiding elder of Christiana district of the Norway conference.

Texas Conference.

LAST DAY.

After religious service, Bishop Harris in the chair, the journal of Saturday was read, corrected and approved. Peter Thompson was located, at his own request. Isaiah B. Scott was granted a supernumerary relation. Dr. Morris was granted the same relation. Lonis Burton, Abner Thomas, Henry Dickson, Linus Felder and DeWitt Frier on were continued on trial, subject to the first year's course of study. Charles W. Campbell and Thomas Cole were continued on trial, and advanced to the second year's studies. Samuel Gaines was reported withdrawn.

The Bishop explained the fact that it was optional with the Conference to select between the course of study for local preachers and that for travelling preachers. And the Conference, resolved by a rising an almost unanimous vote, to adopt the local preachers' course—and the Bishop concurred—until otherwise ordered. This is evidently a step backward. That it is less difficult and cheaper is true, but not in its favor.

Supernumeraries Wesley Harris, Turner Jackson, Willis Coleman, Henry Patterson, John Sessum, Cosum Luster, Willis Vanhook, John Baily, Samuel Allen, Wesley Fletcher, John Brown, G. Todd, Wesley Riptoe, relation continued. Superannuates Washington Thomas (Elijah Blair absent, William Burly dead), Alexander Gillum, Elias Dibble, Charles Gordon (P. Watrons, deceased), Larkin Ecfort, relation continued.

The committees made their several reports, which, with more or less debate, were adopted. To preach the missionary sermon—Wade H. Logan; alternate, H. W. Wilson. The same examiners and triers of appeals as last year were continued.

The bishops must nominate the Conference Board of Church Extension; and in accordance therewith he nominated the same officers and members of the Board as last year, except as to secretary: Bro. W. Wesley was changed, and Bro. Freeman Parker was appointed.

Bro. P. R. Williams' credentials being lost, the Conference authorized the secretary to certify the fact in the case.

Rev. Samuel A. Thompson, of the Austin Conference, was introduced. Resolutions of sympathy with and respect for Bros. I. B. Scott and B. M. Taylor, who had just received a supernumerary relation, were adopted. Resolutions of thankfulness to the citizens of [illegible], for their entertainment during Conference.

Wade H. Logan having lost his credentials, the Conference ordered a new one to be issued to him a certificate to this effect.

The next conference was located at [illegible] Church, in Houston.

The following were admitted on trial: Benjamin Fisher, Carroll Moore, John A. Tillory, Mark [illegible], John Hollins, Silas Bolton, Pullam and Lee seemed [illegible] through which the [illegible] passed.

The credentials of Rev. Edward [illegible], a deacon of the Colored Episcopal Church [illegible] was called forward, and by the Bishop, and his [illegible] read. In fact Bro. [illegible] formerly a member of the Episcopal Church, [illegible] Wesley Church, [illegible] Missionary [illegible] reports of [illegible] society—[illegible] to address the [illegible] as [illegible] of a general institution [illegible] Texas. [illegible] Bishop, and [illegible] Bro. [illegible] Texas [illegible] Bro. [illegible] Texas [illegible] Bro. [illegible] Texas

ye have done it unto me." He also said: "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven."

On Saturday night, Nov. 22d, '84, a meeting was held in Navasota Methodist Episcopal Church, several sisters told out of a full heart, their interest in, and intention to labor, and give for the Women's Home Missionary cause, and a collection of $8 taken. The following amounts have been received: Calvert, 35cts; Franklin, $2.80; Hearn, 70cts; Bryan, $4; Bryan circuit, $17.90; Caldwell, $2 70; Burleson circuit, $1.65; Paris, $10; Clarksville, $10; Navasota, $8; total, $58.15. ISABELLA HOWELLS, Cor. Sec. and Treas. W. H. M Society, M. E. Church.

For the SOUTHWESTERN.

Gossip from Bryan.

REV. B. M. TAYLOR.

Mr. Editor, I wish to congratulate you on your election. The race feels proud of it. It will bring subscribers to the SOUTHWESTERN. We are encouraged to write, trusting you will find room in the columns of the SOUTHWESTERN for a few words. My idea is that a Sunday excursion is breaking the Sabbath day. God said: "Remember the Sabbath day, to keep it holy." It is giving Satan a day's work, for which you expect God to pay you.

Liquor drinking and Sabbath breaking are two great evils that we must overcome. Well, how is Bryan? I am sorry to say that Bryan is about the same now as it was when I came to it. As I have said, Bryan is low in spirit, low in faith, and almost dead toward the benevolent interests of the Church. I came to Bryan with a glad heart, a big mind and a strong resolution to do a grand work for God. I found the church in a poor condition in every respect. I thought then was the time to prove myself a man. I was only here three weeks, when strong opposition set in; first, by sowing dissension against the pastor and Church; second, by withdrawal of support to the pastor, causing him to have to leave off part of his church work and engage in secular work for a living. But we know that God will remove all these difficulties and give us true men and women that will help us. Our benevolent collections up to date since the annual conference is $32.50 and $58.80, for the support of the pastor. An average of $7 per month out of which he is to buy his own supplies. Oh! well, says one, that shows a shabby preacher, one without influence and one without a will to go ahead. Well perhaps that is so, but you exchange places with me, and other poor brethren, that are laboring in these destitute charges, and raise it as we have been taking it, and then how you estimate it then. It is an easy thing for brothers in the pleasant country field, to say to a poor man in a poor and country field, stay and starve. A poor cow will fight in the manger, because she is not able to run. Some would say, perhaps Bryan is a good charge. Yes; from what I learn it has been a first class appointment, but at present it is not of much good, it has seen its best days. I fear our Church is in a bad condition. The African Methodist Episcopal Church was compelled to withdraw for want of support. The Presiding Elder of the district gives a grand report of the work in this district. We think it can be had.

Bryan, Texas.

For the SOUTHWESTERN.

Prayer in Family and Private.

BY REV. J. C. READ.

There is a dignity in prayer—in prayer of the heart to promote the happiness of each individual in this or the life to come; to provide for the spiritual and bodily wants. Prayer intercessory and family prayer, when from the heart, tends to supply man's wants, to increase man's happiness, to elevate man's nature; in a word, all prayer from the heart that is right is humble. Christ set an example of prayer: Luke 22, 32, "but I have prayed for thee." Christ commands all the world to pray and in everything give thanks. Prayer should be offered up for all in authority, for ministers, the church sick and poor, the widows and orphans, and the many heathens who have not the proper instruction and fear of God. Dear brethren, please allow me to pause for awhile on prayer. We are commanded in the above to pray; and we are also commanded to watch. I am in hopes that each brother of the Central Alabama Conference will watch for the missionary collection, and will not only watch, but will carry more money this year than ever. I have done more for this great work than ever before. When I came here I found my people scattered, but by the help of God we are together now. We have received in full 145 members. We are also taking the ADVOCATE and have bought a church bell. We are watching and praying.

Together let us sweetly live,
Together let us die,
And each a starry crown receive,
And reign above the sky.

Wedowee, Ala.

For the SOUTHWESTERN.

Alcohol—Its Effects on Body and Mind.

The fluid commonly known as alcohol is produced by the fermentation of sugar. Sugar is a vegetable product, so, also is starch; since starch can be converted into sugar, these two substances may be viewed together as the usual sources from which alcohol is produced. The starch and sugar used for this purpose are derived from various fruits, grains, and tubers, such as the apple, and grape, corn, rye, potato and beet. Vast quantities of these articles, so commonly used for food, are employed each year in the making of alcohol.

Fermentation—The process by which alcohol is made from sugar is called fermentation. Sugar is decomposed, so that it ceases to be sugar, and becomes two substances. (1.) A volatile fluid called alcohol; (2.) A gaseous fluid called carbonic acid. Sugar does not of itself really decompose, but when certain substances are put with the sugar, it speedily undergoes a change. The juice of apples is sweet when first made into cider. It is sweet because of the sugar in it. If the cider is kept in a summer temperature, it rapidly undergoes a change by which bubbles of gas arise from it, and it loses its sweetness and acquires a very different taste and odor. The sugar in the cider changes to carbonic acid, which forms the bubbles of gas, and to alcohol, which gives the new taste and order. If we take a few drops of ordinary molasses and mix with it some warm water and a few grains of common baker's yeast, the sugar of the molasses will turn to carbonic acid and alcohol. If such grains as wheat, barley and corn, are kept moist and warm, they will begin to grow. If we chew these growing grains, we shall find them to be sweet. Their starch has partly turned to sugar. Now if they were fermented while in this condition, their sugar would produce alcohol. Almost all the alcohol that is produced by man is made in ways like these we have just described, only on a very large scale. It is in such ways that the alcoholic beverages, in numerous ways are made.

O. KIMBROUGH.

perhaps that was why she failed to get to our church. A temperance lecture would do good here. We have some people who do nothing but sow dissension against the progress of the church; this condition of things locks the wheel of the whole church.

Oh! well brother, says one in a fat field, you must not complain, for we all went through the same. Yes with some exceptions you did, some of you refused to stay. Others of you that would give this advice were never in a poor and country field, and if you were put in one you would never go to it; others would, perhaps, and keep on by it. In such a place the preacher is expected to be an honest man and pay his honest debts, whether he has anything to pay with or not. If he don't, there is a complaint against him in conference. Oh! may we cry as those under the altar, "How long shall these things be?" Christ said to his apostles, "whosoever will not receive you, when we go out of that city, shake off the very dust from your feet for a testimony against them." Luke ix 4 5. Well when this is done, in most cases, there is some sainted brother ready with sword in hand to cut him down. I have never left an appointment assigned to me by the Bishop, and if God will keep me as strong as in the past I will never leave one until I leave for heaven. But somebody must go to these poor country charges, why not you as well as any one of God's men? Yes, that is so, but let the dish go around. Now remember brethren, the annual conference is at hand. Preachers in poor charges will be expected at conference with their benevolent collections, out of debt, looking neat and clean, with good clothes on. If not they are dishonest men and unprofitable servants, and it just takes some of our big preachers to tell them so. Brethren how can these things be? We have some preachers that can not fill our best appointments, but there are charges where such men can do good work. The church can't do without them. Well if that is so, give them credit for staying in such a place, and don't be so ready to cut them down at conference, in case they are deficient, when you know too well the causes. I know some of our brethren who have gone in debt this year, to live on the work assigned at conference, in order that their families might not suffer. If they come up to conference all right, they will have to lay aside the Bible and go into the cotton fields and other places of business and work for the money to do it.

Now, as I say of Bryan, a preacher can stay here and do a good work, if he can live with $75 per year. We have no missionary money here. The third quarter has passed. The presiding elder being sick, he had Rev. L. Fielding, to hold the conference, which was done with satisfaction to all.

Some advised me not to administer the Lord's supper, as no one would be prepared to take it. But not so. Sodom would have been saved for the sake of ten righteous persons; and we can find that number in Bryan, counting some old widows.

The pastor's report was poor: showing thirteen probationers, one by certificate, and one from the Baptist Church. The class leaders, no reports.

We believed at the first of the year that the dark clouds were moving away, but they are still heavy. The trustees are encouraged and are striving to raise money to pay off that heavy Church Extension debt, or at least a part of it will fall. We can rejoice that the Sunday-school had a grand time on Children's Day. The collection was small—only $2. Here again we were pleased with the presence of Rev. L. Fielding, and extend our thanks to Rev. P. Morgan and others of Tabernacle M. E. Church, Galveston, for the loan of their [illegible] banners, used on [illegible]. We believe a Sunday-school convention would be a great help to the Sunday-school work in this district. We think it can be had.

Bryan, Texas.

For the SOUTHWESTERN.

Prayer in Family and Private.

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O. KIMBROUGH.

For the SOUTHWESTERN.

Letter from Waco, Texas.

BY REV. JAS. R. CARNE.

Mr. Editor—This conference year has been one of trial, trouble and sorrow with us. Still we mean to go ahead with the Lord's work. Since our assignment, my wife, mother and child have departed this life. The death of those near and dear to us make us sorrowful and cheerless for some time thereafter, even when there is a desire on our part to submissively resign to our Father's will, who doeth all things for our good. The circumstances attending the death of our little James are especially sad: Mistaking a can of concentrated lye for condensed milk, he drank the fatal draught.

Dr. G. J. Starnes, a graduate of Central Tennessee College, now a successful physician at San Antonio, rendered us untold service. It is gratifying to know that the Doctor is receiving the patronage of both classes of people at San Antonio, some of whom are among the most respectable white families of the town. I begin to think that Ethiopia is commencing to stretch her hand, and that true wisdom will be appreciated by our white brethren, though it be found under a black skin; for color, like beauty, is but skin deep.

Our rights as American citizens are respected in many instances, even in those places where heretofore the most stern opposition was offered to every privilege accorded the Negro by the laws of the country.

We have good schools at Meharry and the result is telling for itself. The church is doing well. We have had two protracted meetings, during which forty-four souls were converted and all but four were added to our church. I have received but little pay for ministerial services thus far, still I have kept watch over the fold of the Lord. The promise of the Lord, that He will be with us, to all the ends of the earth, has always supported me when I should have otherwise been discouraged. I believe we should also have implicit faith in the providence of God, whenever it is necessary to perform some important duty which we conceive to be right, regardless of the consequences, and at the risk of any personal sacrifice. Some of our most serious troubles were provoked by officials of my church. It occurs, sometimes, that the conduct of these officers does not merit the confidence of the people, when this is so, why a change in the officers of the church, in my opinion, is *imperatively* necessary. I entertain a like opinion relative to those violating the laws and rules of our church as laid down in the Discipline of the Methodist Episcopal Church. I believe the spirit of these regulations are to be observed regradless of the social standing of the individual offending or violating them; for it is too often true, that many persons disgrace the society they move in. I have been told by stewards of my church that it was no business of mine how they raised my salary. All I was expected to do, was to *preach!* Now, need I tell you how much harm must result from such a procedure? A few words from you Mr. Editor, upon this subject, under your "Church Polity," will do much good in such cases.

For the SOUTHWESTERN.

Baptism.

REV. R. WEAVER.

I saw a letter in the SOUTHWESTERN, asking: "What is baptism and what is it for?"

If a man is not baptized, but he loves the Lord and keeps his commandments, loves his neighbor as himself, is it possible, after doing all of this and failing to be baptized, he is to be condemned in the judgment?

I am a Methodist, but I am inclined toward the Baptist belief. I thought when I began to write I would tell him what baptism was, but on finding what he said he was, I saw at once he had no reason to know. I learn from his letter that he is neither a Baptist nor a Methodist. He says he is inclined to be a Baptist. That is not so, for they are not inclined, but are. He can't be a Methodist, for they do not think that a man must be dragged up and down the river in order to go to heaven. I would advise that if the writer can't find any other method of knowing, let him go out and ask the Lord to teach him what real baptism means.

It is a bold statement to say that any medicine is "never known to fail," but it is stated emphatically by the proprietors of HUNT'S [Kidney and Liver] REMEDY. This medicine is a specific for diseases of the kidneys, liver and bladder, and has a reputation of 30 years' standing.

The North Georgia Conference, M. E. Church South, Bishop Granberry presiding, met in Trinity church, Atlanta, on the 16th. The North Mississippi conference, Bishop Keener presiding, 180 members, convened at Aberdeen on the same day.

New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.	
History of the U. S.—Ridpath	$3 00
Scripture History.—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3.) Net	5
History of Methodism.—Stevens. (Abridged edition.)	3 0
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons. (Vol. I) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scripture (chapters I-XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol I) sett	7 50
Plain Account of Christian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill, Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (Chapters XXI-LII)—Harman	4 00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic.—Jevons. Net	40
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism. (Abridged). Stevens	3 00
Defense of our Fathers—Emory	35
History of Missions of the Methodist Episcopal church Vol. II.—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII.—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope Vol. III	7 50
Atonement in Christ.—Alley	1 25
History of the Church.—Blackburn	2 50
Intellectual Science—Porter	2 00
Homiletics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX-XLIV Harman	4 00
Systematic Theology. Theological Institutes Part II.—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St. Paul.—Conybeare and Howson (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism.—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
Christian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation.—Walker	1 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism—Simpson	1 50
Portrait of St. Paul.—Fletcher	75

SECOND YEAR.

To be studied:	
The Bible: Doctrines	
Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History.—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. (Abridged Edition).—Stevens	3 00

THIRD YEAR.

To be studied:	
The Bible. Sacraments	
Christian Theology. Books IV and V.—Wakefield	2 50
Plain Account of Christian Perfection.—Wesley	30
Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	90
Mediæval and Modern History.—Thalheimer.	1 60
To be read:	
Wesley's Sermons. (Vol I.) Introduction to the Gospel Records.—Nast.	5 00
Era of the Protestant Revolution.—Seebohm.	1 25
	75

FOURTH YEAR.

To be studied:	
Christian Theology. Books VI and VII.—Wakefield	2 50
Logic.—Jevons. (Science Primer Edition.)	45
Elements of Intellectual Science.—Porter	3 00
Review of the course for the three preceding years	
To be read:	
Wesley's Sermons. Vol. II. Books to Antinomianism.—Fletcher	5 00
History of the Reformation.—Fisher	2 50
Protestant Foreign Missions.—Christlieb	1 00

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For Teachers and Young People.

To clubs of six or more, one address, 55 cents each. 65 cents a year.

The best help for teachers and older scholars. The questions from all the Question-books will be published regularly in the JOURNAL.

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For Superintendents, Primary Teachers, and Advanced Workers.

50 Cents a Year.

It contains Plans and Lesson-hints, Black-board Outlines, and a "Bureau of Information."

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For Bible Classes and the Adult Department.

20 Cents a Year.

The Senior Leaf will contain each quarter the words and music of new songs, besides the words of Church Hymns, and responsive readings.

The Berean Leaf.

For Scholars from 10 to 16 Years of Age.

6 Cents a Year.

The Berean Leaf will contain more matter than ever before. The words and music of a new Song, and the words without music of the Songs (with music) in the Senior Leaf.

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For the Younger Scholars.

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The beginners will find in this Quarterly the same songs and Hymns as in the other Leaves, and questions adapted to their grade.

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The Leaf Cluster has been enlarged and made beautiful by a new process of engraving, and is a valuable help in the teaching of the lessons to the little ones.

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25 *Cents a Year.*

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Single copy, 35 Cents a year. To clubs of six or more, one address, 25 Cents each. The freshest, finest and best paper for children.

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For Scholars from 12 to 18 Years of Age.

Single copy, 35 cents a year. To clubs of six or more, one address, 25 cents each.

This beautifully illustrated paper contains the best reading for young people.

N. B.—All orders should be sent two weeks in advance to prevent delays in reprinting, and other unavoidable causes. Orders for periodicals and books should be made separate.

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PHILLIPS & HUNT,
32 Natchez St., New Orleans.

THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, DEC. 4, 1884.

Announcement for 1885

Reduction in Price to ONE DOLLAR AND FIFTY CTS. When Paid in Advance, or Within Three Months.

From this time subscriptions for **The Southwestern Christian Advocate** will be received for the year 1885 at **$1.50** a year, payable in advance or within three months. No other paper published under authority of the General Conference is furnished at this figure. It is the cheapest paper in the whole list. New subscribers for the next year will receive their papers up to January 1st free.

Let us have 2000 new subscribers within the next sixty days.

PHILLIPS & HUNT.

Don't Believe Him.

Be it known to all concerned, that Mr. B. P. Toley, who has been in Texas recently, and is supposed to be now in Arkansas working up the Methodist Men and Women's Mutual Aid and Beneficiary Association, has no authority of any sort from me to use my name in any way in connection with himself, his association or his methods. And to the extent that he does this, he is imposing upon the confidence of the people. I long [illegible] Rev. J. W. Hughes [illegible] standing was not such as to warrant a commission of the kind he is supposed to bear in said [illegible].

MARSHALL W. TAYLOR.

The Centennial Boxes.

The way to raise $100,000 of the centennial offering of $500,000 to the Missionary Aid Society in the shortest time is for each pastor to engage to write Dr. Rust for one of the Centennial Gift Boxes. Then let each pastor keep one on his pulpit table, in his home, and then get out put one in his church. Let this be used to get the names of each regular collector, and for the special and voluntary offerings of any who may desire to contribute to this object. Let every pastor and member's family look at home for children to [illegible] something in; and see that at least a penny a day goes into the box from Dec. 24. Then [illegible] a centennial Christmas gift to the Missionary and Methodism.

[illegible] Wedding.

The [illegible] is that the [illegible] anniversary of Rev. E. W. [illegible] presiding elder of the [illegible] Lexington conference, Episcopal Church, in [illegible] Indianapolis, Indiana, deserves to rank [illegible] affairs of the [illegible] in that city. [illegible] tastefully and [illegible] by the ladies [illegible] Chapel. [illegible] overwhelm- [illegible] in which our [illegible] who was present, nearly 200 [illegible] of [illegible] presents [illegible] china, [illegible] and valuable [illegible] came [illegible]

See That Nothing Be Lost.

We have no fears for our work in the South. The work of education and moral development must go on with increased vigor. We have no time to entertain the blues or anticipate failure. We must make the centennial year all glorious, on account of the success it shall witness in all our denominational enterprises.

Some heedless people will be violent now as before, but they will find so little encouragement (and we trust such firm determination on the part of individuals), that they will soon give it up.

Let us raise every cent of our benevolent collections, plan our school work, look after our home and personal property, and leave the rest to God. Americans can live anywhere in America. And they will do so.

Texas Notes.

There are three colored and two white presiding elders, and two white ministers in the conference connected with educational work.

The ladies came right up within the bar and found seats.

The tone of the reports was sound, with a slight tendency to more advanced ideas and earnest efforts.

Navasota has a fine church, good and well behaved audiences, and they gave the conference a royal reception and entertainment.

Several sisters set their tables together in the church yard and supplied all those whose homes were so far away that they could not reach them in time to be at the several Sabbath services. The editor found it convenient to have his supper with these ladies on Sunday afternoon.

The Committee on Periodicals said: We are satisfied that the SOUTHWESTERN is the best of all the papers of our Church for the growing demands of our people. Said the Texas Conference: Each member ought to take one of the Eastern papers, and also the *Methodist Review*.

Bishop Harris decided that the district conference cannot act on applicants for admission on trial who have not been previously recommended to it by the quarterly conference or leaders or stewards meeting of their circuit.

The gentlemen and ladies returned from the conference in a first-class coach. Well done for the Star & Crescent.

Methodism and Negro Race.

CHAPT. 1.

Methodism may be as justly termed an anti slavery, as a Temperance Society, for both the slavery to drink and to men have found in this system an implacable foe. It is nothing short of Christianity in earnest, which would be better defined as the *Golden Rule* in practice. Its founders set out with the purpose to search for, and accept the teaching of the Scriptures rather than to found a new school of theology. The system centers upon, and unfolds from the great foundation truth, *God is man's father, and man, man's brother.* To the true Wesleyan no country, color, or condition in the least, alters or disturbs this righteous and Biblical conclusion. If in its onward and glorious passage through a hundred and fifty years it has attracted those who could not fully allow its claims, devotion to her principles has soon expelled them. Thus unfettered she has increased her pace and advanced more rapidly to the fulfillment of her original purpose. *Vox dei, vox ecclesia*, has been her watchword, and *Posse non peccare*, her rallying cry. The voice of God must ever be the voice of the Church, for whose that voice is heard and reverenced as the only law there is a possibility of not sinning. Methodism proper [illegible] the voice of God as made known in His Revealed Word, and interpreted by the Orthodox fathers. From such a system born at such a time, we expect nothing but the [illegible] success to follow, and in this [illegible] observant have been in no wise disappointed. Hers has been a grand march to a bloodless victory. She has invited all and repulsed none that would follow her on to the higher, purer and better walks of earth and heaven.

England's gilded nobility, side by side with the penitent prisoners of New Gate and Tyburn, have met in holy joy about her common alters. Thrust out to raise a holy people, her founders had to do, not with forms and courtly fashions, but with souls. Wherever these were found there was also found a fit subject for Methodist effort; nor was these efforts to be relaxed until that soul made free by the Son of God stood with its body likewise manumitted from the thraldom of demons and men. Crowned heads, statesmen and princely prelates, had all sanctioned the enslavement of men, and all held the slave by an alleged divine right.

Death of Rev. A. K. Davis.

With sorrow we read the telegraphic announcement of the death of Rev. A. K. Davis, a noble, grand man, whose words of cheer and active efforts were always welcome at this office. He loved his church paper, and worked for it as a means of elevating his people. For years he has suffered from ill health, but kept on at his post as best he could, full of faith and hope. Truly, he has received his reward by welcome in realm of the Blessed. Of this member of the Mississippi Conference, M. E. Church, the New York *Times* said:

The Hon. A. K. Davis, colored, died at Canton, Miss., Thursday night, of heart disease. He was an ex slave, a native of Mississippi, and a self-made man of more than ordinary intellect. He had figured prominently in Republican politics, was at one time a member of the Legislature, and was Lieutenant-Governor of the State under Ames, and resigned to avoid impeachment. He abandoned politics in 1876 and entered the ministry, and was the pastor of the Colored Methodist Church in Canton. He was highly respected by both races. He was the reputed son of the late Col. A. C. McClurg, of Mississippi.

From Evanston, Illinois, Rev. L. N. Taylor, write us, Nov. 21:

"This letter will inform you of the death of ex-Lieutenant Governor A. K. Davis, pastor of our church at Canton, Miss., at 5 a. m. this morning. His daughter is living with us, and is a class mate of Mrs. Taylor; also Miss Dora Revels, one of Dr. R. H. Revels' daughters, is with us and attending one branch of the Northwestern University, one of the leading institution of learning in the Northwest. The school in all of its departments accomodates about 1,000 students. Of this number 8 are colored—5 in the preparatory, one in the University proper, and an African preacher and myself in Garrest Biblical Institute. This school is open to all, regardless of color."

Strong and True.

Sir John Lawrence, when Chief Commissioner of the Panjaub, India, made the following statement in the State paper issued after the meeting; that, "All measures which are really and truly Christian can be carried out in India, not only without danger to British rule, but on the contrary with every advantage to its stability, Christian things done in a Christian way will never alienate the heathen. About such things, there are qualities which do not provoke, nor excite distrust, nor harden to resistance. It is when un-Christian things are done in the name of Christianity, or when Christian things are done in an unchristian way, that mischief and danger are occasioned. Measures of Christian duty will arouse no danger; will conciliate, instead of provoking; and will subserve the ultimate diffusion of the truth among the people."

The Impending Question.

What is it the South, aye and the whole country needs to ensure peace, good order, and consequent prosperity? It is chiefly, if not completely the total prohibition of the liquor traffic. The Republican party was chastened because it lacked the courage to face this wide spread evil prolific of all the criminal, immoral abominations that abound in our great country. We now serve notice on the jubilant and victorious Democracy that its lease on official life will be brief, except it take warning and submit to the votes of this country through Congress and the Legislatures a prohibitory amendment to our National Constitution. Whosoever stands in the way of this will be politically slain. The people are aroused, they are terribly in earnest on this question. Theirs is the power, and they understand the use of it. Both parties are in power in Congress. Let the Senate and House pass a Prohibition Bill this winter, and let it come to the people, and let the Legislatures be chosen upon that issue. Be warned. Oh ye politicians, be warned!

A Phonetic New Testament.

Bishop Taylor will undertake to teach English in his African work by the Phonetic method. For that purpose he will prepare a series of Phonetic text books. The lessons will be drawn from the Bible and it is thus intended to stamp upon the heathen, in its very first conception of letters, a knowledge of Scripture truth. The series begins with a Phonetic New Testament, which will be printed by Cranston & Stowe; and to St. Paul Methodist Episcopal Church of that city belongs the credit of raising the first $150 of the cost, Dr. Reed, the pastor, giving the first $10 toward it. Messrs. Longly & Pittman have aided by furnishing plates gratuitously. The cost of printing 1,000 copies will be about $300 and the whole of this sum will probably be raised by the St Paul congregation. Bishop Taylor hopes by using Phonetics to proceed with greater rapidity in anglicising his people. The advantage of using Phonetics is that their work cannot be immediately nentralized by the introduction of infidel works which has been the case in India, where the common method of English teaching has been pursued.

A Miserable Affair.

From time to time there have been references in this paper complimentary to the St. Denis Hotel. There our Bishops, Missionary and Book committees, and many of our leading laymen from all parts of this city and the country doing business at the various Connectional offices, and hundreds of ministers, have, for many years, been in the habit of dining. What we characterize as a misdrable affair occurred there last week. One of our most respected ministers, a man of fine presence and faultless attire, occupying an important position in a neighboring city, was refused admission to the dining room, or rather, after being seated there, was ignominiously sent out. What was the reason? Simply this: Like the French author, Alexandre Dumas, and the American orator, Frederick Douglas, he has African blood in his veins.

This in the nineteenth century and the United States! In any hotel in London, in any *salon* in Paris, he would be welcome. In the Mansion House, in London, at the invitation of the Lord Mayor, in company with the late Bishop Simpson and others, including distinguished ministers and laymen from the South, the writer has sat at dinner with several colored men from different countries. In the United States Senate we have seen them sit among their peers, and heard them addressed by the Vice-President as the "Senator from Mississippi." But even at a *separate table* in this restaurant they cannot sit.

The last General Conference elected two members of the Book Committee who are colored men. After the above occurrence, the Book Agents sent a communication to the proprietor, asking him if he would entertain the committee at its next session, at the same time informing him that two were men of color, and that he could not entertain the sixteen white men unless he would entertain their two colored equals in character and official position. After taking time to deliberate he refused the proposition.

We feel pity—not for the brother sent out, or the brethren refused, but for a management which could be guilty of such an inhospitable and inhuman act, and one so unnecessary, as there were private rooms sufficient for the accommodation of the committee without offending the prejudices of others. We are ashamed also to have to admit that such an act is still possible where complex social questions and protracted struggles have not obscured the subject.

We know not what course our readers may take, but we find our instruction is in these words:

"Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

Hence, after a patronage of many years, we must take leave of an establishment where the food may be sweet, but the milk of human kindness in this case is curdled and sour. Is it not a miserable affair!—*Christian Advocate.*

The above words and expressed purpose of the writer leaves nothing to be added. Well done, and said Dr. Buckley. You have taken upon your own broad shoulders the burden of the Lord's poor. Money and monied society will be largely against you. But what is mightier than they: the prayers of God's millions of black Americans will be with you. This will not be forgotten, the Negroes do not forget their friends.

Church Missionary Society (English)

The Rev. W. H. Barlow gave the following facts at the Carlisle Church Congress on Foreign Missions in regard to the above society: "In 1872 it was assumed that if the missions were to be kept up on their then existing scale, a permanent income of £150,000 would be required. The income is now over £200,000 (excluding special gifts), and is found to be all too small. In the matter of men the supply of fresh candidates was great, so much so that in 1879 the number of those who were taken up for training (this Society has a foreign college for missionaries) had to be limited. The embargo was for some three or four years retained, though now happily it is being removed. In the matter of progress abroad, in Northwest America, since 1872, five Bishoprics have been established and developed, and a largely increased expenditure has been incurred on these missions in consequence. Since 1872, besides the maintainance of the older missions in India, China, Ceylon, West Africa, the Mauritius and New Zealand, there has been marked progress in Japan, in Palestine, in Persia, in East Africa, in Equatorial Africa and in Egypt.

Make a Good Start for the Presiding Elder.

A word for the presiding elder in this connection: Make a good start with him and for him. If you all intend to stand by him in his work and support him, show it at once. Come at his official call. Let the first quarterly-meeting assure him that he has a faithful officiary and a willing people. Enter into his plans, and work together with him in carrying them into execution. And be not delinquent or dilatory in providing for his temporal wants. His "perquisites" amount to little or nothing. The salary promised him, if paid, will barely support him. If withheld or delayed, he is embarrassed, and the Church sustains a loss in the deteriorated quality of his work; no man can do his best work if his mind is perplexed and depressed by petty anxieties, cares and humiliations. Make a good start with your presiding elder.—*Nashville Christian Advocate.*

We say amen.

Personal.

—A poem full of grace and tenderdess, entitled, "My Country," by Joaquin Miller, is printed in *The Current* of November 1.

—At a festival given recently by Mr. Lee Irvine, of Mexia, Texas, for the benefit of Rev. W. Medlock the pastor, $7.90 was collected and all parties are happy.

—Mrs. Lizzie Poyntz still retains the freshness and Christian generosity of other years. We spent a most agreable evening at her home in Covington, Ky., lately.

—On the night of the 13th, the members and friends of the Lloyd Street Church, presented their pastor and his family with a handsome surprise, and this is not the first time, but the fifth time.

—Rev. A. W. Pinckney, of the Congregation Church, in Wisconsin, has united with the Methodist Episcopal Church and will take work either in the pastoral or literary field of our Church. He is said to be quite black but every inch a scholar and a gentleman.

—John R. McLean, the editor and proprietor of *The Cincinnati Enquirer*, and Miss Emily T. Beale, daughter of General Edward F. Beale, were married on October 7, at Washington city.

—Thank the Lord! The sisters have become interested enough to write and work for the SOUTHWESTERN, together with the brothers and children. Thus we are bound to succeed, the Lord helping, and there is no doubt about His help if we work on.

—Mrs. Rust will soon visit New Orleans, looking after the interest of the Woman's Home Missionary Society, of which she is the efficient secretary. We shall be glad to welcome her here. Mrs. Dr. Rust is a prime favorite in Cincinnati among the colored people.

—The members and friends of Ninth Street Methodist Episcopal Church, Covington, Ky., gathered at the parsonage on the evening of Oct. 17th, and after singing, praying and social pleasantries, left substantial evidences of their good will in the shape of provisions, clothes and other things. Elder McDade still still feels happy.

—The Rev. Dr. J. M. Stevenson, senior secretary of the Tract Society, and wife recently celebrated the 47th anniversary of their marriage. In all this period death has not entered their dwelling. We fervently join with the *Illustrated Christian Weekly* with which they are connected, that this venerated and venerable pair may yet live to celebrate their golden age, and their diamond wedding.

—"Jefferson Davis is the last of his line," says the Atlanta *Constitution*. "He has been married twice and has no male descendant who bears his name. Not long since he lost his only son, and recently the death of the son of General Joseph R. Davis, of Biloxi, Miss., took away the last hope of perpetuating by male descendants the name of Jefferson Davis."

—Sir Moses Montefiore is an English baronet and philanthropist. He was born at Leghorn, Oct. 24th, 1784, and was therefore one hundred years old on Friday, Oct. 24th. He has been abundant in his efforts to mitigate the persecution of the Jews in Europe. He has given his means away with a princely prodigality for the betterment of the condition of the unfortunate, and in official life has proven to be a benediction to all in need of his friendship. His unusual longevity is doubtless as much the result of humane labors which beget a good conscience as to any other cause.

—Rev. Dennis Osborne, a native of India, and delegate to the late General Conference from South India, spent one day and a night in Boston. He delivered a most instructive and thrilling lecture on India, on the night of the 11 instant, at Bromfield Street Church, and preached a most eloquent sermon on the evening of the 12th, at the People's Church, before leaving for New York at 10.30 P.M. He was accompanied by Mrs. Osborne, and their son Ernest, who greatly delighted the people with his beautiful songs in Hindustani and English. Bro. Osborne has done a good work in America. He has raised $4000 to build a church in Mussoorie, one of the most popular hillside resorts in India; and 20,000 rupees—nearly $10,000,—given by a lady in Chicago, to build a Boys' School in the same town. It seemed to many that he should have remained longer in this country, but he leaves for his home to-day, with the prayers of many for his safe arrival. We were glad of the opportunity of entertaining our much esteemed brother and his family at our home, as he did us in his far-off India home.—*Christian Witness*

—Hon. Joseph Livesey—If Sir Moses Montefiore by his marital connection, was able to inspire the Rothschilds with patriotic purposes concerning the elevation of

e Jewish people, Mr. Livesey was eminently the apostle of teetoliam. He was born on the 2d of arch, at Walton Cop, near Preson, 1794, and died at Preston ancashire, September 2d, 1884 e was left an orphan at 7 years age. He learned the weaving siness and followed it until he as 20. This weaving cellar was a college, the breast beam of his om his desk, and he was his own tor, for at this time there was no tional school, no Sunday-school, d no mechanics' institute of any nd, yet, under these difficulties learned to read and write. At he joined the Baptist Church d was baptized. At 21 he marid Miss Fannie Williams, the ughter of a master ship rigger Liverpool. He early formed a ired to the use of intoxicating quors, and in 1844 began the publication of the *Preston Guardian*, a per which was devoted to teetoism and reached a circulation of ,000 copies. The pledge took, obrved and urged others to take, was follows: "We agree to abstain om all liquors of an intoxicating ality, whether ale, porter, wine, or dent spirits except as a medicine. was signed by *himself and six hers*, and thus began the temperce reform.

Church Polity.

Must a presiding elder report his ork to the missionary committee a general meeting?

Yes. 1. It is the duty of very presiding elder "to furnish e members of the General Missary Committee for his *mission istrict*, prior to the annual meetg of that committee, a written tement of the condition of the lasions under his care, and pecunary wants."—Discipline, 84, ¶ 171, 5, p. 103. This applies to those istricts where the elder is partial missionary, holding official reation to both an annual conference nd the Missionary Society. When is work is entirely missionary k then he must report as fol-

viz.

3. When a mission is established a foreign country, or in the United States and Territories outside of annual conferences, the [illegible] having episcopal supervision of the same, shall appoint a [illegible] as superintendent, be the pre- [illegible] District. It shall be the duty of the superintendent, [illegible] of the Bishop, at the [illegible] of the mission, to [illegible] the work and take general [illegible] of the entire mission, present the state of the [illegible] and its needs to the Bishop [illegible] and to the Corresponding Secretaries. Discipline '84, [illegible]. In the first case as [illegible] elder re- [illegible] committee [illegible] of his [illegible] in the second [illegible] the Bishop and [illegible].

General Church News.

[illegible] Conference of Methodism.

[illegible] on Transportation [illegible] Delegates and [illegible] that the [illegible] railroad, [illegible] Columbia and [illegible] D., and At- [illegible] will [illegible] conse- [illegible] PAY- [illegible] per- [illegible]

in the city by applying to the Chairman on Homes,

L. T. WIDERMAN,
168 W. Baltimore Street.

The following is the Bible distribution in Texas: In October, 1884, by 14 Colporteurs of the American Bible Society, days of service, 285; miles travelled, 3,286; families visited by them, 2,903; families found without a Bible, 396; families supplied by gift or sale, 320; destitute individuals supplied in addition, 148; number of books sold, 1397; value, $623.92; number of books distributed by gift, 320; value $70.76; contributions received from churches and individuals, $8.40.

Returns were received from four Auxiliary Societies.

The fourth general supply is being vigorously carried on. Help is greatly needed. Contributions may be sent to A. L. Taylor, assistant treasurer, Bible House, New York; or to W. B. Rankin, district superintendent, Austin, Texas.

Schools and Colleges.

For the SOUTHWESTERN.

Rust University.

BY REV. H. R. REVELS.

Rust University, as has repeatedly been told, is located at Holly Springs, Mississippi, which lies on the Illinois Central railroad, over which four passenger trains run daily, two going North and two going South, affording an opportunity to all who may wisely chose to attend upon instruction at Rust University, of doing so at any time. And on their arrival here they will find ready to accommodate them, an omnibus, which for a small pittance conveys students to the University buildings. On their arrival there, they will see in Rust Hall the finest building of the kind in Mississippi. On entering this building, the attraction is increased as they pass through it, and examine its beautiful halls, recitation rooms, offices, College chapel and students parlor, dining hall, etc., all of which, in their structure combine beauty and comfort. The large and beautiful campus, which, could it speak, would complain of the weight of the sturdy oaks, (under whose shady boughs, both students and visitors are most delightfully sheltered from the burning rays of the summer's sun), overlooks the beautiful city of Holly Springs, which is not merely noted for its beauty and healthfulness, but as a seat of learning, intelligence and refinement as well. The cost of building Rust Hall, and its furniture was $30,000, and is sufficiently spacious to afford most comfortably and pleasantly, instruction to 400 pupils, and to accommodate with rooms and board a large number. Rev. W. W. Hooper, president, who had signified his intention to retire, at least from the Presidency, in order to enjoy the pleasant benefits of a little rest from the responsibilities of that position which he had so long faithfully and successfully filled, has, in compliance with the earnest request of all the friends of the school, and especially of all the students, consented to remain President of the old Rust University. And we may hail that noble, Christian act of President Hooper with pleasure, encouragement and appreciation. For those who know him will say, that no one that is now or ever has been connected with the M. E. Church and her schools in the South, has done more and worked harder to instruct and elevate the young colored woman and [illegible] of the South. Any one [illegible] University would be [illegible] how the students [illegible] a fatherly friend, [illegible] friendly manner [illegible] and them. Those [illegible] and parents of [illegible] visit his house, and [illegible], as well as in [illegible] ship, a hearty welcome [illegible] kindness of her willing [illegible] thing in her power [illegible] poor unfortunate [illegible] feel at home. [illegible] the preceptress, [illegible] the young ladies, [illegible] how she manages [illegible] for them, I do [illegible]

and others as capable of judging as I am, and probably more so, affirm that nineteen out of every twenty of them are daily exhibiting in their lives and manners the the wholesome and elevating effects of the same.

The Professor of Mathematics, I. P. Hatfield, is the son of Dr. Hatfield, one of the most learned and able divines of the M. E. Church, and whose eloquent voice in support of measures looking to the welfare of the freedmen of the South, has been heard in many of our General Conferences. Suffice it to say, that the present corps of teachers of Rust University are able and earnest; their hands are in the work; they fully intend that the students of Rust University shall have the benefit of all that they can do in the way of earnest, literary and moral instruction.

At this institution parents and youths who have to provide for themselves can be entirely suited, that is, if the object is to give that amount of instruction that will qualify the student to competently transact business for himself, or for others on wages; or if it be to go through a collegiate course, they can be fully accommodated at Rust University.

There are but few who have even an idea of the number of young ladies and men who have been educated at this institution, and are now engaged in the various vocations of life; and that your readers may know what kind of scholars old Rust University turns out, it is only necessary to say that two of her former graduates are now members of her faculty, and able, accomplished and successful teachers. But it is a fact, that in order to be fully qualified to act well and successfully his or her part in the necessities and demands of life, students must have instruction in an industrial department. The building in which such instruction will be given here, is now in course of erection, and will be completed by January, 1885.

The lady who takes charge of what might be term the girls' industrial school, is Miss Sophia Johnson, of Mansfield, Ohio.

I can conceive of nothing that is more important or necessary than instructing girls in the true art of cooking, sewing, mending, so that they may be not merely good, but model housekeepers. Miss Johnson is now in one of the rooms of Rust Hall, instructing the girls in cutting, fitting and sewing; and here in Holly Springs mothers are delighted at seeing that their comparatively small daughters who have been instructed by Miss Johnson, can do that with the scissors and needle which otherwise they never would have known.

There will be no charge for their instruction in all kinds of home work. They will be charged board, but as soon as they are able to do good work without supervision, they will be allowed some recompense, which may be applied to the payment of their board.

I am confident that parents will avail themselves of this rare opportunity of sending their daughto Rust University, where they will receive instructions in books, morals and religion, and where also they will be instructed in some of the most important industries of life. Our preachers, members and friends are earnestly invited to go to work as they never have done before, in making known to parents and guardians the advantages they will reap from sending their sons and daughters to Rust University.

Holly Springs, Miss.

Books and Current Literature

LITTELL'S LIVING AGE FOR 1885. *The Living Age* will soon enter upon its forty-first year of successful publication. As it is the only satisfactorily complete and fresh compilation of an indispensable current literature, a literature which grows richer and more abundant every year in the work of the ablest writers of the time, it is invaluable to the American reader. Supplying the place of many reviews, magazines and papers, it enables him at small expense, considering the quantity and quality of the reading furnished, to keep pace with the best thought and well abreast of the literature of the day. The prospectus of this magazine for 1885, is worthy the attention of all who are selecting their reading-matter for the new year. Reduced clubbing rates with other periodicals are given, and to new subscribers remitting now for the year 1885 the intervening weekly numbers are sent *gratis*. Littell & Co., Boston, are the publishers.

The December *Popular Science Monthly* opens with an illustrated account, by W. F. Allen, of "The Reformation in Time-Keeping," which was accomplished in the United States and Canada a year ago. A sensible and practical paper on "School Culture of the Observing Faculties," is by J. C. Glashaw. Dr. T. D. Crothers describes, under "Alcoholic Trance," a state of unconsciousness of a person's own acts which sometimes follows the excessive use of liquors; and there is a discussion of "The Problem of Universal Suffrage," by Alfred Fouillee, who touches upon the rights of majorities and of minorities, plural suffrage and political education. Read Grant Allen's "Queer Flowers," "Oddities of Animal Character," and "Cannibalism as a Custom," by A. St. Johnston. The address of E. B. Tylor before the British Association, on "American Aspects of Anthropology," is given in full, and Dr. Tylor is also the subject of a portrait and biographical sketch. Mattien Williams has a chapter on tea and coffee. Bishop Temple, in considering "Religion and the Doctrine of Evolution," takes the ground that evolution concerns only the *method* of Nature, and does not conflict with an original creation or the existence of a Creator. "The Perils of Rapid Civilization" are illustrated by C. F. Withington, M. D., in the case of the American Indians, Maories, Hawaiians and other peoples. "Starvation: its Moral and Physical Effects," is considered by N. E. Davies. "The Oil Supply of the World" is concluded, and there is a short account by Jules Jamin of the means employed for the "Liquefaction of the Elementary Gases." In the editor's table we find "Science in School Management," "The Abuse of Political Power," and "A Jewish Explanation of Jewish Success;" and the "Correspondence," "Miscellany," and other departments are well filled. A subscription to this magazine is sure to bring a profitable return in information, guidance and entertainment. New York: D. Appleton & Company. Fifty cents a number, $5 a year.

The second paper of "*The American Type*" series, which will be for some time continued in *The Current*, and in which those qualities most distinctive and characteristic in the typical *American* will be presented with analytic particularity, will be from the pen of Horatio Nelson Powers, of Connecticut, and will appear in *The Current* of December 6.

The *Century's* War Series was begun by a Confederate contributor, General Beauregard. In the next number General Lew Wallace, of the Federal army, will write of Fort Donelson. In January, Rear-Admiral Walke will give his reminiscenses of the "Engagements of the Western Flotilla." Admiral Walke, it will be remembered, was Commander of the *Carondelet*, which fought at Belmont, Fort Henry, Fort Donelson, and elsewhere, and ran the batteries at Island Number Ten. Captain James B. Eads (who built the gun-boats) will contribute to the same number a paper on "Recollections of Foote and the Gun-boats." General Grant's "Shiloh" will appear in the February number, with a biographical sketch of General Albert Sidney Johnson, commander of the Confederate forces at Shiloh, who was killed in that engagement, written by his son, Colonel William Preston Johnson. This article includes an account of the battle from a Confederate point of view.

Outing for December brings the breath of summer and her out-of-door delights into the atmosphere of our artificially-warmed rooms and in-door occupations. The first of a series called "Tangle Leaf Papers," by Mr. Maurice Thompson, is so alive with the real spirit of nature that even the lay-reader catches the enthusiasm of her devotee. "A Canoe Camp 'mid Highland Highlands" is the leading article, from the pen of Mr. Kirk Munroe. It is profusely illustrated, and is a graphic account of the last annual meeting of Hudson river canoes, with descriptions of Hudson scenery and interesting bits of incident and anecdote. The editorial and record departments are strong and full, and make up a good number of this bright and growing magazine. The Wheelman Co., Publishers, Boston, Mass.

The Home Land of Sunshine and Flowers. Just the book for those seeking information about Southern California. Its statements *reliable and different* from other books on that country. Send 50cts. for it to Rev John M. Boal, Los Angeles, Cal.

The number of *The Living Age* for November 15th and 22d contain, Memoirs of the Earl of Malmesbury, *Edinburgh*; The Nature of Democracy, *Quarterly*; Pascal's "Pensees," *British Quarterly*; has the Newest World the Oldest Population? *London Quarterly*: Modern Quakerism, *Modern Review*; Coleridge's Intellectual Influence, Changes in Diet and Medicine, Carlyle on Religious Cant, and the Place of Art in History, *Spectator*; Queen Margerie, *Chambers*; Italian Summers—a Praise of Indolence, *Saturday Review*; Carlyle in London, *Athenæun*; Wolf-Hunting in England, *Antiquary*; with installments of "Beauty and the Beast," "At Any Cost," "Tommy" and Checco," and poetry. Littell & Co., Boston, are the publishers.

The November *Century* is again out of print, and a third edition will at be once put on the press, to be ready about Nov. 30th. The demand for this number has been a surprise to the publishers, the continued sale so long after issue being wholly without precedent. The edition of the December *Century* will be 100,000.

The Study, a quarterly magazine for Sunday-school superintendents, primary class teachers and Bible Normal class. J. H. Vincent, D. D., editor. Phillips & Hunt, New York; Cranston & Stowe, Cincinnati, publishers. For the fourth quarter now ready. It stands at the apex and completes our unexcelled series of Sunday-school lesson helps. We must call the attention of Sunday-school superintendents, teachers and advanced scholars to this work. It is so replete with needful instruction on the work and method of teaching, that none should be without it. And what is more, it is ours—we publish it and we originate it—and hence we ought above all others to use it.

Royal Words of Grace. A selection of Scripture texts, with appropriate hymns from Havergal and others, in style and material like the cards above mentioned. Opens like a book, and sells for 25 cents.

To change the address of your paper, give the name of the former as well as the present post office.

A Good Investment.

MESSRS. CRADDOCK & CO.:

Please send another $12 box of CANNIBIS INDICA. This remedy has entirely cured me of **Bronchitis** and **Catarrh**. I gained nine pounds in two weeks. The $36 spent with you has done more good than $200 paid to doctors.

BEN. F. JONES,
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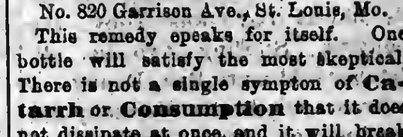
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April-10

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Domestic Hygiene.

A GOOD WAY TO PREPARE CRANBERRIES.—Put three pints of washed cranberries in a granite stewpan. On top of them put three cups of granulated sugar and three gills of water. After they begin to boil cook them ten minutes, closely covered, and do not stir them. Remove the scum. They will jelly when cool, and the skins will be soft and tender.

QUINCE JELLY.—Wipe the fruit carefully and remove all the stems and parts not fair and sound. Use the best parts of the fruit for canning and preserving, and the skin, cores and hard parts for jelly. The seeds contain a large portion of gelatinous substance. Boil all together in enough water to cover till the pulp is soft. Mash and drain. Use the juice only, and when boiling add an equal weight of hot sugar and boil till it jellies in the spoon.

HORSE CAKES.—Many people have a peculiar fancy for these plain cakes, eaten first in early childhood; hence we are glad to give a tried recipe for them, such as can be made at home to please the children, old and young. Two quarts of flour, one quart of molasses (not syrup), one cupful of sugar, half a cupful of ginger, four teaspoonfuls of soda, a cupful of sour cream and a heaping tablespoonful of lard. Sift the flour first, and then sprinkle the ginger well through it; add the sugar and molasses, putting in lastly the soda dissolved in sour cream. Of course you must have from the tinner a cutter shaped like a horse, if you would have the delight of the children perfect.

GRAHAM GEMS.—One egg, one good handful of sugar, a pinch of salt, one-half cup of melted butter, one pint of buttermilk, and one teaspoonful of soda. Put in butter when half mixed up; when nearly mixed, add soda, and mix rather soft. Have gem irons hot and a good oven.

A housekeeper is careful when she buys her flour, for she knows it is more readily tainted than milk.

Boiled starch can be much improved by the addition of a little sugar, a little salt, or both, or a little dissolved gum arabic.

Remember that clear boiling water will remove tea stains and nearly every sort of fruit stains. Pour this simple cleanser of through the stain and so avoid its spreading over the cloth.

Did you know that milk which has turned or changed, can be sweetened and made fit for use by adding a little soda? Even though as an article to be a preventive for the most virulent contagious. But the privilege of this column is to show the following recipe, which has proved a household treasure: Cold boiled hominy can be made delicious breakfast dish by proper treatment. The easiest way to do it is to put the ancient bird in a frying pan with a little butter, and let it remain in the pan until it is heated through, and on the bottom has formed a crust like the usual fried cake. The "hominy and milk diddy" will be found as a dish grown delicious as a fish glown delicious on this plan on the "breakfast of champions."

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I am very anxious to hear from my sons, Reuben and Serrie Low. In 1877 Reuben was in the neighborhood of Society Hill, Lee county, Alabama; I heard he had moved to Benton, near Selma, Ala. Serrie, I heard, was living, in 1878, at Deer Creek, Greenwood county, Miss. Myself and their mother, Charity, are settled on a piece of land, and wish our sons to take an adjoining piece. Preachers will please try to find my sons. I heard the one at Greenwood was a deacon. Address me, William Low, care of M. E. preacher, Caldwell, Burleson county, Texas.

MR. EDITOR—I would like very much to hear from my brother, John Hendricks. I was born in Virginia, and when four years old I was carried to Newbury, South Carolina. I had a brother, William. Our mother was Millie. When old master Tolen died I went to Joe Tolen and brother John to Dr. H. Tolen. I was carried to Mississippi and some years after brought to Texas, and have lived near Chapel Hill, Washington county, ever since. Brother John lived in Eufala, Barbour county, Ala. He talked of going to Atlanta, Ga.; he was a boot, shoe and harness maker; his wife's name was Jeannette. If any of your readers know of such a person I shall feel thankful for information, as through him I can find my only child, Betsy, wife of Tom Young, whose post-office was Chappell's, S. C., care of Colonel Renicks. My husband is dead. I live with my husband's niece, whose husband's name is Nelson Tolen. Please address me, Mandy Tolen, care of Mrs. I. Howells, Navasota, Grimes county, Texas.

MR. EDITOR—I desire to make inquiry for my sister, Julia Pommer; the last I heard from her she was carried to Little Rock, Ark.; she had been living in Attala co., Miss. I had a brother named Adam Pommer; we were parted in Georgia; the last I heard of him he belonged to Dr. Harden. Please address Eda Pommer, in care of A. Lemons, Pickens, Miss.

MR. EDITOR—I wish to trace up my people. Father was Sterling Lee, and he lived in Carroll co., Tenn. Mother was Lucie Ellis, who belonged to Fletcher Ellis. Mother's oldest boy was Toby, the youngest, Sterling—two in all. Fletcher sold us to Ben Denny. I have an aunt, Bettie Dannah, and grandmother, Jesse Dannah. I think they lived near Danville. Address me at Hot Springs, Ark.

TOBE ELLIS.

MR. EDITOR—I have not found my aunt, Cosy Screen yet. The last heard from her she was staying at the Stirfield plantation, near Donaldsonville, the mother of eight children. We don't know her husband's name. She left us in Plaquemine, La. I went to New Orleans in 1866, and in 1881 we received an inquiring letter from her. Address me at Rosedale, La.

REV. BEDFORD CARR.

MR. EDITOR—I wish to inquire for my husband. His name was Wm. Butler. We left Sumpterville, S. C., with a man by the name of Wm. Belcher; he took us to Charleston, and sold us to a man by the name of John Flennoid, and he brought us to Nashville, Tenn., and then he moved to Memphis, and there sold my husband to a man by the name of Mr. Isaac. After this Mr. Flennoid took me back to Nashville, and sold me to Mr. Geo. Hitchcock, and he brought me to Texas. Address me at Goliad, Texas, in care of Hon. C. P. Westbrook. CHARLOTTE BUTLER.

MR. EDITOR—I wish to inquire [illegible] Easley's [illegible] Cheny, who belonged to [illegible], in Martin county, [illegible]. Mother was Chey[illegible]; Jim Bennett raised [illegible] sold by Jesse Jolley, [illegible] in-law, to Potter, a Negro trader; she had two children with her, Primus, a baby of five months; Alfred, two years old. My oldest brother, Allen, was a blacksmith and belonged to a Mr. Cox. I do not remember all of my sisters and brothers; I was so small, but there were 15 of us. Mother had sisters Rachel and Polly, both married in the Slade family; mother was sold and brought to Texas from Natchez, Miss., by old Judge Stamps. Brother Alfred was carried back to Mississippi by the widow of Cathmore Stamps. His wife was Rose Ann. Brother's oldest child was Simon, daughters were Hannah and Virginia. They were somewhere near Natchez. Address me at Prairie Plains, Texas. PRIMUS ROSS.

Books and Current Literature

The Health Miscellany. This is the title of an illustrated octavo pamphlet published at 25 cents by Messrs. Fowler & Wells, 753 Broadway, New York. It contains a series of papers devoted to important health topics, opening with an excellent article on the External Senses, with illustrations of the eye, ear, nose, tongue, and skin, giving important information in regard to the functions and also the care of these important organs of the body. The next is an illustrated article on the Cause and Cure of the Backache, especially found among so many women. An extended article on Chronic Catarrh points out its causes and the proper treatment. A chapter on Ethnology is illustrated with a number of portraits showing the races of men. A very important paper is one devoted to Bodily Positions and Dress in relation to health and form. The Teeth, their use and care, containing illustrations showing how the teeth are formed and grow, why and how they decay. The work also contains "Confessions and Observations of Sir Edward Bulwer-Lytton," originally published anonymously under the title "Confessions of a Water-cure Patient," written in his peculiarly attractive style; is most entertaining and profitable reading. The Cause of Malarial Diseases is one which may be read profitably in almost every community. Getting Used to It shows how the system appears to get used to unhealthful habits. Fat Folks and Lean Folks shows how to treat these two conditions. Rheumatism is the subject of another article. We also have Medical Electricity; Position on Horseback; Trichina Spiralis; Hygienic Dwellings; Wheat, and the true way to use it; The Bath in Small-pox; etc. The people need educating in this direction, and certainly no better use could be made of twenty-five cents than to send for this work.

The Man Wonderful in the House Beautiful. An Allegory. Teaching the Principles of Physiology and Hygiene, and the effects of Stimulants and Narcotics For Home Reading. Also adapted as a Reader for High schools, and as a Text-book for Grammar, Intermediate, and District Schools. By Chilion B. Allen, A. M., LL.B., M.D., and Mary A. Allen, A.B. M.D., Members of the Broome Co. (N. Y.) Medical Society. 370 pp., 12 mo, extra cloth, price $1.50. New York, Fowler & Wells Co., Publishers, 753 Broadway.

A book which is almost as wonderful as the subject of which it treats. The motive of the book is to teach that the most beautiful, and, at the same time, the most wonderful thing in nature is man; and no one can read these chapters without feeling that the authors have accomplished their task. The book is an allegory in which the body is the *House Beautiful*, and its inhabitant the *Man Wonderful*. The building of the house is shown from foundation to roof, and then we are taken though the different rooms, and their wonders and beauties displayed to us, and all this time we are being taught—almost without knowing it—Anatomy, Physiology, and Hygiene, with practical applications and suggestions. We are then introduced to the inhabitant of the house, "*The Man Wonderful*," and learn of his growth, development, and habits. We also become acquainted with the guests whom he entertains, and find that some of them are doubtful acquaintances, some bad, and some decidedly wicked, while others are very good, company. Under this form we learn of food, drink, and the effects of narcotics and stimulants. The illustrations are of the best, and these, together with the happy verbal illustrations, give the reader a clearer idea of the subject treated than any other work dealing with the same themes. To pick up the book and read a chapter at random is to excite an interest that can not be satisfied until every chapter has been read, and the critic will not then be content, for he will wish to re-read in order to admire the beauty and simplicity of the style, as well as the ingenuity with which the different subjects are handled, and the skill with which the important points are made prominent. The Table of Contents by chapters has these striking subjects: The "Foundations," which are the bones. The "Wall" are the muscles, while the skin and hair are called the "Siding and Shingles." The head is an "Observatory," in which are found a pair of "Telescopes," and radiating from it are the nerves compared to a "Telegraph" and "Phonograph." The communications are kept up with the "Kitchen," "Dining-room," "Butler's Pantry," "Laundry," and "Engine." The house is heated by a "Furnace," which is also a "Sugar Manufactory." Nor is the house without mystery, for it contains a number of "Mysterious Chambers." It is protected by a wonderful "Burglar Alarm," and watched over by various "Guardians." A pair of charming "Windows" adorn the "Facade," and a "Whispering Gallery" offers a delightful labyrinth for our wanderings. In fact, the book is more wonderful than a fairy tale, more intensely interesting than a romance, and more replete with valuable truths than any book of the present day. The authors—husband and wife—are both regular physicians, and besides graduating in the best schools of America, spent three years under the best instructors in Vienna, Paris, and London. The authors have been teachers and know what will aid both teacher and scholar, and they have kept in mind the fact that many teachers will be called upon to teach these subjects who will feel the need of aids, and they will find them in the questions, which are so arranged with exponents in the text that the lesson is are easily comprehended. George Ellis, Bookseller, Stationer News & Periodical Dealer, No. 11 De la ur St., opposite Postoffice, New Orleans.

Our Little Men and Women, Edited by Mrs. Frances A. Humphrey. This popular Little Folks' Monthly begins its *sixth year* with the January number of 1885. It is intended for the youngest readers, who are too old for *Babyland* and too young for *Wide Awake*, but who want a magazine for their very own.

The question now among fashionable people is who wrote the New Society Novel, entitled "*Married Above Her*," which T. B. Peterson & Brothers, Philadelphia, have in press, and to be published immediately. It is said to be a true story taken from life and by a lady moving in New York society.

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"Have you any malaria here?" asked a lady who was looking for a rural boarding-place for her family. "Well," said the landlady, "we haint got none just now; folks haven't asked for it; but we'll get it for your family if you want it." Most folks get malaria without wanting it. To get rid of its noxious effects, use Brown's Iron Bitters. Mrs. S. R. McDonald, New Haven, Conn., says: "I suffered from malaria for nearly six years. Brown's Iron Bitters cured me completely."

Gen. Von Manteuffel, Governor General of Alsace-Lorraine, has issued a rescript suppressing three anti-German newspapers in his province.

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The use for a short time of HALL'S HAIR RENEWER wonderfully improves the personal appearance. It cleanses the scalp from all impurities, cures all humors, fever, and dryness, and thus prevents baldness. It stimulates the weakened glands, and enables them to push forward a new and vigorous growth. The effects of this article are not transient, like those of alcoholic preparations, but remain a long time, which makes its use a matter of economy.

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The Capital of Korea.

The city of Seoul looms up before you with high towers in Chinese style pierced for cannon, and the city is surrounded by a wall twenty-five feet in height and built of solid stone. You may think that you are about to enter some grand city with stately abodes, but in passing through the gate you find only thatched cottages, very wide streets and scarcely any trees—and you are surprised that so grand a wall should be necessary to protect so insignificant a town. But there are throngs of people there, and bullocks and ponies laden with merchandise are passing you constantly. In the broad, open spaces, called market places, are groups of donkeys laden with vegetables, and bulls almost covered out of sight with loads of brush wood, to be used as fuel. Along the little brooks, which run through the city are washermen with their clothes lines. The Koreans build their houses by erecting four pillars or posts at the corners, and filling in the walls with mud. The better houses of the wealthy are faced with stone, pointed with cement. Though these are better in quality than those of the poor, they are much the same style. You enter a house through a little sliding door or window about three feet high, consisting of a light wooden framework papered over to exclude the air and admit the light. There is, on good houses a veranda, upon which the shoes of the inmates and visitors are left while they enter. In this tidy custom the Koreans resemble the Japanese; but the hollow space under the floor of the house, which is filled in winter with warm air, reminds you of the Chinese.—The Foreign Missionary.

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General News Items.

Friendly relations have been resumed between France and Morocco.

It is estimated that 1000,000 persons left Paris during the cholera epidemic.

A German admiral and other officers are employed in the Chinese northern fleet.

The French government have resolved to send two more cruisers to the west coast of Africa, in view of the possible results of the Congo Conference.

In Connecticut, at the New Haven primaries, Independent Republicans who voted for Cleveland, were unanimously ruled out of the party caucus by Republicans.

W. A. Pledger, chairman, calls a meeting of the Colored National Committee to meet at New Orleans, Dec. 17, to consider the situation of the colored people under the Democratic party.

The Vatican has requested the heads of mission stations in West Africa to furnish reports, to be used as a basis for negotiations with the powers at the Congo Conference for improving the position of missionaries in the Dark Continent.

The Reichstag by a vote of 180 against 90, adopted a resolution in favor of the payment of its members for their services as legislators. The resolution was strongly opposed by Bismarck. The result is considered a signal defeat of Bismarck.

The proprietors of two skating rinks in Reading, Pa., adopted a rule prohibiting the colored people admission to the floor of the rinks. Colored citizens threaten to test their rights in the courts under the civil rights bill.

The Georgia Senate agreed to a resolution condemning all efforts to excite the fears of the colored people of Georgia, and expressing the conviction that under the Democratic administration his legal rights will be preserved to him.

The superintendent of the Canadian Pacific Railway states that [illegible] got all its supplies, such as rails, fastening, etc., for the [illegible] north of Lake Superior [illegible] by Mountains. Twenty [illegible] be employed [illegible] winter, and the [illegible] of Lake Superior will be completed before the [illegible] April, and the Rocky Mountain [illegible] at of November.

Many professors of Madrid University, including Democrats, Conservatives and Conservatives, have signed a protest against [illegible] and [illegible] the troops toward [illegible] insurrection has [illegible] ment of [illegible] ets. the [illegible] Am [illegible] and others to join [illegible] Your [illegible] suggestion [illegible] urged to [illegible] com- [illegible] for [illegible] Chemicals.

Letters from the Pastors.

Rev. D. Shelby, Coushatta, La., writes: "I see in your paper that my presiding elder has paid us his last visit, his four years are complete. There is nothing like a good presiding elder. I feel the loss of him. He has done much good in our land, and worked a great many blessings with his eloquent and heart soothing sermons. The light that he has left the people will be with them many days hence. Pray that the Louisiana conference will send us another S. Duncan."

Rev. H. Harris, Lockhart, Caldwell county, Texas, writes: "My fourth quarter was one long to be remembered. Rev. P. M. Carmichael preached to a large and attentive congregation. His text was the 19 chapter of St. John, 3d verse, "It is finished." I think it was well finished. We had a nice time spiritually and also financially. We raised contributions as follows: For presiding elder, $16.10; missionary, $4; Church Extension $3; Freedmen's Aid $10.75; Tract Society, 65cts; Sunday-school Union, 65cts; for the Bishops, $1.65; conference, $1; Bible cause, 6cts.

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The Colored Press on the Political Situation.

We find comfort in the truth that "God omnipotent reigneth," and we look to Him to overrule and cause all things to work together for the good of this. Let the whole people put trust in God!—*Baptist Advocate.*

A change of administration from Republican to Democratic seems to strike consternation to the hearts of cowardly colored people.—*American Baptist.*

The close political contest in the United States cannot result unhappily, nor retard the moral progress that has been going on for the last twenty-four years, under the political work of the country.—*Ohio Falls Express.*

The colored man has now to go to work as he has been doing, day by day, in God's sunshine, give out as little as posible, acquire and hold fast to that which is good.—*Christian Recorder.*

The frauds perpetrated in the recent election should be brought to light, and if need be cast the whole vote of the South out, for we doubt if the Democrats acted fair at any ten precincts, for they knew if they lost this time they would lose forever.—*Virginia Critic.*

The status of the colored man is fixed, and will remain so no matter what party comes into power.—*Louisiana Standard.*



Reporter's Letter.

[illegible]—Allow me to [illegible] at the [illegible] Am [illegible], and [illegible] others to join [illegible] Your [illegible] suggestion [illegible] urged to [illegible] com- [illegible] for [illegible]

No Wonder.

A MAN WHO SUFFERED MENTAL AND PHYSICAL AGONY EIGHT YEARS PROCLAIMS HIS HAPPINESS.

Mental agony is dreadful, but when that and physical ailment combine, it is simply terrible. Such was the condition of Geo. W. Frampton, of Huntingdon, W. Va., for eight years. He was a sufferer of necroses—that is, the leg bone at the ankle was inflamed and mortified, which caused running sores. He says: "Pieces of bone the size of a silver three cent piece came out of the sores on my leg. The discharge from the sores was almost continual, and I was unable to walk. For eight years I have been doctoring. I had been under the treatment of a physician at Newport, Ky., for a year; another at Burlington, O., attended me for three years, and a doctor here at Huntingdon worked with me for a long time. None of them did me any good, and they all finally said my case was hopeless. A few months ago I commenced trying PERUNA, and now I am well. I can walk as good as anybody, and have perfect use of my limbs."

Mr. Alf. Lusk, Wooster, Ohio, writes: "DR. HARTMAN, Columbus, O. I have been a great sufferer from that dreaded disease, chronic catarrh of the stomach. I have thoroughly tried your MANALIN, and it has done me more good ten-fold than all the doctors' prescriptions, and I have used legions of them.

Mr. Edgar Harte, Smeltzer P. O., Elk county, Pa., writes: "I have bought several bottles of your PERUNA, and find it to be of great benefit. I also gave it to some of my friends; they experienced the same result."

Mr. L. R. Wollen, 45 and 47 Ross street, Pittsburgh, Pa., writes: "I am taking PERUNA with good results, and can highly recommend it to all. I have applied at the different drug stores for one of your books. They claim they have none on hand at present. Please do me the favor to send me one."

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HAVEN CHAPEL—Jefferson street, corner of Pinm, two blocks above the last station. Rev. M. C. B. Mason, Pastor. Services—Public worship at 11 a. m., 3 and 7 p. m. Sunday, Sunday-school 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m., and communion at 7. Preaching Thursday evening.

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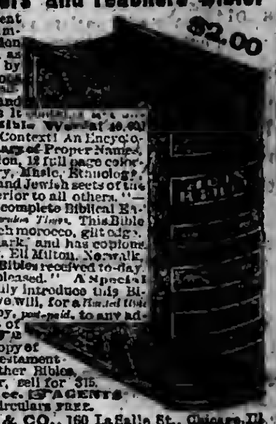
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New Orleans, Dec. 4.

Sunday-School and Children.

[illegible] Quarter. Lesson X. Dec. 7. [illegible] Prov. xxiii, 29-35.

The wise man asks six questions, which many a boy or girl would answer just as Solomon did, though none are so wise as was the great king of Israel. Solomon was not only a believer in total abstinence, but even says to the young, "Look not" at those drinks which make men drunk. Those boys who stand about the doors of saloons, watching the drinkers empty their [illegible] disobey this command of [illegible]. A brave man will try to avoid or destroy a poisonous [illegible], yet we are told here, and we can see every day, that it is [illegible] strong drink is as deadly [illegible] as these. Men are made [illegible] and crazy by its use. They are [illegible] overcome by its [illegible] that they take no more [illegible] than a little [illegible] to be watched over [illegible]. Drunk- [illegible] killed by railroad [illegible] asleep [illegible] may be [illegible] not [illegible] be born in [illegible] by the wayside. [illegible] it, that those who [illegible] of drinking [illegible] users seek it again [illegible] never satisfied, [illegible] appetite always [illegible] To hear the [illegible] of Golden [illegible] to be among [illegible] of drink- [illegible] as a [illegible] a sin, Metho- [illegible] should pray [illegible] for prohibition.—*West-* [illegible]

What do clothes mean? [illegible] we first hear of gar- [illegible] as marks of [illegible] in the East? [illegible] reference does [illegible] this custom? [illegible] borrowed [illegible] ing nation from their [illegible] were robes of office in- [illegible]

[illegible] Frank [illegible] by Lib- [illegible]

[illegible] members ex- [illegible] sed in fact [illegible] because [illegible] should [illegible] R. Sam- [illegible] of [illegible] [illegible] [illegible]

SOUTHWESTERN Christian Advocate

VOL. 19—NO 50. NEW ORLEANS, LOUISIANA, DECEMBER 11, 1884. WHOLE NUMBER 789.

THE SOUTHWESTERN

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Editorial Notes.

Thy Church, thy body up—thy faith and hope—

(The Head, the Spirit then—the life of love)

Pierced by the sword of angry strife it groans,

For every thrill is through the soul and Head above;

Thy suffering members prove [illegible] own; further act or vow with them,

One help doth the Head and members have

To render the members to the Head to cleave,

To injure them, and Him to injure, is the same.

"A school-house on every hill-top and no prisons in the valley!"

We congratulate you, Bro. Crist, [illegible] to the rank of presiding [illegible]

[illegible] religion and temperance should go together to make a people.

He that maketh an idol is like unto him. So is every one that [illegible]

[illegible] is jails, poor-houses, [illegible] and lunatic asylums, and [illegible] in every acre of land."

[illegible] the $250,000 [illegible] Freedmen's Aid Society should [illegible] in good earnest.

[illegible] Harris is a great disappointment to [illegible] had the Austin Convention ready to adjourn by Saturday.

[illegible] the mountains are round about [illegible] the Lord is round about his people from henceforth.

[illegible] Harbert, pastor at [illegible], exhibits his good [illegible] on a list of 38 new [illegible]

[illegible] quotes from Editor [illegible] has read this [illegible] and she shall [illegible] is a source

[illegible] of attendance at [illegible] by the editor [illegible] of this paper, greatly prevented his being [illegible] the Central Ala[illegible] [illegible] they will [illegible] [illegible] to this [illegible]

Mrs. Thomas Freeman and her husband stand among the first people of color at Austin. She is a first-class seamstress and gets more than she can do. As is usual there they own a very neat home piece of property.

Let the protracted meetings begin, let pastoral work of every kind proceed, and let the workers remember "They who sow in tears" (there must be interest enough to bring tears) "shall reap in joy." Tear first, then joy. No tears, no joy.

Compliments are lavished upon Bishop Harris in great profusion. After the recital by the Bishop of an instance of importance in Methodist history, a gentleman observed to us, "Why, he is the best read man I know of; he is a perfect encyclopedia of Methodism."

Rev. A. A. Johnson has resigned the editorship of the *Texas Methodist Advocate* in order to devote his time to the Texas Wesleyan College, at Fort Worth, as Financial Agent. Prof. P. M. White will assume the editorship on the 1st of January ensuing, when the resignation is to take place.

Whatever the Lord promises to a good man is also promised upon the same conditions to his children, the condition always being such as involve no impossibilities or contradictions. "He will bless them that fear the Lord both small and great." "The Lord shall increase you more and more, you and your children."

Bishop Mallalieu will spend a month in Texas, beginning with Nov. 25th. He will preside over three conferences, and in company with Rev. A. H. Gillett, will hold services in many places among Americans, Germans and negroes.—*Christian Standard.*

Why the *Standard* should write American and German with a capital letter in the beginning, and Negro with a small "n" we cannot understand. Will the *Standard* explain it? or, if too busy, refer it to our friend, Dr. Watson. We are tempted to say that any explanation he submits will be satisfactory.

The pastors should collect subscriptions due and close 1884 accounts this month. Then begin 1885 with a clear record, and able to push the canvass without embarrassment. Adhere to a cash basis in the main, and give credit only in exceptional instances, and where the agent can assume the entire responsibility.

Senator Henry Demas and Col. James Lewis are working actively in the interest of exhibits from colored people at the World's Exposition. Senator Demas says the Louisiana exhibit is assuming large proportions, and will be a fair representation of the progress of his people. By personal visitation of [illegible] he has aroused [illegible] on the subject.

For the SOUTHWESTERN.

The Benevolent Causes of the M. E. Church.

HENRY W. TATE.

By benevolence we mean active goodness. We are not only to sustain our local church, but are to be gracious to our less favored neighbor. To be benevolent is to give unselfishly to the needy. It is being gracious without expecting compensation in return. Our beloved Methodism has its duty to "Cast thy bread upon the waters," organized *into systematic benevolence.* It is made obligatory to contribute to the following benevolent causes: missions, conference claimants, Sunday-school Union, Tracts, Church Extension, Freedmen's Aid, and education, in all seven recognized, regular benevolent enterprises of the Church. The Woman's Foreign Missionary Society is auxiliary to the Missionary Society. The American Bible Society is placed in, along with our benevolent list, but is not one of our benevolences, it is supported by various denominations besides ours. Every loyal Methodist remembers that pointed benevolent question propounded to you when are received into full membership:

"Will you contribute of your earthly substance, according to your ability, to the support of the Gospel *and the various enterprises of the Church.*"

Answer, *I will.*

The Missionary Society was organized in 1819, has for its object to send the Gospel to the heathen of all lands. To execute this important command the living minister is sent out to preach the Word to them. The great work of spreading the Redeemer's kingdom over the world is promulgated by systematic giving — to sustain the workers in the fields—and the volunteering of the sacrificing missionary to go to the heathen lands *and labor.* Our Missionary Society through its faithful workers has established the Church in Africa, Scandinavia, Switzerland, India, South America, Mexico, China, Germany, Denmark, Bulgaria, Italy, Japan, making a total of 16 Foreign Missions and 8 Domestic Missions. Besides many annual conferences are partly sustained by missionary appropriations. The affairs of the society are conducted through four departments viz.: the officers, the board of managers, the General Missionary Committee, and the Bishops. There was $493,377.85 raised in 1880 for the society's use. Of the missionary appropriations four-sevenths is used in our domestic work, and the other three-sevenths is used in foreign missions. Ours is truly a missionary Church in its origin, and purpose. It was established in this country by missionaries. Now we sustain 24 missions, besides the mission conferences.

The conference claimant, or funds to aid "the worn out preachers" and "the widows and children of deceased preachers," commends itself to every conscientious and liberal Methodist, for or sustenance. The Methodist ministry is itinerant in appointments. No one is left in one charge long at a time, but is subject to be changed from place to place. We can endorse the saying that "a rolling stone does not gather much moss," and neither does a Methodist preacher gather much of this world's goods.

Another important consideration is that most of our preachers never receive any more than a "comfortable support" in their charge, and when they become worn out and ineffective in the conference, having consumed all their meager support as they traveled, the result is they retire, empty handed.

The great heart of the Church was touched with sympathy for these, and those of the widows and children of deceased preachers, with no one to look to for aid, and wisely established the conference claimant fund. No preacher who has faithfully spent his best days, given his best time and worn out in the ministry, should be superannuated when old and not assisted by the Church. The widows and children of deceased preachers should and must not be overlooked, and left to be cared for by friends or to the mercies of the world, but need all the support the Church can render through the conference claimant fund. You can help them by giving to this society. It is essential to the rising generation and for the building up of the church to establish where there are none—Sunday-schools, "for the promotion of Christian character, through the devout and diligent study of the word of God." The rising generation is the future hope of the Church. The Sunday-school is a great means of reaching and bringing the young into the Church. A good Sunday-school is essential to every individual church of our beloved Methodism. A good school is indicative of a growing and prosperous church. Many churches have the material for a school, and are lacking of means and requisites to carry it on; hence our Church seeing this need, and wishing to encourage good Sunday-schools, and place the best literature at their disposal, organized in 1827 the Sunday-school Union, which was reorganized in 1849, and has for its object, "the advancement of the interests, and the promotion of the cause of Sunday-schools in the Methodist Episcopal Church." I remember six schools in charges where I have pastored, that had no libraries, and were unable to purchase any, they were relieved of this lack by this benevolent enterprise, in the donation of a handsome library, each. These no doubt have benefited them greatly. In many cases money is donated to schools from this fund. Its claims are worthy. In most every place there are some persons unable to purchase suitable reading matter as they would like, and in other cases, people read a great deal but not the best and most useful class of reading. Previous, and during revival seasons, if good reading is distributed among the saved and unsaved, much good is often done in awakening and keeping up a religious interest in the community.

To meet this necessity we have "the Tract Society" whose purpose is "the publication and distribution of cheap religious literature in the form of tracts." Tracts are really short practical sermons. One of these little messengers of truth has saved many a soul from endless ruin. Every church that takes up "a collection for the Sunday-school Union, and the Tract Society, contributing an equal amount to each, and forwarding the same to the treasurer, at New York, is "entitled upon the order of the pastor to one-third of the whole amount of the two collections in tract publications for gratuitous distribution, provided that this order be sent within six months after the collection is taken." Every church and pastor should avail themselves of this liberal offer.

In order to successfully spread divine truth, gather and systematically train the Church for the Kingdom of Glory, three agencies are necessary, the preacher, the word, and the house of worship. In this great work the Lord has revealed his will to mankind, called his ministers to preach his Gospel and leaves the building of the houses of worship for us to do. In many places congregations are too feeble to build themselves houses of worship, while other congregations are both able to build an edifice for themselves and help others to erect a church. Contributions for this purpose are deposited in what we call the Church Extension Society, whose name is suggestive of its purpose. This society both donates and loans money to necessitous cases. Another important part of its work is to relieve embarrassed congregations in redeeming from debt houses already erected. Many congregations of ours build and fail to meet their obligations and the church is liable to be sold. They have the advantage of applying to this Society for assistance and they can save their church. Really we have no church that needs to be lost by debt. About two churches are erected each day by the Church Extension Society. A collection is taken up annually in each church for its support.

At the close of the war in 1865 a broad field of usefulness presented itself to our Church in the South in the form of four and one-half millions of freedmen, ignorant, abused and without schools. Yet, the ballot was thrust in their hands unable in many cases to read. Our Church in part has taken the responsibility to elevate, educate and Christianize the much abused colored man. Under many embarrassments the Freedman's Aid Society was born in 1866, whose chief object is the education of the colored people of the South. To accomplish this end it has established 24 institutions of learning, centrally located in various parts of the South. Thousands of our youth have been trained for usefulness in the many vocations of life, and are now actively engaged in elevating our race all over the land. This Society has exerted itself especially in behalf of the colored people up till recent date it assumed the responsibility to carry on the Southern work of our Church, not only among our race, but the whites also. Its influence among both races will be felt in futurity throughout this broad domain.

Our Church is an heir of providence and began in a college. Her founder was highly learned, and lived a century ahead of his generation. Our Church has always fostered schools. An educated ministry, and an intelligent membership are paramount in the Methodist Episcopal Church, in order to accomplish the great mission for which she was sent into the world.

He that does not believe in education is behind the times and has no place in this age of the world. A religious education is essential to all our constituents. There are in many cases young men called to the ministry that have zeal, but not knowledge for the work. Consequently a college training is very helpful in their ministry, because they can be of more use to the church, humanity, and for their Maker. In 1866 a Board of Education was erected, whose duty it was made to receive the funds raised for education, with all other money that might be raised for the same purpose, and to expend the interest of the same from year to year, in aiding young men in preparing for the ministry. In addition to what is raised in the public congregations, for this cause, collections are taken up in the Sunday-school on the second Sunday in June, in each year. The day thus set apart is called Children's Day.

1,006 students have been aided in 82 different institutions. In accomplishing this $87,411 has been loaned. This enterprise commends itself to all lovers of education for their hearty approval. The consecrated talent must be trained in our religious institutions, and these institutions must be sustained.

The Bishops, speaking for the General Conference, have said that during this Centennial year, "*the chief object of Centennial offerings should be the cause of education.*" From what has been said, this brief article on so important enterprises it will be seen that each of these causes has its special mission in the Church to perform. Their objects are all excellent, and apparent, and furnish fields for great Christian activity. They have all been in use long enough to prove the good that they are doing, but are only fairly begun and there is still more to follow. The life of these causes depend on the liberality of the people. The machinery is all set, and the workmen are at their respective posts ready to push forward the great interests of these enterprise. Money is necessary to grease the wheels of the machinery, to make them run well, and continue their unabated activity. The more the respective treasuries are replenished the larger the activities can spread, and the greater the results. "He that soweth bountifully shall reap also bountifully." Sow bountifully.

For the SOUTHWESTERN.

New Orleans University.

The New Orleans University, which was formerly located at the corner of Camp and Race streets, at the head of the beautiful Coliseum Square, but on grounds far too small for college purposes, gives place to the more spacious grounds, and more commodious and better arranged building situated on one of the most beautiful avenues in the city. There is some fear of being again cramped. To put the new university building on the same grounds on which stands the unoccupied building will but cramp, pile up and huddle things together as before. This condition of things forced the trustees to flee here so that the teachers and students might be able to turn around with freedom. Cannot the ministers of New Orleans organize to purchase the vacant lot between Leontine and Valmont streets? This would greatly add to the facility of the educational efforts of Methodism organized in this city. There is a deal of education in the location and grounds on which a university stands. Let the ministers organize for the purchase of these lots, or square of ground. A knowledge of our effort will bring extraneous aid. Such an effort will command attention, and it will receive the consideration of friends North and South. The Louisiana Conference has an annual membership of 10,000, can each member give 50 cents. With some help this square of ground can be paid for without straining any one.

GEO. W. WILLS.

Editorial Perambulations in Texas.

Conference over we are off for a run of one hundred miles to Galveston, otherwise called the Island City. It is entirely surrounded by water. Approaching, you pass over two miles tiling, through Galveston Bay. It is a dangerous trip but you soon get used to it. The displacement of a single bolt in the rails, a forgetful watchman at the draw gate over the ship road might precipitate you into twelve or more feet of water. But the misplaced bolt or the forgetful watchman are not there. So you are as safe as one of the most carefully officered and managed roads in the South can make you. There are competing lines running through this Bay. That by which we traveled was the Colorado and Santa Fee line, the other was the International which penetrates Mexico. Returning we used the latter and were kindly treated on both.

GALVESTON

Has about 43,000 inhabitants, is well built, has some very fine business blocks, and a number of elegant ornamental dwellings, mostly of wood, because stone, brick or iron, would be both too hot, and damp for the climate. When an East wind blows in from the Gulf upon which it has an immediate and extensive frontage, then it is liable to an overflowing tide from 4 to [illegible] of water, and water usually stands about in ponds over the low part of the city. On this account that buildings are generally set upon high posts. There is a good [illegible] of colored people here, and they generally live in their own [illegible] but they lease the land upon which they build.

BUSINESS.

This is a great commercial centre. Ships come here from all parts of the world, a great deal of cotton, lumber and cattle are handled here. There are also a number of railroads entering the city, business is generally lively, and the colored people have a good share. They are prefered as sailors, and work hands here as [illegible] all over the South, both [illegible] on farms, and by reason [illegible] handle a good deal of money. There are numbers of [illegible] among them, and they get a fair price for their labor.

POLITICS.

[illegible] been neglected here by [illegible] citizen and a [illegible] are in good posi[illegible] several carpetbaggers formed the nucleus of Mr. Bowen, a [illegible] of St. Paul's Methodist [illegible] What is not [illegible] thing the most of [illegible] here are sober, [illegible] Christian young men, [illegible] of their prosperity [illegible] swung out or away [illegible] moral teaching of [illegible]

PROFESSIONAL.

[illegible] of Meharry Medical [illegible] Clarks University [illegible] here sick and in [illegible] money or acquaintance. He hung out his sign, was [illegible] kindly, but professionally [illegible] by the resident physicians, [illegible] him, that they would [illegible] out of practice if they [illegible] a ground hog [illegible] persisted, and [illegible] was the [illegible] has [illegible] [illegible] [illegible]

The M. E. Church.

Swedish Work in Texas.

Rev. P. A. Jublin, pastor of the Swedish M. E. Church, Austin, Texas, writes of unusual progress. Eighteen months ago there were but two churches, one parsonage and one preacher in the State, there are now five churches, five parsonages and four ministers, and the request comes for three more men. There is much encouragement in starting among this substantial class of emigrants to our country, and a strong church can be built especially in the West, of this material.

The Foochow conference opens in that city Nov. 20th. The college has been opened but few scholars are in attendance, the boys from the country being afraid to come on account of the excited state of the people. The attempt to block up the port of Shanghai, by the Chinese, caused great consternation among the merchants as the French have declared their intention to respect the neutrality of the port, if the Chinese would do the same. The French have carefully avoided interfering with the course of trade.

Our Conferences in Foreign Lands.

The General Conference of the Methodist Episcopal Church has now organized ten annual conferences, which have developed from Foreign Missions, viz., Foochow, China, North India, South India, Germany and Switzerland, Norway, Sweden, Italy and Mexico. During the last General Conference acts were passed enabling Denmark to become a conference, and giving South India, Germany and Switzerland permission to divide, if it were thought wise, during the coming four years. Bishop Foss reports the brethren of Denmark unanimous in their desire to organize a mission at present. Germany and Switzerland did not divide this year and it remains to be seen what action will be taken at the coming session of the South India conference at which Bishop Foss expects to preside in December. There is much food for [illegible] the fact that the same [illegible] exists between the [illegible] Church and those far off [illegible] as binds our [illegible] together; the [illegible] pervaded by a [illegible] spirit [illegible] of sixteen [illegible] are working [illegible] stations, and [illegible] under superintendency [illegible] too add to [illegible] Korea, provision [illegible] freely been made for the [illegible] of a mission in that country.

[illegible], China, September [illegible], Dr. F. O. Hart, writes, [illegible] mixed, reports th[illegible] snow flakes. Warships [illegible] were all prepared for [illegible] and launchers [illegible] and small boats [illegible] families, to places [illegible] We hope the river [illegible] centre of action [illegible] it will. The [illegible] more exactly with [illegible] and [illegible] are [illegible] and [illegible] of [illegible]

The Executive Committee of the Centennial Conference has made arrangements for a Centennial Celebration of the Sunday-schools of the city of Baltimore, Sunday, December 14th, 1884, at 3 p. m.—the Sunday included in the time set apart for the December Conference. Twenty one churches will be opened for service. These twenty-one churches will be so many centers in which all the Sunday-schools of the respective districts will unite. The day on which the twenty-five thousand Sunday-school children of Baltimore Methodist are invited to meet for prayer and praise, promises to be one of peculiar impressiveness.

Further:—The Committee recommends that all Sunday-schools in the United States and Canada conduct a similar service at such hour, on the same day, as may be most convenient—that where practical, several schools unite in the service: that where this cannot be done, such meeting be held for the several schools.

If the recommendation of the Committee shall be observed, prayer and praise will ascend on that day from more than three millions identified with the Sunday-school work of American Methodism.

The Committee recommends the following order of services:

1. Doxology:—"Praise God from whom all blessings flow."

2. Prayer.

3. Singing:—"All hail! the power of Jesus Name."

4. Address. Topic—"The hand of God as seen in the Sunday-school work of the past Century."

5. Singing:—"All glory and praise to Jesus be given." (Gospel Hymns III).

6. Address. Topic.—"The promise of the Sunday school work for the incoming Century if God's people are faithful."

7. Prayer for the spirit of consecration to this work.

8. Singing:—"Walk in the Light." (Gem of Gems).

9. Benediction.

E. G. ANDREWS, Ch'n.
H. K. CARROLL, Sec'y
T. J. MAGRUDER.
SAM'L. ROGERS,
J. F. GOUCHER,
Committee.

Interesting Anniversary.

The annual meeting of the Woman's Home Missionary Society of our Church recently met in Cleveland. The officers of the Society are as follows: President, Mrs. Rutherford B. Hayes; chairman of the executive sessions, Mrs. Jno. Davis, of Cincinnati; Corresponding Secretary, Mrs. R. S. Rust, of Cincinnati; Recording Secretaries, Mrs. F. S. Hoyt, of Cleveland; Mrs. W. A. Ingham, of Cleveland; and Mrs. F. A. Aikin, of Cincinnati; Treasurer, Mrs. A. R. Clark, of Cincinnati.

The President delivered the following opening address:

"The women of the Methodist Episcopal Church, at Cincinnati in 1880, formed a National Missionary Society whose work is to be done among the needy populations of the country. The last General Conference of our church after ample consideration gave it official recognition and adopted it as one of the trusted instrumentalities of the church under the name of the Woman's Home Missionary Society of the Methodist Episcopal Church. In this, the first meeting of the [illegible] this very important [illegible] action, we may well pause to express our gratitude to God that the good and wise men [illegible] legislate for the Methodist Church have with entire [illegible] and with the greatest [illegible] and adopted [illegible] we may now, during [illegible] responsible [illegible] to the [illegible] mid of this central continent which looks out from widely extended coasts and almost countless harbors upon the two oceans on which is carried the larger part of the commerce of the globe. By the agencies of our advancing civilization in the near future this people will surely wield a commanding influence in the affairs, in the education, and in the religion of all mankind. The inspiring and attractive field which invites our efforts is the home. First in importance and first in number are the homes of the uninformed, destitute and unfortunate of our own race—those of our own kith and kin. To these we must add the just claims of the lately emancipated people and their posterity, of the Indians, of the Mormons, of the Spanish-Americans, and of the Chinese within our borders, all of whom, it has been well said, have claims upon us for Christian civilization not to be surpassed by those of the heathen of foreign lands. We believe that the character of the people depends mostly on its homes. Our special aim, therefore, is to improve home environments, home education, home industries and home influences. We would cherish no unfriendly feeling of rivalry toward any other organization of this or any other Christian Church. We wish to strive for the attainment of these worthy ends by means upon which we can, with an assured hope, conscientiously invoke the divine blessing."

Mrs. Rev. J. B. Cary, of Cleveland, welcomed, in touching and appropriate words, the ladies of the convention.

A large number of delegates, representing the several conferences, were present, and the plans of work and the interests of the Society relating to its widespread field of operations were discussed by able speakers.

The report of the corresponding secretary, included a careful resume of the work of the year, and a statement of the obligations and responsibilities of the Society in view of its opportunities of usefulness. The treasurer presented the financial report. As the claims of the different fields came in view the audience manifested its interest by generous contributions of money to aid the work. In this way several thousands of dollars were pledged to the Society during the three days of the convention.

The work and plans of the Society have an important bearing upon the interests of the Louisiana Conference. It is the object of the Society to secure a conference organization in each conference as soon as practicable. When that is effected it is provided that the conference may have two delegates in the annual meeting of the General Society, one the corresponding Secretary, and one to be elected by the conference society at its annual meeting. Mrs. Marcus Dale, of New Orleans, who was present at Cleveland, there being no regular delegate, was welcomed as a visitor, given a seat in the part of the house assigned to the members of the convention and introduced, with the privilege of speaking five minutes. We desire here to assure our sisters of the Louisiana and other Southern Conferences of our cordial sympathy with them. Mrs. Hester Williams and others have sent reports of work done which are very encouraging.

The ladies of the Society feel a deep interest in the success of its work in New Orleans, and plans are under consideration for enlarging and developing it to bless the whole conference. The ladies of the Board have always recognized its devoted missionary, Miss Josephine Council, as a lady exceptionally qualified for the post. Her consecration and zeal in the Master's cause, her faithfulness, energy and perseverance in her work, and her Christian humility and integrity of character have won for her the full confidence of the Board. We take pleasure in giving this assurance to the [illegible] Miss Council will attend [illegible] Executive Board at Cincinnati, until a corresponding secretary for the Conference is appointed.

If space allowed we would gladly speak of other associated laborers in this field, but we must close our letter, we fear, already too long.

MRS. R. S. RUST,
Cor. Sec'y W. H. M. S.

A good key is necessary to enter into Paradise.

It is the old, old story; love at first sight. A walk in the beautiful moonlight night; both catch a dreadful cold and give up all hope, but finally find relief in a bottle of Dr. Bull's Cough Syrup, get married, and are at last happy.

The colored people of Hancock, Ga., own 5,664 acres of land, valued at $25,793, and $5,118 worth of household and kitchen furniture, $44,728 worth of horses and mules, $3,207 worth of plantation tools. The aggregate value of the whole property given in for taxes by the colored people is $86,245.

Alice E. Curtis, of Brunswick, Maine, writes, she has suffered very much with kidney disease. Using several bottles of HUNT'S [Kidney and Liver] REMEDY Miss C. pronounces it a real blessing to woman for all kidney diseases.

OUR CLUBBING LIST,
—1885—

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Outing	3 00
Wide Awake	4 25
Babyland	1 75
Our Little Men and Women	2 25
The Pansy	2 00
Our Little Ones and the Nursery	2 25
American Agriculturist	2 50
Southern Cultivator	2 75
Popular Science Monthly	6 00
New York Medical Journal	6 00

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☞ The genuine has above trade mark and crossed red lines on wrapper. Take no other.

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.	
History of the U. S.—Ridpath	$3 00
Scripture History.—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3) Net	5
History of Methodism.—Stevens. (Abridged edition.)	3 0
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons. (Vol. 1) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scripture—chapters I-XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol I) sett	7 50
Plain Account of Christian Perfection.—Wesley	80
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill. Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (Chapters XXI-LI)—Harman	4 00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic.—Jevons. Net	10
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism. (Abridged). Stevens	3 00
Defense of our Fathers—Emory	85
History of Missions of the Methodist Episcopal church Vol. II—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII.—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope Vol. III.	7 50
Atonement in Christ.—Miley	1 25
History of the Church.—Blackburn	2 50
Intellectual Science.—Porter	3 00
Homiletics.—Hidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX-XLIV. Harman	4 00
Systematic Theology. Theological Institutes. Part II.—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St. Paul.—Conybeare and Howson (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism.—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
Christian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation.—Walker	1 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism—Simpson	1 50
Portrait of St. Paul.—Fletcher	75

SECOND YEAR.

To be studied:	
The Bible: Doctrines	
Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History.—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. (Abridged Edition).—Stevens	3 00

THIRD YEAR.

To be studied:	
The Bible. Pentateuch	
Christian Theology. Books IV and V.—Wakefield	3 50
Plain Account of Christian Perfection.—Wesley	80
Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	1 00
Mediæval and Modern History.—Thalheimer	1 60
To be read:	
Wesley's Sermons. (Vol. I.) Introduction to the Gospel Records.—Nast.	1 25
Era of the Protestant Reformation.—Seabury	75

FOURTH YEAR.

To be studied:	
Christian Theology. Books VI and VII.—Wakefield	2
Logic.—Jevons. (Science Primer Edition.)	1
Elements of Criticism.—Fisher	2
Review of the course for the three preceding years.	
To be read:	
Wesley's Sermons. Vol. II.—Fletcher	5 00
[illegible]	[illegible]

PHILLIPS & HUNT,

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Berean Lesson Helps.

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We are now prepared to furnish the following Juvenile Periodicals for 1884 at the regular subscription price:

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WIDE AWAKE, the best, the most entertaining, the most beautifully illustrated of all magazines for young people.

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Only 50 Cents a Year.

It will have its baby music, its baby stories, and its large, beautiful picture

Our Little Men and Women

[illegible] Only $1.00 a Year.

[illegible] with [illegible] beginning [illegible] with [illegible] [illegible] [illegible]

THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, DEC. 11, 1884.

Announcement for 1885

Reduction in Price to ONE DOLLAR AND FIFTY CTS. When Paid in Advance, or Within Three Months.

From this time subscriptions for **The Southwestern Christian Advocate** will be received for the year 1885 at **$1.50** a year, payable in advance or within three months. No other paper published under authority of the General Conference is furnished at this figure. It is the cheapest paper in the whole list. New subscribers for the next year will receive their papers up to January 1st free.

Let us have 2000 new subscribers within the next sixty days.

PHILLIPS & HUNT.

"A Double Minded Man is Unstable in all His Ways."

"I have a great mind to go and join the African Methodist Church." This is what we heard a preacher say a little time since, after receiving an appointment which he didn't like, and which he supposed to have been brought about by influences inimical to his interest. Well, if he followed his mind and did as his inclination dictated, what then? Would that in any way prove the truth of his suspicion that some one was using an influence adverse to him, or would he in this way prove his merit to a better appointment? We recall quite a number of brethren who, in a fit of foolish exuberance of passion, have pushed inconsiderately from one church to another until they were [illegible] unwelcome, and regarded with suspicion in all. If you have ability prove it; if you meet opposition where you ought to find assistance, resist it, stand up to it, and overcome it. Selfish men may wield power and exert an evil influence for a season, but it can not be permanent. Anybody can float with the current, but it takes a man to breast it. The Methodist failure in the Methodist Episcopal Church is a failure [illegible], and those who have left us have proven by their success elsewhere that in them, and not in the Church, were [illegible] the causes.

Broaken Citizens of Dodd.

It frequently happens that [illegible] and done in the political canvass, that deeds are repented of by the doers afterwards. Of such a character was a document sent from Dodd, Texas, to the Studebaker Bros., at South Bend, Ind. We deem it appropriate to publish this because Hon. [illegible], of the firm named, is a member of the Methodist Church, South, and a delegate to the General Conference which convened in Nashville, Tenn., May 1, 1882. The document reads as follows:

DODD, TEXAS, Oct. 25, 1884.

MESSRS. STUDEBAKER BROS.,

GENTLEMEN: We, the undersigned citizens of Dodd, Texas, have been informed that you have employed and discharged all the help of the firm who voted the Democratic ticket. We have also been informed that you have threatened to discharge all who do not vote the Republican ticket. We are Democrats, and have been employed by you for a number of years, and have always been allowed to vote as we pleased. We have been informed that you have threatened to discharge us if we

[illegible] 58; two meetings for Bible study, average attendance, 16; four meetings held at Parish Prison, average attendance, 147; five meetings held at Boys House of Refuge, average attendance, 85; five meeting at Alms House, average attendance, 15; four meetings held at Police Jail, average attendance, 14; five meetings held at Charity Hospital, average attendance, 36; visits made by R. Parker to Hospital, 50; writing material supplied free to 170; one monthly sociable, number present, 250; employment found for 2; lists of boarding houses supplied to 26; supplied with clothing, 4; newspapers, tracts and magazines distributed, 2,856.

JAS. SHERRARD, Gen. Sec.

Schools and Colleges.

New Orleans University.

BY A. F. HOYT.

The fall term closes on Tuesday, Dec. 23, 1884. The winter term begins on Monday, January 5, 1885 Students should be present on the first day of the new term. Those wishing rooms and board in the University buildings must apply at once, as our rooms are few, and we can not hold rooms a day. Those wishing rooms and board in private families can secure good accommodations for about $10 per month by addressing me at 1428 St. Charles Avenue, New Orleans, La. The prospect is that we shall be full and overflowing, but we will do the best we can for all that come.

In a private note from Dr. Braden we learn that Central Tennessee College is having unexampled prosperity this season. The school is so full that there is only room for others in the boarding hall as students leave. Plenty of room in the school rooms, and students can find board in the city. We need our new building very much. The singers are received with favor, and are receiving high compliments from the press.

Bishop Wiley.

[Condensed from the Western Christian Advocate].

Bishop Isaac William Wiley, D. D., LL. D., died in Foochow, China, on Saturday, Nov. 22d, and we must again take up our lamentation and say, "How are the mighty fallen." Once more "the silver cord is loosed and the golden bowl is broken." The grass is hardly grown on our great Simpson's grave before we are called to mourn for another of the distinguished men who have stood at the head of our itinerancy, and marshaled with consummate skill the conquering hosts of put Zion.

Isaac W. Wiley was born March [illegible], in Lowistown, Penn., a little village lying on the blue Juniata. His parents belonged to the Episcopal Church, but [illegible] of vital religion, observed its forms. He was first brought to [illegible] the preaching of the Methodists, and with them she cast [illegible] and trained her children in the Methodist faith and [illegible] about a year before his conversion, in a protracted meeting held at the Methodist church. He experienced a change of heart, and he, too, became a member of the Methodist church. This was the triumph of faith of his sixth year. In his sixth [illegible] he attended the Sabbath-school, was converted, and full of the [illegible] and willing to be used of God in any way. He was [illegible]

THE CENTENNIAL.

REV. J. C. HOUSTON.

One hundred long years ago,
Christians hearts of glorious love,
Methodism struck the American shore
To do work for God above.

How her arms reach from ocean to ocean,
Counting Christian millions between,
America, too, is now her portion,
In this the finger of God is invisibly seen.

The next centennial will tell,
In figures plain as day,
Twice as many delivered from hell,
As this now passing away.

Yes, in nineteen hundred and eighty-four,
The Holy Spirit filling her heart,
Her feet will be on every shore,
Bidding sinners from evil depart.

Driving paganism from her borders,
With sword in hand for the right,
Acting under God's own orders,
She'll give the world Gospel light.

She gave a hundred thousand mighty men
To take slavery from the South;
She made the high and strong bend,
And conquored in every house.

The colored race will fall at her feet,
For her noble liberty to all,
And give reverence without deceit—
To refuse is a whole sea of gall.

Look over this broad Southern land,
At the many institutions of learning,
For in nearly every State they stand
To keep our hearts with education burning.

Here is our sympathetic Dr. Rust,
The Secretary of the Freedman's Aid Society,
In him we've greatly had our trust,
For intellectual knowledge and sobriety.

Think of our great and good Bishop Haver,
For freedom's cause he strongly stood;
It was his heart's continued craving
To make the vast world a brotherhood.

What will we do to show our affection
For efforts received in this benighted land?
We'll raise a hundred thousand dollar collection,
And for the Old Mother take our stand.

Vicksburg, Miss., Nov. 14, 1884.

Domestic Hygiene.

For the SOUTHWESTERN.

Rules to be Observed in Case of Poisoning.

BY DR. GEORGE L. CURTIS.

There is constant danger from some form of poisoning. Even good care will not always prevent it. Poisons are of two kinds—mineral and vegetable poisons. Usually the carelessness of people is the cause of the many sad cases of poisoning; however these are cases of intentional poisoning.

In all cases of poisoning of minerals or vegetables there are a few simple rules to be observed as soon as the fact of poisoning is suspected. These rules when observed may not invariably prevent disastrous consequences, but generally they will. They are simple, and the materials used to avoid disaster are readily obtained.

1. If corrosive sublimate has been swallowed, administer several whites of eggs as soon as possible.

2. If strychnine has been taken, give mustard and produce vomiting. There must be no delay in getting the poison from the stomach. This can be done before all danger is past. An excellent remedy to produce vomiting is a teaspoonful each of mustard and salt in a cup of warm water. Soon after vomiting has followed a condition of stupor will supervene. Copious drafts of strong coffee should be taken so as to keep the patient awake until the poison has been removed from the stomach.

3. If opium has been taken, give mustard and produce copious vomiting. In all these cases send for a physician without delay, but do that in the meantime, since the stomach must reject all of its poisonous contents before the antidote can act.

4. If carbolic acid, oxalic acid, or the mineral acids have been taken, the best antidote is magnesia, which is found in every household. Give a tablespoonful every few minutes in a little water. Soon after vomiting has followed a condition of stupor will supervene. Copious drafts of strong coffee should be taken so as to keep the patient awake until the poison has been removed from the stomach. This can be done before all danger is past. An excellent remedy to produce vomiting is a teaspoonful each of mustard and salt in a cup of warm water. Soon after vomiting has followed a condition of stupor will supervene. Copious drafts of strong coffee should be taken so as to keep the patient awake until the poison has been removed from the stomach.

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General News Items.

Hard drinking and hard swearing is said to be on the decline in England.

A census of Texas shows the present population to be 2,215,700, an increase of 624,000 in four years.

Hon. E. J. Gay presented the Iberville School Board with a lot for a school house in Rosedale, La.

Mr. George H. Clegget, a colored candidate for constable of Des Moines, Iowa, was elected by a flattering majority.

France has determined to prosecute the war with China with vigor, and troops and munitions of war are being hurried forward.

In his report, the chaplain of Madalen asylum of New York, says that of eighty-nine fallen women in the asylum at one time all but two had fallen from drink.

At Cleveland, Iowa, Mr. H. Bailey, candidate for justice of the peace, and Mr. James Shepperson for office of constable, were elected by a large majority. Both are leading colored men of that place.

A Mormon colony is forming in Baker county, Oregon, fifty families having gone direct to Salt Lake and settled there during the past few weeks. There is great indignation among the settlers of that region.

Rev. J. M. Townsend, the colored candidate of Wayne county, Indiana, was elected by a good majority. Mr. Townsend is a young man [illegible] thinker and [illegible] He will be [illegible] representative in the legislature.

The Utah commission reports that [illegible] has been a reveal, and the Federal government should take civil power in its own hands and enlarge the jurisdictions of the courts.

A newspaper is about to be established in Alaska. We don't know what long-felt want it can fill in that country unless the walrus has the same unquestioning and [illegible] news that is possessed by the goat of the temperance press.—*Boston Times.*

Mr. A. Miles formerly of Kansas City, is reported to be the wealthiest colored man in Minnesota, worth [illegible]. He has [illegible] of the finest [illegible] in 25x115 [illegible] stories, brown stone [illegible] at a cost of $30,000. Well [illegible] Mr. Miles! Would that [illegible] followed his example.



Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to find my father, mother and brother. I left them in York District, S. C. My father's name was Wilson Gordon, my mother Ann Gordon, and my brother Wilson Gordon, jr. I heard that they were in Mississippi. My name is Sallie Reeves. I was brought here by Isaac Tipping. My sister Charlotte is here with me. Any information will be gladly received. Address me in care of Rev. Henry Johns, Clarksville, Texas.

MR. EDITOR—I desire to make inquiry about my father's relatives. Mother was named Sarah and belonged to Joe Brown, and he sold her, but I don't know to whom, in Newburn, Alabama. My father's name was Augustus, belonged to Joe Brown, the same man my grand mother first belonged to. Her other sons were Nelson and Andrew, her daughters were Georgianna, Susan and others whose names I do not know. Father's mother was brought from Virginia when he was a baby in her arms. The last I heard from them was in 1869, and they were then living in Greene county, Ala., and we were living in Mobile, Ala. We left there in 1870 and came to Oktibbeha county, Miss.—father, mother, sister and myself. Father died Aug. 7, 1873, aged 44 years. At that time I was ten years old and my sister four. Any information concerning their whereabouts would be most thankfully received. My mother, sister and myself live together, about two miles north of the old turnpike. Address me at Oktoc, Miss.

ARTHUR S. GLOVER.

MR. EDITOR—I wish to inquire about my old mother. I have not heard from her in 36 years; her name was Harriet Winn; her mother's name was Lucy Winn. The last I knew of her I belonged to Minor Winn, and she was sold, I do not know to whom. Any information will be thankfully received. Address me at Galveston, Texas. FRANCIS EVELINA WINN.

MR. EDITOR—I desire to inquire through the SOUTHWESTERN for my kin people. In the days when human beings were bought and sold in this chivalrous South my body belonged to Col. T. G. Johnson, of Memphis, Tenn. He kept a hotel and a number of race horses. My body was sold in New Orleans to a Mr. Absalom Gill, in 1843. I then went by the name of Pink Johnson. My present name is Mary Brown. I had three sisters, Sallie, Elizabeth and Louisa. Our mother died when we were so young that I cannot give her name. In August, 1878, I received a letter from my sister Sallie; she was then living in Memphis, Tenn. She was married and was the mother of six living children. Her husband's name was Bayby. At that time she said our sisters Elizabeth and Louisa were living in Water Valley, Miss. If any person who shall read this can give me any information as to my sisters or their children I shall esteem it a great favor. Address me in care of the pastor of the Clinton Street M. E. Church, Carrollton, Louisiana. MARY BROWN.

MR. EDITOR—I desire to find the whereabouts of the following named persons—father, mother, 6 brothers and 2 sisters. My father's name [illegible] Alexander, mother's [illegible] I left them in Smith [illegible] miles from Carth[illegible] J. Jimerson, and Dr. Ray, a trader, [illegible] to this country [illegible] were John, the oldest, [illegible] in Nashville, [illegible] went off with Caleb [illegible] Bill Crain. [illegible] Smith Family [illegible] Alston.

From the Bloody Ground.

TOLLESBORO, KY.

DR. S. B. HARTMAN & CO., Columbus, Ohio.—I keep the largest stock of medicines of any store in Lewis county with the exception of a drug store at Vanceburg, our county seat, and am selling a great deal of your PERUNA and MANALIN. It is giving the best satisfaction of any medicine that I ever handled. In one case the constable for the precinct, has been very sick and low spirited for a long time. For several years he has tried all the doctors here, and we have some good ones, and they did him no good. After much persuasion I sold him two bottles of PERUNA and MANALIN. He took half of the medicine. I could see a great change in him, and now he is as sound a man apparently as there is in this vicinity, and he says he is entirely well. He is a number one man and is highly respected. He is satisfied that your medicine saved his life, after all the doctors and all medicines had failed. Being unacquainted with you, I refer you to John Shillito & Co., Altor, Pinckard & Co., and other business houses of Cincinnati.

R. L. GILLESPIE, P. M.

Messrs. Adamson & Shipley, of Waynesburg, Pa., write: "Please send us some "Ills of Life" immediately. We are having a big run on your medicine, PERUNA. Instead of dying out, like most medicines, in course of time, it seems to be growing in favor. We sell lots of it. Please send the books soon."

Messrs. Wirthorn & Urban, of Allegheny City, Pa., write: "Having a large sale for your PERUNA and MANALIN, we have also many calls for your book, "Ills of Life." Please send us a supply of them, German and English, and oblige."

S. Wolf & Son, Wilmot, O., write: "Gentlemen: We handle your goods, and they give good satisfaction."

A. G. Sellards, Greenup, Ky., says: "Gentlemen: I am handling your medicines, and having a good trade on them."

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SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. M. J. Dyer, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p. m. Communion every second Sunday at 7 p. m. Sunday-school, 1 p. m. Class-meeting Monday evening. Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a. m., Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings Thursday evening.

HAVEN CHAPEL—Jefferson street, corner of Pine, two blocks above the last station. Rev. M. O. B. Mason, Pastor. Services—Public worship at 11 a. m., 3 and 7 p. m. Sunday. Sunday-school, 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m., and communion at 7. Preaching Thursday evening.

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First Street—Rev. T. G. Montgomery, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p. m. Class meeting Monday evening. General class every fourth Monday evening. Preaching Thursday nights.

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PRESS NOTICES.

In purity of tone, beauty of illustration, and in variety of attractive, entertaining, and instructive contents of the highest literary merit, it is unexcelled, and deserves a place in every home blessed with children, whose lives it will make better and brighter with its weekly visits.—*Zion's Herald*, Boston.

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HARPER'S YOUNG PEOPLE is the best weekly for children in America.—*Southwestern Christian Advocate.*

One of the most popular children's periodicals in the country.—*San Francisco Argonaut.*

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Sunday-School and Children.

FOURTH QUARTER LESSON XI. Dec. 14. VANITY OF WORLDLY PLEASURE. Ecclesiastes ii, 1-13.

Almost every child, and many that are not children, think if they had money to buy beautiful and convenient things, if they could live in a large, fine house, and have as much pleasant tasted food as they could eat all the time, with servants to wait on them, that they could be perfectly happy. Those who have a great love for music suppose if they could hear Christine Nilsson and the largest and most perfect instruments, they would not wish any other pleasure. Some imagine that if they had large and well kept farms, with orchards and vineyards, pasture and well watered fields, they would be content. Still others believe if they had power, such as kings and presidents posses, they would be entirely satisfied. If older and wiser people tell the young that none of these things of themselves can give the pleasure they promise, many will not believe. It seems as if most men must learn this truth from their own disappointments. In this lesson we find what a man who had tried all the ways of seeking happiness has to say about it. No other one ever had such a chance to find out for himself what could and could not bring real joy to men as Solomon. He tells us that things are all vanity, unsatisfying, which is the primary meaning of the word, though often used now to denote pride or pride about things. But he finds one thing that is worth seeking, wisdom, as we have learned, is the fear of the Lord. The small child knows how much better it is to have them darkness, although he can not tell all the ways in which it excels or is superior to darkness. This man who had tried all things wanted, so that there might be left for those that should come, to enjoy that he had not enjoyed, gives his conclusion. Next week we will show our wisdom by his experience, and by his teachings.—*Wesleyan Visitor.*

Work—Bible Garments.

...white robes of office ...ment?

...ment was annually ...of affection?

...the reading of a ...history of the dawn-

...by the reading of a ...Journal of the Ar-

...furnished ...

...ay, buy yet a farm, for

Marriages.

By Rev. J. J. Garrett, at Forest, Miss., Mr. Edward Ford to Miss Cornelius Chapman. Sept. 26, Mr. Randall Hall to Miss Francis Brurell. Nov. 18, John Heward to Miss Mary Patrick. Nov. 26, Mr Lee Gresham to Miss A. E. Carter. Nov. 27, Mr. Wyatt McKenzie to Miss Beartitie Crudnp.

It is painful and annoying to be disturbed in public assemblies by some one coughing or sneezing, especially when you know that there is a remedy like Dr. Bull's Cough Syrup easily to be obtained.

Obituary.

Sister Sarah Washington, one of the oldest and most worthy of our members, died Sunday, Nov. 23, at the advanced age of 82 years. Sister Washington was a native of Virginia, having come as a slave to this State many years before the war. She was for over 17 years a faithful member of this church. We can never forget her for her invaluable services to us during our pastorate here. "Kind words can never die," and certainly her's will not for they are engraved upon our heart. Haven Chapel has lost one of her most active and energetic members, but our loss is her gain. Thus, one by one the old veterans of the cross are leaving the smoky field of battle for a better home above, where the wicked cease from tronbling and the weary are at rest. Her last words were, "I am almost home. I soon will be there climbing up Zion's hill." M. C. B. MASON.

Conference Notices.

Plan of Episcopal Visitation for the Spring Conferences of 1885.

Conferences.	Place.	Time.	Bishop
North India	Bareilly, India	Jan. 8	Hurst
Mexico	Mexico City, Mex	" 15	Harris
Florida	Jacksonville, Fla.	" 22	Hinde
South Carolina	Cheraw, S. C.	" 29	Hinde
Louisiana	Baton Rouge, La.	" 29	Mallalieu
Liberia	Monrovia, Lib.	" 29	Taylor
North Carolina	Lumberton, N. C.	Feb. 5	Hinde
Mississippi	Aberdeen, Miss.	" 5	Mallalieu
Blue Ridge	Pigeon Valley, N. C	" 12	Hinde
South America	Buenos Ayres, Arg	" 12	
Little Rock	Van Buren, Ark.	" 19	Mallalieu
Virginia	Manassas, Va.	" 26	Foster
Arkansas	Rogers, Ark.	" 26	Mallalieu
Baltimore	Baltimore, Md.	Mar. 5	Foster
Washington	Washington, D. C	" 5	Merrill
Wilmington	Snow Hill, Md.	" 12	Merrill
South Kansas	Independence, Kan	" 12	Andrews
Pennsylvania	Huntingdon, Pa.	" 12	Foss
Kansas	Clay Center	" 12	Fowler
W. Kansas	Eldorado, Kan.	" 19	Andrews
New Jersey	New Brunswick, N. J	" 19	Warren
Philadelphia	Chester, Pa.	" 19	Foss
East German	Rochester, N. Y.	" 19	Walden
Missouri	Mason City, Mo.	" 19	Fowler
N. W. Kansas	Clyde, Kan.	" 26	Andrews
Newark		" 26	Walden
Saint Louis	Lebanon, Mo.	" 26	Fowler
Lexington	Springfield, Ohio	April 2	Wiley
New York East	Hartford, Conn.	" 2	Merrill
New York	Poughkeepsie, N Y	" 2	Warren
Wyoming	Owego	" 9	Foster
N. New York	Ogdensburg, N. Y.	" 9	Warren
New England	Springfield, Mass.	" 9	Foss
Italy	Venice, Italy	" 9	Hurst
North Indiana	New Castle, Ind.	" 9	Walden
N. E. Southern	Rockville, Conn.	" 16	Harris
New Hampshire	Littleton, N. H.	" 16	Foss
Troy	Saratoga, N. Y.	" 23	Bowman
Maine	Biddeford, Me.	" 23	Harris
Vermont	Bellows Falls, Vt	" 30	Bowman
East Maine	Ellsworth, Me.	May 7	Bowman
Delaware	Salisbury, Md.	" 7	Wiley
Sweden	Motala, Sweden	" 14	Hurst
Norway	Troadhjem, Nor.	" 28	Hurst
Denmark		June 11	Hurst
Ger. & Switz'd	Stuttgart, Ger.	" 18	Hurst

By order of the Board of Bishops.
WILLIAM L. HARRIS, Secretary.
New York, Nov. 4, 1884.

Palestine District—Texas Conference.

First Round.

Palestine	Jan.	3- 4
Palestine circuit	"	7- 8
Butler	"	10-11
Fairfield	"	17-18
Cotton Gin	"	24-25
Shiloh and Hopewell	Jan. 31, Feb.	1
Leona circuit	"	7- 8
Madison circuit	"	14-15
Crockett and Aimwell	"	18-19
Jacksonville	"	21-22
Hawkins and Center	Feb. 28, Mar.	1
Mineola and Quitman	"	7- 8
Sabine and Shelby	"	14-15
San Augustine	"	17-18

The Rocky Mound Quarterly Conference will meet with the Butler quarter.
GEO. W. SMITH, P. E.

Huntsville District—Texas Conference.

First Round.

Montgomery	Dec.	13-14
Willis	"	20-21
Danville	"	20-21
Huntsville station	Jan.	3- 4
Walker circuit	"	10 11
Lowlady circuit	"	17-18
Livingston circuit	"	24-25
Swartout	"	26-27
Cold Springs Circuit	Jan. 31, Feb.	1
Orange circuit	"	7- 8
Beaumont	"	14-15
Wallisville	"	20-21
Liberty	Feb. 27, Mar.	1

I will notify the pastors of Bevalport, Groveton and Town Bluff by letter.
EDWARD LEE, P. E.

Notice.

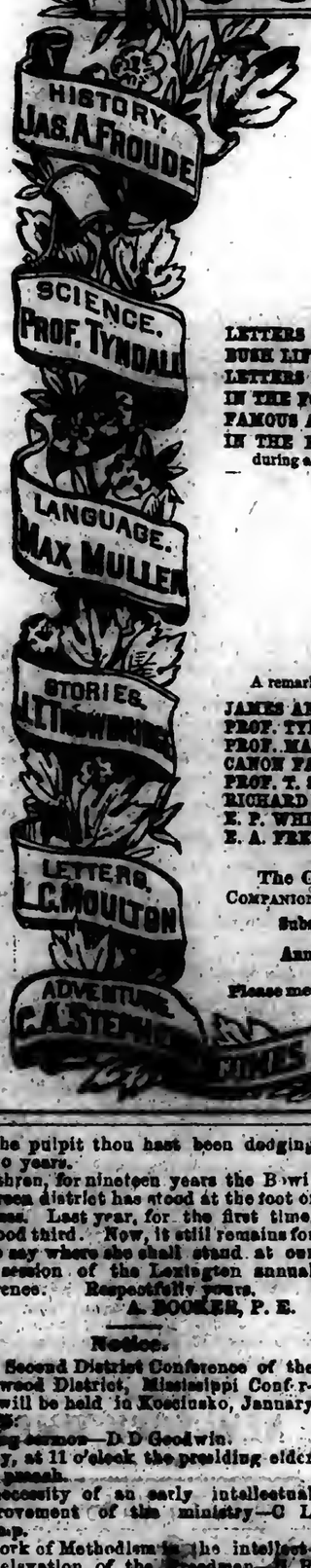
The Second District Conference of the Bowling Green District, Lexington conference will be held at Litchfield, Grayson county, Kentucky, March 27, 28, 29 and 30, 1885. Ample arrangements will be made with the Chesapeake, Ohio & Southwestern Railroad Company for reduced rates. Members of the district are requested to be present. Pastors from home should give statistics for at least six months, and see that they are correctly made out. There can be no powerful excuse for not raising your assessments this

The pastors have been, so far, untiring and zealous in their charges this year. [illegible] all over the district [illegible] organized into missionary [illegible] Great care has been taken by [illegible] in forming classes for religious [illegible] of children. Each church has [illegible] and every [illegible] shall see [illegible] before [illegible] up to these, [illegible] glo-

PROSPECTUS

YOUTH'S COMPANION

1885



THE COMPANION has now attained a weekly circulation larger than that of any other literary paper in the world. Its steadily increasing success imposes an additional responsibility upon its conductors to deserve the appreciation and encouragement of American parents. It will use all its abilities, and all its resources, to make the young people of America manly men and womanly women.

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SERIAL STORY for Boys and Girls, by ALPHONSE DAUDET.
A COUNTRY COUSIN. A Story for Girls, by EDGAR FAWCETT.
SUSPECTED. A Serial Story, by FRANK R. STOCKTON.
SERIAL STORY for Bad Boys, by C. A. STEPHENS.

Travel and Biography

LETTERS FROM SPAIN, by LOUISE CHANDLER MOULTON.
BUSH LIFE in Australia, by ARCHIBALD FORBES.
LETTERS FROM PERSIA, by S. G. W. BENJAMIN.
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Instructive and Entertaining

AN EXILE'S Escape from Siberia, COL. THOS. W. KNOX.
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that the pulpit thou hast been dodging for two years.

Brethren, for nineteen years the Bowling Green district has stood at the foot of the class. Last year, for the first time, she stood third. Now, it still remains for you to say where she shall stand at our next session of the Lexington annual conference. Respectfully yours,
A. BOOKER, P. E.

Notice.

The Second District Conference of the Greenwood District, Mississippi Conference, will be held in Kosciusko, January 31, 1885.

Opening sermon—D D Goodwin.
Sunday, at 11 o'clock the presiding elder will preach.
The necessity of an early intellectual improvement of the ministry—C L Crump.
The work of Methodism is the intellectual elevation of the Freedmen—H R Revels, D. D.
The work of Methodism against slavery—J C Houston.
Centennial [illegible] Monday night.
There will be a [illegible] discussion on Missions, Church [illegible] and Temperance. We [illegible] of the members of the [illegible] will suppose that their presence is [illegible]. Come with full reports and [illegible] the conference does what you have [illegible] for your Master and church.
D. D. GOODWIN,
J. M. NEVILS,
J. C. HOUSTON,
Committee.
Winona, Miss., Nov. 28, 1884.

Marshall District—Texas Conference.

First Round.

Paris circuit	Dec.	6- 7
Paris	"	10 11
Clarksville	"	13 14
Blossom Prairie	"	13 14
Queen City	"	20 21
Kildare	"	27-28
Jefferson	Dec. 31, Jan.	1
Hughes Springs	"	3- 4
Cypress	"	10 11
Marshall circuit	"	17-18
Marshall, Ebenezer	"	21-22
Pittsburgh	"	24-25
Red Oak and Zion	Jan. 31, Feb.	1

The last district conference for Marshall District Texas Conference held at Clarksville, Sept. 3 8, voted unanimously to discontinue the district conference. A majority of the quarterly conferences have concurred. Therefore, notice is hereby given that the Marshall district conference, of Texas Annual Conference is discontinued, and a ministerial association will be formed at Jefferson; notice will be given of time and programme.
H. WEBB, P. E.

Navasota District—Texas Conf.

First Round.

Patterson circuit	Dec.	6 7
Hempstead	"	13-14
Courtney	"	17-18
Plantersville circuit	"	20-21
San Felipe	Jan.	3- 4
Franklin	"	10-11
Hearne	"	11-12
Bryan	"	17-18
Wickson circuit	"	21-22
Bryan Circuit	"	24-25
Zion Hill, Caldwell cir.	Jan. 31, Feb.	1
Millican	"	7- 8
Anderson	"	14-15
Prairie Plaine circuit	"	21-22
Navasota	"	28
Brenham	"	7- 8
Brenham Circuit	"	11
Bellville circuit	"	21-22

W. B. PULLAM, P. E.

Programme

Of the Centennial meeting to be held at St. Zion, Philadelphia Circuit, Nov. 29-30, 1884:

29th, 11 a m, sermon by the pastor; 3 p m, Education, by E Pollard and [illegible]; 7 p m, Sunday-School Centennial; 8 p m, sermon by the pastor.

30th, 9 a m, prayer by the pastor; 9:30 a m, "Revivals," or the [illegible] in the Southern States since the war; [illegible]

Sunday, Nov. 30, 9 a m, Sunday-school lesson, True Wisdom; 10 a m, Centennial sermon by Rev. [illegible]; 2 p m, Sunday-school Centennial, by [illegible]; 3 p m, Sunday-school Centennial, by [illegible]; 7 p m, Centennial sermon by [illegible]; 8 p m, Centennial sermon by [illegible].

Monday, Dec. 1, 9 a m, Centennial sermons by Misses Marilla Ballard, Mary Ballard, Martha Ballard, Julia Lenn, Mary Lenn, Bettie Clemons, Susan Meredith, Adeline Greer, Mary F. Beckstrum, Emma Beckstrum, Cucherine Cole, Emma Tally, Delia Tally, Emma Clemons, and Ella White; Messrs. R H Edmonds, of Louisville, Miss., R L Jones, F L Lenn, Jeff May, W T Evans, S J Seals, J Pollock and G Adams. 11:30 a m, sermon by Rev W J Seals, of the M E Church South, subject, "Origin and progress of Methodism." 3 p m, sermon by Rev R M Evans, of the Cumberland Presbyterian Church, subject, "The spread of the Gospel." 8 p m love feast:
L. J. S. BELL.

Ohio District.

Fourth Round.

Batavia cir., at New Richmond	Dec.	16-17
Springfield	"	20 21
Middletown cir., at Milford	"	30
Cheviot cir., at Cheviot	Jan.	3- 4
Troy	"	10-11
Flushing cir., at Flushing, by J H Hargrave	"	10-11
Marion cir., at Rushsylvania	"	12-13
Dayton cir., Delaware	"	14-15
Otterbein	"	17-18
Cleveland circuit	"	20-22
Steubenville	"	24-27
Cadiz cir., Georgetown, Jan 31,	Feb.	1
Mt. Pleasant cir., Martin's Ferry	"	3- 5
Bellaire cir., at Bellaire	"	6- 8
Bayne	"	9
Ironton cir., at Ironton	"	11 13
Portsmouth	"	14-15
Covington	"	21-22
Maysville cir.	Feb. 28 and Mar.	1
Aberdeen cir., at Aberdeen	"	3- 5
Maysville	"	7- 8
Cincinnati	"	14-15
Augusta	"	21-22
Newport	"	28-20

Dear Brethren, have your benevolent collections all taken so as to make a full report to the conference. Also, the trustees will be required to make their annual report according to paragraph 302, new Discipline. Invite your members to attend the conference; it will benefit them. Yours ever,
JOS. COURTNEY, P. E.

Notice.

To the pastors and superintendents of the West Tennessee District, Tennessee Conference—Please arrange and carry out the plan for the Centennial Jubilee, for Christian education. Let the canvass go forward from the 16th of Nov. to the 21st of December. See that every member and friend of the Methodist Episcopal Church in your charges shall be asked to make a thank offering to the Lord in money for the occasion, as per circulars and books sent you by the Secretaries of the Freedmen's Aid Society.
JESSE P. PRICE.
Brownsville, Nov. 11, 1884.

Jackson District—Mississippi Conference.

The Jackson District Conference will convene in the Methodist Episcopal Church at Edwards, on Thursday morning at 10 o'clock, Dec. 18, 1884. A large attendance is expected and earnestly desired. Rev. A. H. Gillett, General Sunday-school Agent for the West and South, has promised to be present and conduct a Sunday-school Congress.
J. M. SHUMPERT, P. E.

Programme

Of the West Tennessee District and Tennessee Conference, which will convene at Martin's Station, Tenn., Dec. 17, 1884, at 7:30 p. m.

To preach the centennial sermon—A Bardett; alternate, C L Fields.
Ministerial support—J L Mooney.
Shall we enforce the Thursday night class meetings?—C L Fields.
The best method of raising missionary money—S E Dunlap.
What is the need of the other benevolent societies of the church—E M Manson.
Temperance—J A W Moore.
Freedmen's Aid Society—J W Hall.
Sunday-schools—S Dunlap.
Shall we [illegible] our Sunday-schools in the [illegible]—A Foster.
[illegible]
[illegible]
A. 1[illegible]

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se18 13t

SOUTHWESTERN

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THE SOUTHWESTERN

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Editorial Notes.

A [illegible] of brothers, few but firm, ye rose, [illegible] the storm of earth and ire of men;

Type [illegible] was strength immortal and [illegible] love

[illegible] before your conquering pro[illegible] fall;

Each [illegible] woe; your triumph served

Himself a victor, waved the joyful palm,

Pleased with the easy yoke, charmed with the spell,

That quick transformed the lion to the lamb,

And for his fiendish strife bestowed a hallowed calm.

Henry Swann is the coming man among them.

Charles L. Madison excels as a [illegible] getter for the Lord.

Christian after the best type, which is we think the *Methodist type*.

J. R. Carnes is magnificent in personnel and as dignified as a Bishop.

[illegible] is the thank offerings to the [illegible] house, $50,000 brethren, and let us begin at once.

[illegible] is going to a church to send them a pastor when he can do them as good."—Bishop Harris.

We [illegible] Rev. W. B. Lambuth, of Union Chapel, Lexington [illegible], will be transferred to [illegible] Conference and stationed [illegible] Little Rock, to Wesley [illegible].

[illegible] 1884—$500, [illegible] Church, $100,000 from [illegible] from the colored [illegible] Louisiana Con[illegible]. What do you say brethren?

[illegible] W. Richardson and [illegible] to a class of heroic [illegible] such as God has [illegible] the church to [illegible]. They are the [illegible] Christian simplicity.

[illegible] overwhelmed [illegible] and news of [illegible] reached me [illegible] to be true [illegible] gain."—

[illegible] and [illegible] Richardson and [illegible] to a class of heroic [illegible] such as God has [illegible] the church to [illegible]. They are the [illegible] Christian simplicity.

both ministers and people will attend him. May his journey prove safe and prosperous, and his return sure.

Bishop Mallalieu looks the very image of perfect health. His address to the conference on Monday evening was notable for its clearness of thought, beauty of rhetoric and simplicity of style. It will not soon be forgotten.

Presiding Elder P. M. Carmichael is regarded as the preacher here. His manner is a little slow and diffident at the start but he soon warms up and as a sweeping cyclone takes all before him, never leaving but always lifting the people with him to the highest reaches of his glorious imagination.

The New Orleans World's Cotton Exposition will be in full operation this week. The opening on Tuesday and the progress thereafter will attract large numbers of visitors to this city. These visitors will want places for boarding, and it is important that they should have all needful information as to location and accommodation to be had. We offer space to proprietors in the city and will be glad to publish their cards.

"We like him; he is another Gilbert Haven. I tell you he is fine looking. He's an out-and-out Yankee, ain't he? He looks quite young. Oh, his address was fine. I am delighted with him and his talk. Such were some of many expressions occasioned by Bishop Mallalieu's visit to Texas. He divided time the first evening with the Germans, filling an appointment which already awaited him. The Bishop will find many in the South who regard him with sincere reverence.

West Texas Conference.

TWELFTH SESSION, FIRST DAY.

Waco, Texas, December 4th, 1884—9 o'clock a. m. The twelfth session of the West Texas conference met in St. James Methodist Episcopal Church as above, Bishop W. L. Harris presiding; who also led the devotional exercises, which consisted in reading two Scripture lessons singing and prayer. For want of preparation the sacrament was deferred until the following morning.

The roll was called by the secretary of last session; 35 members were present. Jackson Ceasar was reported dead, and several sick. B. F. Smith was elected secretary, and W. H. Davis assistant.

Bishop Harris explained the action of the General Conference of 1884 providing for statistical secretaries. Thereupon the following were elected Statistical secretaries, viz., Andrew Foster, assistants, C. P. Westbrooks and J. W. Robinson; H. Swann was elected treasurer, Mack Henson assistant; Rev. H. J. Crist, presiding elder of Austin district, Austin conference; [illegible] H. Deits, of the Southern German conference; Mrs. Geo. W. Richardson, J. R. Padgett colporteur, [illegible] B. Society of the Methodist Episcopal Church, South, and [illegible] were present and introduced.

The conference determined to meet [illegible] daily and adjourn at [illegible] noon. The secretaries [illegible] to call and publish [illegible].

[illegible] committees were appointed. The conference hour was [illegible] and the examination of character begun, each presiding elder representing his district, upon the passage of his own character. The districts seem to have passed a year of solid prosperity.

Draft for $30 was ordered on the chartered fund. The Bishop explained the plan of raising the support of the Bishops, presiding elders and pastors. The conference was permitted to draw on the Book Concern for $93. Correspondence from the various boards of the Church, and from other sources were referred to appropriate committees.

The Bishop after the introduction of the editor of the SOUTHWESTERN made a very lively, and rousing address touching his experiance and recollections of this conference ten years ago.

"I am a good deal older than ten years ago, but I do not see it." We might add that he does not appear to feel it either. All his religious life has been spent in the Methodist Episcopal Church. Rev. Mack Henson was appointed to open religious services, and conference adjourned.

Benediction by J. R. Carnes.

SECOND DAY.

Waco, December 5th—Conference met promptly at the hour, Bishop Harris in the chair, and Rev. Mack Henson conducting the religious ceremonies.

Bishop Harris and the presiding elder then administered the Lord's supper to the ministers and a large number of visitors.

It was a season of apparent spiritual blessing and comfort to all whose privilege it was to participate in it. After roll call, the journal was corrected and approved.

Revs. A. H. Gillett, agent of the Sunpay-school Union for the South and West; Rev. W. B. Rankins, agent of the American Bible Society for Texas conference; William Massey, L. G. Jordan, of the Missionary Baptist Church; and H. L Trapp, of the African Methodist Episcopal Church, were presented to the Bishop and by him introduced to the conference. M. V. B. Banks was granted a location at his own request. William H. Stephens, Jordan C. Mays and Moses Smith being already deacons were admitted to full connection. Dennis Edmunds was discontinued. George Pleasant was granted a supernumerary relation to, and requested by the conference to ask for a location.

The following traveling preachers were elected to orders: Elders, John T. Jacobs, and Andrew Foster. Deacons, James Browley and Edward Duncan. Charles Chase was granted a location at his own request. The conference ordered that in case of ministers locating who were delinquent in their accounts with the Book Concern, the same should be refered to the presiding elders interested for collection.

Samuel Gibbs was granted a location at his own request. J. A. Hall supernumerary was made affective. C. L. Madison was appointed to receive monies to defray the expenses of delegates to the Centennial conference in Baltimore, December 9th, and it was provided that all money contributed to that purpose should be devoted to West Texas Institute if not sufficient to send their delegate. Rev. Dr. Marshall W. Taylor, editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, was requested to prepare and read an obituary on the life, work, and death of Bishop Isaac W. Wiley, lately deceased in China. The conference ordered 10:30 a. m. Saturday as the hour for memorial services. After an earnest and most impressive address to the class for admittance into full connection, and also one by Rev. W. B. Rankin in behalf of the Bible cause the conference adjourned. Benediction by George W. Richardson.

THIRD DAY.

The conference met on time, Bishop Harris presiding. The religious services were conducted by Harry Swann. Anthony August, Isaac Clayton, Charles Scruggs, Samuel Morgan, Peter Wilson, George Sawyer, L. A. Norris, Merrit Anderson, W. Graves, Charles Hart, David Harper, and Daniel Walker, had their relation changed from supernumerary to effective. Isaac Smith was continued in the supernumerary relation; Goerge O. Richardson was made effective, subject to a nominal appointment. The Bishop was requested to leave Jordan C. Mays, Alfred Brown, R. H. Ponton, and William Brown without appointments, or so appoint as to allow them to attend one of our theological schools. The supernumerary preachers returned this year are, A. J. Burns, Nathan Caswell and Charles King; the following were admitted on trial viz.: Wormly Johnson, Primus V. Crawford, Monroe C. Cavanas, William Reed, Charles P. Westbrooks and Edward Duncan.

Mrs. Geo. W. Richardson representing the Woman's Home Missionary Society was introduced, and briefly addressed the conference, followed by Bishop Harris in a stirring appeal for the missionary work of our Church, which fairly swept the audience into spasms of tears and laughter as he pressed home his ponderous logic in rugged eloquence to their hearts.

The 792d hymn was sung at 10:30 and Dr. Marshall W. Taylor paid a touching tribute to the memory of Bishop Wiley. After which the conference adjourned. Benediction by Bro. Deits, of the Southern German conference.

FOURTH DAY.

Waco, December 8th. The usual religious services were conducted by E. Henderson, Bishop Harris presiding. The secretary read and conference approved the journal of Saturday morning's session. Austin was fixed as the seat of the next conference session. The various committees made their reports, all of them exhibiting carefni thought upon the subjects over which they severally had jnrisdiction. The standing committees and conference Boards were appointed and confirmed. Granville Norman was granted a snpernumerary relation. Willis Graves and Solomon Morgan who were requested to ask the conference for a location, did not ask for such relation. The conference on motion withdrew as to Bro. Graves and he was continued in the surpernumerary relation, and in the case of Solomon Morgan, he therenpon asked for and was given a location. There was a slight increase in membership but owing to the inaccnracies in last year's report this increase does not appear in the statistics. There is also an increase in the benevolences. Aggregate collection was $1,208.25, of which $369 45 was from Austin; $356.75, Columbus; $295.40 San Antonio; Waco district, $197.65. This was distributed as follows: which is $300 above last report: Missions, $720.74; Church Extension, $129.38; Sunday school Union, $25.88; Tract Society, $25.09; Freedman's Aid, $123.20; Bible cause, $26.46; Episcopal Fund, $72.73; conference claimants, $47.62. The statistics foot np 217 probationers, 7,107 members. The report on education congratulated the General Conference on its educational legislation.

The conference unanimously resolved to ask the secretary of the Freedmen's Aid Society to open a seminary at Austin for the West Texas conference on the 5th of January, 1885, or as soon thereafter as possible, and that said secretary of the Freedmen's Aid Society appoint the Rev. Harvey Webb, of the Texas conference as principal of the school, and superintendent of the new school building in Austin. It was resolved to forward certified copies of the above action to Dr. Rust, and request such co operation of Bishop Harris as he would be pleased to give.

Resolutions of support to the SOUTHWESTERN, welcoming the editor and extending a fratenal helping hand to that enterprise; resolutions touching the decease of Bro. Jackson Ceasar were approved. Resolutions complimentary to the Bishop were also adopted. $4,000 were disbursed by the elders in behalf of the Missionary Society last, and same amount was placed at the disposal of the conference this year. Also letters and complimentary resolutions, touching Revs. A. H. Gillett, and George O. Richardson. The conference adopted the modified course of study, and the Bishop presiding, concurred in that action.

Strong action was taken in behalf of home missions, and a cordial welcome extended to Mrs. Richardson to visit the various charges. The four districts of this conference have been laid off so as to nearly, if not quite equalize their financial ability. Bishop Willard F. Mallalieu at this point made his appearance in the conference, having just arrived in the conference. He was introdnced, and the conference adjourned after the minutes were approved and the appointments were read. The doxology was sung and the benediction was pronounced.

NOTES

This conference has a rule, by which it is aimed to equalize the expense of members attending conference, the practical working of which will be tested at this session as it was adopted one year ago.

The personnel of this conference is excellent. Your band-box, kid glove sort of a minister is conspicuous by his absence. Sturdy black, broad shouldered men prevail here.

All it needs to dissipate the gush about the Negro race per se dying ont is to take a tour of these conferences, and visit the congregations they represent.

The black color predominates and prevails, and will predominate and prevail more and more, as the Negro race advances in learning, religion and self-respect.

The afterdoons and evenings were all fully occupied with religions or anniversary services, the sermons were grand, and the addresses useful.

THE NEW RECRUITS.

Eight men were called forward and carefully addressed by the Bishop, touching the rules, and relations for a Methodist preacher to himself, the Church, and to God, previous to admission into full connection. Have you faith in Christ? was asked and explained in that clear, lucid manner which distinguishes all the talks of Bishop Harris. Said he at one point, the work of the ministry is not a profession, but a calling, it is not optional with a man whether he will be a minister or not; the Church is permitted to have a voice in the decision of any mans call to this work. These questions were as clearly answered as asked. They each said he was going on to perfection. Perfection in love is attainable, to love God with all the heart, soul and mind is possible. Each preacher said he expected to attain it in this life.

All believed in our doctrines, Discipline and polity.

There was one vivacious little French trained man among them whose prompt responses often tested the power of the good Bishop to maintain the gravity of the occasion. Of the members of this class four were clear black, and the other four were from dark to light brown color. Two of them shave their heads, and six keep their hair close cut. Five of them wear a little gotee, six of them wear a moustache, two of them wear no monstache, and one of them is clean shaven. They are all small to medium sized men, none of them were above 35 apparently, and rather intelligent looking men.

Will you wholly abstain from the use of tobacco? Here the brethren all pledged themselves into abstainance on this line. The Bishop said that a man ought not have tobacco at the expense of the Missionary Society.

APPOINTMENTS.

Austin District—C L. Madison P. E.
(Post-office, Austin.)

Austin, Simpson Church....Seaborn Smith
Austin, Wesley Church.....Harry Swann
Austin Circuit.....Elijah Nesbit
Belton.....Richard Alonso
Bremond and Fish Creek...W J Mitchell
Calvert and Mt. Zion....Andrew Foster
Cedar Creek.....to be supplied
Cunningham and West Point....M Smith
Davilla and Temple....Johnson Wormly
Georgetown & R-und Rock..T Watkins
Giddings and McDade.....Morton Lott
Lampasas and Gatesville.....A Brack
Liberty Hill and Burnett..P V Crawford
Manor circuit.....to be supplied
Port Sullivan & Milan Grove..D Munker.

Columbus District—P. M Carmichael, P. E.
(Post-office, Columbus.)

Alleyton and Toland....Enoch Coggswell
Caney and Providence.....Emory Hall
Columbus.....Samuel Gates
Columbus circuit.....Primus Gates
Ellenger and Industry....James Jamison
Flaton a and Soulesburg..to be supplied
LaGrange.....Emanuel Henderson
LaGrange circuit.....W H Mosby
Lockhart.....Houston Harris
Luling.....Lee Reed
Oakland and Brown Chapel..E E Cooper
Weelder and Peach Creek...W H Stevens
Weimar Circuit.....W C Cavanas
Wellsburg.....to be supplied

San Antonio Dist.—G. W. Richardson, P. E.
(Post-office, Austin.)

Belmont circuit.....Edward Duncan
Cuero and Mission Valley..Ephraim Jones
Floresville and Riddleville....J R Carnes
Gonzales.....Washington Goodwin
Hallettsville.....G W Townsend
Hondo and Fredericksburg..Jno Brawley
Laverula and Mt. Pleasant..S W Harvey
Morales and Edna.....Robert Dukes
Mt. Vernon.....J T Gibbons
Pleasanton & Rossville..to be supplied
San Antonio.....Mack Henson
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Spring Hill Circuit.....Green Bragner
Waco, St. James Church..C P Westbrooks
Waco Mission.....Gabriel Wilson

G O Richardson, J C Mays, Alfred Brown, William Brown and R H Ponton left without appointments that they may attend some one of our schools.

Mack Henson's Centennial sermon was an elaborate and exhaustive review of the growth and progress of Protestantism, and Methodism in the world.

Editorial Perambulations

HOUSTON CONTINUED.

Frank Vance, the well known Houston caterer, stands next to Baker in real estate, he is probably worth $20,000 in property, and has more cash possibly than any other colored man in the state. Baker and he at times have been able to buy up the entire debt of the city of Houston.

Vance is a red hot Methodist and so is his wife. He goes to conference like Jefferson Porter, of Paris, or [illegible] Mitchell, of Maysville, or Uncle Jim Buford, of Springfield, or Papa Geo. Green, of Troy, O., and generally brings home the preacher he goes for. Perhaps because they always go for the preacher that was going to be appointed any how. No matter why, they generally get the one they go for, and they always do so; because they know the sort of man it needs among them to succeed. To Vance belongs much of the praise due for the erection of the splendid church we have noticed above. We stopped with him principally, and can testify that we have never been permitted to sojourn in a home among any people better regulated, and more systematically furnished in the smallest and greatest detail than this; and we have stopped in a good many good homes in our time. Dr. Haygood, Dr. Hartsell, Elder Cushman, and several of the bishops we know have either been the guest or visitors to this home and in the face of their knowledge of the facts, we deliberately write this statement, meanwhile hoping that some one will mark and send it to Drs. Fowler and Hargrave, of the Protestant Episcopal Church in Mississippi.

Next to Vance is A. D. Osborne, of the blacksmith and wheelright firm of Osborne, Kyle & Co. He is worth $[illegible],000 in property besides the business which probably invests a capital of $2,000. Then comes Kyle who is making money and keeping it. He is a [illegible] has a model wife, and owns a nice home with other property.

Next is Dr. Ed. Ramsey, and his wife. The Doctor is worth $5,000, has a handsome home, a good practice, and has been in the business [illegible] years. There is a baby in this house, but we find that the children of colored folks have very little attention as a rule, and we intend to give this subject careful consideration, and our readers the result of our inquiry. Henrietta Ramsey [illegible] in the kitchen, but we suspect that some "old aunt Dinah" [illegible] away from us, made the dressing and the oyster stuffing for the Thanksgiving turkey. Our hostess invited her to have the christening, so did the Doctor, who called it "christening," for he don't christen anything with water," so the good Doctor who is a [illegible] to Trinity and [illegible] in Clark University. Mrs. Ramsey said no, she would not have the child baptized, but was pleased as the Baptists [illegible] that when it was grown it could decide if it want to be immersed or not. There would be no hinderance, but the Central Tennessee [illegible] an intelligent woman, did not require many words to convince her that the spirit of God contemplated the reception of children, so that they grow up in and to a holy life. We told her we would not hinder her child, but that we could not do so, Christ having said "suffer little children to come unto me and put His hands on them and bless them." [illegible] here [illegible] them to [illegible] we had [illegible] to our [illegible] and assented.

[illegible] Fred. [illegible] He [illegible] Central [illegible] [illegible] [illegible]

...that they have done according to their ability.

Rev. W. M. Jamison, Rockport, ..., writes: "I received my appointment at Covington, Ky., last March, from Bishop Foss. At first I thought it would be hard to give up Kentucky for Indiana, because I had heard that the people did not take good care of the pastors there; but I find they take better care of them here than in Kentucky. But one preacher ever stayed his time out here, and it was hard for him to do it, but since I have been here I have done more work and had a better time than any place I was ever at before. We have reduced a debt of $600 to $325 15, ... $100 for church repairs. We have been holding revivals all over the circuit. At Rockport we held a revival which lasted four weeks and resulted in 14 conversions and 17 additions. At Number 12 we had 7 conversions and 7 additions, and the same number at Cannelton. Another revival has been started at Rockport. When I first came here I found 28 members, now we have 56 members and probationers. It is only a matter of time now until the Methodists will have control of the city. Give us another presiding elder like E. W. S. Hammond is all we ask."

Rev. F. D. Bowers, Darrowville, La., writes: "We held our fourth quarterly conference on the 16th inst. We had a good crowd to meet our beloved presiding elder, Emperor Williams. He was much pleased to find the church in such good condition. We have paid for two improvements, and more than half of the original debt. We have a new church now. We collected $145 25 this quarter, and received 15 in full membership. The Sunday-school is in a good condition. The elder preached a good sermon. We hope for his return soon."

Rev. R. H. Patton, Paulding, Miss., writes: "Our beloved presiding elder, J. Campbell, held our fourth quarterly conference Nov. 15th and preached a noble sermon. He also received much instruction concerning the centennial jubilee which made a great impression on the people, and they crowded themselves to that beautiful centennial home. My protracted meeting has commenced. We have received this year 30 members in the church. I am encouraged to make a benevolent people here. I have many friends here. Pray for me."

Rev. H. H. Higgins, Jackson, ... writes: "On account of the absence of Rev. G. W. Sams, pastor in charge, I held the Rev. G. W. Taylor's third quarterly conference for him at Batesville, Ark., on the 13th and 14th inst. Bro. Taylor has just closed a revival, in which he received 43 converts, 13 of which joined our church. There has been a great improvement since I was here before. They have greatly improved the house of the church, ... a good fence out well at night, ... and attend meeting ... it to be found ... congregation ... are going to build a ... as soon as they ... Bro. Taylor ... work here."

Rev. A. Frank, Hahnsville, ..., the teacher ... first ... by way of ... ministry ... Conference ... Bishop ... col...

Letters From the Laity.

C. P. Westbrooks, Secretary of the Woman's Home Missionary Society, Goliad, Tex., writes: "Mrs. G. W. Richardson was with us on the 16th, and gave a grand lecture in the interest of the Woman's Home Missionary Society. The lecture was of intense interest to the congregation. After the lecture she succeeded in organizing an auxiliary society. Mrs. L. A. Westbrooks, President; Miss H. G. Hassell, Vice-President, Mrs. Esther Mitchell, Recording Secretary; Mr. Bettiece Lott, Treasurer. We are always glad to have our noble Christian women among us; also we are more than thankful for the speech of Dr. Crummell, speaking for the black women of the South. In all of my born days I never heard or saw anything equal to it. God bless the Doctor and all of his co-operators. Pray for us that we may be successful."

Bro. J. M. Wilson, Washington Circuit, Arkansas, writes: "Our church is in a growing condition, although times were dull at the beginning of the year. Bro. G. W. Baker held a ten days revival here which resulted in 13 converts. The people here like Bro. Baker and will do all they can for him; they have given him $20 in the last six months. I don't know what they would do if they were able. We would like to have him next year. I take the SOUTHWESTERN this year and like it very much."

The treaty between the United States and Hawaii, signed Saturday, merely provides for the extension of the present treaty for seven years from the date of ratification.

Both the Mason & Hamlin organs and pianos excel chiefly in that which is the chief excellence in any musical instrument, *quality* of tone. Other things, though important, are much less so than this. An instrument with unmusical tone cannot be a good musical instrument. Yet all are not good judges of such a matter. An inferior quality of tone will often please the uncultivated ear best. Use, though, time and use will show the superiority of really good instruments. In selecting an organ ... choose one from a ... reputation is ... established, and whose ... acknowledged to have ... excellence, especially ... thing.—*Boston Journal.*

"GOING DOWN HILL."

How a Venerable Iowan Evaded the Greatest Difficulty which Besetts the Aged.

Burlington, Ia, Hawkeye.

An account is going the rounds of the press of a woman who was so afflicted with the rheumatism for fifteen years that her entire muscular system became rigid, and for all that period she was kept alive by gruel forced between her teeth.

A prominent New York physician was once asked what rheumatism was. He replied, "God only knows." He was undoubtedly right, because rheumatism seems to spring from a different cause in every individual case. If its origin is a mystery, its effects are too well and too widely known, for there is scarcely any season of the year when some persons are not more or less affected by it. In general, however, it prevails mostly among the aged, making their last days hard to bear. A prominent physician once remarked in our hearing, "If the aged could escape the tortures of rheumatism, their last years as a rule would be quiet, peaceful and painless."

Apropos of the above, Mr. W. DeGens, of Pella, Ia., sends us a communication which ordinarily we would not publish except at so much a line. But his experience has been so remarkable that we think we are justified in giving place to it. He says:

"Dear Sir:—I am 78 years of age. My life has been active. I am well-known in this town, and what I say I do not think will be doubted by any one who knows me. Up to a year or two ago, I was the possessor of splendid health, and hoped I should wear out my life gradually and gracefully. Two years ago, however, I was overcome with that curse of old age, rheumatism. When it first prostrated me the pain was so acute I thought it was neuralgia, which medical authorities tell me indicates a low state of the system.

I fancied that this attack was the beginning of the end. I sent for a good doctor, who treated me with electrical and other agencies, but I grew worse. He finally said my case was a serious rheumatic one. For six months I could not use my limbs at all, and was handled by three strong persons, like a helpless child. Then came a period of better feelings, but re-action followed, and for six long months of pitiful suffering I was confined to the bed. For over a year I groaned in agony. I tried all reputable lotions, liniments, plasters, and preparations, in vain. At this stage, my friend Elder Overcamp came to see me, and upon his urgent recommendation I began to use Warner's safe rheumatic cure, a few bottles of which gave back to me the use of my limbs. I am now sleeping without pain, eating without distress, and feel as spry as I did when I was 60 years of age. I cordially recommend that preparation to all persons afflicted as I was, and especially to the thousands of aged men and women whose last days are embittered by this affliction."

Mr. DeGen's letter is endorsed by Elder Overcamp, who says he is a member of his church, and his case to him is surprising and marvelous. Mr. F. W. Brinkhoff also endorses the statement in similar terms.

There is no doubt that this is a true recital of the case, and Mr. DeGens' experience should be an encouragement to all others suffering as he did, to use the means he so successfully employed for nothing better, if indeed, as good, can be had in the market.

Good for the Child.

The ailments of childhood need careful attention and wise treatment. Some people think "anything is good enough for a child, and there isn't much the matter with it anyhow." But judicious mothers know better, and do as Mrs. H. W. Perry, of Richmond, Va., does. She says: "I take Brown's Iron Bitters and give it to my children with the most satisfactory results." Sold everywhere.

Statistics of Texas Conference

Showing increase and decrease for 1883 and 1884:

	1883.	1884.	Inc.	De.
Probationers	1470	1512	42	
Full members	8713	9788	1075	
Local preachers	169	172	3	
Baptisms, children	671	825	154	
Baptisms, adults	876	1019	144	
Churches	119	145	26	
Value	$85,184	$107,091	$21,869	
Parsonages	32	34	2	
Value	$8,500	$10,675	$2,175	
Building and improving churches & parsonages	$12,113	11,717		$395
Paid on old indebtedness	$4 329	3,984		345
Present indebtedness	$6,816	7,326	510	
Current expenses	2,815	2,178		637
Sunday-schools	151	161	10	
Officers and teachers	632	781	151	
Scholars of all ages	7362	7452	90	
Missions—				
From churches	$348	$353	$5	
From Sunday-schools	196	177		19
Church extension	161	131		30
Sunday-school Union	41	43	2	
Tract Society	33	15		18
Freedmen's Aid	256	234		22
Education	128	265	137	
American Bible Society	20	16		4
Woman's F. M. S.	34	12		22
Woman's H. M. S.		59	59	
Other Collections	120	269	149	
Ministerial support	19,095	16,485		2610
Conference Claimants	34	128	85	

The Missionary collections were considerably less this than last year. This conference last year (1883) only paid per member for missions four cents; this year only a small fraction of three and one-half cents per member. The Church (Missionary Committee) set apart for this conference as missionary money at its late meeting $4,000, and ask to it raise $1000. This is not 11 cents per member, and ought to be raised.

Charles Bradlaugh, who appealed against the verdict of the jury which found him guilty of a misdemeanor in voting in the House of Commons as member from Northampton after administering the oath to himself, has been refused a new trial.

M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez Street.

ST. MATTHEW M. E CHURCH—On Verret Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p m Sunday-school at 1:30. M. C. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m., 3 p. m. 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Priestley, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7:30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30, Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. M. J. Dyer, pastor. Services—Public worship Sabbath 11 a. m.; 3 and 7 p. m. Communion every second Sunday at 7 p. m. Sunday-school 1 p. m. Class-meeting Monday evening. Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a. m. Preaching at 11 a. m., and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening.

HAVEN CHAPEL—Jefferson street, corner of Plum, two blocks above the last station. Rev. M. C. B. Mason, Pastor. Services—Public worship at 11 a. m., 3 and 7 p. m. Sunday. Sunday-school 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m. and communion at 7. Preaching Thursday evening.

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THURSDAY, DEC. 18, 1884.

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Notice.

Special Programme for Bishop Mallalieu

After visiting Waco and the West Texas Conference, Bishop Mallalieu was to visit Austin, San Antonio, and Galveston, and there dedicate a church on Sunday, Dec. 14, then to Houston, thence on to New Orleans, which city he will probably reach by Wednesday or Thursday, Dec. 17 18.

Bishop Wiley.

Bishop Isaac William Wiley is dead. It is indeed with profound sorrow and pain at heart that we [illegible] our readers this sad intelligence. To many it will not be new, and to all, as to us, it is a [illegible] of touching importance. We [illegible] ourself be more deeply [illegible] if our own natural father [illegible] of his, just passed [illegible] and quiet of the grave. [illegible] hoping for his return [illegible] improved health, and a [illegible] since thought we had [illegible] of him as to up- [illegible] warrant this hope; when, suddenly, almost without [illegible], the terrible truth that he [illegible] not return to us again in this [illegible], we should no more look [illegible] mortal form as we had [illegible] buried through earth and [illegible] forced itself into our un- [illegible] ption.

[illegible] mit'd the decisions [illegible] the curious workman-hip, [illegible] with infirmities, [illegible] perfection with leisure de- [illegible] to the tyranny [illegible] and much misery." [illegible] prognostic of the [illegible] at was conveyed [illegible] following communica- [illegible] Mission Rooms:

[illegible] letters from China [illegible] Mission Rooms con- [illegible] and sad interest [illegible] Wiley. Oct. 15. [illegible] writes, from the [illegible]," on his way to [illegible] to the continued [illegible] Mr. Lowry ac- [illegible] final immer- [illegible] of the sea- [illegible] Annual [illegible]. A letter [illegible] from the [illegible] we give, [illegible] [illegible] [illegible]

September 1883, he should come [illegible] to rest amid those missionary [illegible] and beside that wife in November 1884. Truly

"God moves in a mysterious way
His wonders to perform."

His next work was "The Religion of the Family," followed by another, his latest, on "China and Japan." We know that he contemplated writing for publication his views of the religious life, and future, of the American Negroes when he had leisure to do so.

BISHOP WILEY AMONG THE NEGROES.

In Galveston, Texas, with race prejudice abounding and imperious social customs exacting, Bishop Wiley declining invitations from those of social ranks and influence, made choice of a home among the Negroes.

In Baltimore, Maryland, the cradle of American Methodism, where the rillets of Perry Hall and the dust of Methodist pioneers had crystallized into the *creme de la creme* of elevated, social life, this brave man of mighty convictions of duty had taken his home among the Negroes with, and for whom he had come thither to labor.

In Louisville, Kentucky, he made the home of Rev. Monmouth Walton, and the ideas of home-life more exalted by his presence there for dinner, with several ministers including the writer.

In Jeffersonville, Indiana, Bishop Wiley being called to dedicate our colored church, its pastor together with the pastor of our First Street white congregation, awaited his arrival at the depot, both had made preparation and were ready to do him the honor of their best entertainment. It did not require a single second for him to determine upon his course, with the sweet courtesy which distinguished him, he informed the white pastor, Brother (Dolph) as we now remember, that he was there to dedicate Wesley Chapel and was already the guest of its pastor, Bro. Bryan.

In Connersville, Indiana, where he went at the instance of Bro. S. G. Turner, the pastor, to dedicate a colored church, he had his home with Mr. Turner, one of its officers, and pleased with the treatment he received was he that he after [illegible] public mention of the neatness and even elegance of that home, which we know to be one of the best in the land.

[illegible] around our church in Cincinnati, seemed to hang dark [illegible] lowering clouds, Bishop Wiley [illegible] to him and said, "We must not be despondent, the [illegible] people of Cincinnati will [illegible] have a good church in this city, the white folks will see to [illegible] you not long after [illegible] Dr. Best advanced [illegible] relieved the property [illegible] by which [illegible] and Dr. [illegible] the building [illegible] Street.

[illegible] books or study, [illegible] we learn more than [illegible] so that it might [illegible] that he was the fa[illegible] to improve [illegible] laid down for [illegible] by reading one [illegible] and then establish [illegible] preferences as might [illegible] and a simpler [illegible] of which has [illegible] tion is several con[illegible] intended this as a [illegible] to remove as [illegible] it does [illegible] be was [illegible] he [illegible]

garded by the best rank of colored society, that he was selected by them in such a way.

We do not recall these incidents here because we would have others follow his example, every man must judge of the propriety of his own actions for himself, but when he has reached that judgment and made it historic by practice we may refer to it for the purpose of illustrating the philosophy of his life. Therefore we now introduce these actions of Bishop Wiley not as evidence of any peculiar or abnormal attachment for the Negro race, but rather as evidence of his ability to rise above the laws of society, and do what he conceived to be his duty. Let that pathway lead him whither soever it might.

SOMETIMES MISUNDERSTOOD.

If Bishop Wiley was true to the guiding of duty as it led to the Christian culture of the colored people, he was no less solicitous for the moral and mental betterment of the whites in the South, and in his zeal for this he was ready to do what he could even if that was not all he would. He distinguished between ideals and reals. He was not visionary, but practical. He would do now that which was possible and the rest when providence opened the way. Such were the views that actuated him in aiding the establishment of schools practically for whites and blacks where either or both classes preferred it, and conferences of the same kind. Many of his brethren differed with him, some even spoke harshly of him, especially concerning the school at Little Rock, but time has proven not only the sincerity of the man but the present wisdom of his action.

Bishop Wiley was not the agitator or the revolutionist that our beloved and sainted Gilbert Haven, whom the colored people almost idolized was. Haven in battle with dauntless courage led the host to victory. Wiley quiet, calm and no less courageous, bound up the wounded, and called the combatants once more to peace. Wiley had not the magisterial force of appearance, and almost dictatorial dignity of Foster, his was the quiet simplicity of a child, he firmly ruled by seeming not to rule.

Wiley loses nothing in comparison with Bishop Harris, that man of matchless business capacity, and exalted integrity. Harris is a thunder storm, with clouds and wind, vigorously attacking, routing, expelling and tearing away all impurities; Wiley was the shower of May cleansing the dusty air, kissing the flowers into bloom, and loading the breeze with ordors and life-inspiring fragrance. Each was useful in its line, and both are needful to the prosperity of the seasons.

PERSONAL RELATIONS.

Bishop Wiley ordained the writer to be an elder in the Church; he gave us authority to assume the office of presiding elder on our first district by the concurrence of Bishop Peck. He afterwards appointed us to that district himself, and in every way he could has been our constant personal friend. His kind words were always spoken for us. It was not for returns for we had nothing to return, it was not for office, he had the highest to which mortal man can come. It was to do good and aid us in being good. Peace to his ashes. A shadow has fallen upon his home, his church, his colleagues and his country. A prince and a great man has fallen this day. But the way is open to the haven where he is reposing, may the Lord increase the strength as he diminishes the number of his colleagues, and make the church a thousand fold more use-

[illegible] Course of Study.

[illegible] wider field for observa[illegible] and a better understanding of [illegible] it contemplates, we be[illegible] we are ready to revise our [illegible] but the modified course [illegible] by some of the [illegible] a step backward. [illegible] though we had [illegible] of study with [illegible] bed grac[illegible] standard of qualifica-

New Orleans University—Main Building.

Dr. Hartzell writes: "This is a picture of the new building for New Orleans University, on St. Charles Street New Orleans. We want to lay the corner-stone during the approaching session of the Louisiana Conference.

This magnificent structure will cost at least $40,000. The great question is: How can the money be received? One noble friend in Ohio has given $5000. About $4000 will come from the estate of Sarah Pierce, a colored Baptist lady of New York. Louisiana Conference has raised $3000. But this is only a begining.

Every dollar raised during this centennial jubilee year by our people and friends in Louisiana will go into this building. Let our pastors in the State each see that all our friends know of this noble undertaking and use it to make the Centennial Jubilee a great success. Every Sunday-school scholar in the State ought to put at least one brick in this splendid building."



This University is now in full operation. It has a good faculty commanding, healthy location, and is in every way adapted to the use intended.

We urge it upon young men and women, especially those in this region to give this school an examination before looking after others further from their home and climate. The same aid from the educational funds of the Church can be secured at either of our schools so that there is no advantage in this respect.

As to the appeal above we should say that it ought to stir the pride and swell the heart of every preacher in the Louisiana Conference. Dr. Hartzell is your own. He is true to your cause, as we have the best reason to know. He is full of its interest, has committed himself to its completion, and must be sustained.

"Rally round the flag, boys,
Rally once again,
Shouting the battle cry of freedom.

Which is education. This month our Church is one hundred years old. Shall we not give $1,000 for each year of her most useful life? What say you? Every man to his post. Let no man falter now.

tion required in some of the conferences were good intentions and a good voice. But that period has given place to a more advantageous one, the conditions which surrounded the fathers in the first stages of our Church work in the South, have been partially, not entirely removed.

The men who are succeeding the first fathers in this work are so circumstanced that it is positively and absolutely needful that they have to some extent a sytematic preparation for their work. They cannot all take a course at college; some must remain in the field, and carry forward the Calvary standard, while these reserves for future service tarry at Jerusalem in preparation as it were.

If they cannot go to college, neither can they master the course prescribed by our Church for traveling preachers. First because the books are so high priced that they cannot get them. Second, because the studies are so difficult in some of them that it requires a good education before they can be successfully pursued, which few if any of this second line of fathers possesses; and if they did it would still require instructors and these it has heretofore been largely impossible to secure, especially has this been true of our colored preachers in the South. So viewing the matter from this standpoint we regard as vastly preferable that there should be such a modified course of study available to if not especially provided for them as meet these circumstances. Yet, it is our judgment, this should be well understood to be a provisional, and temporary arrangement designed to meet an emergency. We would hold young men now at the door of the conferences to a rigid examination in the regular course of study. We would do this even if it forced every one of them to enter conference through a theological school hereafter. For it must not be conceeded that with favorable circumstances, this course is too difficult for all concerned.

After the Sight What They Say.

Rev. R. H. Harbert, Marshall, Texas, writes: "I must say I never was more favorably impressed with anyone in my life than with yourself. I feel like saying amen! amen! Since my return though busy in the school room I've failed not to publish what our S. W. C. A. is doing. I shall be happy if I can send you 50 new subscribers which I believe I can easily do. Enclosed find 24; look out for more."

Prof. C. W. Campbell, Houston Seminary, Houston, Texas, writes. "We are thinking of using the SOUTHWESTERN in our reading exercises. It has many friends here."

Homes for Visitors.

The colored Department of information for the World's Exposition at New Orleans have registered the following places where colored visitors will be entertained. There are some excellent homes among them. Private information can be had as to what the special characteristics are in each case by application to us. The prices will range well up, as the cost of living in this city is always high, and the present crowded period is not likely to form an exception to the rule. Persons coming should bring money with them, or make sure of friends who have it.

HOMES.

W A Halston, Jena and Chestnut streets, can take 6.
Rachel Burke, 292 Gravier street, 19
Ann Jenkins, 74 Liberty, 16.
Charlotte Robertson, 266 Common, 6
Mrs. Perkins, 27 Villere, 15.
Mrs. Bernard, 268 Common, 4.
Eugene Lanes, 358 Fourth, 16.
Mrs. Gorum, 31 Franklin street Algiers, 2.
Mrs. Armstrong, cor. Market and Bone, Algiers, 2.
Mrs. E Sterling, Nashville ave, 2.
Mrs. Jane Tucker, Nashville ave, 6.
Mrs. C C Murrell, 86 Jefferson Carrollton, 6.
Mrs. M. Sauders, 18 Treme, 4.
Mrs. Tillman, 192 Burdette, 4.
Mrs. Parker, 155 Washington, 4.
Mrs. R. Hagans, 220 Adams, 2.
Mrs. T. Wilson, 225 Seventh, 2.
Mrs F Labranch, 11 Robertson, 15.
Mrs. Mary Hunt, 107 Everline, Algiers, 3.
Mrs. R A Grant, 18 Peters Algiers, 3
Mrs E Joseph, 27 Bonie, Algiers, 2.
Mrs. M Davis, 327 Fourth, 2.
Mrs. L Trist, 42 Zimple, 4.
Mrs. Bell, St. Dennis, 2.
Mrs. M English, 42 Zimple, 4.
Mrs A White, 42 Zimple, 4.
Mrs. M F Wicker, 35 Customhouse, 2
Geo F James, 34 N Roman, 2.
Geo H Fayerweather, Napoleon ave, cor. Dryades, 6.
Mrs. E. Lee, 54 Palmyra, 8.
Mrs. Ellis, Camp Parapet, 7.
Mrs. Emily Bell, 60 Madison, 2.
Mrs. Mary Reid, Camp Parapet, 4.
Wm Allen, 52 Burthe, 3.
Wm Henry, 52 Burthe, 4.
Mrs. M J Steele; 331 St. Louis, 5.
Mrs. M Jackson, 327 Howard, 2.
Mrs. Julia Burrell, 403 Thalia, 4.
Mrs. L A Wilson, 431 Thalia, 2.
Mrs. M Fielders, 453 Thalia, 2.
Mrs. Geo Jones, 72 Miro, 4.
Mrs. Parera, 124 Johnson, 4.
Mrs. J Mitchell, 106 Robertson, 2.
Mrs. Scott, 342½ Conti, 9.
Mrs. O Stevens, 238 Customhouse, 6
Mrs Cora Lee, 14 Magnolia, 2.
Mrs. Saminine, 40½ Villire, 4 gents.
Mrs. L Swan, Valence, bet. Chestnut and Camp, 2.
Mrs. M Elsey, 148 Valence, 2.
Mrs. Lightfoot, Defossett, bet Lyon and Jersey, 2.
Mrs. S Davis, 396 Customhouse, 8.
Mrs. C Scheval, 96 Burgundy, 2.
Mrs. Rev. M. Dale, 27 S. Roman, day board only, 3.
Mrs Tenna Burton, 100 Franklin, 12.

Prices will range from $1 to $3 per day. Street cars run from all depots in rapid succession. Hack fair is high. Railroads will make no discrimination, we ascertain upon inquiry at the offices, but we can say to colored persons who are expecting to come here that they may as well make up their minds to meet with some hindrances on the part of conductors and brakesmen at small local stations on some roads, but this will be remedied if complaint is promptly made to headquarters. All hotels will entertain white people at nearly their usual rates.

The plan for meeting the Central China mission in Kinkiang was not carried out, as Bishop Wiley was unable to proceed further. From other letters we learn that he stopped in Shanghai, and the brethren were collected there. The meetings were held in the house of Dr. Lambuth, of the Southern Methodist Mission. A letter dated Oct. 27th, says: "The Bishop is very feeble. He is at Dr. Lambuth's, and the meetings are held in his roooms. He reclines on a long chair. He says the Lord will give him strength to accomplish his work."

Since our writing which named the Freedmen's schools wherein colored teachers were employed, we have learned that in the omission of Rust University we did that which is one of our most useful institutions an unintentional injustice. It has, among other excellent members of the faculty, two colored teachers, namely, Mr. R. R. Green and Miss A. L. Talbot. We are glad to make even this partial amendment for that oversitght, and we intend, from personal observation, to write up this school hereafter.

That was a mighty prayer by Mack Henson in which, among many mighty thoughts he expressed the following: "Lord, we thank thee for what thou hast done for us. One hundred years ago slavery existed in this country. Now there is neither a master or a slave in this land. We thank thee, Lord, for what the Methodist Episcopal Church has been permitted to contribute toward this happy result."

"We feel intensely interested for the West Texas Conference school. My opinion is that the Freedmen's Aid Society will put up a large building there worth from $15,000 to $20,000, as soon as we shall have the money to do so."—Bishop Wiley to Rev. G. W. Richardson, in Philadelphia, May, 1881.

Personal.

—Rev. N. L Rockey sends a card from Liverpool saying their party expected to sail Nov. 22d, for Bombay, all are well.

—Miss Laura Scheuck, writes Nov. 10th, of her safe arrival in Loftcha, Bulgaria, in company with Rev. and Mrs. T. Constance.

—Rev. Joseph Courtney, of Ohio district, Lexington conference, is pushing things in his usual vigorous style on his district.

—Rev. B. H. Badley reached Queenstown, Nov. 24, en route for India.

—Mack Henson, C. L. Madison, Harry Swann, J. R. Carnes, and several others are very promising men in appearance and manner.

—We learn from Bro. H. J. Wright that Bro. Alto and Sister Mitchell, Alexandria, Louisiana, were presented with a fine daughter Sunday Dec. 6th, 1884.

—Rev. Emperor Williams is said to have subscribed the first dollar toward publishing the SOUTHWESTERN and that he folded the first paper of the first number ever sent out of the office. We believe Father Green, of New Orleans claims about the same things.

—Rev. S. R. Cottrel, of the Lexington conference, now visiting in Parkersburg, informs us that he was relieved from his appointment at Georgetown, Kentucky, by the Bishop and presiding elder. What we have said touching this case must be interpreted by the above statement which we accept as true.

—Rev. E. W. Parker and Dr. T. S. Johnson with their large company arrived in Bombay, Oct. 31st. They all expected to start up country the same day reaching Cownpore on Monday, Dec. 3. Mrs. Waugh and children, with Mrs. Baume who left England on another steamer, the "Speke Hall" about the same time, had not yet arrived.

—Rev. George W. Richardson, is the next oldest of the elders, in the West Texas Conference exact counterpart of Bro. Gates, one is jet black and the other clear white, one is heavy to corpulence, the other thin visaged, both are old men and will soon finish the work they have to do. He is a faithful zealous man, and his wife is no less an earnest, tireless Christian worker than himself. He has a son in Evanston University, who is also a member of the West Texas conference.

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Domestic Hygiene.

Milk May Convey Disease Germs.

BY DR. GEO. L. CURTISS.

Milk, one of the most nourishing fluids, may become a means of "conveying the poison of enteric fever and of scarlet fever." In the case of typhoid fever, the milk has most likely obtained the disease germs from the water put in the milk, which had been poisoned by typhoid excreta. "Scarlet fever poison has appeared to get into milk from the onticle or throat discharges of persons affected with scarlet fever who were employed in the dairy while ill or convalescent." Two such cases are reported as having ocourred in Louisville, Ky.

The *British Medical Journal*, published the following on "milk as a vehiole of infection:"

At the late meeting of the Glasgow Philosophical Society an interesting paper was read by Dr. Dougal on milk pollution, describing some experiments with regard to the impregnation of milk with gases and vapors of an offensive nature. The experiments consisted in exposing uniform portions of milk in a glass jar to the emanations of coal-gas, paraffin oil, turpentine, onions, tobacco smoke, sulphuretted hydrogen, ammonium musk, asafetida, stale urine, creosote, stale cheese, chloroform, putrid fish, decayed cabbage, etc. In every instance the milk was found to have become more or less impregnated with the characteristic odors of these bodies. As the result of his investigations and his previous experience, the lecturer stated that it was his strong conviction that milk absorbed, and could communicate, infection. At the same time he was equally sure that the *boiling of milk* destroyed every organism and germ which it contained; and not only so, but he was certain, also, all infected particles, which he still believed was the form assumed by specific poison. Dr. Dougal's paper gave rise to considerable discussion, and a very hearty vote of thanks was awarded him for bringing the subject before the Society.

At Lawrenceburgh, Ind., some friends obtained from Cincinnati, O., a freezer of ice cream. There were several men and women who ate of the cream the same evening. Two of the party were attacked by diphtheria, one of them dying, and all but one person were sick with diphtheritic sore throat. When the case was traced up, it was found that the man who made the ice cream was just recovering from an attack of diphtheria. Undoubtedly, the germs of the disease were exhaled from his own diseased throat, and fell into the cream, and so the disease was communicated to innocent parties.

Very much of the milk sold in towns and cities is filthy and really unfit for family use. It becomes filthy by the foul materials allowed to enter the milk as it is being milked from the cow. The milkman or maid does not use care enough to clean the teats, udder and sides of the cow before proceeding to draw the milk. Bits of the droppings, dirt, hair, etc., fall into milk, and cannot be entirely removed by straining. The gratings of these permeate the milk, and render it filthy and repulsive.

A few years ago it was demonstrated in New York city that milk from stalled cows was impure, and lacked nearly every element of healthy food. The vessicles of fat which ought to be full and rich in oil were found to be shrunken and poor. Cows need to be well fed on rich and healthful food, if the milk obtained is desired to be rich in the elements of healthy food.

In London Capt. Dudly and mate, of the wrecked Mignonette, who were found guilty of murder in killing the boy Parker for food to keep themselves alive, were sentenced to death. It is believed they will certainly be pardoned.

The early bird catches the bronchitis, and lovers of early morning walks will find to their sorrow the truth of the old proverb. If we were permitted to make a suggestion, we should whisper, "Use Dr. Bull's cough Syrup."

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I saw in the list of preachers of the Vicksburg conference, a name which seemed familiar to me. The name was Nathan Oliver, my father had a brother by that name. My father's name was James Oliver, but was changed to James Townes, so my name was Maggie Townes, but by marriage is changed to Boyd. I also have a brother whom I believe to be in Vickburg or that part of the country, who I would be glad to hear from. My brother's name is Sandy Townes or Oliver, he will be known by either one. Maggie Boyd, 120 Pontotoc Street, Memphis, Tenn.

MR. EDITOR—I wish to inquire for my people whom I left in Maryland county, Virginia. Two brothers, the oldest one, Nicholas, the youngest one, Horace Fights. Mother's name was Sally Howard and father's Henry Howard, and sister's Susan Howard; and when I left them they were in Washington, Virginia, but I heard my two brothers were carried to New Orleans, Nicholas and Horace by the traders. The trader that I left them with was Tom Williams. I have not heard from them since; and my name was then Rachel Fights but my name is now Rachel Dollar. Address Rachel Dollar, Chunkey Station, Newton county, Mississippi, care of Henry Lacy.

MR. EDITOR—Please help me to find my father and kin people. My father's name is Thomas Jones and I also had three brothers, John, Harrison and Thomas Jones; my sisters were named Lucy, Susan Ann and Sally Jones; Mother's name is Hannah Jones. They used to belong to Col. Charles Todd, in Shelby county, Kentucky; my name was then Delphy Wilson, my young mistress' name was Letitia Todd, married a man named Dr. John Carter and brought me from Kentucky to New Orleans and sold me to Kendrick and Foster in the trade yard, and they sold me to Benjamine Barber and he lived on the Mississippi river at that time. Any information concerning them will be gladly received. Address Delphy Wilson, Hempstead, Texas, care Charles M. Singleton.

MR. EDITOR—I want to find my father, mother, sisters and brothers. They used to belong to Wm. Akers, near Paris, Tennessee. My father's name was Gilbert, my mother's name was Millie, my three sisters, Hannah, Lucy, and Pollie. My brothers' names were Peter, Martin, James, Jack and Riley. My name is Philis Ann Jackson. Address me in care Rev. J. E. Shackleford, Navasota, Tex.



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JOHN J. RYAN, *Athletic B. B. C., Philadelphia, Pa.:* "AYER'S SARSAPARILLA cured me." [Cured by it of Rheumatism.]

ORLANDO SNELL, *Lowell, Mass.:* "I enjoy better health than ever before, due solely to the use of AYER'S SARSAPARILLA." [Cured by it of Carbuncles and Debility.]

NATHAN S. CLEAVELAND, *Boston, Mass.:* "A most valuable remedy for the lassitude and debility incident to the spring season." [His daughter cured by AYER'S SARSAPARILLA of Headaches, Dizziness, Indigestion, and General Debility.]

MILTON FOX, *Dracut, Mass.:* "The one I would recommend above all others as a blood purifier." [Cured by AYER'S SARSAPARILLA of Scrofulous Humor and Dyspepsia.]

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GEO. ANDREWS, *Lowell, Mass.:* "No doubt whatever that I owe my recovery to AYER'S SARSAPARILLA." [Cured by it of Salt Rheum.]

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Almost "all the ills that flesh is heir to" spring from, or are intensified by, impurities in the blood, the result of hereditary taint or of a wrong manner of living. AYER'S SARSAPARILLA thoroughly purifies the blood, gives tone and vigor to the digestive organs, and imparts new vitality to the nervous system. The only preparation of this class for which these claims can be truthfully made, and the only one that does "real, lasting good," is

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PREPARED BY

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Sold by all druggists; price $1; six bottles for $5.

Lord Rosebery presided over and Stanley delivered the inaugural address to the Scottish Geographical Society. Stanley dwelt upon the great importance of the Congo country to Great Britain as an outlet for her trade when most of the nations are adopting protective measures. He said her usefulness will be found in the Congo country, where the African International Association is promoting free trade and enterprise. A settlement of the disputed questions, irrespective of nationality, had also secured revenue to carry out the work.

Diseases of the kidneys and bladder are very prevalent among men past middle age, and those most difficult diseases to cure are on the increase. HUNT'S [Kidney and Liver] REMEDY has long been known to be most successful in the cure of these diseases. "Never known to fail."

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Send for "How to Cure Skin Diseases."

April-10

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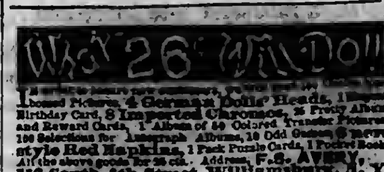
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Grenada	4:50 a m
Coffeeville	5:25 a m
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Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L. & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
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" Cincinnati "	7:05 a m

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Passengers living on the line of the C. St. L. & N. O. R. R. will please remember that a Through Sleeping Car is run from New Orleans to Cincinnati, via Odin and the O & M. Railway. Berths can be secured by applying to any of the Agents of the Great Jackson Route.

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Kansas and the West.

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Send 50 cts. and symptoms for treatment, to last 30 days, by mail postpaid. Which will convince the most incredulous that Dr. Sanderson positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Coughs, Bronchitis and Incipient Consumption. No fraud, quack, douches, inhalers or atomizers used. Over 3000 cases cured. The best internal treatment ever discovered for each distressing disease. Address Dr. C. N. SANDERSON, [Mention this paper.] 69 Vesper Avenue, Louisville, Ky.

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General News Items.

The South Carolina Legislature ... to the United States Senate.

Lord Dufferin, the new viceroy of India, was given a brilliant reception at ...

Prof. ... friends are pressing ... New York Senatorship.

Negotiations between Li Hung Chang ... Li and the ... Tsin Tsin have ... which the French ... Hanoi.

It is ... political ... has ... and Gen. Logan to maintain a ... will ... receive further orders.

Senator Miller, of California, will ... whether ... to regulate Chinese immigration, and with reference to the taking of ... The United States Supreme Court ... the act of July 7 ... legatory.

Representative Springer has decided to appoint Messrs. Vandeventer and Stewart members of the sub-committee to visit Ohio and investigate the conduct of United States Marshal Wright at the elec... by the House ... Secretary of the Treasury ... favorably reported from the Senate committee on finance, but Senator Ruddlebarger objected to ... consideration.

Joseph C. Mackin, secretary of the Cook County Democratic central committee, was arrested on the complaint of A. M. Day, secretary of the citizens' committee, which has undertaken to unearth the ... is to the sixth legislative district of Illinois. Henry W. Lehman and Rudolph Brand being Republicans and the Democratic candidates respectively. This is the case ... Federal grand jury has been investigating. The complaint charges Machin with aiding some ... or persons in sub...

The M. E. Church.

Board of Education—Annual Meeting for 1884.

The annual meeting of the Board of Education of the Methodist Episcopal Church was held in New York on Nov. 12.

The following new members were in attendance, having been appointed by the General Conference and by action of the Board of Bishops, namely, Bishops Harris and Andrews, and the Rev. Drs. L. R. Fisk, of Albion, Mich.; W. M. Frysinger, of Baltimore, Md.; and A. S. Hunt, of New York.

After a temporary organization, resolutions were adopted expressive of the great loss the Board had sustained in the decease of its late and honored President, Bishop Simpson. The reports of the Corresponding Secretary and Treasurer presented a full exhibit of the affairs of the Board, from which the following items are condensed.

Outside of income from invested funds, the receipts of the Board, from Children's Day and other collections, legacies, special donations, the repayment of loans and the disposal of Centennary historic medals, had reached the sum of $56,181.65. The continued advance in the receipts of the Board was accepted as conclusive proof of the growing favor with which its objects and work are regard by the Church. Running through a period of five years, the aggregates of receipts from the sources named have been as follows, namely: 1880, $2,079.24; 1881, $9,256.86; 1882, $18,026.56; 1883, $32,718.42; 1884, $56,181.65. The year closing Nov. 1, had the advantage of sharing in part the extra efforts appropriate to the present Centennial period, which it is hoped have by no means ended.

Corresponding progress has been made in the system and efficiency with which the available funds of the Board are disbursed in aid of worthy and needy students throughout the whole extent of the Church. From among a few representative applications which were read, the following specimen is selected as representing an urgent class of wants which the Board is meeting through the institutions of the Church.

Texas, March 20, 1884.—*To the Board of Education:* I never went to school a month in my life. All the learning I have got I learned at home, at 12 o'clock when I quit plowing, and at night I was persuaded of my duty, and I sought every way that I could to get an education and sought with tears and prayers to God, and at last I heard the voice of my mother, saying, "I have prepared a way," and when I got this blank (form of application to the Board of Education for aid) my heart leaped for joy. And this is my spiritual mother, the Methodist Episcopal Church. I want to go school next Sept. 24.

I am, your brother in Christ.

Urgent applications were presented for aid in behalf of native candidates for the ministry in Norway and Japan. A teacher in the Anglo-Japanese College connected with our mission in Tokio says: "We have in our school now, and still coming to us every week, bright young men who are worthy, but poor. They are willing to do any work we may be able to give them to earn an education, but we can only employ three or four. Many of these are Christian young men fleeing from heathen homes, and hence cannot get support from those homes if they enter a Christian school. Others are the sons of very poor parents, who could not give their sons $5 a year. We are much troubled because we can do nothing for these really worthy cases. Sixty dollars will thoroughly school one of these young men for a year. A small amount thus expended now would bring quick and large returns. We greatly need well educated young men for the ministry."

It may be added that calls for the aid of students in our seminaries and colleges in all parts of the United States were never before so urgent. For all of the above objects donations were appropriated as follows:

W. L. Harris, ...
..., J. W. Lindsey, ...
..., D. P. Kidder.

CATARRH

CATARRH IS A DANGEROUS DISEASE, *yet it can be cured by the use of our Catarrh Specific.* Thousands suffer without knowing the nature of this almost universal complaint. It is an inflammation or ulceration of the lining membrane of the nasal passages. There are several varieties of Catarrh, with widely different symptoms. The most common kind is characterized by an excessive secretion of mucus or matter in the nasal passages, which most either be blown from the nose, or drop back behind the palate, or is hawked or snuffed backward to the throat.

Other indications are hawking, spitting, weak and inflamed eyes, frequent soreness of the throat, often ringing or roaring or other noises in the ears, more or less impairing of the hearing, loss of smell, memory impaired, dullness and dizziness of the head, and dryness and heat of the nose.

All persons thus affected take cold easily. The breath sometimes reveals to all around the corruption within, while the patient often loses all sense of smell. The disease advances covertly, until pain in the chest, lungs or bowels, startles him; he hacks and coughs, has dyspepsia, liver complaint, and is urged by his doctors to take this or that; perhaps, cod liver oil is prescribed. Perfectly ridiculous! The foul ulcers in the head can not be reached by pouring such stuff into the poor, jaded stomach. The patient becomes nervous; the voice harsh and unnatural; he feels disheartened; memory loses its power; judgment her seat; gloomy forebodings hang overhead, hoodreds, yes thousands, in such circumstances, feel that to die would be a relief, and many even do cut the thread of life to end their sorrows.

THOUSANDS ARE DYING

In early life with consumption, who can look back a few years—perhaps only months when it was Catarrh. Neglected when cure is possible, very soon it will transform the features of health and youth into the dark, pallid appearance, while the hacking cough, the excess of blood coming from the lungs, or night sweats, all significantly proclaim it is too late; and thus a neglected Catarrh ends in the consumptive's grave.

NASAL CATARRH.

Sometimes the disease only affects the membranes lining the nasal passages, and they may be easily reached and cured by simple means. But when it is located in the "frontal sinus," or in the "posterior nares," or if it has entered the "Eustachian tubes," and is inflaming the ears, nothing but finely medicated vapor can effectually reach it and destroy it. And certainly after it has affected the throat and bronchial tubes, as all well read physicians will readily attest, nothing can be relied on to effect a permanent cure but the inhalation of properly medicated vapor. In the same manner that we breathe a common air we can inhale and breathe a medicated air, and it is perfectly simple, any one can see, thus to treat a disease of the throat, bronchial tubes and lungs. How much better this method by which remedies are conveyed directly to the seat of the disease, than to resort to the uncertain and too frequently mischievous action of medicines taken into the stomach.

THE COLD AIR INHALING BALM.

This part of my treatment I regard as very important, especially in warding off colds (which is half the battle), and in relieving the head and lungs while under their effects. The balm is composed of several kinds of gums, balsams, fats and essential oils which are separately used by the best physicians in treating throat, bronchial and lung diseases. These I have combined and concentrated their virtues, which, by the inhaling process, are drawn through the various passages of the head and respiratory organs, reaching and healing every irritated spot. If used when cold first makes its appearance—which usually begins by irritation of the mucous lining of the nose, and a sneeze, which is nature's emphatic warning—it will invariably check it; and by producing a quicker circulation, and by throwing the blood to the surface, the bad effects of a cold are warded off. It is pleasant to use and almost instant in its effect.

SOME BAD SYMPTOMS.

The long continued corruption of the air that is breathed passing over the foul matter in the nasal passages poisons the lungs and from thence the blood. The morbid matter that is swallowed during sleep passes into the stomach, enfeebles the digestion, vitiates the secretions and pollutes the very fountains of life. The patient becomes feverish occasionally, there is less buoyancy of spirits, the appetite is often fickle, the head less clear, it is difficult to keep the energies up to the old standard, and often, without knowing why, he is conscious that he is not as well all the time as he used to be. These symptoms indicate that the vital organs are becoming impaired so that they cannot perform their natural healthy functions. Our constitutional treatment is devised to assist nature in removing all poisonous material from the system and to neutralize and counteract its baleful effects on the vital organs and on the blood.

Among Women Catarrh is very common. The decrees of fashion compel women to go from the dry atmosphere of furnace-heated houses into the open air, with the head poorly protected. Many suffer keenly from bronchitis and difficulties of the throat and lungs.

Teachers in our Schools are greatly subjected to this fearful malady. Confinement in close, ill-ventilated school-rooms; the overheated atmosphere, charged with the steaming poison exuding from the bodies of the not always over-clean children, breed this disease with fearful rapidity.

Lawyers in the Court Room and Judges on the bench, from the same general cause, are too often affected in the same way.

Ministers of the Gospel, after leaving the pulpit over-heated with the strain of their mental and physical effort, neglect sufficient precaution and cold is the result. This result opens the way to Catarrh, and to a possible loss of voice. I have suffered so keenly myself that I can not urge upon public speakers too strongly the necessity of removing this disease while a cure is possible.



MY EXPERIENCE.

Eighteen Years of terrible headache, disgusting nasal discharges, dryness of the throat, acute bronchitis, coughing, soreness of the lungs, rising bloody mucus, and even night sweats, incapacitating me from my professional duties, and bringing me to the verge of the grave—all were caused by, and the result of nasal catarrh. After spending hundreds of dollars and obtaining no relief, I compounded my Catarrh Specific and Cold Air Inhaling Balm, and wrought upon myself a wonderful cure. Now I can speak for hours with no difficulty, and can breathe freely in any atmosphere. At the call of numerous friends, I have given my cure to the public, and have now thousands of patients in all parts of the country, and thousands of happy fellow-beings whose sufferings I have relieved. My cure is certain, thorough and perfect, and is endorsed by every physician who has examined it. If I can relieve my fellow-beings as I have been relieved of this loathsome disease, which makes the possessor at once disgusting to himself and other, I shall be satisfied and feel that I have done my little toward removing the ills of mankind.

T. P. CHILDS.

THE FOLLOWING FROM OTHER PUBLISHERS HAS GIVEN US EVERY CONFIDENCE IN RECOMMENDING MR. CHILDS TO OUR SUBSCRIBERS:

"The publishers and editors of the Journal and Messenger, Cincinnati, have known Rev. T. P. Childs for many years, and feel every confidence in any statements he may make. Our subscribers can feel every confidence in giving their cases into his hands for treatment." "While not supposing that all cases of Catarrh will be cured by the prescription advertised, the publishers of the Illustrated Christian Weekly, of New York after diligent inquiry, have reason to believe that it has, in many cases, proved effectual." The publishers of the Congregationalist, of Boston, with multitudes of other people, are somewhat suspicious of patent medicines as a rule, and when we received the advertisement of Mr. Childs, we at first declined its insertion; but on making inquiry, we received such satisfactory replies, and one especially from a well-known Congregational pastor not far from Rev. Mr. Childs, the proprietor of the medicine, that we withdrew our objections." "The publishers of the St. Louis Christian Advocate, after careful investigation, are satisfied that Rev. T. P. Child's treatment for the head, throat and lungs is all that it is represented to be."

THE EXPERIENCE OF OTHERS.

The record is a guarantee that Child's Treatment for Catarrh and all diseases of the Head, Throat and Lungs, is not new and untried, but a positive and certain remedy. We, above all things, desire to establish confidence in our treatment, so that every sufferer from Catarrh, Bronchitis and their effects on the Lungs and other Vital Organs may feel certain of success in its use.

Only Fair We deem it only fair that every one who wishes should have the opportunity to ascertain whether we are able to accomplish all that we claim; and for this purpose we add a few of the many thousands of unsolicited certificates which have been sent to us by grateful patients—almost any of whom will doubtless respond to any inquiry by letter if accompanied by a stamp to pay postage. Having been cured themselves, they will be willing to let the afflicted know where they can find certain relief. We have thousands of these certificates from all classes—physicians, clergymen, lawyers, judges, merchants, bankers, business men, farmers, young men and old, children and adults.

Mr. Z. Z. Lee, of Grangeville, St. Helena Par., La., writes: "I cannot speak too highly in praise of your valuable remedies which act like a charm in relieving the loathsome disease for which they are recommended.

I have been permanently cured of Catarrh in the head by the use of your Catarrh Specific. I will answer all letters addressed to me in regard to this subject.

E. POWELL,
Heath, Bark county, N. C.

No amount of money could induce me to be placed in the misery I was in when I commenced using your medicines. J. C. McILVAIN, Fulton, Mo.

I am so far recovered that I am able to attend church, can walk half a mile. Have a good appetite, am gaining all the time.

Mrs. A. N. MUNGER, Detroit, Mich.

Now I am cured: head free; air passage all open, and breathing natural. A thousand thanks to you for so sure a remedy.

JUDGE J. COLLETT, Lima, Ohio.

Your Cold Air Inhaling Balm, has proved a great benefit to Mrs. Marble as well as myself. I can heartily recommend it to others.

E. MARBLE, Concord, Mich.

Home Treatment Child's Treatment for Catarrh and all diseases of the Head, throat and Lungs, can be taken at home with perfect ease and safety by the patient. We especially desire to treat those who have tried other remedies without success. A full statement of method of home treatment and cost will be sent on application.

Address, REV. T. P. CHILDS, Troy, Ohio.

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CHILDS' CATARRH Treatment For
And Diseases of the HEAD, THROAT & LUNGS. Feb7-1y

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The following prices include the Mountings.

CHURCH BELLS.

Diameter.	Weight.	Bell & Mounting.	Price
26 inches	175 lbs	225 lbs	$45 00
28 "	225 lbs	275 lbs	55 00
32 "	350 lbs	550 lbs	80 00
36 "	550 lbs	800 lbs	125 00
40 "	750 lbs	1050 lbs	160 00
44 "	1000 lbs	1350 lbs	200 00
48 "	1300 lbs	1800 lbs	260 00
54 "	2100 lbs	2900 lbs	400 00

SCHOOL BELLS.

18 inches	100 lbs	$12 00
20 inches	130 lbs	15 00
24 inches	190 lbs	25 00

We have arranged to furnish our churches and schools with these bells at the prices named, which is the same as they can be bought for in Cincinnati, Ohio, where they are made.

The bells are too well known to need any recommendation from us.

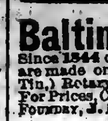
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PHILLIPS & HUNT,
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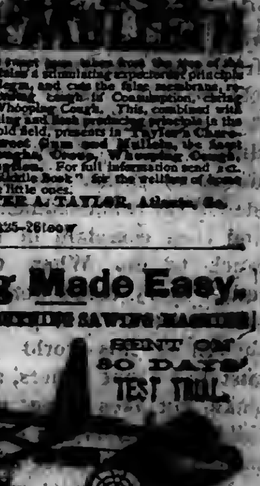


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FOURTH QUARTER. Lesson XII. Dec. 21. The Seven Deacons, Ecclesiastes xii, 1-14.

In this lesson we have what [illegible] premature, [illegible] of God. When a [illegible] his last words to his children, or a minister to his people, he will [illegible] is the very [illegible] So [illegible] to the young [illegible] thy Creator," "before [illegible] days." In the lives of the [illegible] there are days of so much [illegible] suffering, [illegible] evil days. The only way to be ready for these is to have remembered our Creator in the [illegible] days of youth. Solomon gives a beautiful description of old age, in which he speaks of the "[illegible] eyes," as "they that look out of the windows" being "darkened," the [illegible] lips, as "the keepers of the house shall tremble," gray hairs as "the white blossom of the almond tree," and death, as "the loosing of the "silver cord," and "the pitcher broken at the fountain," as man's "long home," [illegible] wonderful and poetical [illegible] the closing years of life. [illegible] that Solomon under, [illegible] soul of man is not of [illegible] as his body, as [illegible] to be very wise [illegible] He knew as [illegible] death of a good [illegible] the opening of a door [illegible] caged bird, for his spirit free [illegible] body goes to its native [illegible] home of God. [illegible] given as the [illegible] matter? [illegible] to learn [illegible] to himself and [illegible] Fear God and keep [illegible] is the whole [illegible] Many people make [illegible] themselves that are out [illegible] fundamentals of God, [illegible] sins of having too [illegible] Lord shall [illegible] evil, [illegible] world we make [illegible] others, and others [illegible] is old [illegible] his Creator [illegible] to his laws, [illegible] in his promises.—

General Alabama Conference.

[illegible] session of the [illegible] Conference con- [illegible] Alabama, Nov [illegible] J. M. Walden, [illegible] elected the open- [illegible] by reading the [illegible] and prayer. He [illegible] [illegible] felt [illegible] and [illegible] [illegible] [illegible]

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Editorial Notes.

[illegible] upon this wise, [illegible] a night, [illegible] wealth of Pantheries, [illegible] Alps. [illegible] upon the East [illegible] dust swear, [illegible] to make him fewer, [illegible] for him to eat.

"On earth peace and good will to men."

"There was no room for them in the inn."

"Unto you is born this day in the city of David a Savior, which is Christ the Lord."

[illegible] brought forth her first born [illegible] and wrapped him in swaddling [illegible] and laid him in a manger."

[illegible] Bro. R. Lee, of this [illegible] year, not sent us [illegible] Home its failing by [illegible] Texas and Austin Con[illegible], when it should have been [illegible] them, was not our fault.

[illegible] teacher who is a member [illegible] Methodist Episcopal [illegible] Church, and is thoroughly com[illegible] for the [illegible] position, can secure a good [illegible] by corresponding with the [illegible] of the SOUTHWESTERN at [illegible]

WEST NEBRASKA MISSION.—[illegible] and spiritual success [illegible] this frontier work. [illegible] worthies have taken [illegible] Lake Park. Two churches [illegible] were to be dedi[illegible]. The superintend[illegible] of boys for these [illegible] ability and [illegible] talent in charge [illegible]

[illegible] learn the [illegible] by buying [illegible] —SOUTH[illegible] ADVOCATE. [illegible] the [illegible] Please, [illegible] years [illegible] ex[illegible] [illegible] [illegible] [

...ry in Philadelphia. Societies were gathered in Delaware, Maryland and Virginia, and must have been very small. In 1771 Mr. Wesley sent out Francis Asbury and Richard Wright. The latter soon returned to England; but Mr. Asbury's heart yearned for America. He superintended the societies, and ... subsequently the pioneer Bishop of the church. Capt. Webb's visit to England in 1772 induced Mr. Wesley to send to America Thomas Rankin and George Shadford, with whom he returned in 1773. Mr. Rankin was appointed by Mr. Wesley General Superintendent of the preachers in conference. Mr. Rankin called the preachers together in Philadelphia, July 14, 1773, to hold their annual conference. The minutes showed ten preachers stationed, 1160 members. Capt. Webb earnestly labored until the breaking out of the Revolutionary War, but was never connected with the conference. The next conference met in Philadelphia in May, 1774; reported 17 preachers and 2073 members; and in 1775 19 preachers, with 3148 members. This growth is remarkable when we consider the time in which it occurred. The rise of Methodism was coequal with the revolutionary spirit. Methodism was cradled in the revolution, and it grew up in the midst of the storm of battle. Other denominations, at this time, were strong and prosperous, having the patronage of the general government, founding colleges and institutions of learning to meet the demands of their own denominations, at least in part. The close of 1775 began the centennial period. We find the Methodism of the world to be as follows: In England, Ireland and Scotland, 140 ministers and 34,097 members; in America, 19 ministers and 3148 members; a total membership of 38,145. Not yet organized into churches, they had but little religious literature, and without any school except the one at Kingswood. The membership was generally poor and without social influence. In the United States (or colonies) we had only one church edifice, St. George's, in Philadelphia, and it was without gallery, unplastered, unseated and but half floored. From such a beginning see the wonderful results! With gratitude to His great name we exclaim, What hath God wrought!

Two years after the Declaration of Independence all the ministers from England had returned except Mr. Asbury. Methodism experienced many hardships, scourgings, and imprisonment of its ministers. Asbury, Ezekiel Cooper, Jonathan Forrest, William Wren, Joseph Hartley and Freeborn Smith were among the sufferers for preaching redeeming love and saving grace through Christ. Mr. Asbury was regarded with much suspicion by the army officers, and forced to retire from public teaching until a private letter to a friend fell into their hands, and the calm address of Mr. Wesley to the American colonies had a very pleasing effect upon the public mind generally.

At the conference held in Virginia in 1779 preachers were ordained to administer the sacraments. The ministers of the Church of England had all fled, with few exceptions, and left whole parishes destitute, and the field was left open to Methodist preachers, and they were welcomed by the mass of the people. The Revolutionary War closed in 1782, but the definite treaty of peace was not signed until 1783. That year Mr. Asbury urged John Dickens to go to New York and reinstate the publishing interests of the church, which began before the revolution. Mr. Wesley was earnestly urged to ordain ministers for America, and he selected Dr. Coke as Superintendent, who organized the societies in ... a distinct church. Dr. Coke, being fully equipped for America, Richard Whatcoat and Thomas Vasey were selected to accompany him, both were experienced ... They met Mr. Wesley at Bristol and he ordained ... and elders, and Dr. Coke ... General superintendent. He also designated Francis Asbury to be associated with Dr. Coke, and in September, 1784, Dr. Coke and his companions left England and arrived in New York Nov. 3, where they were warmly received by Mr. Dickens who was in charge of the church in that city. Mr. Asbury, hearing of the arrival of Dr. Coke, invited a number of preachers to meet at Barrett's Chapel. Here Asbury and Coke met and embraced each other with brotherly love. The first sacramental season ever conducted by ordained Methodist ministers in America was held amid deep religious feelings. The plans for future labor were fully considered. Mr. Garretson was sent southward to summons the preachers to meet in General Conference, on Christmas Day, in Baltimore. At 10 o'clock on Christmas Day, 1784, the General Conference commenced in Lovely Lane Chapel, in Baltimore. There were then only eighty-three preachers occupying circuits, and about sixty of these assembled. A letter from Mr. Wesley was read stating the appointment of Dr. Coke and Mr. Asbury, and of the ordination of Whatcoat and Vasey to act as elders, advising them to be independent of the English hierachy, and follow the Scriptures and the primitive church. On motion of Mr. Dickens it was unanimously agreed to form an independent church, to be called the Methodist Episcopal Church, which name distinguishes it from all other church organizations and Methodist bodies. It is electrifying, Christianizing, and is filling the world with beatification and brotherly love. The general minutes of Mr. Wesley were accepted, and all the usages of the church remain intact. Never in all ecclesiastical history was such a change so unanimously adopted—without a dissenting vote in the organization of the Church as to its name or as to its outline of government. All was done in harmony and Christian fellowship. Subsequently all formality of ministerial superfluous dressing was laid aside. So Methodist Episcopal bishops, elders and deacons may stand in the pulpits of the churches, as little incumbered by long gowns as a merchant does behind his counter. Plainliness and cleanliness are distinguishing features among us, and in keeping with an utilitarian and progressive age of exalted civilization. We find the number of members were 14,983, and number of preachers increased from 19 to 83. Dr. Coke and Bishop Asbury traveled Southward and held their first annual conference for the South at the residence of Mr. Green Hill, in North Carolina; from thence they passed to the Virginia Conference, held at Mr. Mason's house, thence to the Baltimore conference. On their way from Virginia to Baltimore they called upon General Washington, dining with him at Mt. Vernon. He received them politely and conversed with them on the subject of slavery. They had prepared a petition asking for the emancipation of the Negroes. Gen. Washington agreed with them in sentiment, but did not deem it proper to sign it. At the adjournment of the Baltimore conference, on the 5th of June, 1785, Bishop Asbury laid the corner stone of Cokesbury College, at Abingdon, about 18 miles northeast of Baltimore. The increase in ministers and members from 1784 to 1792 was very large. The minutes show 83 ministers, and 14,988 members, but in 1792 we had 266 ministers, and 65,980 members. Between 1792 and 1796 the Church experienced much fighting without, and fear within, secession and falling of many who began and did run well for a season. But from every battle field Zion comes forth stronger and purer. The Gospel as preached by Methodist ministers had wonderful effect. Their influence, like long lines of lightning gleams, along the distant storm driven coast of New England, gathering into the folds of Zion thousands of precious souls to be garnered in the skies. Jesse Lee leads the host of God against Satan, and storms his dark formidable castle, along the rock bound Atlantic coast. The church advances with the spreading civilization southward, westward, and in 1800 the General Conference made arrangement to ordain colored men to preach the Gospel. There had been large increase among them. Richard Allen, of Philadelphia, was the first ordained deacon under this special rule, who become the leader in the secession, and first bishop of the African Methodist Episcopal Church. The colored membership numbered 13,452, 5,497 being in Maryland, the white membership in Maryland was 6,549. The heaviest white membership being in Virginia, was 10,859, the minutes showed the largest proportion of our membership was in the South. During the first quarter of our Centennial the increase of membership was very rapid; also many plainly constructed meeting houses were erected. Our Book Concern was established on a small capital, was conducted by Ezekiel Cooper in Philadelphia. We were without educational institutions, Cokesburg college being destroyed by fire. However, the Church is prepared for the glorious scene which follows: from 1800 to 1803 but little change was made in the condition of our Church. From 1808 to 1832 the Discipline had been revised and and restrictive rules adopted, and our standard of doctrine strenuously maintained, the ratio of representation in the General Conference, so changed as to rendered that body more wieldy. Between 1814 and 1816 the Church was called upon to mourn the death of Bishops Coke and Asbury; both fell in the discharge of official duty. One in the ship's cabin, the other, near Fredericksburg, Virginia. The following lines may well express their sentiments, "'Tis all my business here below, to cry behold the Lamb!" These good men devoted their precious souls to the cause of Christ and the spread of His kingdom among mankind. The work goes on! still, threading the isles, and crossing peninsulas, penetrating dark continents: "From Africa's sunny fountain, from India's coral strand, they call us to deliver, their land from error's chain, what though the spicy brezes blow soft o'er Ceylon's Isle; though every prospect pleases, and only man is vile." The work goes on, and "The Lord makes bare His arm in the eyes of the nations." The membership increases amid the agitations, and heart burnings of ambitious men, and from 1820 to 1824 there was 71,642 added to the Church, making a membership of 328,523. From 1824 to 1835, there were excitements and secession, which spread far and near, but the Lord was present with His people, and said to Satan and His agents, "do my people no harm." Reforms and the increase of educational institutions spring into existence, magazines, repositories, and *Christian Advocates*, white winged messengers spread the good news of "heavenly grace," but, alas! our ranks are thinned, some who fought in the far front have fallen. Dickens and Bishops George McKindree and Emory had all passed "beyond the river and we may sing 'part of the host has crossed the flood, and part are crossing now, and we are to the margin come, and we expect to die.'" The General Conference of 1836 is memorable for the heated discussions in reference to slavery, a number of petitions had been forwarded asking a change in the general rules, to make the Discipline more stringent. In our early history protests had been made against slavery, but it was impossible to execute those rules in the South, and they were soon suspended. The voice of the Church was ever strong against the great evil of slavery, many of our members became slave owners by marriage or inheritance, and as the laws of some of the Southern States forbade emancipation, both members and ministers were tolerated.

The influence of slavery extended its influence in church, and State. Rendition laws were enacted, abolition societies were organized at the North, and petition after petition secured the influence of the Church; while excitement at the South ran high, as they thought their lives and property were in jeopordy. This agitated excitement ran through to 1844 when it reached its climax. During the interval, the increase in membership was unprecedented, being in 1841, 57,473; in 1842, 60,363; in 1843, 154,624, and in 1844, 102,831—A total in four years of more than 375,000, due in part to the high excitement of the public mind. Many prepared to meet Jesus, as Mr. Miller had by a method of calculation, predicted the second advent and the destruction of the world, in 1843: "but of that day knoweth no man, not even the angels, but the Father only." The associated opposition to slavery in the Church, ultimately led to secession in 1842, of the Wesleyan Methodist Church, which organized under the leadership of Messrs. Scott, Horton, Sanderland, and others. They rejected both bishop and presiding elder, and made non slave holding a test of church membership. All the strong excitements heretofore were the mere breathings of the distant mutterings of the coming storm of overwhelming magnitude. Rev. F. A. Harding, of Baltimore conference, and Bishop Andrew refusing to manumit their slaves. The Bishop resided then in Georgia, by marriage himself became an owner of slaves. Their cases were brought before the General Conference, and in the session the Baltimore conference was sustained by the decisive vote of 117 to 56. The committee on Episcopacy, after several days' discussion, "declared it to be the sense of the conference that Bishop Andrew 'desist from the exercise of his office, so long as the impediment remained,'" was adopted by a vote of 110 to 68. In these acts, to my mind, slavery received a stunning blow, from which it can never, no never, recover.

Dr. Caper's resolution to form two General Conferences, drawing exact lines between slave territory, and free soil, each to have supreme jurisdiction within its own borders and to elect its own bishop. This plan did not meet with general favor. Subsequently, the Southern delegation declared it to be impossible for the ministry to be successful in the South while under the jurisdiction of the General Conference. A committee of 9 brought in their report near the close of the session "should the annual conferences in the slave holding States, find it necessary to unite in a distinct ecclesiastical connection," etc. Thank God, there is now no slave holding States, and glory and honor to God, there never will be; Proportionally the property was to be divided, should a separation take place. It was adopted by a vote of 153 to 13; but there were different views in reference to its meaning. The annual conference were requested by a vote of 99 to 38 to alter the restrictive rules, so as to restore Mr. Wesley's original rule on temperance, which forbade drunkenness, buying, selling spirituous liquors, or drinking them unless in cases of extreme necessity.

All these actions, and resolutions produced general excitement throughout the Church and the entire country.

Dr. Caper's personal correspondence with John C. Calhoun, was regarded as a prospective separation of the Church, as shadowing forth and anticipating a separation of the States. The first conference of the Church South was held in Louisville, Kentucky, the first day of May 1845, presided over by Bishops Soule, and Andrew. It declared they were an independent church, and thus organized the Methodist Episcopal Church South.

The decrease caused by the agitation of the Milleriites, and anti-slavery and secessions, in 1847 reduced the membership by 3,642 ministers, and 631,558 members. Those adhering to the old Church were ostracised, their business destroyed, some of them were put to death. However, an all wise Providence overruled the counsels of men in the midst of the commotion. "The Lord made bare His arm." It was His divine will that slavery should be destroyed, and stretching through periods of wild excitements He made "the wrath of man to praise Him, and the remainder of wrath" He has restrained; slavery is gone! and all talk of its ressurrection is the merest absurdity, and the voice of its votaries, are as little to be heeded or feared as the power of Ischabode ghost.

From 1824 to 1860 the Church had experienced many reverses, as well as sublime successes. The Church established fraternal relations between most of our Methodist bodies, as well as being kindly to all, condeming sin whether in high or low places, in church or State. Some of the children delight to cultivate the home manners, in that the words of Solomon are fulfilled; which says "train up a child in the way it should go, and when it is old, it will not depart from it." Nearly all the mission fields where our missionaries are now laboring so successfully, were established within the period above mentioned; most of our auxiliary societies were established. In 1861 the country was precipitated into a bloody strife, which lasted four years, and closing with that remarkable proclamation of emancipation by Father Abraham Lincoln. By it the shackles were struck from four millions of bond men.

During these dreadful years of bloody contests, large numbers of the members, and friends of the Church fell while supporting the banner of the country! Which opened up a new mission field for Christian evangelization. Four millions of human beings turned loose in a state of ignorance, that was alarming to the civilized world, were without means of supplying their own needs; and their friends were few in the South, and a new fountain of bitterness was opened against the Negro; and he found himself surrounded with difficulties formidable, without coping ability. The few educated colored men and women at the far North were too limited in resources to meet the emergencies of the hour.

The Methodist Episcopal Church, mighty in good works, and a wealth of talent, and a full purse came to our relief, and has fought and stands in the front battling to lift the freedmen from the depths of degredation to the elevated plains of Christian civilization. She continues to work, operating through the channels of her boundless resources, the agency and successful management of the Freedmen's Aid Society, by Dr. Rust and a conclave of earnest co-laborers, has been the means of blessing thousands of our race, giving us educated doctors, lawyers, ministers and distinguished professors. Many of them holding professorships in the very colleges and institutions where they graduated, thus giving the highest evidence of their peculiar fitness. Others have gone forth throughout the breadth and length of the land, thus reaching and benefiting more than two millions and a half of our people. Truly "the Lord has made bare His arm in the eyes of the nation." Anything requisite to substantiate and emphasize all that can be said, on the mission of a great church, may be uttered in the dying words of our friend and martyred hero, Abraham Lincoln, "Thank God for all the churches but the best of them all is the Methodist Episcopal Church." The Methodist Episcopal Church has been and is often abused by colored men, who ought to be loud in her praise for what she has done and is still doing for our oppressed and despised race. But such are entirely too stupid to appreciate what is done by the Church. If I was not a member of that church, and had the heart of appreciation, I would say, while pressing the pages containing the matchless record of this wonderful church, I would say from the very depths of my poor heart: God bless the old Methodist Episcopal Church! Many of those heroes who played a prominent part in the unparalelled drama have

Correspondence.

articles concerning it in our Church press, it will be a great gathering, the greatest perhaps, taking into account its historical significance, that our Church has ever seen. The delegates appointed to represented the thirty thousand members among whom we are counted, Revs. Charles W. Smith, [illegible] Boyle; and Messrs. [illegible] Bradley and William [illegible] Kennaid.

CELMS.

Pittsburgh, Pa. Nov. 19, 1884.

Woman's Home Missionary Society Address.

BY MRS. CAROLINE A. RICHARDSON, COR. SECRETARY.

To the West Texas Annual Conference:

BRETHREN:—Many thanks for your kindness in permitting me to report the work done within the bounds of your conference for the Woman's Home Missionary Society.

It is not all that I could wish, and yet it is all that my time and strength, opportunity and means, permitted.

I remained at home in Austin, till the last of March, busying myself with preparations for the spring campaign, and the work that was nearest me.

Talked once at Simpson Mission, arranged at two different times for a Woman's Home Missionary meeting at Wesley Church, both were decided failures.

Visited some from house to house, assisted four sick, needy families. Taught regularly in the Sunday-schools, and assisted in monthly temperance work in both.

Two persons came regularly to read the Bible with me. One an intelligent middle aged woman, who would doubtless make a good Bible reader if we were prepared to employ her. The other a young man that believes he is called to the ministry and wants to read the Bible through before entering the work as a beginner.

Distributed a box of missionary supplies, mostly to preachers' families. Once gave fifty cents to procure wood for an immediate fire for a family in distress; three little ones, a mother in a helpless condition, the father dangerously ill with pneumonia.

Through the kindly Christian interest in my work of Mrs. Rev. Jeremiah Porter, a Congregational lady, I received a set of Dr. Kellogg's physiological charts, showing the effects of alcohol and to[illegible] on the human system; from Mrs. E. W. Porter, of Detroit, Michigan, which have been of great service to me.

WORK.

23 times have talked of the home and family relation; 14 times have talked temperance, using the charts; 7 times have held meetings for organizing Woman's Home Missionary Work. For the paper of our society, Woman's Home Mission, have secured the names that sent the money for fifty subscribers. I have also a receipt from Mrs. A. R. Clark, treasurer of W. H. M. Society for $3 collected for Utah.

Did not keep a record of my correspondence, but it has been considerable. Have given temperance tracts to over 100 persons. During the year have received [illegible] boxes and one barrel of mis[illegible] supplies. What still remains on hand will be mostly distributed at the ministers return[illegible]

TRAVEL.

During my work I have travelled [illegible] miles, 690 by rail, 1,310

[illegible]

[illegible] also informed that $150 was appropriated to me, six months later I was informed that it was expected I would collect quite a portion of my appropriation, by membership fees, and other collections in the bounds of my work. My collections have only been $13.77 falling seriously below the expectations of the directors of our Society. It is not possible for me to travel much except with my husband, and the collections at quarterly meetings are not minuted for my work. But I am satisfied that the failure of the cotton crop prevented many of them from paying their subscriptions. The expense of traveling by rail has hindered me from doing any work in Waco district.

In the summer when my son, George O. Richardson, was here to hold Sunday-school convention, he desired my help in his work. In order to assist him what I could, and secure more extended opportunities for my work, I attended five Sunday-school conventions. In all but one had an opportunity to present my work. At that we entertained ourselves, lived in our own tent, prepared our own meals. The presiding elder asked if I wished to talk to the preachers, or a congregation. I said I wished to represent the Woman's Home Missionary work before the preachers, but would prefer to talk to them and the congregation at the same time if it could be so arranged. The pastor promised his presiding elder to see me and appoint a time for me. He saw me after the 11 o'clock service Sunday and fixed upon an hour when no one would be present. I would not have spoken of this only there is a short resolution on the sixteenth page of last year's minutes.

With this exception I have received the most kindly consideration and help from my brethren.

My efforts to teach that the home and family was God's plan, and that His blessing rested upon those families who followed the Divine Model have been kindly received. When bad habits, vices, and crimes which not only injure but ruin homes have been discussed, some have said, "I wish you had come and told us these things ten years ago, it would have saved us heaps of trouble." Some have given up their drinking and tobacco habits. Others have got a new view of the meaning of religion, that it teaches patience, gentleness, and kindness in the home.

I am sometimes fearful that the pastors do not read and explain the Scripture lessons that teach the duties of every day home life, or we should hardly have found a "right good little class leader," who had just beaten his wife, and her neighbor said "she was a right good little woman." My work has been largely on the frontier, in out of the way places, long weary distances from one point to another, and yet these people have heard me gladly and asked me to come again.

At one point where I went a second time, a woman hastened to greet me warmly, "I didn't know you was coming this quarter, but one day this week I was alone and got to thinking what you told us last summer. I don't believe I have forgotten one word of it. I do wish the people would do as you want them." Just there a thought came to me, perhaps my mission is to turn the thoughts of these sisters into new channels.

May the day hasten when the homes of these now ignorant and degraded may be not only materially bettered but filled with sweet, pure intelligent thoughts.

Waco, Dec. 4th.

North China Mission.

APPOINTMENTS FOR 1884–1885.

Superintendent—H. H. Lowry.

Peking District.—J. H. Pyke, Presiding Elder.

Peking—Asbury Chapel, to be supplied.

Peking—Feng-chentang, Chen Ta-yung.

Peking—Southern City Circuit, W. F. Hobart and Wang Chiug-yun.

Chang-ping—Chan Circuit, to be supplied.

Boys Boarding School and Training School—J. H. Pyke and Shang Ching-yun.

Girls Boarding School and Woman's Work—Annie B. Sears and Mrs. C. M. Jewell.

Woman's Medical Work—to be supplied.

Tientsin District—G. R. Davis, Presiding Elder.

Tientsin—Wesley Chapel, W. F. Walker.

Tientsin—East Gate, Li Chao-win.

Tsangchow Circuit—To be supplied.

Nankung City Circuit—Yung Chun-ho.

Ching-ho Circuit—Wang Ching-yu.

An-chia Circuit—Wang Chih-ho.

Tsi-an Circuit—To be supplied.

Woman's Medical Work, Li Estelle Adams, M. D. Training School for Bible Women, H. N. Gates.

Taun-hua District—H. H. Lowry, Presiding Elder.

Tsunhua Circuit and Lamgtzuho Circuit, T. C. Jui.

Yu tien Circuit—Chan Yen-pang.

Feng-jun Circuit—To be supplied

Lan-chow Circuit—Wang Cheng-pei and Sung I.

Faning Circuit—To be supplied.

Medical Work, L. D. Denny, M. D. F. D. Gamewell transferred to West China; L. W. Pilcher absent in United States on leave.

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Christmas.

Christmas is a season of joy and merry-making. Its very origin is ...ple reason why it should be so. We do not stop to consider any learned disquisitions as to the precise hour, day, or month, upon which the world's saviour, *Christ*, was born, it is full enough for us to know of a very truth, that the world has a Saviour; and that, according to the scriptures, "He was born of a woman," "born in Bethlehem of Judea," about December 25, A. D. 1, as we reckon it; and that "He has brought life and immortality to light." There is no cause for Christians to doubt because Pagan heathens celebrate some period and some personage, whom, and which, unbelievers may claim to be the same as the Christian's Christ, and hence that Christ is not as Christians believe, the "Only, wise, invisible, immortal King eternal." We believe that he is, and so believing, come joyfully to this annual period upon which we celebrate his birth. But are there any good reasons to be given, why such use of the privileges which this Christmas season affords should be made as to cause no joy on account of its ending, equal to that occasioned by its beginning? When in the presence of Christ's glory Peter, James and John desired to build three tabernacles and remain, for they said it was good to be there. Is there not something abnormal in a joy that brings a greater joy, when the cause for the first joy ceases for the time being to exist?

We have for some years dreaded Christmas, because of the increased peril to human life, on account of the multiplied use of fire arms in public places for sport. We have dreaded its approach also, because of the increased danger from fright and teams occasioned by the almost ceaseless din and battle of exploding fire crackers, in many places, from Christmas Eve to New Year's end.

Then too, the incessant gourmandizing which signalizes the reign of the Christmas time is a severe strain upon the health of all, and the purse of most who by indulging their appetites until surfeited, gouty and financially bankrupt, are caused to rejoice that Christmas is gone.

Not the least of the evils which make the departure of Christmas time a joy to those who merrily welcomed its approach, is the custom of cramming children with all sorts of confections in unusual, and hence dangerous quantities. Christmas is regarded by many, otherwise exemplary people, as a time to set out the wine when it is red, to put the bottle to their neighbors lips, to bring forth rosy cordials, foaming egg nog, the steaming Tom and Jerry, or the flowing punch in the broad and well filled bowl. This custom, we know, is especially fashionable among the warm hearted people of Kentucky. It also prevails, more or less among churches, and to some extent people who belong to the Methodist Episcopal Church.

Christmas gift making is often a hardship to both giver and receiver, the one is strained to follow a custom, and the other, through the force of social conventionalism is compelled to violate ideas of propriety in accepting and reciprocating in kind for the gift received. The knowledge of this condition of things induces unscrupulous traders to prey upon their passive victims, ...helpless by this originally ... and beautiful, but now perverted, habit. Christmas is a time ... honesty, fair dealing ... simplicity should ... exhibit its most potent ... Assuming that ... are important to ... and government, the ... brings, as its ... an earnest plea ... and better home life ... all colors. If ... then ye are sure ... *A Merry Christmas*

Be the last Christmas of your life. Think of this, dear reader, and act at once; begin with a Christian service in your home on Christmas morning, continue it in the early service at the sanctuary of the Lord, later, let useful gifts for those at home be distributed, and in due season let your gift be placed in the hand of proper persons connected with your church or sabbath school, for the benefit of children whose parents are too poor, themselves, to present their little ones with the substantial compliments of the season. The Orphan Asylum demands your prayerful consideration at this season of the year. College students, whose means will not allow them to have a Christmas at home, should be remembered in their absence. The minister should be remembered, and his wife and children made as happy as any member of his parish; pay him first and donate afterward, justice comes before generosity. Pay in money, he can use it to better advantage than you can for him, and it is true, that most grown people like to spend their own money, or have a word in the selection of those who do so for them. Think of this and act, then the joy of Christmas will be useful and abiding.

Think of your presiding Elder and your Bishop, these are not so much in your sight as the Pastor, but like him they labor for your interest with prayers and tears, and sometimes in much heaviness, night and day. Remember them, to do what you can to lighten the burdens which they bear for you. The superannuated preacher used to be your joy, and some one of them brought you, by his labors, to Christ; does he still live? make yourself familiar with his circumstances, and by your own efforts know that he is happy in this world's goods as well as in heavenly grace.

Ponder the general work of your church at your heart, and contrive, by close economy, to do something for all of it. A Christian without the spirit of missions is without the spirit of Christ in him, for the spirit of Christ is the spirit of missions, and the life of both individual believers and the church itself.

Don't forget the SOUTHWESTERN, to you it is of the highest importance that this paper should succeed gloriously. It is the first great business enterprise the Church has ever committed wholly to you, if you will assume it. The path to future promotions, trusts, and honors, lies directly through it. Think then, what a mighty influence for good you are competent of exerting by each reader putting this paper into the home of at least one more.

We've Got Him.

MEANING BISHOP MALLALIEU.

Bishop Williard F. Mallalieu and his son, W. E. Mallalieu, who is traveling companion and private secretary for his father, the Bishop, are in New Orleans. They reached this city from Houston, Texas, on the evening of Tuesday, Dec. 16, after a brief tour in Texas, which has been already announced in this paper together with the time of his expected arrival here. The Rev. L. P. Cushman, presiding elder of the New Orleans district, Louisiana conference, who was awaiting the Bishop's arrival at the depot, escorted the distinguished visitor to his own residence, where he remained until Thursday, the 18th, when he took rooms, temporarily, at No. 227 Camp street, where his address will be for the present.

It is to be hoped that the Methodists of the several Conferences in this vicinity will, with becoming promptness, confer with the Bishop touching the matter, and secure such an Episcopal residence as will, in all repects, place our resident Bishop in a position exactly equal to all the other Bishops in this respect. This course is not only demanded on account of our duty to the Church, the Bishop, and the strong assurances of our delegates in the last General Conference that such action should be taken if an Episcopal residence was fixed at New Orleans, the commercial centre of the South, but also on our own account. We cannot afford for it to be true that by reason of his residing in our midst the Bishop shall be shorn of a single comfort which it is, by any possibility, within our power to supply him. When all is done which we can do there will probably still be self-denials laid upon him and his, in consequence of the social order of things here, which time and a wider and more powerful diffusion of God's free grace among the people alone can remedy.

RECEPTION.

In view of his expected arrival here, at an early date, upon the suggestion of the SOUTHWESTERN, the New Orleans Preachers Meeting took action looking toward arranging for the formal reception of the Bishop on Thursday, Dec. 18, at 8 P. M., in Union Chapel, of which Rev. Stephen Priestly is pastor, and to whom, with the several ladies who aided him, great credit is due for the complete execution of the programme laid down. Though the evening was quite raw and disagreeable a fair audience, with a good representation of each, the German, Negro and English American ministers, members and friends of the Methodist Episcopal Church, were in attendance. Looking on this mingled body of human kind, with the Bard of Avon we were wont to exclaim

"Strange is it, that our blood, of color,
Weight and heat, pour'd all together,
Would quite confound distinction, yet stand off
In differences so mighty.

The following were present: The distinguished guest, Bishop Mallalieu and son, Rev. Lewis P. Cushman, presiding elder, New Orleans district, Louisiana Conference; Phillip Phillips, the singing pilgrim; Miss Clara M. Cushman, late missionary to China; Rev. Thomas Stalker, and wife, of Ames Chapel; Rev. Marcus Dale, and wife, of St. Paul's Chapel; Rev. Daniel Matthaei, of Southern German Conference; Miss Josephine Cowgill; Dr. R. F. Boyd, of Meharry Medical College, Nashville; Profs. A. F. Hoyt and C. T. Simpson, of New Orleans University; Revs. J. Qualls, Jos. Gould, T. J. Johnson, A. J. Ford, J. W. Hudson, Z. T. Gayden, Washington Brooks, John Smith, M. C. B. Mason, T. G. Montgomery; Wm. F. Smith, of Rock River Conference; this editor and a number of others, whose names we did not learn, were present.

PROGRAMME.

Rev. J. W. Hudson read the 133d Psalm, after which there was singing by the Union Chapel choir and prayer, Bro. Qualls leading; more singing, and the Rev. C. B. Mason was introduced by the Rev. L. P. Cushman, who was ex officio master of ceremonies for the evening. Bro. Mason delivered, in well chosen phrases, a neat address of welcome to the bishop. After an intermission and music the Rev. Marcus Dale was introduced, and supplemented the address already delivered by a brief and manly declaration of welcome and esteem to, and for, the bishop; this was followed by more, and most excellent, singing, and then Bro. Cushman presented to the anxious audience Willard F. Mallalieu, Bishop of the Methodist Episcopal Church. The Bishop, being warmly greeted, delivered a pleasant little address, which proved, at least, his ability to joke with the sainted, and saintly Gilbert Haven, if not also his ability to rise to the same grand heights of human love. It was a sensible, discreet, non-committal, little speech, full of pith, humour, good counsel and seasoned with salt, meet to minister grace to the hearers; just such a speech as one knowing them would expect a Methodist Episcopal Bishop to make under the circumstances. At the conclusion of the Bishop's address there was general hand shaking, making acquaintances, and all retired to the rooms below, where they found the apartments tastefully decorated, the table spread and all seemed to discuss with enviable relish the various delicacies wich it contained. There was at least, for once, a fair and square Methodist gathering with all discriminations left at home, and a most agreeable and propitious evening was the result. Already a feeling of closer union is in the air.

What Methodism has wanted here has been an Episcopal head, now we have it we shall make better progress. We do not undertake to dictate where the Bishop shall live, and we do not know where he intends to reside, but we repeat that we hope he will and believe he should live here, for reasons given in former notes on that subject. Welcome! Welcome! Welcome!

Whereas, Bishop Willard F. Mallalieu, in consequence of his well known sentiments, frequently and publicly expressed, has come to be regarded as especially interested in the elevation of the colored people of the country, and particularly those of our church;

Therefore Resolved That we rejoice in the action of the Methodist Episcopal Conference of 1884, whereby, under God, it was guided in electing Bishops to the choice of Dr. W. F. Mallalieu to the Episcopal office.

Resolved That we, the members, ministers and friends of the Methodist Episcopal Church, hereby record our sincere gratification and great pleasure in meeting the distinguished Bishop, Williard F. Mallalieu, upon this the occasion of his first visit to New Orleans.

Resolved That hailing in him a gifted, loyal son of Methodism, the especial friend of the late loved and lamented Gilbert Haven, we tender to Bishop Mallalieu and his family the most cordial and hearty welcome to the whole South, the state of Louisiana, the city of New Orleans, to all our pulpits, to the sacred circle of our families, and the freedom of our several homes at all times, as a representative of the highest authority in our beloved church.

Resolved That we hereby tender to him this assurance of, and pledge to, Bishop Mallalieu, not only our sympathy, regard, esteem and confidence, but also our heartiest co-operation in all his plans and purposes as they shall be formulated, and from time made known to us; and shall ever pray for his safety and prosperity in the prosecution of his arduous Episcopal duties to every extent consistent with our Christian manhood.

A New Move.

Mrs. Jennie T. Willing has received the appointment of Secretary of the Bureau of Organization of the Woman's Home Missionary Society, and has entered upon her work, which is to secure the establishment of the Society in the new or unorganized conferences, and to co-operate with the officers of the conference societies for its more thorough organization throughout the church. She spent last Sunday at South Bend, Indiana, with Mrs. Mathews, the recently appointed secretary of the Conference, and she will go east immediately at the request of the officers of the conference societies. The society has received new inspiration since the annual meeting in the line of organization. Officers of conference societies are, many of them, in the field establishing auxiliaries, and Mrs. Rust has received many letters asking her to intercede to secure the co-operation of Mrs. Willing in the conferences East and West for this object.

"And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him, and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." In this centennial Christmas time let the friends of Jesus and his cause fling down their gold at his feet. $500,000 is not too much to ask for him who gave his life for us. Nor is $100,000 too much of this for the South to give in return for millions already expended by others in its behalf. Let the wise men of the colored race come once more with their gifts before the Lord, and of the gold let there be $50,000 at least for Christian education.

"Glory to God in the highest."

The Centennial Conference.

FIRST DAY.

Baltimore, Maryland, Dec. 9.

The opening meeting was held in the First Methodist Episcopal Church. This church is located at the corner of Charles and Fayette streets; it is said to be the very spot where the old lovely Lane meeting house once stood, and where the Christmas conference of 1784 was held. The present house is a large convenient structure, and will seat one thousand or more persons. It is a wide contrast between this and the old lovely Lane chapel.

Bishop E. G. Andrews, of the Methodist Episcopal Church, delivered the address of welcome, and at its close received the hearty applause and congratulation of the great assemblage. It was an able and fraternal effort. Dr. John B. McFerrin, of the Methodist Episcopal South, and the Rev. Joseph C. Price, of the African Methodist Episcopal Zion Church, responded; both speeches were able and breathed the same fraternal spirit as that to which theirs was in replication. Bishop A. W. Wilson, of the Church South, though in feeble health assisted in celebrating the Lord's supper.

Dec. 10, 9:30 a. m., the conference came together in Mt. Vernon Place Church, which is the firmest Methodist Episcopal Church on the continent, after Arch Street, Philadelphia. Bishops Brown, Foster, Andrews, and Fowler, of the Methodist Episcopal Church; Bishops Campbell and Wayman, of the African Methodist Episcopal Church; and Bishops Wilson and Granberry, of the M. E. Church South, were present. Bishop Granberry presided, Dr. John Martin, of the Church South was elected permanent secretary, and Dr. John, of the Methodist Episcopal Church assistant.

Dr. Cummings read the Scriptures and after some preliminary business Bishop Foster preached the opening sermon. At the afternoon session, Dr. James Gardner, of Canada presided, and Drs. John Miley and H. B. Ridgaway, read papers. At an evening platform meeting Dr. O. H. Tiffany and Bishop Fowler delivered addresses.

Dec. 11, 9:30,—the Centennial conference met with Bishop Wilson in the chair. Drs. J. Boring, of Georgia, and A. Wheeler, of Pennsylvania, read papers. Afternoon—Bishop Jabez P. Campbell, of the African Methodist Episcopal Church presided. Dr. D. Dorchester, of Massachusetts and Prof. J. H. Carlisle, LL.D., Dr. J. H. Gaines then led in the general discussion which followed. The sessions so far have been well attended and quite harmonious.

Noticable relics are Bibles once used by Messrs. Wesley and Asbury which are use here in all religious services. The black and white mingle in all services but separate at the hotels. The growth of a hundred years of American Methodist easily marked when the conferences of Dec. 1784 and 1884 are compared.

A Pleasant Coincidence.

The Executive Board of the Woman's Home Missionary Society, in Cincinnati, passed a resolution authorizing its legal incorporation under the laws of the State of Ohio. The act of incorporation arrived on the morning of Nov. 23rd, and almost at the same moment a dispatch was received by Mrs. Rust from a distant State saying: "Do not lose five minutes to inform me how to devise an estate to the W. H. M. S." Property can now be secured by bequest or devise directly to the Society. Information should be sent at once to the corresponding Secretary by the parties interested, when such action is taken.

"I congratulate you on the success you are achieving in the management of the SOUTHWESTERN. May the prospects grow better and brighter with the months.

Very sincerely, MRS. L. S. RUST."

With such words of encouragement from such a source we are content to toil on and hope on.—ED.

German Methodism in New Orleans.

There are three German Methodist Episcopal Churches in New Orleans. They constitute part of the Southern German conference, which convened this just concluded annual sitting in Waco, Texas, and the result of its deliberation will be the loss to this community of the former pastors in these churches. To the First Street church, Rev. John J. Kienle has been appointed vice Rev. Daniel Fleisher appointed to Seguin, where he was pastor in this and the last year will miss him. But we know that Bro. Kienle is a strong man and that he will succeed nicely here. Bro. Matthais will, we are sure, find a pleasant and successful field of labor in his new appointment. The Second church gains Rev. Charles Schaefer and leaves their pastor Rev. Andrew Trae-ger. The Third gets Rev. Henry Bickert, they were for some months without a pastor until now. Bro. Dietz is reappointed presiding elder.

The exhibits prepared by Miss O. V. Garrett and Miss Rosa A. Turner for the Colored Department of the Exposition are truly beautiful, and reflect much credit upon these young ladies. Miss Garrett's is a Turkish rug on which is a representation of a deer pausing for the first time after giving the dodge to its pursuers, its glaring eyes and beautiful horns are artistically worked. Miss Turner's consists of a bed spread and pillow shams. It has thousands of stitches and is one of the most beautiful articles we have ever seen. Miss Turner is a graduate of our New Orleans University, which may well be proud of her.

Rev. G. W. Sams, Argenta District, Little Rock Conference, says: "At Fort Smith our quarterly conference here because [illegible] to get and read the Southwestern Christian Advocate." The above because it tells at once [illegible] to preachers and churches [illegible] is a wide circulation and [illegible] reading of the Southwestern.

The Central Alabama Conference adopted the Southwestern Christian Advocate as its organ. Bishop Walden won our hearts, and fired our spirits with zeal for the Master's cause. Thus another one of the most successful conferences of any in the history of our Church prince.—A. W. McKinney, Sec.

Personal.

The many friends of Rev. [illegible] South is at Silvertin instead [illegible] as heretofore.

[illegible] Miss [illegible] have ar-

[illegible] Tilery was called [illegible] on the 12th inst. [illegible] of his little

[illegible] agent [illegible] Publishing [illegible] Publishing [illegible] ex-

[illegible] Up [illegible]

The Board of Education of Philadelphia, wasteful of the best interests of the public school property [illegible] the Girls' High School building [illegible] the public [illegible]

safe arrival within the bounds of the North India conference, of the entire party which left New York on the steamer Anstral, September 20; all reported well.

—We can recommend visitors to the ever courteous Dr. Fayerweather, at the Bureau of colored exhibits, for any information desired with assurance they will be accommodated in the most gentlemanly manner. Fayerweather is double leaded a No. 1, remember that.

—George W. Brown, of Louisville, Kentucky, the far famed caterer has taken the building No. 76 St. Charles street, New Orleans, and will open select accommodation in rooms, and meals for people visiting the city. His place is to be known as the Louisville restaurant and its bill of fare the finest in the city.

—Rev. W. O. Lynch, late of Kansas, has been transferred to the Savannah conference and stationed at Decatur near Atlanta. His address will be in Atlanta, and he will now complete his course in theology at Clark University. Bro. Lynch is an author of no mean pretensions, he is also an interesting lecturer. At this time it would be helpful to him if any would purchase his works, as he has a large family and small salary, but is determined to live on a little, preach the Gospel, and educate himself. His "Five Years in Kansas" and the "Negro in History," are very readable and creditable works.

—Mr. Editor, in your "Personal" column of the SOUTHWESTERN of November 20th, 1884, I read a paragraph over the signature of Bro. L. P. Cushman, touching my letter of November 6th, in same paper, apparently aggrieved at something I said in it. Now, I did not desire to say anything to be considered unkindly Bro. Ford or Bro. Cushman, nor *did* I say a word unkind about either. Did I say the "deplorable condition of things" touched either of them? I did not. As to a financial book not being here or I not finding any here, I don't think should offend. No one can have more sympathy for a brother minister than I, and I hope that Bros. Cushman and Ford will not think that I aimed to do either harm, as I did not. Bro. Ford is highly spoken of here and it has been said by some during the year that they wished he had been returned. He did a good work here which is here to show for itself. There are affairs of a church which may be "deplorable," and yet unconcealable by the pastor. I hope Bro. Cushman may consider and find out the intent of my remarks before giving rash judgment. A. N. Jackson.

Schools and Colleges.

Boys' High School, Foo Chow, China.

During the past year, the school being under the charge of Rev. M. C. Wilcox, the Chinese classics and the Catechism were studied. The boys attend daily chapel exercises, with all our other male students. They are also required to be present at the Sabbath services. The attendance up to the end of June averaged about twenty; the recent warlike events have reduced that number, temporarily we trust. Occupying a position midway between the numerous boy's schools on one hand, and the Anglo Chinese College and the Biblical Institute on the other, this institution deserves more attention than it has of late received. It ought to be sufficiently equipped to thoroughly prepare those who intend to enter the college or study theology, and also for [illegible] under Christian auspices, a fair education to such of our children, youth as cannot pursue a more extended course of study. The [illegible] need is more room. With several native teachers instead of one [illegible] native Christian family to [illegible] the most interests, this [illegible] would become a greater power for good than is possible [illegible]

The Board of Education of Philadelphia, wasteful of the best interests of the public school property [illegible] the Girls' High School building [illegible] the public [illegible]

The Gentile taxpayers of Salt Lake City have appealed to the law in defence of their resistance of the payment of a special school tax voted by the polygamists of the Seventh Ward. They contend that the tax is illegal, as the school teaching is entirely sectarian.

The University of Virginia has received in donations since the war the sum of $917,000.

Church Polity.

Please inform a subscriber what is the exact condition of the Loan Fund of the Church Extension Society, of the Methodist Episcopal Church? J. C.

J. C.—your question is answered in detail by the following questions put by Dr. R. M. Hatfield, and carefully answered by A. J. Kynett in the last annual meeting of the General Church Extension committee.

Question—How much does the Loan Fund of the society now amount to? Ans.—$515,850 in church property, and $6,500 in bonds. Q.—What amount of this is now loaned on interest? Ans.—To churches, $428,744, and to 1026 Arch street, $5,776. Q.—What of property? Ans.—$51,800. Q.—Marketable securities? Ans.—$70,000; in 5's bonds $45,000 and 6's $25,000. Q.—How much interest per cent? Ans.—$16,756.77. Q.—What amounts, if any, are now due on account of principal and interest? Ans.—Principal, $67,000, most of which is since October 1, 1884. Q.—What is the amount of the funds now held by the society in which annuities are held? Ans.—$277,389. Q.—How much has been paid during the past year on account of annuities? Ans.—$20,928 70

General Church News.

The former A. M. M. Church in New Haven has passed over to the M. E Church. Elder R. J. M. Long is still there with an A. M. E. Society, worshiping in a hall. There is nothing in this state of things complimentary to our government, yet we have the miserable satisfaction of knowing that such failures take place under other church governments. It is stated that the Unitarian Church has lost six churches in the State of New York in a year.—*Christian Recorder.*

For the sake of obstructing the work of Christian missionaries, and to prevent Moslem children from attending their schools, the Mohammedans have enacted a rule that no Moslem shall be considered his own master till he is twenty years of age.

The Belgian priests are greatly irritated at the distribution of religious tracts among their people. The little messengers of truth are denounced from the pulpit, and one priest near Dinant went from house to house offering Avi marts for each one left among his people. It is not the least of their objections that a tract often leads to the purchase of the New Testament.

For the Southwestern.

Centennial Conference.

BY J. BRADEN, D.D.

On Thursday evening, December 9th inst., the first Centennial conference of the Methodist Episcopal Church and the Episcopal branches of Methodism convened in the First Methodist Episcopal Church in Baltimore, and was called to order by Bishop E. G. Andrews, of the Methodist Episcopal Church, who introduced E. F. Hunt, Esq. of Baltimore, the presiding officer for the evening, who after reading a short and appropriate paper, thanking the committee for the honor of the nomination to so prominent and responsible a position, he called on Rev. James Gardner, of Canada to conduct the opening religious services; after which Bishop Andrews delivered the address of welcome to the delegates, which was full of beautiful thoughts eloquently uttered and produced a profound and favorable impression. His address was responded to by Rev. Dr. J. B. McFerrin, of Nashville, Tennessee, and Rev. Dr. J. C. Price, of Salisbury, North Carolina. All the addresses were heard with deep interest and the audience which crowded the house was delighted at the conclusion of the addresses. Bishop Wilson, of the Methodist Episcopal Church, South, conducted the service of the sacrament of the Lord's supper which was administered to ministers and laity.

Wednesday morning the conference met in Mt. Vernon Place Methodist Episcopal Church, which will accommodate nearly two thousand people. The church cost over $350,000. It is a strange contrast in the circumstances of this, and the conference of 1784. The Lovely Lane church had no steeple, organ, stained glass windows, cushioned pews, naves, or sculptured portals, but was a plain rectangular building, seated with benches without backs, although to accommodate the conference, backs were placed to some of the benches. The contrast was not less in the church than in the congregation. The plain Quaker cut, homespun of the preachers then, with the broadcloth and fashionable clothing of the preachers of this conference. The Quaker bonnets of the women, with the kerchief plainly pinned about the neck, with the feathered hats, velvet and silken robes and jeweled apparel of the female part of the present congregation.

The opening services were conducted by Rev. D. Joseph M. Trimble, Ohio, Bishop Granberry, of the Church South, presiding. Bishop Foster preached the opening sermon, which for two hours held the closest attention of the large audience. The sermon will be read and will be profitable reading in the years to come. Bishop Foster was never more happy in his delivery of great, pungent thoughts, and practical suggestions as to the work and needs, as well as the dangers of Methodism. The sessions of the conference begin at 10 a. m. and close 12:30, and from 3 p. m. to 5 or later each day. Night meetings are held in about a dozen churches at which platform addresses are made, by some of the best men in the church. The discussions on topics presented so for have been spirited and in the best spirit. The colored members of the conference are quite conspicuous, they take their turn with others in presiding. Bishop Campbell, of the A. M. E., and Bishop Wood, of the A. M. E. Z. Churches, have presided very acceptably and no one would ever dream from the treatment of the colored members of the conference, their readiness to take part in the discussions, that there ever was any other than the relations of equality between the races. Whatever feelings may exist in the minds of any of the brethren present against their recognition of the "brother in black" there is not the slightest indication of it in any treatment which he receives at the hands of the members of the conference. The papers read have been of a high order and the doctrines, dangers, and duties of Methodists have been fully discussed. The result cannot but be favorable for the future of our Church.

On Saturday, the 13th inst., Rev. Dr. J. C. Harzell, of Cincinnati, Ohio, offered the following:

"Whereas the permanency of the civil and religious institutions, as well as the life of the nation, must always depend upon the intelligence as well as the morality of the people; and

"Whereas there are in the United States 6,250,000 people ten years of age and over who cannot read or write, and there are 2,000,000 of voters who cannot read the ballots they cast; and

"Whereas statesmen and Christian education, irrespective of party or section throughout the nation, have united to secure aid from the national treasury to supplement the expense of common school education for a few years in the several States, the distribution to be made on the basis of illiteracy, as shown by the census of 1880;

"*Resolved*, That this Centennial Conference of American Methodism representing a membership of fully 14,000,000 of people in the United States, heartily approves the movement and earnestly calls upon Congress, now in session, to consummate this proposed measure."

The paper was referred to the business committee.

Sermon Sketches.

The Witness of the Spirit.

BY W. D. GODMAN.

Text.—Rom. 8: 15-16. "For ye have not received the spirit of bondage again unto fear; but ye have received the spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God."

Introduction.—The testimony given is to the fact of our filiation—nothing more, nothing less. "Assurance," so named by some, is sometimes conceived precisely as the witness of the Spirit; sometimes, as a confidence simply of our spirit; and sometimes, as a divine persuasion of our perseverance. The first sense only corresponds with the text.

I.—The Holy Spirit testifies to our spirit, Gal. 4 6.

1. The subject matter of this testimony is a fact that we cannot learn from any other source. 1 Cor. 2, 11.

2. The manner of its giving we cannot understand or explain. 1 Cor. 2; 9, 14.

3. It is of the nature of a revelation, but conveyed through our own thoughts without accompanying sign or vision. 2 Cor. 3; 3, 17, 18.

II.—The testimony of the Holy Spirit is received by and responded to by our spirit. This is implied in the preposition "with," and is the witness of our own spirit.

III.—The fruit of the Spirit manifest in our interior and exterior life confirms the testimony. This is often called the "indirect witness."

IV.—The witness of the Spirit is a glorious gift.

1. It gives certainty to replace our doubt.

2. It drives away fear.

3. It is the "earnest of the inheritance."

Why She Didn't Marry Him.

"Yes, I live pleasantly enough with my husband," she said, "but I believe I should have married Augustus, if all the girls hadn't made fun of him, and said he'd be bald as a pumpkin in a year or two." Young men, take warning, and use Dr Parker's Hair Balsam. Cleanses the scalp, restores color, removes dandruff.

Books and Current Literature

The Religions of the Ancient World. By Prof. George Rawlinson. Price 30 cents. J. Fitzgerald, Publisher, 20 Lafayette Place, New York.

The study of the religious systems of antiquity, of the forms assumed by religious ideas in their development among the Egyptians, Babylonians, Chaldeans, Greeks, Romans and other ancient people; their mythologies, their curious rites and ceremonies, their beliefs as to a future state, etc., is one of the most important and interesting branches of historical research. No more competent guide in this fascinating study could be found than Mr. Rawlinson, the well known author and Camden Professor of Ancient History in the University of Oxford. For sale by Ellis, newsdealer.

Royal Promises. Twelve cards on stiff boards, containing God's promises, surrounded with beautiful flowers, gilded with gold, with a clear ocean and placid lake shown on covers. Verses of song are on the reverse side of each card. Nice for a gift to a child. Price, 25 cents.

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Please find enclosed $16 for CANNABIS INDICA, Pills and Ointment.

Mr. Findley Barker, who was so low with Consumption, and only weighed one hundred and twenty-five pounds when he commenced to take your medicine, now weighs one hundred and eighty-four pounds, and says he feels as well as he ever did in his life.

Yours truly, ROBERT COX.

N. B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical, and it will break up a fresh cold in twenty-four hours.

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ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.

July 17-1y.

Symposium of the Weeklies.

It may be that the stalwarts did it, or the temperance set, or the Independents, but it looks to us as though it was the work of the Great Ruler of nations who has scourged us for the faithlessness of the party to its promises, concerning its high pretensions touching the colored people.—*People's Advocate.*

For this divene thing, conciliation, there is a foul counterfeit called *compromise.*—*Pacific Methodist.*

No one can complain if the honor of Louisville should be advanced by the recognition of the colored man on the police force.—*Ohio Falls Express.*

We have our own way to make, our own mission to fulfill; We must pursue the goal which God has set before us.—*Hebrew Standard.*

What harm will it do for women to speak "just a little" to lead in prayer when only a *few* praying men are present, etc?—*Christian Observer.*

The disposition to subject everything to the test of expediency puts a sad strain upon truth itself.—*Religious Telescope.*

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THE BEST TONIC.

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It does not injure the teeth, cause headache, or produce constipation—other Iron medicines do.

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For Intermittent Fevers, Lassitude, Lack of Energy, &c., it has no equal.

☞ The genuine has above trade mark and crossed red lines on wrapper. Take no other. Made only by BROWN CHEMICAL CO., BALTIMORE, MD.

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SCALDING.

In case of scalding with hot water, a handful of soda in the water to be used will make the pain cease immediately. Bicarbonate of soda, or what is better known as cooking soda. It may be necessary to apply the soda two or three times, but it will give relief. Should the scalding come from hot lye, the burn must be well washed with cold water to remove all the lye. If any of it remains on the flesh it will eat in and increase its danger. The application of linseed oil to deep burns is beneficial, as it excludes the air and forms a scab under which the parts can heal. In any case of injury, when a scab has formed it is very unwise to remove it before time, more has perfectly healed beneath, for if removed prematurely matter must suspend the process of healing until it has been able to form another scab.

VENTILATION.

Sleeping rooms, parlors, sitting and dining rooms, closets and garrette ought to be frequently ventilated to get rid of the foul and dangerous air. In dark, unventilated rooms, when the floors are covered with carpets and rugs, filth will collect, mold grow, fungoids abound, noisome smells pollute the air, and much injury be done to health. Could the impurities floating in the air of unventilated rooms be perceived by sight, those who manifest so much contempt at the bare mention of ventilation would grow pale with alarm. There is nothing like the hygienic power of fresh air and sunshine to cleanse a foul room.

West Tennessee Conference—African Methodist Episcopal Church.—Ninth Session

REV. P. W. WALLS.

The ninth session of the West Tennessee Conference convened in Memphis, Tenn., at St. Andrews Chapel, Nov. 12, 1884, at 11 a. m. Bishop H. M. Turner, D. D., L.L. D., presided. Devotional services were conducted by the Bishop, Revs. Geo. H. Jackson and D. E. Asbury were elected Secretaries. In his opening remarks the Bishop said: "Brethren of the West Tennessee Conference, I come, not as your master to preside over you tyrannically, but I come as a brother." After which the Bishop appointed the several necessary conference committees. The annual sermon was preached by the Rev. D. E. Asbury; text: Hosea vi, 3: "Then shall we know if we follow on to know the Lord."

On the second day of the Conference there were quite a number of young men recommended for admission in the traveling connection. They were referred to the Committee on Admission, were found to be deficient, hence they were not admitted. We are glad to know the West Tennessee Conference is determined not to admit any one in her ranks as a pastor who has failed to acquire a common English education and some knowledge of theology. The financial and statistical reports of the 41 charges of the conference were commendable, with a few exceptions. The financial reports were as follows: Dollar money, $828; contingent, $104.40; Home and foreign missionary money, $149.00. Woman's Mite Missionary Society, $15.25. Other collections we failed to obtain, hence we are not able to report them. The statistical reports show 3970 members of the Church and 4959 scholars in the Sabbath-schools. Church property valued at $——.

Dr. C. S. Smith, Corresponding Secretary of the Connectional Sunday school Union, arrived on the evening of the third day and was formally introduced to the conference by the Bishop. Dr. Smith acknowledged the introduction, and addressed the conference at some length. He informed the conference that his business among them was to present the claims of the Sabbath-school department. The Doctor is a fluent speaker and ready thinker, and we presume he is the right man in the right place. We were not visited by any other General officers. The claims of the Book Concern were presented by the committee on Publication Department and those of the missionary cause by the Committee on Missions. The committees reported the candidates pursuing the second and fourth years' studies as being unfit for ordination, hence there were no ordinations.

At 11 o'clock Sunday morning Bishop Turner preached a highly delightful and instructive sermon from 2 Chronicles xv, 7: "Be ye strong, therefore, and let not your hands be weak, for your work shall be rewarded."

Rev. Dr. C. S. Smith spoke at 3 o'clock, and Rev. George Dandia preached at 7:30 o'clock at night.

Bishop Turner, like all of his predecessors in the episcopacy in this diocese, has found a warm place in the hearts of the members of the West Tennessee Conference. The Conference Missionary Society met Wednesday night, Nov. 19th, and Bishop Turner became a member by the payment of $1. We raised for missions $52.25. The Conference is divided into four presiding elder districts. Elders Tyler, Jackson, Straws and Brown are the presiding elders. Rev. R. F. Hurley was transferred to the Louisiana Conference. Rev. A. A. W. Hill was transferred to the West Kentucky Conference, and Rev. J. F. Haymer to the Illinois Conference.

Woolfawn Mills, Tenn.

[Bishop Turner is worthy the warm esteem in which our correspondent thinks the people hold him. It was a judicious thing to make Stratford Straws a presiding elder. We predicted that it would be so, and we congratulate both him and the people to whose great profiting it has been done. He is an old-time friend of ours, and a worthy, able and capable minister of the Lord Jesus. He would do for Bishop.—ED.

Poor Fellows!

Prostrated, debilitated, enfeebled, they look as if they were hardly worth picking up. They would hardly give the toss of a bright penny for a chance of a choice between life and death. But even such forlorn people can be renewed by the use of Brown's Iron Bitters. It vitalizes the blood, tones the nerves, and renovates the system. Mr. Isaac C. Weed, Bur.'s Mills, O., says, "I used Brown's Iron Bitters for general weakness, and it helped me greatly."

Internal revenue recipts for 1884 were $2,000,000 larger from the manufacture of distilled spirits than from the same source in 1883. Last winter the whisky men were crying out that their business would be ruined unless the bonded-whisky bill were passed by Congress.

Diabetes Cured.

New Orleans Picayune, Jan. 20, 1884.

Mr. Mathias Doll, business place No. 23 North Peters street, residence Royal street, between Jeanne and Bartholomew, New Orleans, has been a most intense sufferer from kidney trouble (diabetes) for the last six long and weary years. He said to us: "Even earlier than that I frequently suffered from pain in the back, and frequent making of water, but gave it no thought until about the time stated, when the almost constant desire to make water became unendurable. The pain in the back, and sometimes in the legs, made me so lame at times that I could scarcely walk. I consulted one of the best doctors in this city, and was under his constant treatment for one entire year without deriving the least benefit. I then consulted from time to time, during the last five or six years, six other physicians, each one standing in the front rank of the medical profession in New Orleans, and though I sometimes was a little relieved of some excruciating suffering, yet upon the whole I was not only no better, but in many respects much worse. My limbs became so swollen and sore that I could not cross my legs when sitting on a chair—all of which, they said, was caused by diabetes. I then tried some highly lauded patent medicine. But they all turned out to be humbugs. I had given up all hopes of ever getting relief, much less being cured, when I noticed in the papers some wonderful cures that PERUNA had made in this city, as prescribed by Dr. Hartman, giving the name and address of each person treated. I called to see him; he at once prescribed his PERUNA, which is not over three weeks ago. I am so much better that if I would not improve any more, I would not for any amount that I had not placed myself under his treatment. All my pain and lameness is gone. The swelling and stiffness in my legs has disappeared, and instead of making water every fifteen minutes, I pass make it once in three hours during the day, and only twice in a whole night. I am, indeed, quite well again. Don't hesitate, don't any humbug, but get the PERUNA at once and take it as its printed label directs, or, if you think this is only a testimonial, and not strictly true, call and see me and see for yourself."

Mrs. Huldah Riple, Smethport, McKean county, Pa., writes: "Dr. S. B. HARTMAN & Co., Columbus, O.: I have used your PERUNA and find that it has done a great deal of good. I have recommended it to many of my friends, who have expressed themselves as wonderfully pleased with its virtues."

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Dyspepsia

Is one of the most dangerous of the diseases caused by these complaints. Affecting as it does the centre of life—the stomach—it quickly deranges and imperils the whole system, physical and mental. Its symptoms are manifold, and many of them so serious that they are generally regarded and treated as special maladies.

The Only Cure

For the various forms of dyspeptic diseases, is in a medicine that will remove its primary cause, by restoring the stomach, liver, kidneys, and bowels to a healthful condition. Any other treatment is as useless as an effort would be to make a watch keep time by simply gilding its case, when it had a broken main-spring.

Ayer's Pills

Are the best medicine to accomplish the necessary work of cleansing, stimulating and restoring. They are more thorough in their purgative effect than any others, yet are not violent in their action, exercise a powerful influence for good upon the other vital organs as well as the bowels, and effectually

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Kidney Diseases

Also spring from disorders of the digestive functions, and are not only exceedingly painful in themselves, but have symptoms, such as Dropsy and Rheumatism, which are of the gravest character. The work of the kidneys is the purifying of the blood. When, through disease, they cease to do this,

Prompt Relief

Must be accorded to avert most serious consequences. Medicines that lull their pain by dulling their sensibility, or that stimulate them to unnatural activity, do infinitely more harm than good. To restore them to health, the kidneys must be cleansed, their inflammation allayed, and their strength restored.

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